

Lamin Sanneh, *Whose Religion is Christianity? The Gospel beyond the West*. Grand Rapids: Eerdmans, 2003.

This creative book engages the fact of Christian expansion in the world from the point of view of culturally sensitive Christians concerned that people are “abandoning their values and way of life in favor of a foreign religion” (113). Lamin Sanneh’s overall objective is to catalyze an attitude shift in the academy and post-Christian societies that are predisposed to view world Christianity as “the creature of impulses originating in the west” rather than as the result of “mother tongue mediation and local response” (85).

Despite his description of Protestant *sola scriptura* use of the Bible as breeding sectarianism and reducing the Bible to “ecumenical shrapnel,” Sanneh shows the positive role Bible translation has played in the expansion of Christianity worldwide. Challenging popular assumptions that world Christianity threatens a return to Christendom—what he calls “Global Christianity”—and that Bible translation necessarily results in an injection of outside power interests into indigenous communities, Sanneh is unambiguous that the Bible in the vernacular “does not coerce nor compel.” Translation “guarantees nothing beyond the fact that an inculturated personal response is a necessary and legitimate basis for moral and social empowerment” (123). Sanneh’s own experience of conversion likely influences his opinion that indigenous communities are discovering Christianity and not vice versa. (See Jonathan Bonk’s interview of Sanneh in *Christianity Today* 47:10 (Oct. 2003), 112-113, at <http://www.christianitytoday.com/ct/2003/010/35.112.html>.)

By using the pedagogical style of interview and dialogue, Sanneh covers a vast amount of intellectual territory, exposing a multitude of questions about how western people who value “cultural sensitivity, diversity, and inclusiveness” can relate with solidarity to Christians outside the west. His ability to compare and contrast expanding Christianity with Islamic resurgence makes this book even more relevant and useful.

Sanneh’s primary reference point is Africa. His thesis depends on a commitment to religion and state separation, while affirming that Christianity values human worth in a way that can have positive influence on political structures. It remains to be seen if his explanation of authentic local response to Bible translation can be applied to the Latin American context, where Pentecostalism is blazing within the residue of imperial Christianity.

Sanneh's book provides a shelter under which people from widely divergent Christian commitments could meet and discuss its multiple implications. The author is confident that intentional dialogue between the west and the rest of the world regarding their different experiences of Christianity will result in increased mutual respect and understanding, as well as in the "fruit of obedience and the gift of genuine solidarity" (6). By voicing a wide variety of questions and exposing commonly held presuppositions about western involvement in the expansion of world Christianity, Sanneh convincingly argues that Christianity has broken "the cultural filibuster of its western domestication" and explains why "attitudes must shift to acknowledge this new situation" (130). This book has something for everyone: sceptic or missionary, scholar or layperson.

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Craig Bartholomew and Fred Hughes, eds. *Explorations in a Christian Theology of Pilgrimage*. Burlington, VT: Ashgate Publishing Company, 2004.

Christian pilgrimages are becoming increasingly popular. Each year thousands of pilgrims travel to Iona, Taize, Santiago, Medjugorje, Jerusalem and other locations of religious significance. In Western Europe alone, 60-70 million religiously motivated travelers annually find their way to sacred sites. Is this burgeoning practice an outbreak of genuine spiritual fervor? Or are pilgrimages simply an elite form of religious tourism—respectable entertainment for affluent Christians?

*Explorations in a Christian Theology of Pilgrimage* provides a thorough discussion of the current resurgence of Christian pilgrimage. Editors Craig Bartholomew and Fred Hughes organized an academic conference held in January 2000 by the School of Theology and Religious Studies at Cheltenham and Gloucester College of Higher Education in England. This collection of conference essays examines the phenomenon of pilgrimage from biblical, theological, historical, literary, and anthropological perspectives in order to contribute to creating a coherent theology of pilgrimage. Although excellent descriptive and historical studies of pilgrimage are now available, much less attention has been given to theology. This book seeks to remedy that lack.

