

## BOOK REVIEWS

Badenas, Robert. *Christ the End of the Law: Romans 10:4 in Pauline Perspective*. Journal for the Study of the New Testament, Supplement Series 10 (Sheffield, Eng: JSOT Press, 1985). xiv + 311 pp. £25.00/10.95.

This book represents the edited version of a Ph.D. dissertation written at Andrews University under the direction of Abraham Terian. The work is a model of methodological control within a well-defined and limited objective, and its publication is very much welcomed by the scholarly community. Even though Badenas insists that his work is strictly confined to the exegesis of Rom 10:4 and relevant only to the understanding of the letter to the Romans, it is bound to have an impact on long-disputed issues in Pauline studies.

"Christ is the end of the law" has been recognized as one of the hermeneutical keys of Paul's thought. Badenas has focused his research on the middle term, *telos*, which in the original occupies an emphatic position at the beginning of the sentence. The book is divided into three chapters (with the overall conclusions somewhat unnaturally attached to the third chapter). The first chapter reviews the history of the interpretation of the text from the early church through modern times and establishes the importance of the project at hand. Most importantly, the presentation demonstrates Badenas' contention that in the past the meaning of the passage has been determined by theological decisions made elsewhere, rather than by linguistic considerations.

In chap. 2 Badenas does his own linguistic examination of the key word, *telos*. Here he exhibits his consummate ability to handle the sources while carrying on a piece of research of the first magnitude. All of the Hellenistic literature surveyed shows that, unless explicitly demanded by the context, *telos* has teleological signification. He demonstrates to the satisfaction of this reviewer, therefore, that whoever wishes to read *telos* in a temporal sense must carry the burden of proof.

Chap. 3 argues that the immediate context (Rom 9:30-10:21), the wider context (Rom 9-11), and the letter as a whole do not demand that *telos* be understood in a temporal sense meaning "abrogation" or "termination." Rather, Paul's use of *telos* throughout his extant letters, save three clear exceptions, falls within the general signification common to the Hellenistic age, which Badenas designates as the "controlling criterion" (p. 80). He writes: "It is the contention of the present study that a teleological interpretation of Rom 10.4 is the only proper way to understand this verse" (p. 117).

While making his point about the reading of *telos* as "goal," "winning post" (in a race), "aim," or "climax," Badenas argues for continuity between the law and Christ in the whole of the letter to the Romans. There is no question that Paul in Romans argues that the law bears witness to the righteousness of God ultimately revealed in Christ, and Badenas recognizes that Rom 3:21-31 contains the core of the letter. Yet, he deals with the opening words of this text only in a passing way when summarizing his argument (pp. 139, 149). He never allows the force of Paul's "But now the righteousness of God has been manifested apart from law" to deny that the righteousness of God is manifest *in* the law. Paul does say that the law ran its course with Christ as its aim, as Badenas demonstrates. And Paul may have found that the hermeneutical key to the law was its *telos*, rather than its *archē* (p. 150). This does not mean, however, that the righteousness of the law may be legitimately pursued, so that Israel's problem was not her pursuit after righteousness in the law, but "the way in which" she pursued it (p. 105), or "a lack of proper perspective" (p. 112).

Admittedly the exegesis of the immediate context is complicated by the presence of a mixed metaphor in the midst of the imagery of athletes on the race track. Christ is said to be both the finish line and the stumbling stone that prevents Israel from reaching the finish line. Moreover, the stone imagery comes from two passages in Isaiah which have different stones in view. While 8:14 refers to a stone placed purposely on the way in order to cause Israel to stumble, 28:16 invites Israel to build on the foundation stone laid down by God. In Paul the one stone on the race track serves as a stumbling block to those who pursue the Law of righteousness, and as a foundation stone to those who attain to righteousness by faith without having pursued it. The point is not that the Jews have "stumbled over him (Christ) and kept on running—in the wrong direction" (p. 115), but that they had been running in the wrong direction, or with the wrong finish line in view.

The issue in the larger context, as Badenas correctly states, is "whether God's word has failed" (Rom 9:6). What Paul is arguing is that even though righteousness may be attained by anyone without reference to the law, which seems to place the Jews in a privileged position, God has not become irresponsible or capricious. Israel's election was not the attainment of an inviolable status, but the ability to participate in a dynamic relationship with God in history. Apparently some of Paul's opponents (I am not as sure as Badenas seems to be that Paul's audience was made up of Gentile Christians, p. 82) had argued that, if what Paul says in chaps. 5-8 is true, God is proving unfaithful to Israel. Paul's point, then, is that God's election of Israel has always been dynamic within history. Some descendants of the ancestors were left out and the Gentiles were always in view. As it happened, the Christ event was another dynamic moment in

the history of God's working toward the salvation of all. Paul does not seem to be combating, primarily, the view that election is "exclusive" (p. 94), but that it is static. This means that Israel's pursuit of the law and their failure to attain to righteousness are a demonstration not of God's unfaithfulness, but of their stubbornness to pursue "the law of righteousness."

