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Margaret Barker, *Temple Themes in Christian Worship* (London and New York, T&T Clark, 2007), pp. xi+286. \$130.00 (hbk); \$29.95 (pbk).

The former president of the Society for Old Testament Study and prolific author on temple traditions, Margaret Barker outlines a variety of links between 'temple theology' and the practices of the earliest Christian churches in *Temple Themes in Christian Worship*. In Barker's words, this volume is 'a sketch book, not looking at early Christian worship as a whole, but at those elements which seem to have temple roots' (p. ix). The elements highlighted in this work not only engage baptismal and eucharistic practices, but also demonstrate the influence of temple themes in the development of early christology and ecclesiology. Barker states, 'The shape of the temple was the shape of the early Christian world view' (p. 11).

The volume begins with the tantalising words of St Basil the Great, who claimed to know 'authentic Christian traditions not recorded in the Bible' (p. 1). According to Barker, Basil compared these mysterious traditions to temple ritual (pp. 6, 239). Examples of such traditions include marking the faithful with the cross at baptism, blessing the baptismal water, blessing the oil for anointing and facing east to pray (p. 1). All these acts, according to Barker, can be traced to the first temple's practices.

After combating the assumption that the early church had more in common with the synagogue than the temple, Barker argues that the early Christians saw themselves as the living temple and the true heirs to the temple tradition. This connection to the temple manifested itself in the architecture of churches and in the depiction of worship scenes, especially the throne-room imagery of Revelation. According to Barker, the earliest believers viewed Jesus as the Messiah who would restore the faith of the first temple (p. 57). Furthermore, they worshipped 'Yahweh incarnate' in ways that were congruent with early temple practices (p. 89).

Barker relates baptismal practices, eucharistic imagery and the music and liturgy of the church to temple traditions as well. In doing so, she does not shy away from making some rather provocative connections. For example, according to Barker, 'all baptism imagery was associated with the royal high priesthood' (p. 101). It is only 'as the priestly roots of baptism were lost' that the rite was explained as dying and rising with Christ (p. 100). Not all will find this argument convincing, however, since this sweeping statement neglects to engage Romans 6:3–5, an early text which clearly links baptism with Christ's death and resurrection (as Barker acknowledges on p. 105).

Other fascinating suggestions lie in Barker's interpretation of priestly festivals to influence worship. Specifically, Barker emphasises the importance

of the Day of Atonement and downplays the significance of paschal traditions in the development of early Christian theology. She contends that the 'characteristically Passover theme of release from slavery' has few references in the New Testament (pp. 31–2). This broad claim overlooks the importance of texts like Romans 8 or Galatians 4:1–5:1 in shaping Christian theology and prompts her to identify atonement as 'the central message of Christianity' (pp. 20, 27, 40).

Since the definition of 'temple theology' is assumed from her earlier writings, the reader who is familiar with Barker's work will find this volume a welcome outworking of that foundation. The less familiar reader, however, will long for a firmer foundation to introduce the work, a rationale for her methodology and a conclusion of the implications of this study for biblical theology. The wide range of texts used to support her thesis is impressive indeed. The interpretation of some texts, the pride of place given to certain texts over others, the lack of sustained argument in any given text, and the glimpses of 'original' temple practices will certainly spark lively debate. Nonetheless, Barker's 'sketch' is a valuable contribution and demands that all who study the worship of the earliest believers revisit the role that temple traditions play in shaping early Christian thought.

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Daniel J. Treier and David Lauber (eds), *Trinitarian Theology for the Church: Scripture, Community, Worship* (Downers Grove, IL: InterVarsity Press, 2009), pp. 262. \$26.00.

This collection of twelve essays, growing out of the 2008 Wheaton College Theology Conference, explores the bearing of trinitarian theology on the doctrine and interpretation of scripture (part I), the call to Christian community (part II), and the renewal of Christian worship and witness (part III). As editors Daniel J. Trier and David Lauber explain, the topic of the conference was chosen because evangelical theologians are increasingly active participants in the trinitarian renaissance, and their present task should be to pursue trinitarian doctrine 'all the more carefully', so that it may influence church life 'more explicitly and intentionally'.

Part I begins with two chapters on 'Triune Discourse' by Kevin J. Vanhoozer, who revisits the doctrine of scripture by asking what its proper location is within Christian dogmatics. According to Vanhoozer, the doctrine of scripture is not a division of a doctrine of providence, or incarnation, or