

that it provides a usable general principle certainly for the Greek of the NT, and probably for extrabiblical Greek, that establishes that elements under a common article are related to each other, and in some circumstances are meant to be equated with each other, as in certain Christological passages.

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*Sinners: Jesus and His Earliest Followers.* By Greg Carey. Waco, TX: Baylor University Press, 2009, pp. xiii + 221 pp., \$29.95 paper.

Greg Carey, Professor of New Testament at Lancaster Theological Seminary, in *Sinners: Jesus and his Earliest Followers*, focuses on the way in which being perceived as people who are described as transgressing "conventional social norms," (i.e. sinners) formed the identity of the earliest Christ-movement. Carey concerns himself with the way texts reflect and are complicit in the formation of identity. Furthermore, he concentrates on Christ-followers' sub-group identity in contrast to other local expressions of social identity within the Roman Empire.

Chapter 1 reads Luke 7:36–50 in order to uncover what it means to be a sinner. Through recognizing the theological nature of the concept, Carey's focus is on sin in the sociological sense. Thus, the sinful woman in Luke 7 may be described as one who does not conform "to some expectations of her particular cultural environment" (p. 14). This social-scientific understanding of sin draws on the concepts of deviance and labeling for its ideological legitimation. This conceptual framework allows Carey to introduce the idea of a "sinful identity" (p. 9). This identity, he argues, becomes a salient node in the identity hierarchy of the emerging Christ-movement.

Social memory plays a key part in the formation of Christ-movement identity. In chapter 2, Carey contends that Jesus is remembered as a friend of sinners, one who engages in table fellowship with those culturally identified as deviant. Moreover, Jesus' acceptance of these individuals is complete, and Carey points out several times (e.g. pp. 27–29) that there is no evidence of Jesus calling individual sinners to repentance in those commensal settings.

In chapter 3, Carey rightly presents Jesus as one who did not violate Jewish purity laws; rather, he overcame impurity by God's power. Furthermore, Carey correctly notes that "if Jesus actually violated the Torah, then most of his Jewish contemporaries would have seen him as a sinner" (p. 38). Jesus' own purity concerns centered on the Pharisees. Their appeals to the "traditions of the elders" revealed an interpretive framework that Jesus did not share. However, Carey rightly notes that this disagreement with the Pharisees did not contribute to Jesus' crucifixion (p. 52). Jesus' earliest followers remembered him keeping Torah, and this contributed to the formation of early Christ-movement social identity.

Gender roles contribute significantly in the formation of social identity. In chapter 4, Carey uncovers, drawing from the resources of the emerging discipline of masculine studies, the way Jesus and Paul conformed to and transgressed accepted gender discourse. Both Jesus and Paul were rhetorically effective and thus demonstrated a key characteristic of masculinity during the imperial period. However, both failed to establish a household, and neither contributed to public life or set out on a *cursus honorum*. Both endured suffering and engaged in manual labor; however, neither leveraged their power over others in a culturally expected manner. The way that the early Christ-

movement remembered Jesus and Paul with regard to masculinity resulted in the development of a discursive tradition that critiqued Roman expectations of masculinity, though often in an asymmetrical manner.

Chapters 5 and 6 discuss the way the death of Jesus formed the identity of the Christ-movement. First, Carey argues that Jesus did not die on the cross as an innocent victim; rather, he was crucified by the Romans because of sedition (p. 81). Jesus created a disturbance in Jerusalem during Passover week, and this led to an inevitable conflict with the ruling authorities, resulting in his death on the cross. The cross was central in the formation of Christ-movement social identity, but it was an event that required re-interpretation, since a crucified messiah would be understood as scandalous. Carey focuses on the social significance of the cross and argues that "the cross posed a major obstacle for early Christian self-definition" (p. 122). Between chapters 5 and 6, Carey provides theological reflections concerning the sinlessness of Jesus. His purpose is not "to refute the doctrine of Jesus' sinlessness"; rather, he suggests that scholars refer to Jesus "righteousness and faithfulness instead" (p. 98). He is not alone in his contention; he draws from and extends both Pannenberg and Bonhoeffer to buttress his case. The two primary areas where Carey has concerns with regard to speaking of Jesus' sinlessness include: structural sin and moral growth (p. 100).

