

Longenecker, Richard, ed. *Patterns of Discipleship in the New Testament*. McMaster New Testament Studies. Grand Rapids: Eerdmans, 1996. 319 pp. Paper, \$25.00.

This collection of thought-provoking and carefully written essays edited by Longenecker is arranged in thirteen chapters and three parts—the Gospels and Related Matters, Pauline Letters, and Other Writings. It is the first in a series called the McMaster New Testament Studies. Written to capture the imagination of alert, intelligent lay people, theological students, and ministers, it attempts to offer the best of contemporary, constructive scholarship in a scholarly and pastoral format. It aims at giving the theme of discipleship a more sure biblical rootage.

The book's thesis is that each NT author treats the subject of discipleship in a manner consonant with his own ideological background, perspective, audience needs, and understanding, as well as with the demands of the specific situation addressed. Its working hypothesis is that what one encounters in reference to this subject in the NT is diversity within unity. This diversity may even be evident within the same author when writing to differing audiences and in differing circumstances.

Consistent with its title—*Patterns of Discipleship in the New Testament*—each chapter of this volume outlines the pattern of discipleship as detected by each author in his or her assigned NT book. Since there are only thirteen authors, not every NT work is examined. No criterion for inclusion or omission is given. Rightly, Luke and Acts are viewed together, as are the Corinthian correspondence and the Johannine tradition, but the reader is left bereft of patterns for discipleship in 2 Thessalonians, Ephesians, Philemon, and the Pastoral Epistles. This is striking when one notes that the noncanonical *Pilgrim's Progress* is featured. Mention of the latter, omission of Galatians and Philemon, and inclusion of Colossians rob the editor of the argument that they are omitted because they are either Deutero-Pauline or Pseudo-Pauline. The pattern of discipleship from Philemon, at least, would be valuable, especially if viewed through the lens of love (note Phlm 8-9).

Notwithstanding, the volume contains valuable insights that will positively influence the view and practice of discipleship. Hurtado presents discipleship in Mark as having a didactic motivation. The apparent failures of the twelve are not polemical, but demonstrate the dangers of discipleship as well as the contrast between them and Jesus—the model of discipleship. Using narrative criticism, Donaldson portrays the disciples in Matthew as observers of the activity of Jesus. He sees Matthew attempting to guide his readers to correctly understand discipleship and thereby choose to become disciples (41-46).

Longenecker argues that Luke's profile of discipleship involves proclamation of the word (especially as focused on the work and person of Jesus) and possession of a universal rather than a parochial perspective on His mission. His list of patterns of discipleship for today (75) is valuable. However, the many comparisons with discipleship in other Gospels, treated by other authors, clouded and perhaps detracted from his portrayal of discipleship in Luke itself. For instance, he says little, if anything, about the disciples' slowness to understand, or Luke's portrayal of disciples as the poor (see Lk 6:20), or of the contribution of the infancy narratives, or the role of seeing and hearing (see Melbourne, *Slow To Understand*).

[Lanham, MD: University Press of America, 1988]) in Luke's pattern of discipleship.

Hellman's treatment shows that discipleship is truly relational in the Johannine tradition. While in the Fourth Gospel discipleship does involve believing in, knowing, abiding in, and being a friend of Jesus, in the Johannine epistles it also involves loving one another and acknowledging Jesus as the Christ. The background Weima presents for 1 Thessalonians is valuable. So too is her insight that discipleship in that work is fundamentally linked to response to the call of the gospel to holiness (99).

Jervis' treatment of discipleship in Romans is novel and thought-provoking. Readers will find her view of discipleship as "seeking to achieve likeness to God" intriguing. Her treatment of the notion of "the righteousness of God" should add much to current debates on justification and sanctification, especially in light of her view that righteousness should be viewed in a giving instead of a judging context (156-161).

Thorne regards discipleship for Jesus' first followers as involving abandonment of the previous life to go wherever He went. In the preview of Philippians, she sees it as imitating the pattern of life exemplified by Jesus. However, this does not exclude patterning those who follow Him closely. Thus, imitation of Christ is illustrated through the life of Paul and his associates.