Defining pilgrimage as “a journey to a special or holy place as a way of making an impact on one’s life with the revelation of God associated with that place” (xii), the authors quickly acknowledge that pilgrimage is not unique to Christianity. Pilgrimages flourish in many religious traditions (e.g., Muslim pilgrimages to Mecca) and even appear in secular life (e.g., the continuing popularity of places like Graceland, home of singer Elvis Presley). Even though the idea of pilgrimages has been discredited and denounced at certain points in Christian history, such as the Reformation, the authors are especially interested in examining the enduring desire to go on pilgrimage that seems to be located deep in human experience and spirituality.

The book contributes two main ingredients to discerning a theology of pilgrimage. One is a careful review of Old and New Testament perspectives on pilgrimage, in which both their literal and metaphorical role is examined, along with the relativizing of sacred space experienced in the coming of Jesus and the missionary activity of the church. As one essay states, “If God has an address on earth, it is no longer in Jerusalem but in the incarnate Logos” (39)—and, we might add, in the community called by Christ’s name. The second ingredient is a thoughtful discussion of the spiritual formation potential of pilgrimage. Although literal pilgrimages were not encouraged by the NT church, and despite the ethical and economic issues raised in the Reformation and since then, many Christians long to see and experience the places where Jesus lived, taught, suffered, died, and rose again. Also, the lure of locations associated with the saints or vibrant Christian communities continues to have broad appeal.

Recognizing their enduring fascination, the writers suggest that pilgrimages potentially nourish both personal faith and a lively sense of connection with the Christian church in places near and far. “At its best,” one writer says, “pilgrimage is a seeking after roots that refresh” (88). Our imaginations are stimulated, our minds gain new understanding, our vision of the church’s mission is expanded, and our hearts are renewed as we personally encounter the faith of other Christians. At the same time the writers denounce the exploitation of religious heritage sites and caution against the escapism that sends some people seeking religious thrills in places far from home.

As someone who has led spiritual pilgrimages to ancient, medieval, and modern Celtic Christian sites, I am aware of both the potential and pitfalls of pilgrimage. The sense of Christian community that emerges among a group of pilgrims and the transforming encounters with local Christians in pilgrimage

locations are wondrous gifts. So is the opportunity for prayer and reflection in places of incredible natural beauty, such as the Isle of Iona in Scotland, Glendalough in Ireland, or Holy Isle in England. Because pilgrimage often strips one of the usual sense of security and certainty, pilgrims are opened to new perspectives on life, vocation, and the church. Admittedly, no pilgrimage can guarantee such an outcome. As the ancient Irish Christians understood so well,

*To go to Rome  
Is much of trouble, little of profit;  
The King whom thou seekest there,  
Unless thou bring him with thee, thou wilt not find.*

– Kuno Meyer (tr.), *Selections from Ancient Irish Poetry*  
(Constable, 1911, new ed., 1959), 100

*Explorations in a Christian Theology of Pilgrimage* opens up key issues for the church and provides a rich biblical framework as well as historical and pastoral perspectives. Perhaps a useful next step would be to engage in this conversation with economically deprived parts of the church. Are the gifts of pilgrimage meant only for those who can afford to travel or are they meant for the whole church?

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Karl Koop, *Anabaptist-Mennonite Confessions of Faith: The Development of a Tradition*. Kitchener, ON: Pandora Press, 2004.

This book's title recognizes and describes its subject matter, namely the diachronic identity that defines the continuity and discontinuity between the original Anabaptist movement in the Netherlands and its development into denominationalism in the following centuries. The author contends that the sixteenth-century Anabaptist concerns and character were essentially preserved in the seventeenth-century Dutch Mennonite confessions as their socio-economic situation and political standing changed rather radically.

