

recognized as real theology, it is rendered invisible and insufficiently engaged by ecclesial theologians who could learn from it. Given the ongoing debates about the definition and purpose of religious studies, theology, and comparative theology, G. raises an important issue. G.'s proposal also raises epistemological questions about the role of faith in theology that demand a thoughtful and nuanced response.

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An Anomalous Jew: Paul among Jews, Greeks, and Romans. By Michael F. Bird. Grand Rapids, MI: Eerdmans, 2016. Pp. xii + 310. \$28.

Was Paul right in believing that both Jews and Gentiles were equally justified before the God of Israel by faith in Jesus Christ? Many of his day did not agree, yet this gospel was his “most enduring contribution to Christian thought” (204). To explore this perspective, Michael Bird offers a wide-ranging and well-informed survey of recent scholarship on Paul. He employs the following taxonomy that is by no means exhaustive but indicative of the various situations in which Paul found himself in relation to Judaism: “a former Jew, a transformed Jew, a faithful Jew, a radical Jew, and an anomalous Jew” (10). He treats a number of contemporary scholars under each heading before he proposes his own position. Whether one agrees with his proposal or not, the book is a goldmine of resources in current Pauline scholarship. When he comes to his view of Paul as anomalous he seeks to avoid any dichotomy between Hellenistic Judaism and Palestinian Judaism. Paul was Jewish to the core and operated from within both but in his own distinctive way. The anomaly consists in Paul’s apocalyptic interpretation of Christ’s death and resurrection as constituting “the renewed Israel of an inaugurated eschaton” (28).

The ensuing chapters test this hypothesis. Chapters 1, 4, and 5 are revisions of earlier publications. Chapters 2 and 3 are new to this volume. Individual chapters could stand alone but together they afford insights into the diverse audiences that Paul engaged. The first issue is “Salvation in Paul’s Judaism.” Salvation is from the history of the Jews, but the point of dispute is “the means of salvation” (67). The Torah cannot solve “the Adamic condition of humanity in its state of alienation from God” (67). The Torah has been a useful pedagogue that leads to Christ as its fulfillment. Paul offers a prophetic restoration eschatology so that salvation manifest in the Israelite religion climaxes in the story of Jesus Christ.

The next chapter considers the question of whether Paul was an apostle to *both* Gentiles *and* Jews. The conclusion is that “Luke and the early church’s portrayal of Paul as the apostle to Gentiles *and to Jews* is essentially correct” (104, emphasis original). One of the attractive features of this book is that when an issue that divides scholars into either/or positions is considered, B. tends to treat it in a more inclusive both/and approach. This is certainly true of the next chapter, which analyzes Paul’s apocalyptic vis-à-vis salvation-historical theology by a rereading of Galatians. In the

conclusion, B. states succinctly: “On my reading, Galatians is about the culmination of Israel’s salvation story in the apocalyptic revelation of Jesus Christ to include Gentiles in the family of Abraham” (166–67). Thus, Paul follows Jewish apocalyptic literature in welding together both apocalyptic and salvation-historical narrative. More to the point and key to understanding Paul’s perspective is the chapter on “The Incident at Antioch (Gal 2:11–14), The Beginnings of Paulinism.” The Jerusalem council addressed the obligations of Gentiles but did not address the concerns of practicing Jews that the shared table-fellowship treated both Jews and Gentiles as equals without full conversion to Judaism by means of circumcision. For Paul, it was the Messiah and the Spirit that constituted their identity and unity, not the Torah. B. characterizes this as a parting “in” the ways rather than “of” the ways as there was never an absolute break with the Jerusalem church (201–02). “In the incident at Antioch we confront the first public expression of Paulinism, understood as the antithesis between Christ and Torah when the salvation and equal status of Gentiles is on the line” (203).

Finally, B. addresses Paul in relation to the Romans by examining parts of the Letter to the Romans that indicate his view of the Roman Empire and its imperial culture. “Paul’s anomaly here is that he is a Roman citizen who looks forward to the supersession of the Roman empire by the new empire of Israel’s God” (206). Once again, B. engages opposite opinions as to whether Paul was strongly anti-imperial or virtually ignored Rome as of little significance. Paul clearly affirms the Good News of Jesus as opposed to the claims of Caesar, but his main concern is to address the pastoral needs of the Roman communities and to enlist their support for his proposed journey to Spain.

I highly recommend this book. It is clearly written and is a fine review of current issues in Pauline studies. It would be a good resource for a graduate course on Paul.

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Heavenly Bodies: Incarnation, the Gaze, and Embodiment in Christian Theology. By Ola Sigurdson. Trans. Carl Olsen. Grand Rapids, MI: Eerdmans, 2016. Pp. x + 673. \$60.

In this volume, Sigurdson, professor of systematic theology at the University of Gothenburg, elaborates in an impressive encyclopedic way a constructive theological anthropology of embodiment, or a critical theological somatology, with implications for theological anthropology, ecclesiology, and eschatology. Crafting an interdisciplinary theological method that combines theology, phenomenology, critical and feminist theories, sociology, anthropology, and other perspectives, S. examines and interprets multiple resources for a theology of the body that rotates around three key theological themes: incarnation, the gaze, and embodiment. In part 1, chapters 2–3, S. synthesizes insights from biblical, patristic, modern, and feminist Christologies to stress “the anthropological implications of the doctrine of the incarnation for the human mode of being-in-the-world” (53), in this case, how the relational union of divinity and humanity in Jesus the Christ preserves the concrete historical, socio-cultural, bodily