

doxologies,” with Paul functioning as a worship leader “by performing various acts of epistolary worship within the letters” (180). (3) Each of the letters addresses “the ethical or moral worship” that Paul seeks to promote in those to whom he writes.

It is particularly intriguing to consider H.’s proposal that at various points in his letters Paul intended to lead and stimulate corporate liturgical actions in the churches he addressed. So, e.g., H. urges that Paul in Romans 6:17 “leads his audience” in worship and in celebrating liberation from the power of sin (80). H. also (rightly in my view) proposes that Paul intended his references to his own prayers and thanksgivings to be instructive and inspirational for his readers. This means that, in addition to articulating Christian beliefs and advocating Christian behavior, Paul’s letters also had a profoundly worship-oriented focus and intention.

In footnotes, H. engages and draws upon the work of other scholars, citing commentaries with particular frequency (almost entirely English-language publications). The book seems mainly directed to students, pastors, and others engaged in serious study of NT texts. But NT scholars also will find the work a salutary stimulus to notice and take seriously the liturgical features of Pauline letters.

On the one hand, the systematic and methodical analysis of each of the 13 letters makes it abundantly clear that H. has a valid point. On the other hand, it does make for a workman-like and occasionally repetitious discussion. But given H.’s comparative lack of references to scholarly studies of Paul, perhaps this text-by-text approach is necessary. Moreover, for teachers and students this scheme facilitates use of the book alongside direct study of Paul’s epistles.

A ten-page bibliography and indexes of Scripture and authors completes this useful volume.

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THE WORD OF GOD AND THEOLOGY. By Karl Barth. Translated from the German by Amy Marga. New York: T. & T. Clark, 2011. Pp. xiii + 242. \$44.95.

This is a splendid new translation of Karl Barth’s early addresses, well known in their 1957 English translation as *The Word of God and the Word of Man*. Here is a key window into B.’s early theology from the period when his commentary on Romans burst like “a bombshell on the playground of the theologians” (Karl Adam in *Das Hochland* [June 1926] 276–77).

This title more closely reflects the original 1924 edition, *Das Wort Gottes und die Theologie*. Its eight essays were presented from 1916 to 1923, some of which are mentioned below.

To read B. here against the backdrop of the prevailing liberal theology, extending back to Schleiermacher and promoted by B.'s teachers, including Adolf von Harnack (who was present for one of the lectures), is to sense the radicalness of what B. was espousing. Despite their varying topics, these lectures are unified as a whole by what B. called an "inner line" (xiii).

"The chief consideration of the Bible is not the activities of humans but the activity of God" (23), B. proclaims in "The New World in the Bible" (1917). B.'s focus on "the Word of God," which, he says, "stands in the Bible" and opens us to the Bible's "new world" where we find "the viewpoint of God!" expressed (25). This leads us out of "the stale atmosphere of humanity and into the open doors of a new world, the world of God" (26). Over against liberal emphases on human "development," B. proclaims "God is God" (27), and the Bible becomes the witness to what God is saying and doing "for us" (29). These emphases set trajectories for B.'s remarkable theological output, inviting us into the world of the Bible instead of imposing our world upon the Bible.

In "The Christian in Society" (1919), B. stated that the Bible proclaims "a new possibility and reality opens up before humanity" (45). Only "eternal life is and can be called 'life'" (45), and in this "the history of God is happening in us and toward us" (51). This is "rightly called the kingdom of God; creation, redemption, the completion of the world by God and in God" (51). The kingdom of God "precedes everything that exists" (52), so "our being in Christ radically governs the attitude we take toward life" (52). The Christian lives in society. So "in every social relation in which we find ourselves, we recognize something ultimate" (53). This is the resurrection of Jesus Christ, which is "the power that moves both the world and us" (66). B. developed the resurrection theme more fully in "Biblical Questions, Insights, and Vistas" (1920), where he writes, "To really name the object of the Bible" is to identify "the Easter message" (94).

This message of Jesus Christ becomes real to us as B. explains in "The Need and Promise of Christian Proclamation" (1922), for "on Sunday morning as the bells start to ring, calling the community and the pastor to church, the moment heaves with anticipation of a great, meaningful, even decisive event" (108). The people gather not wanting to "simply receive mere assertions and advice, no matter how heartfelt and sincere they may be. In this hearing, knowing, and understanding, they want to know if it's true, and not something else that beats around the bush" (111). People "passionately desire to have the Word be spoken to them, the Word, which promises grace in judgment, life in death, the beyond in the here and now" (111).

In "The Word of God as the Task of Theology" (1922), B. argues that "the human does not cry for solutions, but for salvation" (179). Theology, like the Scriptures themselves witnesses to God and puts God in the "foreground" (181). Schleiermacher did not do this. His work is "vague on the

point that speaking of God means something other than speaking about the human in a somewhat higher pitch” (183). Theology is not about “the divinization of the human but the incarnation of God” (186).

We ought to speak of God, but cannot—given who God is and who we are. Yet, in acknowledging this, we “give God the glory” (195). We persevere, knowing “the necessity and the impossibility of our task” (195). In the end, all centers in “Jesus Christ.” “Our task,” says Barth, is to believe in the witness of the first witnesses, “to believe in the promise, and to be witnesses of their witness—to be theologians of Scripture” (197).

This expert translation by Amy Marga brings B.’s energy and passion alive again. Here we find B.’s formative theological emphases. In the succeeding years these developed monumentally throughout B.’s maturing theology.

Westminster John Knox Press

DONALD K. MCKIM

JESUS, PAUL, AND THE GOSPELS. By James D. G. Dunn. Grand Rapids, MI: Eerdmans, 2011. Pp. xx + 201. \$21.

This book puts together nine lectures presented over three weeks in April and May 2009, toward the end of the bimillennial year of St. Paul. Dunn presented the first four chapters as the Deichmann Lectures at the Ben-Gurion University of the Negev in Beer-Sheva. They tackle questions about the historical Jesus and respond to the question, “What are the Gospels?” A single chapter, “From Jesus’ Proclamation to Paul’s Gospel,” forms part two of the book, and was delivered during an international symposium held at the Theology Faculty of Catalonia (Barcelona). The final four chapters, which form part three, were presented at the International Seminar on St. Paul, hosted by the Società San Paolo and held at Ariccia on Lake Albano outside Rome. D. manages to link in a natural way the discussion of Jesus and the four Gospels, on the one hand, and the treatment of Paul, his gospel and his theology, on the other.

D. argues that Jesus “probably experienced something equivalent to a prophetic calling when he was baptized by John” (12). John Meier and others would encourage us to be more cautious in making such a claim. The baptism might have only reinforced a calling that Jesus had already experienced months or even years before. D. assembles eight characteristic features of Jesus and his mission (e.g., his exorcisms, his self-presentation as Son of man, and the sense of personal authority he attached to his preaching by his highly unusual use of the “amen” idiom). This list does not include Jesus’ sense of God as “Abba”—a strikingly distinctive feature of his teaching that would be picked up by his followers and echoed in Paul’s letters (Rom 8:15; Gal 4:6). D. rightly stresses the faith impact Jesus