

exegetical heart of Lathrop's volume, relating the focus and structure of each Gospel to the Christian assemblies to which they were addressed. The fruit of this research is summarized succinctly at the end of the volume:

Mark wants the communities of Christians to be ready for persecution, (...) Matthew wishes them to have their lamps ready for the return of the Lord. Luke argues for the constant repetition of the meal at Emmaus. And John gives the assemblies resources to resist incipient Gnosticism. (199)

Whereas the previous chapters discussed the roles of the Gospels in ancient Christian assemblies, chapters six, seven and eight transition into a discussion of the Gospels' roles in assemblies today. Lathrop urges that his readers need not unearth 'original' practices; instead, they should assess whether their current practices 'join the witness' of the Gospels (157). This is supported by examples of what such 'Gospel reform' of worship entails for preaching, Eucharist, baptism and (in chapter seven) leadership. Lathrop concludes his book (chapter eight) with a call to a new kind of biblical-theology movement. Rather than romanticism regarding early church practices or a modernist dogmatism regarding the biblical text, the Gospels call assemblies to make the presence of the crucified Christ their 'central mystery' (199).

There is much to appreciate in Lathrop's call for a renewal of liturgical theology via biblical theology. As he acknowledges, liturgical theology can no longer operate under the romantic notion of clearly delineated rituals and practices handed down from the apostles. In light of this, his impulse to appeal to Scripture is welcome. However, Lathrop's structuralist hermeneutic (the word 'juxtapositions' occurring some eighteen times in the volume) raises semantic issues of its own. Additionally, his volume fails to clearly state where the Gospel begins and the assembly ends. Do both find their nexus in an archetypal 'juxtaposition' in the presence of the risen Christ? To the degree the Gospel gives birth to the Church (and not visa versa), a mutual 'coherence' appears to be undermined. These questions notwithstanding, Lathrop's delightfully worded volume has placed the Bible and liturgy in fresh conversation. As such, *The Four Gospels on Sunday* evinces emerging vistas sure to fund future work with in both biblical and liturgical theology.

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*Israel's Messiah and the People of God: A Vision for Messianic Jewish Covenant Fidelity*

Mark S. Kinzer

Eugene: Cascade Books, 2011; xxvii + 221 pp.;  
\$22.40; ISBN 978-1-60608-883-8

ZUSAMMENFASSUNG

Diese Sammlung von Aufsätzen des messianisch-jüdischen Autors Kinzer bringt die zentrale These zum Ausdruck, dass messianische Juden sich nicht 'entjudaisieren' sollen. Sie sollen vielmehr als Juden angesehen werden, die im Licht von Jesus, dem Messias, leben. Kinzer vertritt das Argument, das die Loyalität der Kirche als ganze ebenso der jüdischen wie auch der heidnischen Welt gilt. Jesus muss als Jude gesehen werden, anstatt dass er von seinen Wurzeln abgeschnitten wird.

SUMMARY

This collection of essays by the Messianic Jew Kinzer has as its central thesis that Messianic Jews should not un-Jew themselves. They are rather to be defined as Jews who live in the light of Jesus the Messiah. Kinzer argues that the loyalty of the Church as a whole is as much towards the Jews as it is towards the gentile world. Jesus has to be seen as a Jew rather than separated from his roots.

RÉSUMÉ

Cet ouvrage rassemble une série de textes du Juif messianique Mark Kinzer dont la thèse centrale est que les Juifs messianiques ne devraient pas abandonner leur judaïcité. Ils devraient plutôt se considérer comme des Juifs vivant à la lumière de Jésus le Messie. Kinzer soutient que l'Église dans son ensemble a un devoir de loyauté autant envers les Juifs qu'envers le monde non juif. Jésus doit être vu comme un Juif et non pas être coupé de ses racines.

\* \* \* \*

Mark S. Kinzer, President emeritus of the Messianic Jewish Theological Institute in Los Angeles (CFA), is one of the leading voices in the post liberal dialogue between Christianity and Judaism in the last decades. This book offers a broad introduction to Kinzer's thinking and presents a compilation of articles and lectures previously stated.

The book needs a short introduction into the issues that are at stake here. Much of western theological reflection is still hampered by implicit (or even explicit) supersessionist perspectives. Accordingly, the proverbial 'parting of the ways' of Jews, Messianic Jews and non-Jewish Christians is easily maintained and fuelled. Only recently the tide has started to turn. Over the past few decades, there has been a dramatic and unprecedented shift in Jewish-Christian relations, including signs of a new, improved Christian attitude towards Jews. Some of the distinguished names involved in the new conversations are Michael Wyschogrod (e.g. *Abraham's Promise: Judaism and Jewish-Christian Relations* [Grand Rapids, 2004]), Peter Ochs (e.g. *Another Reformation: Postlib-*

*eral Christianity and the Jews* [Grand Rapids, 2011]), R. Kendall Soulen (e.g. *The God of Israel and Christian Theology* [Minneapolis, 1996]), David Novak, David Fox Sandmel (e.g. Tikva Frymer-Kensky, David Novak, Peter Ochs, David Fox Sandmel, Michael A. Signer [eds.], *Christianity in Jewish Terms* [Boulder, 2000]), and Mark S. Kinzer.

