Part 3 moves into a discussion of the goal: the human ethical response to God's willingness to act in creation, reconciliation and redemption. In this third part, there is a particularly satisfying discussion of Barth's treatment of *sacrament* (166-70). Johnson shows how baptism and the Lord's Supper do not measure up to what is for Barth the one sacramental *event*.

Johnson's use of visual aids in *The Mystery of God* is especially persuasive with regard to the claim that Barth's theology is, for the most part, a vision of openness. These visual aids are in the form of simply drawn figures with which Johnson can not only *explain* (for example, that Barth conceives of reconciliation as the present, suspended position between creation and redemption), but also *show* (in this case, the suspension itself).

A further benefit occurring by means of Johnson's figures is pedagogically excellent: it has to do with the reinforcing power of a picture. Pictures are sealed in the memory in a way that words are not. Once a certain theological construct is sealed in the memory with a picture, the *next* construct—in this case a set of threes from Barth—is more easily assimilated. With the points of creation and redemption appearing as horizons in the same figure, I as the viewer of a *picture* can begin to visualize a multi-dimensional, open view of Christian experience.

An extremely important mental picture for Johnson is Barth's own "wagon wheel" metaphor for theology (5, 13, 20, 31, 40, 42, 186). The wheel's open centre represents the divine-human relationship. Identification of the centre is possible through confession of Christ, and yet confession does not proceed *into* the core in the way that sacramental event proceeds *from* the core. Though theology would place itself in the very centre, the centre is "beyond accessibility" (14). Theology is more appropriately positioned at the wheel's "spokes," which represent questions pointing towards triune mystery. Since the wheel has no outer rim, questions from outside the realm of theology are welcomed inward, onto a directed and yet "decentering" rotation. Thus, according to Johnson's interpretation of Barth's wagon wheel, theology is a "decentering" (postmodern) activity.

Through Johnson's book (especially through his figures that supplement the explanations), I believe I have grasped something of a postmodern theological methodology for the first time—or at least for the first time effectively. This book holds great worth for all readers of Barth, and for the vision of an open, postmodern theology.

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Whose Historical Jesus? **Ed. William E. Arnal and Michel Desjardins. Studies in Christianity and Judaism 7. Waterloo, ON: Wilfred Laurier University Press, 1997. ISBN 0-88920-295-8. Pp. 337.**

This volume of twenty-four essays in Historical Jesus Research is marked by an unusual variety in form, content and authorship. Fourteen of the essays in-

cluded are edited versions of major papers presented at the 1993 and 1994 meetings of the Canadian Society of Biblical Studies. Several of these are representative contributions by notable scholars invited from outside Canada: John Dominic Crossan ("Itinerants and Householders in the Earliest Jesus Movement"), Burton L. Mack ("Q and a Cynic-Like Jesus"), Sean Freyne ("Galilean Questions to Crossan's Mediterranean Jesus"), Halvor Moxnes ("The Theological Importance of the 'Third Quest' for the Historical Jesus"), and Jane Schaberg ("A Feminist Experience of Historical Jesus Scholarship").

Major papers by Canadian scholars reflect an even greater diversity: John W. Marshall ("The *Gospel of Thomas* and the Cynic Jesus"), L. Gregory Bloomquist ("The Rhetoric of the Historical Jesus"), Wendy Cotter ("Cosmology and the Jesus Miracles"), Grant LeMarquand ("The Historical Jesus and African New Testament Scholarship"), Wayne O. McCready ("The Historical Jesus and the Dead Sea Scrolls"), Edith M. Humphrey ("Will the Reader Understand? Apocalypse as Veil or Vision in Recent Historical-Jesus Research"), Barry W. Henaut ("Is the 'Historical Jesus' a Christological Construct?"), and Larry W. Hurtado ("A Taxonomy of Recent Historical-Jesus Work").

The volume is divided into parts, "Recent Concerns" (4-186) and "Enduring Concerns" (187-307), each finishing with a concluding essay by, respectively, Leif E. Vaage ("The Scholar as *Engage*") and Peter Richardson ("Desiderata for Future Historical-Jesus Research"). Essays or thematic groups of essays are also prefaced by short, but by no means merely decorative, comments from the original conference respondents: William Klassen ("The Mediterranean Jesus: Context"), William Arnal ("The Galilean Jewish Jesus: Context"), Willi Braun ("Socio-Rhetorical Interests: Context"), Sandra Walker-Ramisch ("Academic Engagement: Context"), Terence L. Donaldson ("Jesus and the Dead Sea Scrolls: Context"), Dietmar Neufeld ("Apocalypticism: Context"), Stephen Westerholm ("The Christ of Faith: Context"), and Robert L. Webb ("Continuing Historical-Jesus Studies: Context"). The volume as a whole closes with an essay by William E. Arnal, "Making and Re-Making the Jesus Sign: Contemporary Markings on the Body of Christ." Well-constructed indexes also help to connect the collection.

The strength of this volume is its diversity of voice, topic and form which allows it to be at once representative and venturesome, accessible and learned, Canadian and international, etc. I have used many of the essays successfully with both graduate and undergraduate students, either as representative samples of Historical Jesus Research (e.g., Crossan, Mack, Hurtado), or as welcome challenges to the usual fare (e.g., Bloomquist, Cotter, Schaberg, LeMarquand). Warmly recommended.

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