

Dunn, James D. G. *Jesus, Paul and the Law: Studies in Mark and Galatians*. Louisville: Westminster/John Knox Press, 1990. x + 277 pp. \$19.95.

This collection of essays written on the law deals with Mark and Galatians. Each article has been updated to take into account material written since the first publication. Dunn deals with the following passages: Mk 2:1-36; Mk 7:15; Gal 1 and 2; Gal 2:11-18; Gal 3:10-14. In addition he deals with the following topics: "Pharisees, Sinners and Jesus"; "'A Light to the Gentiles', or 'The End of the Law'? The Significance of the Damascus Road Christophany for Paul"; "The New Perspective on Paul"; and "The Theology of Galatians."

Dunn's articles on Mark attempt to show how statements dealing with the law serve as a transition to Paul's teaching. While the original context indicates an internal Jewish dialogue, Mark's wording of Jesus' saying shows a Hellenistic-Jewish Christian setting. Paul was not influenced directly by Mark but extended the way of thinking of those who had collected the traditions of Jesus in the Hellenistic communities. Dunn is masterful in showing how a saying in Jesus' own Jewish situation could be shaped in another context to lead to a more radical interpretation and practice and yet be fully in harmony with Jesus' spirit and teaching.

In his articles focused on Galatians, Dunn seeks to show the centrality of the Antioch incident in which Paul relates to the Jerusalem apostles. He also shows that through this incident Paul came to understand that justification involved the whole of life and, therefore, that it was not possible to "live in Christ" and "in accordance with the law." Dunn believes that Paul's rebuke of Peter did not overturn the situation in Antioch and that he henceforth disconnected himself from Antioch and became independent of Jewish Christianity.

The major emphasis of the book is reserved for chaps. 7-9 in which Dunn builds upon E. P. Sanders' work, *Paul and Palestinian Judaism*. Sanders' thesis is that the picture of Judaism drawn from Paul's writings of a religion based on earning salvation by fulfilling the works of the law is historically false. The Judaism of Paul's time was covenantal nomism. Obedience to the law did not bring one into the covenant but only kept one in. Dunn maintains that Sanders has not followed through on his thesis to show how Paul's writings reflect his opposition to covenantal nomism. Instead Sanders concludes that Paul's religion is simply different from Judaism. Paul abandons Judaism simply because it is not Christianity. Dunn attempts to spell out the implications in Paul's theology if Sanders' insight is taken seriously.

Assuming that justification by faith has the same meaning in Paul and Judaism, Dunn needs to explain what justification by works means since it no longer refers to salvation by works. Justification by works in

this new understanding of Judaism is the insistence that distinctive Jewish observances such as circumcision, the food laws, and the Sabbath are necessary in order for a person to be part of the covenant. But for Paul faith in Jesus Christ has taken their place. The law thus served as a boundary marker and identifier of the covenant people and excluded Gentiles.

Dunn has written a stimulating series of articles. He is at his best in analyzing a passage showing its different contexts. His treatment of Paul's relationship to the Jerusalem apostles (Gal 1) is superb. His treatment of Gal 2 is also excellent, although I would not agree with all his points. Some of his arguments appear strained because they seem to support a general theory which he has accepted (Sanders' proposal) and thus he needs to explain a passage in harmony with this conclusion. This is especially so in chaps. 8 and 9. Dunn's exegesis of Gal 3:10-14, which he calls a test case, is difficult to follow. He explains the curse of the law, not simply as the condemnation on those who break the law and fail to keep it, but especially on those who confine God's favor on nationalistic terms, based on boundary and ritual markers. Then Dunn says that Christ put himself under the curse and outside the covenant. It is not clear on the basis of the previous understanding how Christ becomes a curse. Does he become one who confines God's favor to the Jews exclusively? Yet Dunn says he puts himself outside the covenant. How does he do this if the curse is on one who thinks that God's grace is exclusively for the Jews?

The jury is still out as far as Dunn's proposal is concerned. And since it is based on Sanders' thesis, this, too, remains to be confirmed. Dunn himself has pointed out some of the weaknesses in Sanders' thesis.

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Gitin, Seymour. *Gezer III: A Ceramic Typology of the Late Iron II, Persian and Hellenistic Periods at Tell Gezer*. Jerusalem: Nelson Glueck School of Biblical Archaeology, 1990. 270 pp. \$90.00.

Tell Gezer has been excavated by two major (and one minor) archaeological teams. The earliest of these excavations were conducted by R. A. S. Macalister (1902-1909). Suffering from too many workers and virtually no supporting staff, Macalister's work is only slightly useful for interpretive purposes. The second, and certainly more significant, series of archaeological investigations began in 1964 sponsored by Hebrew Union College (HUC) in Jerusalem.

This book is the first report of Phase II of the HUC excavations at Tell Gezer. Phase I of those excavations was initiated by G. Ernest Wright. The major part of the excavations was directed by William G. Dever (1966-