

building (the genuine letters), community-stabilizing (Colossians and Ephesians), and community-protecting (the Pastoral Epistles). Each stage is explored in terms of four matters: attitudes to the world and ethics, ministry, ritual, and belief. The second stage is characterized by adjustment to the loss of the leader, Paul, by death.

The author begins by a discussion and defence of the use of sociological categories in New Testament study, and interrogates the letters strictly from this perspective. She does not aim to write an account of Pauline theology. It must be said that the letters seem to fit her stages of development of institutions rather well, though inevitably one wonders what happens to the scheme if one holds that Colossians in particular was written by Paul himself. Presumably she would hold that its place in her scheme is in itself an argument that it is Deutero-Pauline.

Quite apart from its value in tracing the development of the primitive church for its own sake, this book usefully puts the Pauline churches within their probable social world. Theological ideas cannot be dealt with docetically, apart from the rest of the real world, though we are often guilty of doing just that. Changes in the 'symbolic universe' of the letters ought not to be seen simply as developments or corruptions of ideas, but rather as responses to new social situations. The apparently increased male hegemony of the Pastorals, for example, is to be understood as an attempt to maintain the community in the face of the need to protect its universal mission in a world where anything else would be seen as subversive of good order. The distinction between sect-type and church-type institutions is exploited also in this connection: with the Pastorals we are moving towards the latter.

She argues that it is wrong to contrast the earlier and genuine letters with the later and Deutero-Pauline ones in terms of charismatic as against institutionalized community life. On the contrary, the correct contrast is between stages of institutionalization, corresponding to reactions to the differing situations in which the churches found themselves. The whole treatment is cool and objective, with an absence of value judgments, that is until the last page, when the author understandably allows herself an expression of sympathy with those who suffered in this process of institutionalization.

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ONE GOD, ONE LORD. Early Christian Devotion and Ancient Jewish Monotheism by L.W. Hurtado, S.C.M., 1988, Pp xiv + 178. p/b. £8.50.

This book provides a useful discussion and summary of scholarly studies of some post-exilic Jewish theological writings, namely, those which express beliefs in certain agents of God, whether personified divine attributes (chapter 2), exalted individuals from Jewish history like Enoch and Moses (chapter 3), or angels (chapter 4). Hurtado successfully argues that these agents do not infringe God's uniqueness, but that, on the contrary, post-exilic Judaism in its diverse traditions was monotheistic in belief and practice.

These chapters are intended to summarize information about some

Jewish cultural traditions which may have influenced the first Jewish Christians in expressing their convictions about the exaltation of Jesus, but the book is far less successful in achieving this aim. First, the introduction (p. 1–15) tends to destroy confidence in Hurtado's competence. After quoting I Corinthians 8.5–6, he asserts that the passage links Jesus with God and confers on him a title of divine honour, 'Lord' (p. 1), by which he means that the passage expresses a binitarian view (p. 3). But 'lord' has a wide range of possible meanings from which Hurtado selects one without discussion. Moreover, he uses the phrase 'Christological concepts such as the idea of Jesus' pre-existence' (p. 12) which evidences such conceptual crudity and ignorance of developments in Christian doctrine that the reader is led to expect little from his final chapter, 'The Early Christian Mutation' (chapter 5).

In this final chapter, Hurtado focuses on Christian belief in the resurrection of Jesus, seeing it in terms of the vindication of Jesus, who had been crucified, as the true Messianic claimant, and in terms of his exaltation to a position of heavenly glory. Hence, Jesus, God's chief agent, is accorded the kind of status which Judaism had given to other agents of God (e.g. Acts 2.33–36; Romans 1.1–4; I Thessalonians 1.9–10; I Corinthians 15.20–28). But when Hurtado comes to discuss the attribution of the name 'Lord' to Jesus in Philippians 2.5–11, he again assumes, without discussion (p. 97), that this name implies that Jesus is identified with Yahweh. In other words, at a crucial point in Hurtado's argument, he assumes a 'Christian mutation' of Jewish ideas which he neither argues for nor demonstrates. Against Hurtado, it can be argued much more plausibly that all these examples fit perfectly well into Jewish conceptions of God's agents, especially if more attention is paid to Scriptural expectations, ignored in this study, about a prophet like Moses or the Messiah. This Christian expression of these beliefs is, of course, determined by the life, death and resurrection of Jesus, but Hurtado has not shown that any of these texts teach a binitarian view. The churches seem to have needed a much longer period of reflection on the implications of Jesus' resurrection before they could formulate and begin to answer the questions which prompted the credal statements of the fourth and fifth centuries. Hurtado tries to limit this development to a single generation of Jewish Christians, but the texts he cites show only that early Christians recognised Jesus as messiah and prophet, as a human being who had obediently fulfilled God's will for Israel and the Messiah, and who, in doing so, had brought new and true insight about God's purpose for humanity. Many generations of Christians would have to wrestle with the question of how such a human life could give us knowledge of the transcendent God before they felt compelled to develop the doctrines of the Trinity and of Christ's two natures.

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