

uinely seeking "New Testament Models for Ministry," while avoiding altogether the points of critical juncture between these historical issues and the life of the church he wishes to address. As a result, he demonstrates what does not require such exquisite proof: certain themes are found in both the Gospels and Paul. He singularly fails to prove what most needs demonstration: that these themes are central to both, or constitutive of ministry, or its most important elements; that there is a causal connection between the use of such themes by Jesus and by Paul and that these are the essential notes of ministry pertinent to Christians today.

*Luke Timothy Johnson, Indiana University, Bloomington, IN 47401*

PAUL S. MINEAR, *John: The Martyr's Gospel* (New York: Pilgrim, 1984). Pp. xiii + 174. Paper \$8.95.

The present volume is meant to be a popular and non-technical introduction to the world of the Fourth Gospel, its author, and its audience. According to the introduction, two interrelated factors are said to provide the immediate *raison d'être* for the volume.

To begin with, the author acknowledges that a personal, long-standing repulsion toward the Fourth Gospel has recently turned to a "magnetic attraction" to and "fascination" with that very same Gospel. The basic factors underlying such a fundamental change in attitude are then readily identified: (1) a thorough disenchantment with both scholarly ("some of the best studies seem to lead away from the text rather than deeper into its original orbit") and homiletical ("rarely is the Gospel read in church in such a way as to release the message intended by its author") interpretations of the text; (2) reading and rereading of the Gospel by itself and in its own terms. Thus, in effect, it is out of such a reading of the Gospel, in relative isolation from scholarly debate and discussion, that the present introduction is said to emerge, providing a different insight into the world of the Fourth Gospel.

A key element of this insight is a view of the Gospel as a "vigorous and dramatic" two-way conversation between its author, an inspired Christian leader, and its intended audience, followers of Christ under the former's direct supervision and care. This conversation is further described as consisting primarily of messages from Jesus Christ sent by the author to the audience in question, while these messages are in turn said to spell the difference between life and death for the intended audience. Such a view of the Gospel accounts directly for the present structure of the volume, since for Minear the basic task of the interpreter becomes that of listening in on this conversation and describing its different aspects, both formal and material. Thus, a first major section, comprising the first five chapters, is devoted to the formal aspects of the conversation (the narrator, the audience, the adversaries, the objectives, and the time frame), while a second major section, numbering ten chapters in all, deals with the different messages in question.

The subtitle of the volume—*A Martyr's Gospel*—points to a second key element of the author's insight into the Fourth Gospel. For M., the Gospel may be technically

described as a martyrology; the term "martyr" in effect becomes the primary theological category with which to describe not only the story of Jesus' life and death presented therein but also the vocation and role which the author has already accepted for himself and to which the audience is being called. The term is said to comprise four basic meanings, the last of which incorporates and integrates the other three, viz., someone who, on trial for his life, refuses to recant his faith and willingly accepts death as the price of fidelity.

There is no question that as an introduction this volume does provide a different insight into the world of the Fourth Gospel. Indeed, many of the positions taken by M. do run counter to the more generally accepted positions to be found in the scholarly literature. Such deviations cover, e.g., such areas as dating—composition prior to A.D. 66-70; origins—written in Judea by a Jerusalemite; and literary authorship and unity—chap. 21 is accepted as the proper and original end of the Gospel narrative. The deviations extend as well to more specific questions of interpretation—the audience is composed of two different subgroups, charismatic disciples and general believers, so that different sections of the Gospel have different groups in mind; the community is marked by external tensions as well as by deep internal tensions; a call to universal mission and love, even love for the enemy, characterizes the community and its Gospel.

In conclusion, although often insightful and highly provocative, one would have wished for a more detailed and substantial discussion of the more controversial issues surrounding this Gospel, especially when minority opinions are so frequently espoused. Similarly, although generally well-written and well-organized, one would also have wished for a greater sense of cohesion and order in the second major section of the volume. In all, then, a highly personal and sympathetic reading of and introduction to the Fourth Gospel.

*Fernando F. Segovia, Vanderbilt Divinity School, Nashville, TN 37240*

MOGENS MÜLLER, *Der Ausdruck "Menschensohn" in den Evangelien* (Acta Theologica Danica 17; Leiden: Brill, 1984). Pp. xi + 280. Hfl 90.

This book is a translation of a Danish dissertation completed at the University of Copenhagen in 1984. The dissertation format and style are apparent from the comprehensive bibliographical references (especially rich in references to and citations from Scandinavian literature not often noted in the English-speaking world), from the *forschungsgeschichtlich* orientation, and from the extensive documentation. One third of the book is composed of a series of eleven excursions, mostly exploring the history of interpretation of disputed points, e.g., the view that Son of Man was used by Jesus in a collective sense, and the view that Jesus preached the coming of an apocalyptic Son of Man without identifying himself with this figure.

The remaining text is divided into four chapters. The author entitles his first chapter "An Exposition of Dan. 7 with Particular Attention to Interpreting the Expression 'One Who Looked Like a Son of Man' in v. 13." He stresses that Son of Man in Daniel is not a title at all, messianic or otherwise, that the phrase does not



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