Chapters 7 and 8 focus on the way interaction with those outside the Christ-movement contributed to the formation of Christ-movement identity. First, Carey provides a survey of four canonical works that show various levels of social integration. The concern for respectability and deviance, both identity-forming factors, are central to understanding the way the earliest Christ-followers interacted with their environment, especially when there was a perception of imminent persecution. Second, Carey outlines the way pagan writers described the Christ-movement. He relies on the works of Suetonius (*Claudius* 25), Tacitus (*Annales* 15.44), and Pliny (*Letters* 10.96 and 10.97). After surveying these sources, Carey concludes that socially identifying with Christ was sufficient grounds for persecution. Thus, the fear of suffering and the potential for persecution contributed significantly to the formation of Christ-movement identity, even into the second century.

In a review this size, there is only room for a few critiques. First, with regard to the way identity is formed, it is not clear how these disparate remembrances coalesce into an identity for the Christ-movement. For example, the texts cited were written to various communities that may not have had any influence beyond their local settings during the first century. So, it may be better to describe these texts as complicit in the formation of local expressions of early Christ-movement identity. Second, Carey's suggestion that a crucified messiah was a major obstacle for the formation of identity overlooks the fact that Paul never had to address the importance of Jesus' death for Christ-followers' identity, and there is a lack of evidence, in the first century, for any groups bifurcating the teachings of Jesus and the social significance of the cross. Jesus' death could at least be interpreted outside the Christ-movement as vicarious or within the noble death tradition (cf. Epictetus *Disc.* 4.1.168–69; Seneca *Ep.* 24.6). For more on this topic, see Jerry Sumney's essay, "Christ died for us: Interpretation of Jesus' Death as a Central Element of the Identity of the Earliest Church," in *Reading Paul in Context: Explorations in Identity Formation* (ed. Kathy Ehrensperger and J. Brian Tucker; London: T & T Clark, 2010) 147–72. Third, with regard to the sinlessness of Jesus, Carey lists the four verses (Heb 4:15; 2 Cor 5:21; 1 Pet 2:22; 1 John 3:5) that have provided the exegetical substantiation for this teaching; however, though he does not wish to overturn the doctrine of Christ's sinlessness, his suggested reinterpretation requires at least a minimal interaction with these verses—which does not occur. Fourth, Carey is right to point out the way in which being a sinner contributes to the formation of Christ-movement social

identity; however, it may equally be appropriate to suggest that there is more to the calculus than simply socially identifying oneself as a sinner. It may be, as in Luther's description of those who follow Christ as *simul justus et peccator* ("at the same time justified and a sinner"), that the formation of Christ-movement social identity happens in the internal-external dialectic between the ways in which one's previous identities continue in a transformed manner in Christ (1 Cor 7:17–24).

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*A Theology of John's Gospel and Letters.* By Andreas J. Köstenberger. Biblical Theology of the New Testament. Grand Rapids: Zondervan, 2009, 652 pp., \$39.99.

In the last paragraph of his conclusion to *A Theology of John's Gospel and Letters*, Andreas J. Köstenberger shares this closing message: "I love the gospel of John, and I hope that this book will ignite a similar passion for this wonderful gospel in you. Thank you for joining me on this journey, embarked on not primarily by a scholar seeking to master the gospel but by a worshiper and disciple longing to be mastered by it" (p. 567). We may make at least two observations from this marvelously stated and refreshing conclusion—observations that should challenge all of us as evangelical pastors, teachers, and students of God's Word.

First, we notice the twin motivations that stand behind why it is that Köstenberger has emerged as one of the leading Johannine scholars of the first quarter of this century (space does not permit me to validate my assessment of Köstenberger's contribution to the field by listing all of his Johannine-related publications, which include two commentaries, numerous articles, and multiple essays, et al.): his love for the Gospel of John and his desire to assume the posture of a disciple in his engagement of the Fourth Gospel. Some may consider it preposterous for a "scholar" to reveal these motivations in a scholarly text, since to do so is to state one's lack of neutrality toward the subject matter. However, others recognize that *every* scholar, regardless of discipline, comes to the task with certain presuppositions. In the language of Cornelius Van Til, there is no such thing as pure facts. Everyone takes facts and organizes them according to their presuppositions in much the same way that a jewelry-maker organizes beads (facts) along a string (presuppositions). The great Rudolf Bultmann had his own presuppositions that influenced his proposal that Mandaeism stood behind the theology of John's Gospel, presuppositions that have since been challenged quite successfully. J. Louis Martyn had his own presuppositions that influenced his proposal that the Gospel of John was produced by a Johannine community rather than a single author. The difference is that, unlike those who may hide behind the claim of neutrality, Köstenberger has clearly and boldly stated his presuppositions.