Badenas argues that God's righteousness is found in the law. Thus the righteousness the Israelites pursued in their pursuit of "the law of righteousness" is the same as "the righteousness of faith" to which the Gentiles attained. In the chart on p. 102, where he sets up the antitheses of 9:30-31, he does not contrast these two. He also argues that in 10:5, 6 there is no contrast made between "the righteousness of the law" about which Moses "wrote" and the "righteousness of faith" which now "speaks." In support, he claims: "The motif that the law was intended to 'give life' in 10.5 is already announced in 7.10" (p. 138). It should be remembered, however, that in 7:10 Paul is not making an assertion about the law, nor about the commandment, but about his experience with the commandment. He had discovered that instead of being "unto life" it was "unto death." Overlooking these contrasts allows Badenas to write: "The present exegetical approach has shown that in Rom 9.30-10.13 the law is presented as the witness of righteousness by faith. Paul insists that submission to the righteousness of God (identified with Christ) is, in fact, obedience to the law (10.3-8)" (pp. 148-149). What needs to be explained is how a law that serves as a *witness* is to be *obeyed*. This problem is created by Badenas because while Paul writes about the "obedience of faith" (Rom 1:5; 16:26), Badenas writes about obedience to the law. And while Paul understands God's righteousness as God's power to save, exercised ultimately in the resurrection of Jesus to life at the right hand of God and, therefore, made manifest "apart from law" (3:21); Badenas, unexplainably, confuses the issue by adopting Reicke's definition of righteousness as "that absolute fairness with which God is willing to save" (pp. 102, 111).

This reviewer, for one, would like to thank Badenas for having demonstrated how the teleological reading of *telos* in Rom 10:4 fits well into the context and establishes that in Romans Paul sees a basic continuity between the teaching of Torah and the Christian Gospel. There is no question that Paul taught that righteousness by faith was a teaching found in the Torah, which made explicit reference to the inclusion of all nations as the beneficiaries of God's election of Israel in order to bring about righteousness (i.e.; salvation, Badenas correctly equates the two, p. 134). As such, the law was a witness to God's righteousness, and the finish post of its race was Christ. This means that while agreeing totally with Badenas' basic argument, I have some difficulty with some of his exegesis. This in no way detracts from the significant achievement of his work. He has not only read well the literature of the Hellenistic age in order to make his linguistic

analysis, but he has also read widely and very well a large body of secondary literature. His footnotes (pp. 152-263) are a gold field of reliable information. The book is also enhanced by its bibliography and its indexes of authors and biblical references. It will, undoubtedly, occupy a significant place in the future discussion of Paul's letter to the Romans.

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Carson, D. A. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*. Grand Rapids, MI: Baker Book House, 1987. 256 pp. Paperback, \$12.95.

D. A. Carson has made a helpful contribution to the debate over spiritual gifts in general and glossolalia in particular. Although a wealth of material has been produced on both topics, exegetical studies have been few, and readable exegetical studies fewer still. Carson, however, has done exegesis for the common man in such a manner that few of the iterative or inceptive "bones" show through. He does include numerous transliterated Greek words in the text, but the more technical discussions are included in the footnotes. While exegesis does not often lend itself to interesting lectures, the book is actually comprised of a series of talks the author delivered at Moore College in Sydney, Australia, in 1985. It is a pleasing combination of scholarship and understandable communication.

Carson introduces his work by setting the familiar stage—a kind of face-off between how charismatics and non-charismatics view each other. Charismatics view non-charismatics as "stodgy traditionalists" who are enamored of propositional truth, dull in worship, and afraid of what the words "spiritual *experience*" might imply. The non-charismatics, of course, see the charismatics as controlled by "experience" at the expense of truth, naively proof-texting their way to an unbiblical, unsophisticated theology. In the midst of such an environment, fruitful dialogue is difficult indeed. But precisely at this point, Carson's book provides a helpful bridge.

His work is divided into five chapters. The first two chapters deal with 1 Cor 12 & 13 respectively, while chaps. 3 and 4 expound 1 Cor 14. Chap. 5 is devoted to theological reflections on topics such as "Second-Blessing Theology," "Revelation," "The Evidence of History," and "The Charismatic Movement." All his "reflections" are on topics closely related to spiritual gifts.

Carson systematically works his way through the three chapters of 1 Corinthians by giving the grammatical/syntactical meaning of the key words and small phrases and then commenting on their theological ramifications. For example, in his first chapter he comments at length on the key