Knowles presents discipleship in Colossians as invoking more than correct understanding or correct behavior. Its scope includes continual renewal through divine action. It is Christ in you, the hope of glory. Lane, on the other hand, views the hallmark of responsible discipleship in Hebrews as active faith expressed through obedience and Christian confession. He sees a presentation of heroic discipleship and a call to turn from all distractions to focus on Jesus. While he is correct that the use of the personal name Jesus in 12:2 places the accent on the humanity of Jesus, he missed the fact that there is a chiasm in 12:1-3 that not only reinforces the point, but makes him the focus. Furthermore, the personal name of Jesus appears throughout the book to exhibit him as the one above all whom disciples can identify with and whom they should model (see "An Examination of the Historical-Jesus Motif in the Epistle to the Hebrews," *AUSS* 26 [1988]: 281-297).

The patterns derived from James, Peter, and the Apocalypse are also enlightening. Control of tongue and wallet as important aspects of discipleship in James is instructive. So also is the insight that it involves active participation on the side of God. Michaelis is also correct in viewing discipleship in 1 Peter as the beginning of a journey to heaven. However, I disagree with the inclusion of *Pilgrim's Progress*, especially in light of the omission of some canonical material.

The final chapter is Aune's treatment of discipleship in the Apocalypse. For him, it has a twofold focus: discipleship in the present (1:1-3:22 and 22:10-12), which focuses on the seven congregations to which John wrote, and discipleship in the future (4:1-22:9), which treats God's unfolding plan for the world. He sees the two as being closely linked and the latter as being based on the former. He does not develop these ideas of discipleship. Instead, he discusses passages dealing with victory that leads through defeat and death as characteristics of discipleship as well as the need for obedience and witnessing to the salvific significance of Jesus.

One is therefore left to wonder whether he sees association of the 144,000 with Jesus as implying discipleship in the future (since they follow him wherever he goes and he views them as actual sacrificial offerings to God and the exalted Jesus) and as being paradigmatic for Christian disciples.

All in all, this is a stimulating work. It is a valuable resource for discipleship studies, especially with the significant bibliography at each chapter's end. A final chapter summarizing the patterns detected or giving a conclusion would have strengthened it. Nevertheless, it will prove valuable to its targeted audience. It is a good introduction to the series. It can be recommended to students, pastors, scholars, and laypeople who need help as they follow on the path to discipleship.

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Moltmann, Jurgen. *The Coming of God: Christian Eschatology*. Trans. Margaret Kohl. Minneapolis: Fortress Press, 1996. 390 pp. Paper. \$29.00.

Eschatology is usually perceived as spelling disaster for history. Yet as human beings, we live and imagine the future from within the world of history. *The Coming of God* continues Moltmann's scholarly and personal quest to understand Christian hope as neither the end nor the mere continuation of human history.

If eschatology is viewed as the final solution of all insoluble problems, then, Moltmann contends, we would do better to turn our backs on it altogether, for the end of history calls into question the meaning of our daily lives. "The person who presses forward to the end of life misses life itself" (x-xi). On the other hand, to identify the eschaton within history calls into question the hope of the poor, the oppressed, and the murdered that someday righteousness will flourish in the earth. "The dumb suffering of those who have been defeated and subjected finds no place in the annals of the ruling nations" (43). Clearly, the interests of both liberation and feminist theologies underlie Moltmann's theology, yet his real conversation partners are Jewish writers such as Ernst Bloch and Franz Rosenzweig.

What is perhaps clearer in *The Coming of God* than in any of his earlier work is the thoroughly Jewish underpinning of Moltmann's entire theological journey—which far transcends even Karl Barth's post-Holocaust sermon on "Jesus the Jew." In a truly remarkable expression of the transformative power of the cross, Moltmann, who came to his eschatological interest as a captured Nazi soldier, configures eschatology as the Easter Event refracted through Jewish images of bodily resurrection, Sabbath, and the Shekinah glory of temple worship. It is in light of these images that Moltmann pursues the very practical questions of What happens to a person in death? What is the political and ecological history of the world? And what are the future conditions of the cosmos?

Belief in the immortality of the soul, Moltmann contends, is an option. The resurrection of the dead is a hope. "Whereas the one puts its trust in the self-transcendence of the human being, the other relies on God's transcendence over death" (58). Belief in the resurrection seeks hope for history, not in the depths of our selves, but in the coming power of God. Furthermore, since there is no soul detached from the body, and no body that is not a part of nature, there can be no