

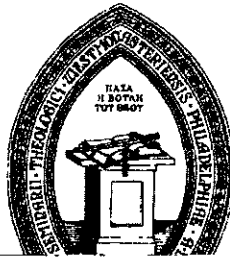
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Jesus in Matthew's gospel. Likewise, the notion of "corporate representation," crucial for understanding not only Daniel but also Matthew's presentation of Jesus as the embodiment of Israel, is lacking in the book. A brief mention of this crucial concept in the introductory chapter would not have been out of place. Furthermore, the emphasis on *new Abraham* is a bit of a stretch, especially since Quarles's concern here is to talk about the new *people* that Jesus forms. Additionally, there is no more than a cursory discussion of the important notion of redemptive-historical *progression* in Matthew from a more Jewish (e.g., Matt 15:24) to a more Gentile orientation (28:18-20). One final comment concerns the author's slight dogmatism on introductory issues. While Quarles is on fairly safe ground for arguing for, for example, apostolic authorship (not just influence) and an early date, the material is presented more firmly than the evidence warrants. Introductory readers would be better served by a more nuanced presentation.

On the whole this is a good and useful book. It would probably best be read in conjunction with another similar volume, such as R. T. France's *Matthew: Evangelist and Teacher*.

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Chris Tilling, *Paul's Divine Christology*. WUNT 2/323. Tübingen: Mohr Siebeck, 2012. Pp. xi + 323. \$137.50, paper.

Paul's Divine Christology is a slightly revised version of Chris Tilling's Ph.D. thesis, which was advised by Max Turner at the London School of Theology. Tilling addresses an exegetical debate that has recently resurfaced "as to whether Paul's Christology should be properly understood as 'divine'" (p. 1). The main task of *Paul's Divine Christology* is to develop an exegetical defense of the divine essence of Paul's Christology (against such scholars as James Dunn and Maurice Casey, who deny that Paul's Christology retains a notion of divinity).

The book is composed of eleven chapters divided into three sections: method (chs. 2-4), exegesis (chs. 5-8), and defense (chs. 9-10). First (chs. 2-4), Tilling addresses what is perhaps the most important issue in exegetical studies of Paul's Christology: methodology. Tilling shows appreciation for scholars such as Gordon Fee, Larry Hurtado, and Richard Bauckham, who affirm that Paul held to a divine Christology. However, Tilling takes issue with how their methods influence their reasoning. According to Tilling, Fee seeks to affirm the pre-existence of Christ in Paul because his commitment to an Aristotelian substance metaphysics prevents him from accepting "Christ-relation" (Christ's relationship with his people, derived from YHWH's relationship with Israel) as a substantive identifying mark of Christ's identity as divine in Paul's theology (pp. 5, 47). Instead of committing to an extra-revelational, philosophical ontology, Tilling attempts to formulate Paul's Christology more in terms of God's relationship to Israel in the OT as that relationship is expressed through Paul's own "Jewish-style faith" (p. 61).

Second (chs. 5-8), Tilling sets out on an in-depth exegetical exploration of Paul's Christology with special reference to the divine Christology debate circling around 1 Cor

8:1–10:22, the undisputed Pauline letters, and 1 Cor 16:22. In chapter 5, Tilling locates Paul's christological statements in the context of his use of Deuteronomic monotheism as a polemic against idolatry: unless one worships the *one* God of the *Shema*, one is guilty of false worship. "Over against the 'many lords and gods' mentioned in [1 Cor] 8:5, Paul stresses loyalty to and love for the one God *and* one Lord. . . . Against idolatry, Paul affirms the exclusive loyalty of believers to the Lord of the *Shema*, the Lord Jesus Christ" (p. 92).

Chapter 6 is perhaps the nexus of Tilling's thesis. Here he argues that Paul conceives of Christ's divinity in terms of the "Christ-relation" between Christ and his people, and Paul derives this "Christ-relation" from the OT's conception of the God-relation between YHWH and Israel. Tilling demonstrates points of functional continuity between the God-relation of YHWH in the OT and the "Christ-relation" of the risen Lord in the NT. These include Christ-devotion (1 Cor 7:25-38) and YHWH-devotion (Lev 19:2; Deut 7:6; 14:2; 2 Chr 23:6; 35:3), absence of Christ (1 Cor 11:26) and absence of YHWH (Pss 16:11; 21:6; 27:4; 42:2), Spirit of Christ (Rom 8:9-10) and Spirit of YHWH, and others.

In chapter 7, Tilling further demonstrates his thesis from the undisputed Pauline epistles. In chapter 8, he argues that the phrase *καρὰν θεῷ* in 1 Cor 16:22 is a prayer to the risen Lord Jesus, which could only be true if Paul's Christology were divine.

