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*Jesus Remembered*. By James D. G. Dunn. Christianity in the Making Series, Volume 1. Grand Rapids: Eerdmans, 2003. ISBN 0-8028-3931-2. Pp. xvii + 1019.

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*Jesus Remembered*, by James D. G. Dunn, is an excellent sourcebook for anyone wishing to engage the Historical Jesus Quest. It moves along the same lines as *The Historical Jesus: A Comprehensive Guide*, by Gerd Theissen and Annette Merz, while also strongly resembling John P. Meier's recent research surrounding the historical Jesus. Though it finds its foundational material in recent scholarship, it does make its own contributions in relation to the manner in which the Quest is to be approached. For Dunn, the gospels are the memoirs of the disciples of Jesus.

*Jesus Remembered* begins, in part 1, with a brief introduction dedicated to hermeneutics and the history of the Jesus Quest. It is succinct and well ordered, providing a much-needed background to the manner in which texts are currently approached. In this section, major contributors to the Quest are discussed and their unique contributions expounded.

Part 2, "From the Gospels to Jesus", contains Dunn's most significant contribution to the Historical Jesus Quest. In this section, his discussion of difficult subjects takes a pragmatic, common sense approach while also posing many a challenge to numerous scholarly ideas. Particularly incisive is the discussion surrounding the value of the Q hypothesis and its use in the Historical Jesus Quest. Dunn is willing to concede evidence exists for written portions of Q, but he definitively questions the extent of its reconstruction, moving rather to indicate that oral tradition is a much more tenable hypothesis, in many instances, for explaining variation and change in source materials. Here, Dunn has left his mark. Another contribution in this section lies in what Dunn calls "a reverse criterion of coherence", in which "the *less* closely a saying or motif within the Jesus tradition coheres with the rest of the Jesus tradition, the *more* likely it is that the saying or motif goes back to Jesus himself" (Dunn, 192). This criterion is founded on the rigorous standards that the early church would have placed on the acceptance of new "Jesus traditions", and thus, the most unlikely become the most likely for they were maintained. (This is strikingly similar to the criterion of dissimilarity, but the basis for the criterion is distinctive.)

The chapter within this section entitled "The Historical Context" examines the backgrounds of the Historical Jesus Quest and contains some surprises, such as a lengthy discussion of the terms "Jew" and "Judaism" (255-26). Generally, the discussion is typical and necessary background. Examples of included material are Galilean Judaism, synagogues and Pharisees in Galilee, the political context, along with other topics. Here, Dunn summarizes past research

and covers the material required to place Jesus within his social milieu.

Part 3 of Dunn's work is titled "The Mission of Jesus" and in it, he discusses John the Baptist, the kingdom of God, the intended audience of Jesus, as well as the characteristics of Jesus' intended disciples. Regarding Jesus' audience, Dunn reminds the reader that the term "sinner" is filled with nuances that may be ignored if context is not considered. Within the factionalism of Judaism at the time of Jesus, one's sin could be another's righteousness. Thus, context is necessary to determine precisely what is meant by "sinners"; perhaps Jesus was simply warning against ongoing factionalism and was not addressing only the wicked but also those with distinctive views on righteousness (528-32). Here, Dunn has tried to come to a midpoint between the works of Jeremias and Sanders.

The fourth part of the volume, "The Question of Jesus' Self-Understanding", focuses on the identity of Jesus: Royal Messiah, Priestly Messiah, Prophet, Teacher, Son of God, Son of Man. The largest section focuses on the way in which Jesus viewed his own role as the Son of Man. Here, Dunn's conclusions seem refreshing. Not only did Jesus use the phrase Son of Man, but he used it with intentional ambiguity. Thus, Son of Man, in Jesus' understanding, reflects both the Aramaic idiom "a man like me" as well as the apocalyptic figure of Daniel 7:13. This is not to say that the tradition was not developed but that the core of these two traditions return to the remembrance of Jesus himself.

Part 5, "The Climax of Jesus' Mission", makes up the final section of Dunn's work and deals with the crucifixion and resurrection followed by a brief conclusion of the work as a whole. With regard to these final topics, Dunn has not added much to the discussion. He ends with an interesting comment: "The resurrection of Jesus is not so much a criterion of faith as a paradigm for hope." Here, Dunn is attempting to deal with the philosophical principle behind the idea of the resurrection and its influence on any historical judgements that can be made. This ending, however, seems disengaged from the rest of the chapter where he deals with a perceived concrete reality remembered by the disciples (866-872). Perhaps this sentence could have been rephrased: "The resurrection of Jesus is as much a criterion of faith as a paradigm for hope, grounding both the event and its encompassing philosophy in history."

Overall, *Jesus Remembered* is a magnificent and quite comprehensive work, and one awaits the completion of the other volumes in the series; if, however, one has Theissen and Merz's related volume or the works of John P. Meier, the suggestion here would be to read James D. G. Dunn, "Altering the Default Setting: Re-envisioning the Early Transmission of the Jesus Tradition", *NTS* 49: 139-75 and James D. G. Dunn, "Can the Third Quest Hope to Succeed?" in *Authenticating the Activities of Jesus*, eds. B. Chilton and C. A. Evans (1999). If one enjoys these articles, their focus and direction, then the book would be a useful

further expansion of these ideas. To conclude, one could say the following with regard to *Jesus Remembered*: that which is Dunn is well done; that which is less Dunn is not done as well and there is more yet to be done.

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***God & Time: Four Views.*** Edited and with an introduction by Gregory Ganssle. Downers Grove, Ill: InterVarsity Press, 2001. ISBN 0-8308-1551-1. Pp. 247.

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In both philosophical and systematic theology the issue of God and time has become an important topic. Entrance into this debate can be a daunting task however, and so a dialogue like the one edited by Ganssle is an important resource. The discussion is between four significant representatives of contemporary philosophical theology, all of whom have published on the issue and are committed to biblical and orthodox Christianity. Each essayist presents a paper, which is then critiqued by the other representatives and finally a response to the critiques is given.

In "Thinking about God and Time", Ganssle introduces the volume, its participants and the five key issues involved: the nature of time, God and creation, God's knowledge of the future, God's interaction with his people, and the fullness of God's being. The reader will soon realise that the nature of time itself becomes a major issue, where, based on the work of JME McTaggart one will find two standard views: A-theory (time as tensed or process) and B-theory (time as tenseless or stasis). As Ganssle helpfully points out, both seek to answer whether or not "the Now" exists independent of human experience: "The A-theorist says that the Now exists in a way that the past and future do not. The Now is a privileged temporal location. The B-theorist holds that the Now is dependent on the psychological states of knowing minds. In other words, it is part of how we are conscious of the world" (14). This distinction will become important as the collection moves from the discussion of the eternalist (atemporal) view toward the everlasting (sempiternal, temporalist) view, with two middle positions.

In "Divine Timeless Eternity", Paul Helm, Regent College, defends the traditional eternalist position where God exists outside of time, a position elaborated upon in his *Eternal God* (1988). God creates and acts not in response to creation, which would imply immutability and impassibility, but by an eternal act of the will which endures through creation. The basic intuition of this view is that God "possesses the whole of his life *together*" (30). He defends his position