

**FROM ADAM TO CHRIST. Essays on Paul by Morna D. Hooker.**  
*Cambridge University Press. 1990. Pp. viii + 198. £25.*

There are two words which characterize the Lady Margaret's Professor of Divinity's specialist work on Paul—Adam and 'interchange'. Her contributions in the fourteen essays collected here range much further of course: she is concerned, in particular, to emphasize, as with many others today, the thoroughgoing Jewishness of Paul's thinking; and the more integrating theme of the essays can be expressed in terms of the relationship between old and new in Paul's theology. But 'Adam' and 'interchange' together sum up her distinctive insights and contribution to our present-day understanding of the apostle Paul.

The first four essays, although not her earliest, are all on the theme of 'interchange' and bear testimony to how a fruitful perception has been returned to and developed over fifteen years (1971—85). 'Interchange' is Hooker's word for the classic epigram of Irenaeus: Christ became what we are, in order that we might become what he is. The point focuses on Christ's death. Christ became 'man's representative' rather than his 'substitute'. There is an interchange of Christ's experience and human experience: 'Christ shares in man's situation, i.e. he comes under condemnation and sentence of death, and men in turn share in his vindication and resurrection' (p. 31). She admits that the idea of Christ's resurrection as vindication is rarely spelt out, but finds it implicit in the motif (1 Cor. 15). The old question as to whether Christ's death is thus effective for all is answered by an insistence in the third essay on the need for the believer to identify himself (*sic*) with Christ, and not just in a once for all way (pp. 43—5), and by the insistence that full participation in Christ's resurrection is not yet.

There is, inevitably, a fair amount of repetition in the four essays as the theme was restated for different audiences, but each time new aspects are highlighted: in ch. 3, on the theme of suffering; in ch. 4, on the theme of ethics. In the latter she argues a good case on the basis of the interchange theme that 'being like Christ' is an important element in Christian ethics. And that includes sharing in the suffering and dying as well as the living—a potent warning to all who measure success in Christianity by size of bank balance or cure of all illness.

The three Adam essays mark an earlier phase of Professor Hooker's work, but provided the way into the interchange discovery. Two bring out well the point that Rom. 1.18—32, Paul's description of human sinfulness, was written with the Adam of Gen. 1—3 in mind. In the third, Phil. 2.6—11 is presented as a powerful exposition of interchange: Christ became what men are in Adam, accepted the result of Adam's sin, and in vindication fulfilled the original purpose for

Adam (pp. 98—9). The case for seeing the hymn as a call for imitation of, or better, conformity to Christ, is again well made.

The other essays are less easy to categorize. The first three, on the difficult texts 1 Cor. 3.2, 4.6 and 11.10, well illustrate Hooker's ability for the nitty-gritty of detailed exegesis and to provide convincing solutions to old cruces. The treatment of 1 Cor. 11.10 is particularly choice and sweetly argued. Its conclusion is well worth noting. 'Far from being a symbol of the woman's subjection to man, therefore, her head-covering is what Paul calls it—authority: in prayer and prophecy she, like the man, is under the authority of God' (p. 120).

Chapter 11 is also a good example of her work and style, and indeed of the tradition of healthy British analytical scepticism of the tendency elsewhere to build hypothesis upon hypothesis into some grander system. The question is, 'Were there false teachers in Colossae?' To which she replies, Not necessarily: the pressures of a pagan environment on a young Christian community would be explanation enough of what we find in the letter. Again the case is well argued, though it does depend on the assumption that Paul would have been more explicit in denunciation of any such teachers.

The last grouping of three essays comes under the heading 'Old and new'. The first, on Paul's use of scripture, is probably the least satisfying of the collection. Individual issues of exegesis are noted and posed, but not really discussed or clarified. Hooker observes fairly enough that 'Paul starts from Christian experience and expounds scripture in the light of that experience'; and that for Paul 'it is axiomatic that the true meaning of scripture has been hidden, and is only now made plain in Christ' (p. 151). But neither point is much developed or taken further.

Ch. 13 is Hooker's review article of E.P. Sanders' important *Paul and Palestinian Judaism*, which has done so much to shift the terms and parameters of modern discussion of Paul. It is here that she makes the perceptive observation that 'in many ways, the pattern which Sanders insists is the basis of Palestinian Judaism fits exactly the Pauline pattern of Christian experience: God's saving grace evokes man's answering obedience' (p. 157). Her conclusion is also sound: 'It is not the "pattern of religion", then, that separates Paul from Judaism, but the pieces which make up the pattern' (p. 160). There is an insight here which deserves further elaboration in the ongoing debate sparked off by Sanders.

The final essay is Professor Hooker's Presidential Address at the Cambridge meeting of the Society of New Testament Studies in 1989. In it she enters the renewed debate, currently very lively in north America, on the meaning of the Pauline phrase, *pistis Christou*. Somewhat surprisingly, she sides with the newer, in vogue view that it means 'the faith(fulness) of Christ', rather than the more traditional

'faith in Christ'. But not altogether surprisingly, since the 'faith of Christ' reading fits rather well with her Adam and interchange themes: Christ's faith more than counterbalances Adam's unfaithfulness; and in the interchange of Christ and the Christian, the latter share in the former's faith(fulness). I fear, however, that Professor Hooker has been seduced by her own logic. Precisely in the most explicit Adam/Christ parallel passages, Paul seems deliberately to *avoid* what on her thesis would be the inviting contrast between Adam's unfaith and Christ's faith. Paul's logic is rather that Christian Gentiles are 'sons of Abraham' both by sharing in *Abraham's* faith and by being 'in Christ' or belonging to Christ (Gal. 3.26—9). More, of course needs to be said. But Hooker's is certainly not the last word.

All in all we have here a very good representative selection of the best of Professor Hooker's work on Paul. Her contribution and insights deserve to be given more attention in the ongoing debate about Pauline theology. This collection should help ensure that.

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**ERASMUS**, by James McConica. *Oxford University Press*, 1991. pp. vi + 106. £4.99

This recent addition to Oxford University Press' 'Past Master Series' provides a concise introduction, aimed at a lay readership, to the intellectual achievements of this leading figure of the northern European Renaissance. McConica is the author of a distinguished series of works relating to the Renaissance, especially in England, allowing the reader to rest assured of the quality of the work. Throughout, McConica's approach is informed and intelligent — for example, note the wise decision, given the extent and diversity of Erasmus' writings, to concentrate upon a few major texts, readily available in English translations.

After a brief overview of Erasmus' career, McConica provides a succinct exposition of his educational views (drawing extensively upon the *Antibarberi* and the *Adagia*). The roots of Erasmus' theological views are developed with reference to his pioneering work in relation to the Greek text of the New Testament, followed by a judicious summary and appraisal of the celebrated *philosophia Christi*—not so much a philosophy, but more a way of life. The vexed question of Erasmus' relation to Luther receives a fair analysis, while a concluding chapter explores the final phase of Erasmus' career, picking up at least some of the concerns of the *Encomium Moriae* (although the discussion of this early work—the first edition of which goes back to 1511—in this final chapter may strike some readers as introducing an unnecessary chronological discontinuity).

The work is unquestionably useful to a lay readership, in that, within a hundred small pages of text, it attempts to condense all that one