The study focuses on the seventeenth-century Dutch confessions, especially three: the "Short Confession" of 1610, the Jan Cents Confession

of 1630, and the Dordrecht Confession of 1632. Each of these confessional statements represents what might be called denominational factions within the Holland Anabaptist-Mennonite movement—the Waterlanders, the Frisian-High German, and the Flemish. Each statement represents continuing social-cultural developments, and the author tries to show how the groups attempted to maintain authentic continuity with the original movement in Holland and North Germany, which itself was highly fractured.

Koop notes that the nature and uses of these confessions characterize them as “confessions,” not creeds, and locate them within the Anabaptist movement. In his words, “the [confessional] tradition is not some normative, externally-fixed authority . . . ; rather, it is a constantly changing expression of belief, representing a plurality of perspectives, which can provide an orientation for theological reflection. . . .” (22). Although too often unsuccessful, a good number of the confessions within the purview of this study were intended for rapprochement, not as definitions of orthodoxy for the exclusion of those who differed.

In addition to their function of seeking consensus, confessions in the Anabaptist-Mennonite tradition have provided self-identity markers and teaching standards, as the author notes. They depict “a unique and coherent tradition shaped by the broader Christian milieu” (114). In general they are characterized by a close approximation to biblical language and voluminous textual referencing. They approach theological definitions more from the perspective of ecclesial, experiential, and ethical applications of Christian behavior than from technical precision. However, as one might expect, they reflect the time and place of their origin, and generally follow Protestant and Catholic theological precedents. Judging from these seventeenth-century confessions, one concludes that their framers were very aware of, and engaged in, the ongoing theological and ecclesiastical debates of the century.

Besides filling a gap in English language historical studies of Anabaptist-Mennonite developments, this descriptive analysis of seventeenth-century Mennonite statements of faith when Dutch Anabaptists were moving from their original societal position as a radical *Gemeinde* to participation in the politico-economic order (*Gesellschaft*) is highly relevant to the twenty-first North American Mennonite church experience. As Mennonite denominational groups continue to splinter and regroup, the need for self-identity and reconciling consensus statements continues unabated! And when we add the globalization

factor of mission expansion and Mennonite World organization, these needs are maximized. Churches around the world that are related to the European and American Mennonite churches are asking what it means to be Mennonite and/or Anabaptist. Karl Koop is to be commended on a carefully researched, well-written, and thoroughly documented essay.

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Thomas N. Finger, *A Contemporary Anabaptist Theology: Biblical, Historical, Constructive*. Downers Grove, IL: InterVarsity Press, 2004.

In *A Contemporary Anabaptist Theology*, Thomas Finger first sketches today's North Atlantic cultural context of a globalizing society in transition from modern to postmodern cultures. Is theology with its "universal truths" able to engage "postmodernity's affective, popular, fragmenting and pluriform sensibilities" without appearing imperialistic? He believes theology must face this challenge and submits that aid may come from an unexpected source: the small, unassuming Anabaptist communions, descended from the Radical Reformation. These communions may offer help to a society with postmodern tendencies and possibly bridge the gaps between the historical Orthodox, Catholic, and Protestant churches, and between them and the evangelical churches (11f, 103).

Part one (chs. 1-4) deals with "the contemporary and historical context," including a masterful sketch of Anabaptism's "tumultuous beginnings" (polygenesis) in diverse regions; part two (chs. 5-7) treats "the coming of the new creation," which the different Anabaptist groups held as their common center (157) despite differing theological emphases; and part three (chs. 8-10) outlines "the convictional framework" that powered historic Anabaptists and is needed today for engaging the world with the Gospel. Throughout, the author critically relates the theological works of current Anabaptist-Mennonites to the legacy of the Anabaptists, and creates a dialogue between these and historic and current "mainline" and "marginal" theologies.

Although discussion of "The Last Things" comes at the end (ch. 10), the eschatological dimension reverberates throughout in the theme tying the book together: "The coming of the new creation" (106). This theme, Finger

argues, necessarily involved three distinct-yet-inseparable dimensions in early Anabaptist groups: the “personal, communal, and missional” (106). In contrast, he says, most current Anabaptist theologians focus largely on the communal (and perhaps missional) dimension(s) at the expense of the personal dimension. Their soteriology concentrates, like that of ecumenical churches, on “horizontal” issues and suppresses the “vertical” transcendent dimension, leaving the latter mostly to evangelical churches.

