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The parallelism drawn by Andrew Gregory between Luke 24:12 and John 20:3–10 is not convincing enough to argue for Luke's literary dependence on John. The limited parallels shown do not necessarily imply that one used the other. In this study, John 8:1–11, which contains several Lukan languages, goes unnoticed.

Stibbe, in his presentation of John's Gospel as narrative theology, seems to be closer to the point of dichotomizing God the Father and the Son who came to reveal the Father as well as the Father's love relationship and his justice, while the Johannine narrator sees both the Father and the Son, who indwell one another, as one.

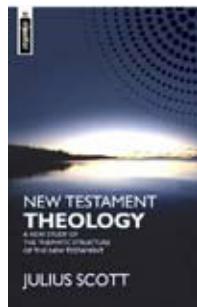
Gary Burge, in his essay, seems to read from the Spirit-Paraclete passages more than what the text itself says. In spite of the fact that the Spirit will declare what he hears from the Father and the Son from whom he proceeds and by taking what is Christ's, Burge maintains that the Spirit will open up 'new truths not seen before.' John does not seem to present the Spirit mainly as the aide who will bring clarity to incomprehension, but as the *parakletos* who will transform human life and who will lead the disciples by teaching and guiding. It is Jesus' glorification on the cross, and not the 'new comprehension' by the Spirit, which is the focal point in John.

Gabi Renz's study allows both the positive and negative readings of Nicodemus narrative in John with the note that both readings do 'persuade the audience to become devoted disciples of Christ'. However, her study begs the questions: would John have left his audience to be so ambiguous that they could not grasp *his* mind correctly? Would this ambiguity not encourage a non-believing recipient to choose to be a mere sympathizer, rather than to become a devoted disciple, of Jesus and a believing recipient to be content with living in two worlds at the same time?

In sum, the book has drawn our attention to important themes that are in current research and has made an impressive contribution to Johannine study. But at the same time it raises several issues that certainly lead us to study further on the themes accommodated in this book.

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J. Julius Scott Jr. **New Testament Theology: A New Study of the Thematic Structure of the New Testament**. Scotland: Mentor, 2008. 368 pp. \$29.99.



Scott, now professor emeritus of biblical and historical studies at Wheaton College and Graduate School, taught an undergraduate "New Testament Survey" course from 1970 to 2000. This book originated from that class to fill a gap: "I looked in vain for a survey of New Testament teaching somewhere between the elementary level and that of a specialized, technical New Testament theology" (p. 7). Scott wrote the first draft of this book in 1993–94 and continued to tweak it after his retirement in 2000 (p. 7).

New Testament Theology (henceforth *NTT*) is a basic introduction to the NT with a biblical theological method. *NTT* is intentionally simple: "Keeping in mind the audience I envision, I have chosen to focus primarily upon the surface meaning of the text" (p. 23; cf. p. 25).

NT theologies generally approach the topic in one of two ways:

1. An analytic approach traces themes in units of the NT, grouping corpora such as the Synoptic Gospels, John's writings, Paul's letters, etc. (e.g., George Ladd, Leon Morris).
2. A synthetic or thematic approach traces themes throughout the entire NT, organizing the book by those themes and then tracing those themes throughout units of the NT (e.g., Donald Guthrie, Thomas Schreiner).

Frank Thielman's recent “canonical and synthetic approach” combines both approaches, tracing the distinctive themes in each book of the NT one at a time (hence, “canonical” or analytic) but also including summaries that demonstrate a unity amid the diversity (hence, “synthetic” or thematic).

Although the book's back cover suggests that Scott's *NTT* is a *via media* between an analytic and thematic approach, it is another thematic approach that attempts to answer what Scott sees as the seven major questions with which the NT is preoccupied: (1) Who is Jesus? (2) What must I do to be saved? (3) How should the Christian live? (4) What is the church? (5) What is the church's relation to society? (6) How shall it end? (7) What does the NT teach us about God? The answers to these questions “comprise the basic message of the New Testament, the central New Testament themes, and the foundational elements of New Testament teaching” (p. 21).

Scott answers these seven questions by usefully organizing the biblical data. For example, he answers the question “What must I do to be saved?” under the following headings: (1) the need for salvation; (2) the ministry of Jesus: the provision of salvation; (3) the proclamation of the early church: the exposition of salvation; (4) the vocabulary of salvation: some terms used by NT writers to describe various aspects of the effects of the work of Christ; (5) the work of the Holy Spirit: the application of salvation (pp. 95–130). It is evident that Scott has spent decades studying and communicating the NT's message.