Third (chs. 9–10), Tilling examines several Second Temple texts that are often counted as evidence against a notion of divinity in Paul's Christology. Certain texts portray devotion and worship to non-divine figures (ancestors in Sir 44–50, Adam in the *Life of Adam and Eve*, and the Son of Man in the *Similitudes of Enoch*). It is therefore argued by some that, in Paul's world, neither devotion nor worship necessarily indicates divinity. Tilling rejects this interpretation by arguing that the way in which Paul speaks of Christ does not correspond in any way to how these non-divine figures are portrayed. Instead, Paul's Christ-language corresponds to how *God* is portrayed in these texts (the divine figure in these texts is called Lord of Spirits, YHWH, or God). Chapters 5–10, then, add systematic and historical strength to the arguments of Fee, Hurtado, and Bauckham that Paul's Christology is divine. Tilling accomplishes this by articulating what seems to be the system in which Paul's divine Christology must be conceived in order for it to be defensible—a system which Tilling claims all three scholars lack at various levels.

More specifically, Tilling's criticism of Hurtado (pp. 52-61) is that he leans too heavily on patterns that evidence "cultic worship" of Jesus in Paul's letters, when such patterns can only be persuasively conscripted as evidence for Christ's deity in the context of the broader pattern of the *Christ-relation* for which Tilling argues throughout the book. And, while Bauckham offers a similar relational emphasis, Tilling thinks his argument falls short (pp. 61-62) by (1) an overemphasis on Second Temple Jewish literature, which Tilling does not think provides sufficient data on its own to support Bauckham's reading of Paul; and (2) by focusing on YHWH's relationship to reality in general rather than the YHWH-Israel relationship. Tilling finds that his own reading of the *Christ-relation* as organically rooted in the YHWH-Israel relationship gives both the lens through which Hurtado's analysis of Paul's worship of Christ proves his divinity, and Paul's own biblical theological rationale in the context of which Bauckham's relational emphasis is appropriately tied to Israel's theology in the OT and Second Temple Jewish literature.

In the final analysis we must conclude that Tilling has given a defense of Paul's divine Christology that is exegetical and therefore non-speculative. Tilling seeks to conjoin exegetical, biblical theological, and systematic theological insights from the Pauline corpus, while resisting philosophical agendas, such as the restriction of Paul's Christology to Aristotelian metaphysics that seems to be present in Fee. Tilling's method for defending the divinity of Christ in Paul's theology is to offer robust exegesis of the Pauline texts that are most central to Paul's Christology. This is therefore a worthwhile volume for anyone seeking an exegetical defense of the divinity of Christ in the theology of the Apostle Paul.

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Stephen Westerholm, *Justification Reconsidered: Rethinking a Pauline Theme*. Grand Rapids: Eerdmans, 2013. Pp. 104. \$15.00, paper.

Stephen Westerholm is known for his interaction with the New Perspective on Paul and his representation of a form of the traditional, or Lutheran, perspective on Paul. His larger work, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), surveyed the interpretation of Paul from Augustine through the Reformers up to today's New Perspective. In that work he contributed his own opinions on Paul and the law in nine theses (pp. 409-33): (1) Human beings may choose to submit to God's law or not, with decided consequences. (2) Torah is the proper human response to creation. (3) Torah is only for Israel and marks them off as God's elect nation. (4) Man cannot submit to God's law. (5) The law cannot serve as the path to righteousness and life for mankind. (6) The giving of Torah highlighted and exacerbated human bondage to sin. (7) The righteousness of God is revealed in Christ apart from the law; those who pursue righteousness in the law are mistaken. (8) Believers in Christ are not subject to the law. (9) Christian righteousness fulfills the law.

This new work is an expansion of Westerholm's views in his earlier work, with the purpose of providing a straightforward exposition of Paul's doctrine of justification. In a brief ninety-nine pages of text, interaction with scholarship is minimal and footnotes are scarce. Westerholm deals almost exclusively with the biblical evidence, sometimes filling pages with biblical quotations. He does not deal with Second Temple Jewish texts, but works on the assumption that these Jews did not strictly hold to merit-based salvation (pp. 24-26). He agrees with Sanders that Judaism did not sharply distinguish between grace and merit.

The first chapter tackles Krister Stendahl's infamous article on the introspective conscience of the West by arguing that first-century Jews and Gentiles were acutely aware of divine wrath and the need for salvation. He emphasizes Paul's message of divine wrath, salvation, and the need for justification of the ungodly in his early letters (Thessalonians and Corinthians) and later in Galatians, Romans, and Philippians. Sinners were interested in finding a gracious God not only in later Western history, but also in Paul's day (p. 24).