Overall, Finger’s knowledgeable, friendly-critical engagement of various faith traditions results in truly fruitful theological dialogue and mutual learning. Thus, ecumenical, post-Christendom churches are today questioning the adequacy of infant baptism, Christian involvement in so-called Just War, and how to witness from the margins of society, whereas evangelicals are beginning to address all aspects of life with the gospel. While historic Anabaptist believers’ and peace churches can speak to these issues, they in turn can learn from the rich theological-liturgical heritage of ecumenical churches and from the dynamic witness of evangelical churches (101). From this dialogue, the author undertakes to “construct” a richer contemporary theology for all churches, in which all traditions are taken seriously, with the Bible still as his sovereign norm (175).

Despite the book’s considerable achievement, Finger sometimes sells short the work of others. For instance, is John Howard Yoder “reducing” baptism and the Lord’s Supper to “social-ethical dimensions” (184, 207, 180) or is he elevating (“transubstantiating”) these “community practices” (bridging ethnic divisions, food sharing) into their proper eschatological framework, when he says that in them the resurrected Christ becomes present among us? Finger is reading Yoder’s work reductionistically. Moreover, the three core dimensions, rightly emphasized by Finger, are all pervasively present in Yoder’s theology even though he opposes individualism. Yoder’s church is as much in the “public square,” living “before the eyes of the watching world” (Yoder’s phrase), as Finger’s church aspires to be (308). Nor does Yoder envision an isolated, purist church, but advocates both its “conscientious participation” in society and its “conscientious objection” to it (Yoder, *The Politics of Jesus* [2nd ed., 1994]). For Yoder the church is a sacramental presence in society: “The people of God is called to be today what the world is called to be ultimately” (Yoder, *Body Politics* [1992, rep. 2001]). Finger argues similarly: “The church . . . makes God’s desires for all people visible as its members live and work among them” (255; cf. 321).

Further, Finger demurs on “Murphy, Ellis, Kraus, and Yoder . . . regard[ing] the powers’ redemption as a mission task” (308). According to Finger, only Col. 1:20 considers the powers redeemable (313); he himself is pessimistic about it (314). In dealing with the biblical “principalities and powers” passages, Finger could have found important resources in Hendrik Berkhof (*Christ and the Powers*, 1962, 1977) and in Yoder’s treatment of “Christ and Power” (*The Politics of Jesus*, ch. 8.). In view of the importance he places on the “missional dimension,” I wonder why Mennonite and other-denominational missiologists are so sparsely represented in his discussion. Examples might include Jacob Loewen, Donald Jacobs, Hans Kasdorf, Lois Barrett, James Krabill, David Bosch, Andrew Walls, and C. René Padilla.

These criticisms notwithstanding, the Anabaptist-descended churches and indeed the world family of churches are in the author’s debt for presenting in one volume this wide-ranging, substantive, biblical, historical, constructive theology. I expect it will generate rich ecumenical dialogue for some time to come.

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Daniel Schipani, *The Way of Wisdom in Pastoral Counseling*. Elkhart, IN: Institute of Mennonite Studies, 2003.

*The Way of Wisdom in Pastoral Counseling* is a carefully argued, thoroughly documented book offering a biblical and theological model that addresses what the author sees as two primary problems facing the field. The first is “a sense of incompetence on the part of many pastoral caregivers in the face of pastoral counseling clinical specialization and professional certification” (4). The second is a “lack of congruence and continuity between pastoral counseling and other ministry arts, especially teaching, preaching, mentoring, and spiritual guidance” (4-5). Schipani attributes these problems to the predominance of the clinical-medical model concerned with “curing” pathology, and the existentialist-anthropological paradigm “with autonomy and self-realization as its primary goals” (7). His model reconnects pastoral counseling to its ecclesial foundation and identifies the minister as the normative pastoral counselor.