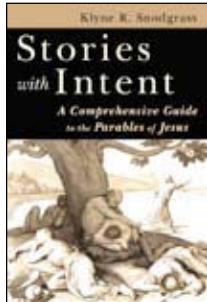
NTT has some drawbacks:

1. *NTT* displays an unusual number of typographical errors, especially in the bibliography.
2. The layout feels crammed, and the headings are not always intuitive or logically parallel (e.g., 27–32). Some headings lack parallel headings altogether.
3. *NTT* avoids taking positions on several controversial issues, instead laying out the options and presenting a least-common-denominator theology. (A notable exception is his preference for what he calls “chiliasm” as “a working hypothesis” [p. 327].) For example, Scott's views are unclear regarding the continuance of sign gifts (pp. 206–8), complementarianism vs. egalitarianism (pp. 223–25), church government (pp. 225–26), and baptism and the Lord's supper (pp. 248–55). Some might view this as an advantage, but I would prefer a robust, respectful defense (albeit brief) of a position with which I disagree than a general non-committal spread of options.
4. *NTT* feels like a patchwork of course lectures combined into a single volume. The tone ranges from conversational to formal, and the method varies in the level of detail from chapter to chapter. Some sections are relatively specific (e.g., the introduction briefly surveys Greek verbal aspect theory! [p. 24]) while others are disappointingly vague (e.g., his definition of the church [p. 199]).
5. Its research is dated. It interacts only sparsely with secondary literature, and its conversation partners include venerable but less recent authors such Oscar Cullmann, George Ladd, and Donald Guthrie. One particularly glaring omission is any discussion on the new perspective(s) on Paul.

Nevertheless, Scott's thematic approach is creative, and his tone is that of a warm-hearted, seasoned scholar, not a cold or stuffy one. He patiently explains ideas with minimal jargon, and he consistently upholds conservative, orthodox doctrines.

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Klyne Snodgrass. ***Stories with Intent: A Comprehensive Guide to the Parables of Jesus.*** Grand Rapids: Eerdmans, 2008. xviii + 846 pp. \$50.11.



This major work is mainly a study of the parables of Jesus themselves, introduced by two relatively brief introductory chapters, and concluded with 279 pages of appendices, notes, and indices.

The first chapter sets the scene, discussing the nature of parables: they are 'stories with intent'. They need to be interpreted accordingly within the context of Jesus' teaching and Jesus' world. While recognizing that the parables have been arranged and shaped by the evangelists, Snodgrass is unashamed in his historical confidence that the parables have been faithfully preserved and give us access to Jesus' teaching.

He usefully discusses different types and then features of Jesus' parables: this is helpful and insightful, even if his comment that 'a few . . . may have christological reference' seems less than generous (p. 20); arguably most of the parables are directly or indirectly christological. He discusses 'How Should Parables Be Interpreted', giving eleven very useful guidelines. Among other things he reminds us that Jesus' parables will have been repeated frequently in different contexts and with variations; he warns against overinterpreting details and against scholars' attempts to extract the parables from their gospel contexts and to reconstruct hypothetical originals. He vigorously rejects the view that parables cannot be interpreted!

The introduction is clear and to the point, and compared to the whole book it is brief. It does not attempt to say everything or to give a history of the interpretation of parables, but it (with the extensive footnotes) makes all sorts of pertinent points well. I like the author's robust rejection of various widely held views, as well as his adapted quotes on parables as 'imaginary gardens with real toads in them' (!), and on parables as indirect communication that 'finds a way in a back window and confronts what one thinks is reality' (p. 8). The second chapter looks at parables in the ancient world, showing that Jesus' parabolic teaching was not unique, but that there is no evidence of anyone who used parables so much and so well as Jesus.

Snodgrass looks at the parables under the following headings: grace and responsibility; parables of lostness; the parable of the sower and the purpose of parables; parables of the present kingdom in Matthew 13, Mark 4, and Luke 13; parables specifically about Israel; parables about discipleship; parables about money; parables concerning God and prayer; parables of future eschatology. In discussing each of the main gospel parables, the author looks at the form of the parable, at issues requiring attention (e.g., is this parable authentic teaching of Jesus? Does it teach works-righteousness?), at helpful primary source material (i.e., OT and NT material that may relate, Jewish writings, Greco-Roman writings). He