

become a proselyte, in which case 'exclusive' devotion to Israel's God would be expected. And such a move was hardly less socially disruptive or inviting of hostility than that of conversion to Christianity (cf. p. 55), as the (admittedly atypical) story of the conversion of the royal house of Adiabene attests. Is there no 'transethnicity' here?

Such observations are not intended to downplay the differences between (nor the varieties within) both Jewish and early Christian traditions. But they might make us question how firmly the 'ethnic'/'transethnic' distinction can be invoked, and might arouse our critical suspicions when this is the major foundation for assigning most of the distinctives Hurtado considers (aside from the veneration of Jesus) to Christianity rather than to Judaism. Put differently, without this categorical differentiation, most of these achievements could already be attributed to Judaism.

Yet it would be churlish to end on such a query. Overall, this is a compelling and elegantly written study, built on a judicious engagement with an extensive scholarly literature and a lifetime of study of the primary texts. The publishers are also to be congratulated on a handsome (and inexpensive) volume, remarkably free from errors. It seems to me that Hurtado has succeeded in his aim of writing in a way accessible to the (educated) general reader, though the seventy pages of endnotes clearly indicate that this is also a scholarly work. The book's themes will be broadly familiar to scholars, with several summaries of arguments Hurtado has made in greater detail elsewhere. But that does not diminish its value as a synthetic effort to draw together some of the major distinctive features of early Christianity and to emphasise their lasting influence.

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John Swinton, *Becoming Friends of Time: Disability, Timefulness, and Gentle Discipleship* (Waco, TX: Baylor University Press, 2016), pp. x + 245, \$39.95.

John Swinton's theological reflection on time is simultaneously a powerful statement on a perennial topic and the mature thoughts of a scholar who has spent years considering the theological significance of disability. In this book, Swinton aims to integrate the abstract considerations of a systematic approach with a practical theologian's concern for experiential knowledge. His constructive proposal hinges on the distinction between 'clock time' and 'God's time'. Clock time denotes the Western representation of time as

linear, dynamic and inexorably moving forward, while also being measurable and, for that reason, controllable. Within modernity, it takes on the valence of a morally neutral arena in which self-constituting subjects forge their own histories. Under industrialisation, 'time is money', and the human being increasingly struggles to match the clock's relentless pace and make sufficiently competitive use of this finite commodity.

Swinton is most concerned with the dehumanising impact clock time has on persons with various cognitive impairments. This conceptual framework justifies prejudicial attitudes towards individuals with profound or complex intellectual disabilities insofar as they are incapable of thinking or otherwise functioning at 'normal' speeds. In the minds of many, even caring for these persons is a waste of time and resources. Likewise, under clock time, witnessing someone in the advanced stages of dementia evokes a sense of tragedy. In the wake of significant memory loss, the present person appears but a shell of a former self. Lastly, persons with an acquired brain injury often understand the attending changes in their personality as a horrifying change of identity. The self from the time before the injury is irretrievably lost, while one's current self often seems like a stranger.

Swinton's understanding of God's time offers a theological challenge to the ableism of a world governed by clock time, as well as conceptual foundations for providing care and hope in the midst of the perceived tyranny of the clock. Briefly stated, God's time is an aspect of creation and so fundamentally a divine gift. As the incarnation testifies, the eternal God engages in the linearity of human time but is not determined by that linearity. For humanity, time remains mysterious and beyond its mastery but, unlike in clock time, the elusiveness of control should inspire humility and trust, not exasperation. Because God is love, God gives time as a means for realising love within creation. To live into God's time then requires believers to reshape their lives to enable the faithful participation of the entire body of Christ in Jesus's redemptive work.

Such participation involves giving time to those dehumanised by clock time, uncovering universal truths about humanness in the process. When relationships with the profoundly disabled eschew efficiency for gentleness, the speed of love proves to be Sabbath rest. Similarly, true discipleship is a mode of belonging to Christ's body that runs deeper than mere inclusion. Regarding dementia, Swinton emphasises a memory of the heart that is holistic, expanding beyond the strictly neurological and linear account of memory that funds tragic valuations. The eschatological dimension of God's time becomes especially relevant with regard to acquired brain injury. Because the Christian's true identity is hidden in Christ, not dependent upon a single

organ, the difficult transition from 'before' injury to 'after' is not definitive. God's time includes 'after after'. The horror stemming from personality changes encounters hope that one's identity is always secure in Christ.

A tremendous strength of Swinton's work is how his treatment of the empirical details of embodiment consistently resists materialistic interpretations while also modelling an empathetic openness to the concrete frustrations even destigmatised impairments may cause. If I have an abiding concern about Swinton's constructive proposal, it is my uneasiness with his insistence (most conspicuously in chapter 5) that only those baptised into Christian communities fully experience God's time. This insistence appears rooted in a postliberal understanding of Christian identity. Admittedly, attending to the contextual character of humanness requires discussion about Christian storytelling. Yet the claim that only people of the Christian story participate in God's time arguably reinstatiates the sort of rationalistic interpretation of faith Swinton critiques, essentially tying a community's knowledge of God to certain cognitive, i.e. narrative, abilities.

In the final analysis, Swinton's theology of time has exciting implications for reconstructing several doctrines, including creation, ecclesiology and theological anthropology. While he focuses explicitly on disability issues, this book would be a valuable resource for anyone interested in themes of embodiment, interdependence and conceptualisations of the 'normal'. Because of Swinton's clear prose and relatable case studies, most seminarians and many laypeople should find it accessible.

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Fleming Rutledge, *The Crucifixion: Understanding the Death of Jesus Christ* (Grand Rapids, MI: Wm B. Eerdmans, 2015), pp. 669, \$45.00

In the opening pages of the book, Rutledge calls *The Crucifixion* 'the work of a lifetime'. And as readers survey the over-600-page defence of a theology of the cross for twenty-first-century Christians, it becomes clear that Rutledge, a sought-after preacher and skilled exegete, is single-mindedly focused on repositioning the cross at the centre of Christian preaching, worship and most importantly, Christian life. Her approach is unapologetically confessional and saturated with a sense of urgency. Not since John Stott's 1986 volume *The Cross of Christ* has there been a major study for pastors on the meaning of the cross, and Rutledge's *Crucifixion* fills that gap – and then some.