Schipani proposes the biblical motif of *wisdom* in the context of the *reign of God* as an overarching metaphor for pastoral counseling, and suggests *wisdom in the light of God* as a guiding principle. Jesus, he states, models the one who most fully embodies the wisdom of God. The wisdom tradition illuminates fundamental existential questions such as “How shall we live in conformity with the normative culture?” and “How shall we fashion together the kind of world that pleases God?”(39) Wisdom in the light of God provides a framework for counseling that offers guidance to live wisely, discernment between cultural wisdom and God’s alternative wisdom, perspectives on wholeness and holiness, and reflections that connect human experience to the faith tradition. Setting wisdom in the context of the reign of God keeps in focus “the ultimate normative culture in which God’s dream for the world is being realized and will be fully realized beyond history”(39). Concern for peace, justice, ethics, transformation, right living, salvation, and liberation are all contained within an understanding of that reign.

The author likens pastoral counselors to biblical sages, the practical theologians of the Hebrew wisdom tradition. They both reflected on the tradition and kept its meaning “practical and life-oriented”(42). While acknowledging the value of psychology and other human sciences, Schipani recalls counseling to its roots in the biblical tradition and calls for “awakening, nurturing, and developing people’s moral and spiritual intelligence”(54).

This book raises several questions. One of the primary theological and philosophical questions underlying counseling is, How do people change? Do they change in the presence and context of an enhancing, liberating, and affirming relationship, or through transforming negative cognitions to more realistic beliefs and views? Schipani cautions against a “relational model” with its connection to Rogerian and psychoanalytic approaches to psychotherapy (95-96), and promotes a cognitive approach that assists people to develop and live into a new vision of reality for themselves and their world.

But surely our theology is inherently relational. That we are created in the image of God is a relational affirmation; the Christian affirmation is that we most fully know ourselves in relation to God through Christ. And while Jesus was a teacher of wisdom, his approach to ministry was relational. I suggest that pastoral counselors not promote one approach as more theologically grounded than another, but instead ask which one best suits the needs of the care receiver.

This concern leads to my second question. Schipani rightly notes that a relational model has greater potential to create conditions for boundary violations, including sexual misconduct, and requires engagement with psychological mechanisms such as transference, counter-transference, projection, and resistance. This is beyond the training of most congregational pastors, whose focus is more short-term and problem focused (96). But can't we affirm both their invaluable counseling, and that of those with specialized training to work with care receivers who may respond to a more long-term, depth, relational approach?<sup>1</sup>

This then leads to my third question. Couldn't the role of "specialized pastoral counselor" be seen as a missional activity done on behalf of the church, and the counselor be seen as a missionary? Just as contemporary missionaries use the tools and training of anthropology, sociology, linguistics, cultural studies, and social psychology in addition to Biblical studies in order to be a "presence" or witness, so a pastoral counselor uses psychological tools, among others, to provide a ministry of care and witness to persons on the edges psychologically or ecclesiologically, or both. And just as a missionary is commissioned by the church and accountable to it, can't the work of a specialized counselor be blessed in the same way?<sup>2</sup>

In this volume Schipani wrestles with important questions. He moves beyond challenging what was the predominant pastoral counseling paradigm to offer a thoughtfully constructed biblical and theological framework with guidelines for this work. It is a significant contribution that will be most useful for pastors and pastoral students who engage in time-limited, solution-focused pastoral counseling interventions.

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### Notes

<sup>1</sup> Self-psychology, Object Relations, and more recently Intersubjectivity, are all relational models of psychotherapy that offer an alternative to the existentialist-anthropological paradigm.

<sup>2</sup> The idea of Specialized Pastoral Counseling as a missional activity was first raised with me by John Hershberger in a personal conversation. It is more fully developed in Brian Grant's *A Theology of Pastoral Psychotherapy* (Haworth Press, 2001).

