

Nonetheless, faith can be and is obscure. The believer accepts, on the authority of God the revealer, truths that cannot be immediately perceived or stringently demonstrated on the basis of what is immediately evident. Furthermore, the content of faith includes strict mysteries, such as the Trinity, the Incarnation....'(p. 234). This does not mean that one does not know what the mysteries of faith are. Faith itself can bring the light of living knowledge. Quoting Aquinas, Dulles writes: 'At one point he writes, "The light of faith causes us to see the things that are believed." He also maintains that living faith brings with it the spiritual gifts of understanding and wisdom, thanks to which one can intellectually penetrate the meaning of what one believes' (p. 236).

Dulles' chapter on the development of faith within baptised infants and the birth of faith within adults, as well as the increase of faith within believers is equally thoughtful and insightful. He approves Cardinal Newman's insight that faith is perfected "not by intellectual cultivation, but by obedience". It is obedience that makes the conscience keensighted and sensitive' (p. 246).

While Dulles is very competent in examining recent developments on the theology of faith, and equally good on the experience, grounding and development of faith, there is one notable absence. Nowhere does he address the contemporary phenomena of Pentecostalism or the charismatic renewal, and the role that 'Baptism in the Spirit' and the spiritual gifts play within these. This outpouring of the Holy Spirit within the twentieth century is presently the greatest spiritual force within world-wide Christianity. Through 'Baptism in the Spirit' not only has faith come to many who formerly did not believe in the Gospel but it has also been the source of renewed faith within countless believers. It is precisely because 'Baptism in the Spirit' brings faith to life and allows the person to experience the truths of faith that it is so important. Moreover, because 'Baptism in the Spirit' is experiential, it, along with the spiritual gifts, undercuts much of the rationalism within contemporary theology which would wish to deny both the supernatural content of faith and the supernatural experience of faith.

Nonetheless, this is a superb book and should be required reading in every seminary, if not in every theological programme.

THOMAS WEINANDY

PAUL ON THE MYSTERY OF ISRAEL by Daniel J. Harrington OP.
The Liturgical Press, 1992. Pp. 103. £5.50.

This is the latest of the Zacchaeus Studies on the New Testament, whose aim is to provide concise, readable and relatively inexpensive scholarly studies on particular aspects of scripture and theology. It starts from *Nostra aetate*, with its welcome positive statements of the Church's debt to and relation with Jews. Harrington observes, however, that most of the positive statements have been drawn from Paul, but at the cost of ignoring the more negative and unfriendly things Paul says about Israel.

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As he notes, 'it is easy to understand why non-Christian Israel might see Paul as a foe. ... his indifference to the importance of Jewish institutions placed him outside the boundaries of traditional Judaism. ... what Paul says about non-Christian Jews in the present is not very flattering. Their minds are veiled, so that they do not properly understand their own Scriptures (2 Cor 3:15). They have been cut off from the life-giving olive tree and must await God's decision to graft them in again (Rom 11:23)' (pp. 88–89). Thus the basic issue is posed: whether Paul is friend or foe of Israel.

The first task has to be to pose the problem as clearly and sharply as possible. And this the author does. He begins by reminding us of the context in which Paul wrote and that Paul worked primarily as a pastoral theologian whose own personal experience had been life-changing. He then proceeds to outline the most important passages which pose the question. 1 Thess. 2:14–16 seems to present 'the Jews' as 'Christ-killers', but set within its historical setting reduces to a comparison between the opposition suffered by Gentile Christians at Thessalonica and the persecution suffered by Christian Jews in Judea (p. 25). In Gal 1–2 the Jerusalem compromise seemed to accept two kinds of Christianity—something Paul himself could not accept. 2 Cor 3 introduces some very negative stereotypes of law-observing Jews (they belong to the 'old' covenant and their minds are hardened). Phil 3 describes other Jewish Christians as enemies of Christ! And Rom 11 leaves Israel in a kind of salvation-historical 'limbo', even if 'all Israel' will be saved in the end. A very useful survey of modern scholarship on the question then follows, before Harrington draws his own conclusions, that Paul has to be regarded as *both friend and foe* of his own people.

Within the constraints of the size and format of the series it was of course difficult to enter the issues at any depth, even though the passages are demanding in the challenges they pose to the exegete and interpreter. But that is unavoidable. More serious is the fact that the negative impression of Paul's writings on the subject is probably overstated. For example, it is not at all so clear, as some have assumed, that the treatment in Gal 3–4 amounts to 'a radical devaluation of the Torah' (p. 32). The predominant image is rather of the law as a whole. Nor is it clear how Harrington can conclude that Paul rejects any continuing existential significance of the law for Gentile or Jewish Christians (p.48), when Paul himself continues to insist that faith establishes the law (Rom. 3.31), that the purpose of Christ's mission was for those who walk according to the Spirit to fulfil the law's requirements (Rom. 8.4), that love of neighbour fulfils the whole law (Gal. 5.14) and that 'the law of Christ' still provides an ethical norm (Gal. 6.2).

That being said, however, the volume is a very useful addition to writing in this area. It brings out the eirenic character of contemporary church statements, properly embarrassed as they rightly are by the tragic history of Christian anti-semitism. But it also faces up to the hard statements in Paul himself and should help the reader to come to a more

appropriate understanding of them within their historical context. And since Paul is now the focus of renewed attempts to understand how and why Christianity separated from its parent Judaism and became a different religion, anything which helps to bring Paul back as a contributor to ongoing Christian/Jewish dialogue is to be warmly welcomed.

JAMES D.G. DUNN

NEW TESTAMENT THEOLOGY by George B. Caird, completed and edited by L.D. Hurst. *Clarendon Press, Oxford, 1994. Pp. xix + 498.*

This was clearly not an easy book to bring to completion. Before his death in 1984, George Caird had completed major portions of the first draft for some 203 pages of the eventual book, three chapters virtually complete (1, 2, and 4), two mostly finished (3 and 5), and one started (6). He also left outlines for three chapters. More than half of the substance of this work, therefore, as well as the final shaping of the whole, is owed to L.D. Hurst. On some points, he used Caird's earlier published works. For the 9th chapter ("the Theology of Jesus"), which Caird intended to be climactic, Hurst got some guidance from Caird's 1975 lectures on "the Teaching of Jesus."

It has taken Hurst ten years to complete the task of editing and completing Caird's vision. In the circumstances, no one will challenge that his labour was indeed a "labour of love" (p. vi), though there will not be equally unanimous agreement with the opinion that "what [Caird] says about New Testament theology continues to be important" (p. xi).

In the opening chapter, Caird defines the task and his approach to it. His first line declares, "New Testament theology is a historical discipline" (p.1). This means, for him, not simply that the NT texts must be apprehended within their historical circumstances, but that their significance is connected to "the belief that God revealed himself in events which happened *sub Pontius Pilato*" (p.2). Among approaches to the NT, Caird rejects what he calls the dogmatic, the chronological, the kerygmatic, and the author-by-author options (pp. 4–18). He adopts instead a "conference table" approach, engaging the NT authors in "a colloquium about theological matters which they themselves have placed on the agenda" (p. 18). He finds the model for such a process in the Jerusalem council, which was able to find unity within diversity (pp. 22–26). For Caird, "the New Testament itself provides a criterion for judging its own unity. The question we must ask is not whether these books all say the same thing, but whether they witness to the same Jesus and through him to the many splendoured wisdom of the one God" (p. 24).

Caird's own principle of arrangement, however, is very much his own, and represents a creative construal of the theological task, which is by no means simply "placed on the agenda" by the NT authors. The failure of either Caird or Hurst to account for or explain the structure of