Symbolic of these fresh negotiations is the Jewish Statement *Dabruemet*, issued by the National Jewish Scholars Project on the 10th of September 2000 and signed by over 220 rabbis and intellectuals from all branches of Judaism. While affirming important theological differences between Christianity and Judaism, the purpose of *Dabruemet* is to point out common ground, and even the very legitimacy of Christianity for non-Jews.

Very perceptive in this field of Jewish-Christian relations are the pioneering books of the Messianic Jew Mark S. Kinzer. In his renowned book *Post-Missionary Messianic Judaism: Redefining Christian Engagement with the Jewish People* (2005), Kinzer reflects on the role of Jews, Israel, Jesus and Christians in biblical texts. Most of the exegesis and interpretation here is to be highly recommended. For example, Kinzer discusses the possibility of the apostle Paul understanding Israel's temporary unbelief in Jesus itself as a paradox (according to Romans 9-11), that is: as participation in Jesus' vicarious suffering. Kinzer also contends that according to the New Testament the Church did not replace Israel but contains at its core a portion of Israel (a remnant), which must truly live as Israel, pure in its observation of traditional Jewish practices, and as such sanctifying Israel as a whole. For this reason Kinzer thinks that Jesus is still present among the Jewish people, albeit 'in a hidden and obscure fashion', because the church is called to live as a bilateral body in close solidarity with Israel (one *ekklēsia* consisting of two corporate sub-communities).

Therefore, Messianic Jews should not un-Jew themselves. On the contrary, Messianic Judaism should be defined throughout as Judaism, practised in the light of Jesus the Messiah. This is the main line of thought in Kinzer's present book, which was edited by Jennifer Rosner: *Israel's Messiah and the People of God: A Vision for Messianic Jewish Covenant Fidelity*. It is all about covenant fidelity of Jews and Messianic Jews together, which makes the Church of Jews and gentiles into a body with two orientations. One is its affinity with and loyalty to the Jewish people and their covenant with God; the other is its connection with the gentile world. Messianic Jews have the obligation to emphasize the first orientation, Kinzer asserts, whereas gentile Christians do not have to. Hence, Jesus is for Kinzer the essential link between Judaism and Christianity rather than the distinguishing factor that separates them. The church becomes an extension of Israel, rather than a replacement.

For Kinzer this is true catholicity, if the Church rediscovered its connection with Israel through Jesus, because

the Messiah is Israel's corporate personality, the one-man Israel, the Jew 'par excellence', who reconciles and unites. The cross, too, shows Jesus' fidelity to the covenant of Israel and God, by which the body of Israel was re-opened to Israel, and for the first time really opened to all of the nations.

Kinzer's book is divided into three parts: (I) Vision for Messianic Judaism, (II) Judaism from a Messianic Perspective and (III) Yeshua-Faith from a Jewish Perspective, with altogether seven chapters. In the first chapter Kinzer tells the story of his conversion to Jesus Christ, and his search for bringing this faith and the faith of Israel together. His major discovery was that Jewish people never had to lose their Jewish identity in order to become part of the fellowship of the redeemed. After centuries of mutual suspicion and hostility, Christianity should be described in a new way from a Jewish perspective, resulting into a Jewish theology of Christianity as well as into a Christian theology of Judaism. Exactly this turned out to become the agenda of Kinzer himself.

I warmly recommend *Israel's Messiah and the People of God* and hope that it will critically stimulate discussion and dialogue between the many fractions of the people of God.

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### *Dementia. Living in the Memories of God*

John Swinton

Grand Rapids: Eerdmans, 2012; vii + 298pp, £23.75, pb, ISBN 978-0-8028-6716-2

#### RÉSUMÉ

Que serais-je si j'oubliais totalement qui je suis, en quel Dieu je crois et à qui je rends un culte ? L'auteur affirme que rien ne peut annuler le fait que Dieu nous reconnaît comme des personnes. Il nous invite à une réflexion théologique sur la démence et considère les problèmes complexes que suscite l'expérience de la démence pour la théologie. Sans jamais perdre de vue la foi chrétienne, l'auteur élabore une perspective théologique spécifique en prenant en compte les travaux effectués au sein de disciplines diverses comme la philosophie, la psychiatrie, la neurologie et la psychologie.

#### ZUSAMMENFASSUNG

Welch ein Mensch wäre ich, wenn ich überhaupt nicht mehr wüsste, wer ich bin und an welchen Gott ich glaube und wen ich anbeete? Der Autor ist der Ansicht, dass nichts das Erkennen und Anerkennen, das von Gott herkommt, zerstören kann. Dieses Buch ermutigt uns, theologisch über die Erfahrung der Demenz zu reflektieren, und ringt mit komplizierten Sachverhalten, die auftauchen, wenn wir die theologische Dynamik der Erfahrung von Demenz ins Auge fassen. Während dieses Buch nicht den christlichen Glauben aus dem Blick verliert, entwickelt es eine

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