

suggest that the Donatist controversy quite naturally set the stage for aspects of the Pelagian controversies to come. And Ployd's discussion of Augustine's inspired exegesis of such biblical images as the oil dripping down from Aaron's beard (the Holy Spirit) and the moaning of doves (the cry of the sojourning church) would, alone, make his book worth reading.

Jesse Couenhoven

Villanova University, Villanova, PA 19085 USA

jesse.couenhoven@villanova.edu

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Michael F. Bird, *An Anomalous Jew: Paul among Jews, Greeks, and Romans* (Grand Rapids, MI: William B. Eerdmans, 2016), pp. xxii + 310, \$28.00/£18.99.

A prolific author, Michael Bird here adds a volume comprising an introduction and five chapters on various aspects of Paul. It is neither an introduction to the apostle nor an overview but a collection of essays on Judaism sewn together with a final piece on the empire. Half of the book is vintage Bird; half is new. Three of the chapters are revised versions of previously published work ('Salvation in Paul's Judaism', 'The Incident at Antioch (Gal 2:11–14): The Beginnings of Paulinism' and 'The Apostle Paul and the Roman Empire'). The new material includes a significant introduction plus the chapters 'Paul: Apostle to the Gentiles and Jews?' and 'An Invasive Story: An Apocalyptic and Salvation-Historical Rereading of Galatians'.

The introduction ('Paul the Jew ... of Sorts') adopts offers a helpful taxonomy of current views on the Jewishness of the apostle, briefly noting and critiquing the contributions of representative scholars. Bird offers the categories 'a former Jew' (J. L. Martyn, F. Watson, L. Sechrist), 'a transformed Jew' (E. P. Sanders, J. D. G. Dunn, N. T. Wright, T. Donaldson), 'a faithful Jew' (M. Barth, M. Nanos, P. Eisenbaum), 'a radical Jew' (D. Boyarin) and his own preferred descriptor 'an anomalous Jew' (following J. Barclay but with a caveat). This chapter will be of particular value to first year students studying Paul.

The first chapter (and those that follow) is more technical. It summarises and evaluates views on the Judaism Paul knew and responded to. Bird acknowledges the variety in what 'salvation' could mean, expands his discussion and initial critique of 'covenantal nomism', touches on the question of supersessionism and explores Paul's identity as a Christian with respect to Judaism. Surprisingly he does not define what he himself means

by 'salvation'. Granted that the historical value of Acts is highly disputed, it is striking that Bird does not consider the significance of that remarkable text Acts 23:6 where Paul claims to still be (*ēimi*) a Pharisee.

The second chapter is another technical piece offering a sustained case that, despite the characterisation of him as apostle to the Gentiles, Paul 'never stopped sharing the gospel with Jews when he had the chance'. For Bird, *ethnē* is more a question of where than who. He explores the key terms *Hellēn*, *akrobystia*, *peritomē* and *anomos*, finding them to be flexible terms that could in certain contexts include Jews. The second half of the chapter summarises the evidence for ongoing evangelism of Jews in Paul's ministry, concluding that Luke's depiction of Paul in Acts in this regard is essentially accurate.

Chapter 3 concentrates on Galatians and the polarity scholars have seen between apocalyptic and salvation-historical interpretations. Bird surveys the views of Käsemann, Beker, Martyn and D. Campbell and offers his own reading of key texts in Galatians. He argues that elements of both emphases are true in Paul's anomalous theology; Paul affirms but 'radically reshapes' the story of Israel.

In chapter 4, Bird scrutinises the confrontation at Antioch reflected in Galatians 2:11–14, an incident he sees as a decisive turning point for Paul. Under pressure from representatives from James, who feared reprisals from non-Christian Jews in Jerusalem, Peter withdrew from table fellowship with Gentiles ultimately not because of food, but because without being circumcised the Gentiles were being treated as equals to the Torah-observant Christian Jews with whom they were eating. Paul's refusal to accept this compromise represented 'the first public expression of Paulinism, understood as the antithesis between Christ and Torah when the salvation and equal status of Gentiles is on the line'.

The final chapter shifts the focus from Paul and Judaism to his relationship with the Roman empire. Bird helpfully surveys important scholarship that claims Paul wrote in deliberate opposition to the empire and tests the view through a study of key passages in the letter to the Romans. The discussion is balanced and informed; in the end, Bird finds much that reflects a direct contrast with the language of the empire, but he stops just short of the view that Paul's purpose was directly political. This essay itself would be a useful introduction for students to an area that has had many scholarly forays in recent years.

Bird's approach reflects some influence of 'New Perspective' thinking and especially that of N. T. Wright, but here and there phrases from traditional Reformed theology (e.g. 'imputed righteousness') appear. His writing is clear, engaging and well-organised. Untransliterated Greek appears throughout. This is a demanding and rewarding book that does not

break new ground so much as make scholarship accessible; it belongs in every significant theological library.

Michael B. Thompson

Ridley Hall, Cambridge CB3 9HG, UK

mbt2@cam.ac.uk

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Nikolaos Loudovikos, *Church in the Making: An Apophatic Ecclesiology of Consubstantiality*, trans. Norman Russell (Yonkers, NY: St Vladimir's Seminary Press, 2016), pp. 296. \$29.00.

In ecumenical circles, the discussion of the very identity of the church is still in a 'pre-theological' stage. Although no clear definition of its identity is given at least during the patristic era, and taking into account that the twentieth century has been widely recognised as the 'century of the church' *par excellence*, the overall debate about 'who/what or where is the church' is still a fervent one, due to its various implications.

The lack of any systematic discussion of ecclesiology in the Eastern Orthodox context especially (pp. 11ff.) was mainly a result of the historical conditions faced by the Orthodox for nearly five hundred years. Given that ecclesiology still does not even officially feature in the curricula of seminaries and schools of theology (as is the case with Greece), the promising renewal of Orthodox theology that had taken place mainly in the West during most of the twentieth century enabled certain individual Orthodox theologians, like Nikolaos Loudovikos, to creatively engage in ecumenical ecclesiological debates.

This volume contains material that basically appeared more than a decade ago in Greek. Loudovikos mainly argues for a full and critical reconsideration of eucharistic ecclesiology, the still dominant ecclesiological model in ecumenical Christianity, by providing certain corrective suggestions and critical insights based on a detailed reading of the long history of theology.

In Loudovikos' first and programmatic historical and systematic study, through a selective overview of basic cornerstones of the patristic tradition (e.g. Dionysius the Areopagite, or Maximus the Confessor) and contemporary Orthodox theology (from Khomiakov to Zizioulas), the author points to the need for all the charisms of the baptised members of the church to be understood as 'direct participations in Christ himself' (p. 129), not belonging to anyone particularly (e.g. the bishop), as sorts of 'super-charisms'. Focusing on Maximus the Confessor, he praises him for the first 'complete connection between apophaticism and ecclesiology' (p. 43) on