Second, we may observe how Köstenberger's posture as a disciple has really influenced his approach to doing biblical theology—an approach that takes seriously the historical claims of the Gospel of John and the Johannine Letters, an approach that takes seriously the text's call upon the reader to faith in Jesus Christ, and an approach that takes seriously the need (based on the unity of revealed Scripture) to relate the Gospel of John and the Johannine Letters to the rest of the canon while at the same time recognizing the uniqueness of their contribution.

*A Theology of John's Gospel and Letters* is the first of eight volumes that will make up the Biblical Theology of the New Testament series. Köstenberger's contribution is

a massive volume of 652 pages, which includes a lengthy table of contents (pp. 7–25), a series and author's preface (pp. 26–29), listing of abbreviations (pp. 30–34), an impressive bibliography that encapsulates the important secondary literature in Johannine studies to date (pp. 568–614), a variety of helpful indices (pp. 615–52), and of course the actual body of the text (pp. 37–567).

Part 1 of the text is titled "The Historical Framework for Johannine Theology." This part begins by indicating his approach to doing biblical theology and then sets to work exploring the historical setting of the Gospel of John and the Johannine Letters. At the end of the day, Köstenberger rejects the Johannine community authorship proposal and posits a somewhat traditional view that the Gospel of John was written by John the son of Zebedee, the disciple of Jesus, and that it was written specifically to present Jesus as "a coping strategy" for Jews after the destruction of the Jerusalem temple in AD 70. This explains why so much of the Fourth Gospel is taken up with how Jesus fulfills and replaces the temple as well as the Jewish festivals.

Part 2 is titled "Literary Foundations for Johannine Theology." This part begins by exploring what the Gospel genre really is and moves in the direction of identifying specific literary features of John's Gospel, including misunderstanding, irony, the various so-called seams, symbolism, and structure. This part of the book concludes with a wonderful "Literary-Theological Reading of John's Gospel" (pp. 175–262) and then a "Literary-Theological Reading of John's Letters" (pp. 263–72), which is a running commentary of first the Fourth Gospel and then John's Letters while all the time drawing attention to some of the features identified earlier in this part of the book.

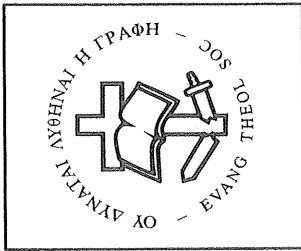
Part 3 of the text is titled "Major Themes in Johannine Theology." This part is the meat of Köstenberger's book and this part alone makes the book well worth the purchase price. Here he identifies nine major Johannine themes and devotes an entire chapter to each one. The nine themes are "The Messiah and His Signs," "The Word: Creation and New Creation," "God: Father, Son and Spirit," "Salvation History: Jesus' Fulfillment of Festal Symbolism," "The Cosmic Trial Motif," "The New Messianic Community," "The Johannine Love Ethic," "John's Theology of the Cross," and "John's Trinitarian Mission Theology." Köstenberger's methodology in this part of his book is worth mentioning. After introducing a theme, he first walks through the Gospel of John, chronologically, identifying how the theme is developed as the storyline of the Fourth Gospel unfolds. Then, after identifying any ways in which the three Letters of John contribute to the theme, Köstenberger draws things together in a summary conclusion. The strength of this approach is that it takes into account the idea that the Johannine themes are not simply abstract concepts but that they have a narrative development to the way that they unfold.

Part 4 is titled "Johannine Theology and the Canon of Scripture." This last part, which is actually a fairly short chapter in light of the length of the book up until this point, engages in the work of comparison and contrast between the Gospel of John/the Letters of John and other corpora of the NT. After surveying the secondary literature that questions the historicity of the Johannine literature, Köstenberger calls for a reassessment of the historical reliability of the Gospel of John along the lines of the contribution of Craig Blomberg. In addition, the author explores whether or not John knew the Synoptics. At the end of the day, Köstenberger proposes that the author of John's Gospel perhaps knew of the Synoptics (or at least an oral Synoptic tradition) and intentionally supplements that tradition.

My critiques of this work are only minor. First, I am waiting for someone to attempt what is perhaps the undoable: write a theology of the Johannine corpus that includes all five canonical works attributed to John the disciple of Jesus—the Gospel of John, the three Letters of John, and John's Revelation. One can understand why this would

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