Ellen F. Davis and Richard B. Hays, eds., *The Art of Reading Scripture*. Grand Rapids: Eerdmans, 2003.

This compilation of articles approaches reading scripture as an art rather than a science. The critical methodologies that have dominated and limited the objectives of Bible study in seminaries and universities are here demoted from masters to servants that assist in revealing God's "action to rescue a lost and broken world" (xiv) in order to "claim us and make us into new people" (xvi).

The articles are guided by "nine theses on the interpretation of scripture," the product of *The Scripture Project*, a seminar of scholars and pastors that met at the Center of Theological Inquiry in Princeton, New Jersey from 1998 to 2002 to "recover the church's rich heritage of biblical interpretation in a dramatically changed cultural environment" (xv). These theses unapologetically accept the New Testament's witness to Jesus' identity and treat the Old Testament as part of a single drama for which the death and resurrection of Jesus is the climax. Members of the Church, in which many academics find their home, should welcome this willingness to question the presuppositions of critical scholarship and to consider ways of reading that will reclaim the Bible as the central, authoritative voice in the Church.

The first of four sets of essays, provided by Ellen R. Davis, Robert W. Jenson, Richard Bauckham, and David C. Steinmetz, should be read by all teachers of the Bible in church colleges and seminaries. The critique of higher criticism and modernity is not new, but the articulation of how we move towards a confessional approach to scripture is refreshing. The essays address a number of modern tendencies including the failure of Bible courses to inform faith, the paucity of sermons based upon scripture, and the steep decline in biblical literacy. They offer a framework by which to acknowledge the authority of scripture without shackling oneself to a notion of truth that both limits the capacity for scientific inquiry and the exercise of imagination and denies the presence of troubling passages.

For example, Davis discusses how the OT can be read to illuminate our understanding of Jesus without ignoring the rich tradition of Jewish interpretation. She emphasizes that the Bible should not be reduced to the single theme of salvation but should be read as a revelation of God's nature

and will for God's people. Bauckham's essay tackles how we approach scripture as one coherent story without straying into the meta-narrative reading that has legitimized various forms of imperialism in the past.

The essays in part two, provided by Brian E. Daley S.J., James C. Howell, William Stacy Johnson, Christian McSpadden, and L. Gregory Jones, explore the recovery of reading practices employed in the early Church but neglected by modern methodologies. In particular, Daley's essay "Is Patristic Exegesis Still Usable?" and Jones's essay, in which he invites us to read scripture the way that Augustine and Martin Luther King, Jr. did, may inspire a renewed engagement with scripture. McSpadden's essay "Preaching Scripture Faithfully in a Post-Christendom Church" encourages pastors to preach from the Bible by directing them away from a naïve or literalist reading or a dry explication of meaning and toward the creation of a space for wondering about a story or passage.

In the third section, subtitled "Reading Difficult Texts," Ellen F. Davis introduces the awkward language of "critical traditioning" in order to draw our attention to a tendency within scripture to challenge passages that cease to be edifying or ethical. R.W.L. Moberly, Gary A. Anderson, Richard B. Hays, and Marianne Meye Thompson then illustrate how to use the nine guiding theses to reinvigorate our reading of a selection of passages. The final section contains six sermons given by Davis and Hays, along with brief reflections on how interpretation of lectionary passages informs their homiletics.

Warning: Anabaptist readers may find they must suppress feelings of pride. Authors frequently arrive at a point from which early Anabaptism began. Repeatedly, they conclude that if we read scripture with the presupposition it is making a demand upon us – not simply telling us what to believe but rather in what we should place our trust – we will be called to a life of self-giving and humility.

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Sean Freyne, *Jesus, A Jewish Galilean: A New Reading of the Jesus-Story*. London: T & T Clark International, 2004.

