

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.

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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

quickly made on the core group of his first disciples. He became the focus of their lives in a way that allows D. to conclude that the Jesus of history was already also the Jesus of faith.

D. accepts the contribution of Mark and Q to the formation of Matthew and Luke. But he reminds readers of the role necessarily played by oral transmission of the Jesus tradition in Galilee where fewer than ten percent were literate. This underpins two conclusions: “the oral tradition model subverts the idea of an ‘original’ version” (39); and “the flexibility of the oral transmission period carried over into the written form of the tradition” (42).

Chapters 3 and 4 discuss brilliantly the emergence of the written Gospels and the different form that John’s Gospel took. When D. then reflects on the alleged “gap” between Jesus and Paul, he strongly resists any notion of there being a true gap between them. Instead, D. maintains that Paul was “one of the truest disciples of Jesus—not simply the exalted Lord Jesus Christ, but also of Jesus of Nazareth” (115). Paul echoes, for instance, the teaching of Jesus on the centrality of love. Moreover, the “already” and “not yet” dimensions of the kingdom preached by Jesus found their counterpart in what the apostle taught about the justification of the ungodly.

The final section of the book covers four themes: Paul’s identity (119–32); the nature of his apostleship and the claim that he was an apostate from Judaism (133–47); the inclusive nature of Paul’s gospel (148–64); and a picture of the Pauline churches and the trinitarian shape of Paul’s ecclesiology (165–80).

To be sure, D. raises many debated issues. But he consistently marshals the relevant evidence, puts his case well, and does so in a lively and appealing manner. For those already familiar with Dunn’s magisterial work on Jesus, Paul, and the origins of Christianity, this book vividly summarizes his thinking on a range of questions. All readers will find here a plausible account of the figures and forces at work in early Christianity.

All in all, this is a valuable work that deserves a wide readership. It could also serve well for introductory courses on the birth of the Christian church. One can only be grateful that the occasion of the bimillennial year of St. Paul led D. into writing and presenting these lectures.

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MANICHAISM: AN ANCIENT FAITH REDISCOVERED. By Nicholas Baker-Brian. New York: T. & T. Clark, 2011. Pp. x + 157. \$130; \$34.95.

The book sets out to “provide an introduction to Manichaeism, employing a religious-studies based approach” in a manner suitable for “teaching Manichaeism in its late-antique guise to undergraduate students”