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N.T. Wright, *Pauline Perspectives: Essays on Paul, 1978–2013* (London: SPCK, 2013), pp. 620. £45.00 (pbk).

Pauline Perspectives gathers nearly four decades of N. T. Wright's engagement with Paul's theology and thought-world into a single convenient volume. The collection functions as a companion to the fourth and latest instalment in Wright's Christian Origins Series, *Paul and the Faithfulness of God*. As Wright explains, that work presents 'the larger construal of Pauline theology about which I have been writing on and off most of my adult life' (p. xvii); the essays which comprise *Pauline Perspectives* supplement this by revealing 'points along the journey where I have tried to put down markers, and have tried well to respond to criticisms and defend points I had made earlier' (p. xvii).

The book is arranged in four parts, corresponding to the various phases and locations of Wright's professional career. Part one contains essays penned during his early academic years at Oxford and Cambridge (1978–93); part two catalogues material written during ecclesial postings in Lichfield and Westminster (1994–2003); part three includes work produced during Wright's tenure as Bishop of Durham (2003–10) and part four consists of articles and lectures composed in the years since his return to academia at St Andrews (2010–present). In terms of style, the thirty-three essays exhibit a good deal of variety. There are major articles such as 'The Paul of History and the Apostle of Faith' (1978) – wherein the phrase 'new perspective on Paul' was originally coined – as well as previously unpublished lectures and reviews of seminal works on Paul. Wright prefaces each piece with a short introduction, providing further insight into its specific origin and offering the occasional anecdote. For example, in the introduction to 'Paul's Gospel's and Caesar's Empire' (2000), Wright explains that he wrote the essay as a contribution to a *Festschrift* for Krister Stendhal who, upon hearing that Wright was working on the topic, replied 'Ah: curious about the *kyrios* are you?' (p. 169). Autobiographical comments such as these impart a personal touch, giving readers additional access into the academic and ecclesial contexts (in many instances overlapping) which occasioned each contribution.

The decision to arrange the essays chronologically, as opposed to thematically, allows those who endeavour to read the volume from beginning to end an opportunity to reflect on the ways in which specific strands of Wright's thought developed and expanded over time. For this review, I have chosen to focus on Wright's critique of 'apocalyptic' readings of Paul. The ground for this is laid in his review of Ernst Käsemann's highly influential Romans commentary, provocatively titled 'A New Tübingen School?' (1982):

'In asserting [his] theological position, and in labeling it "apocalyptic," intending thus to use it as a means of demonstrating Paul's worldwide vision over and against a participationist or covenantal Jewish idea, Käsemann has in fact thoroughly demythologized the very background literature to which he is appealing' (p. 64). Fast forward thirty years to 'Messiahship in Galatians' (2012), and you will find a very similar (though somewhat more salty) evaluation: 'To rule out narrative readings and messianic conclusions in Paul on the grounds that he is an "apocalyptic" thinker is like saying that you cannot include violins and French horns in your composition because you are writing "classical" music' (p. 524). One finds analogous statements cropping up in the pages between these two examples. Regarding 'apocalyptic' readings of Paul, then, Wright's primary criticism has remained consistent: one cannot use the designation to explain away elements of Paul's thought which are thoroughly consistent with other Jewish apocalypses. As a collection, the essays which comprise *Pauline Perspectives* provide a fascinating window into Wright's exegetical journey with Paul. Students of his work will be grateful for the opportunity to retrace his steps.

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Stephen Pattison, *Saving Face: Defacement, Shame, Theology* (Farnham and Burlington, VT: Ashgate, 2013), pp. 210. £17.99.

In the introduction, Stephen Pattison traces his decision to write a book on faces to the fact that biblical passages like Acts 20:27 ('By now they were all in tears; they put their arms round Paul's neck and kissed him; what saddened them most was his saying they would never see him again') and the last two lines of John Henry Newman's hymn, 'Lead, Kindly Light' ('And with the morn those angel faces smile, / Which I have loved long since, and lost awhile') have haunted him since childhood. Unable to hear them without a mixture of sadness and joy, he suggests that in the case of the lines from Newman's hymn that this 'is probably because I see the angel faces in my mind's eye as a sign of coming home, a mediation of the shining, smiling face of God, enjoying and accepting humanity in mutual joy' (p. 1).

Citing Jesus' promise that the pure in heart shall see God (Matt 5:8), he notes that for centuries the direct, face-to-face vision of the face of God was