The quest for the historical Jesus has imagined his first-century Galilean setting as either Gentile borderland or Jewish homeland. In line with his previous study (*Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations* [Philadelphia: Fortress, 1988]), Sean Freyne's *Jesus, A Jewish Galilean* re-asserts the latter alternative and offers a careful rehabilitation of the Jesus of gospel tradition. For Freyne, the dual context of Israel's foundational story, and the movement that subsequently came to present Jesus within that story, locates the historical Jesus and defines him as both thoroughly Jewish and deeply Galilean. Although Freyne also references archaeological data and sociological theory, it is the narrative tradition of the gospels and particularly how it participates in the reception of the Hebrew scriptures in the Second Temple period that directs his inquiry. For him, this tradition stands closer to the social reality of first-century Galilee than do later reconstructions "of our own making."

However, the book is less about the material constraints of Jesus' Galilean ministry than the Galilean Jesus' self-conscious engagement with the religious tradition of Israel. Freyne suggests that Jesus' attitude toward the ecology of Galilee was grounded in the Israelite tradition of the creator God (ch. 2). He finds in Jesus' travel from barren desert to fertile lower Galilee a sense of "potential blessedness" (42-43); in his association with Capernaum by the Sea of Galilee, an affirmation of the divine overthrow of chaos (53); and in his tour of "the Hermon region" of upper Galilee, a consciousness of the sacred character of the natural world (57-58). Freyne's Galilean Jesus likewise engages the Israelite tradition of election (ch. 3).

If ideal Israel functions within the scriptural tradition to express both the universalist impulse of the Genesis narratives and the triumphalist impulse of the Deuteronomist, then Jesus' interest in the "territorially marginalized" Jews of upper Galilee and openness to their pagan environs locates him securely within the former impulse. Freyne encounters much the same fault line within the Zion tradition of Israel (ch. 4). Even in Isaiah, he argues, Zion functions as a symbol of the restoration of Israel and salvation of the nations as well as the triumph of Israel and enslavement of the nations. Like the Isaian "servant

community” (Is 65:8-15; 66:2,5,14), Freyne’s Jesus embraces the former, though not without prophetic critique; only insofar as it could include especially the socially and geographically marginalized of Galilee (whether Jew or Gentile) did Zion remain for Jesus a meaningful symbol (116).

Chapters five and six turn increasingly toward the confrontation of tradition and empire. Freyne sees first-century Galilee as characterized by a threat to Jewish identity like that posed by Antiochus Epiphanes in the mid-second century BCE (126). Accordingly, the apocalyptic response of Daniel’s “wise ones” to that crisis (Dan 1:4,17; 11:33-35; 12:3) provides an analogue to the response of Jesus and his followers to the challenge of the Roman Empire. Jesus’ apocalyptic imagination is only further evinced in his avoidance of the Herodian centres of Sepphoris and Tiberias, his critique of Herodian rule (Mk 10:42-46; 11:1-10), and his confrontation of imperial power with the kingdom of God. Jesus’ resistance to that power also challenges the hegemony of the Temple aristocracy in Jerusalem. His attack on the Temple system is seen as a call for radical renewal according to the inclusive Isaian vision of the eschatological temple (155). Since such prophetic “globalization” of Israel’s God had always incurred the resistance of both religious and political authorities, the result for Jesus cannot have been unexpected (168).

Freyne’s assimilation of the canonical framework will doubtless be found problematic. He privileges such narratives as Acts 10:36-41 (Jesus’ “basis-biography”), Lk 4:16-30 (Jesus’ inaugural address), Q 13:34 (Jesus’ prophetic lament over Jerusalem), and Mk 11:15-19 (Jesus’ Isaian condemnation of the Temple) without attending to their redactional intent, and presumes a degree of scriptural engagement on Jesus’ part that begs the question of his “inherited tradition.” The result too often is a Jewish Galilean indistinguishable from his canonical counterpart. Nevertheless, Freyne’s contribution is both timely and erudite. Few scholars command a comparable knowledge of first-century Galilee and fewer still have turned it toward a study of Jesus’ self-understanding. The author’s privileging of Jesus’ inherited religious tradition as the primary context for reconstruction of the quest is as productive as it will be controversial.

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