

in you". In some fashion, Jesus, the Father, and the Paraclete will all be 'with believers' (180f.). Here Thompson's results appear to support classical Trinitarian teaching. On the other hand, her final assessment of the Spirit's character in John is that it is "primarily the means or mode by which God acts in the world" (184).

Thompson has written a very rich book in a most accessible manner. College students may have to struggle with the author's thoughts, but not because her style, vocabulary, or exegetical methods are obtuse. Quite the contrary. On the whole, I think, she provides solid evidence for her conclusions. My one difficulty with the way she formulates her results is that she may sometimes undervalue the gospel's concern for what we now call the ontological when it comes to relationships between the Father, Jesus, and the Spirit. I wonder if "mode by which God acts" is an adequate description of the Spirit in John. Similarly, I wonder if Thompson has not emphasized Jesus' functional role as agent of God at the expense of his God-disclosure through his very being. Does the latter perhaps take place in visionary worship experiences of the Johannine community (see 1:14; 1:51; 17:22-24)? But these are complex matters that will continue to vex interpreters. I recommend this major work of Thompson's for all college and seminary-level courses on the Fourth Gospel.

The General Theological Seminary

JOHN KOENIG

Befriending the Beloved Disciple: A Jewish Reading of the Gospel of John. By Adele Reinhartz. New York: Continuum, 2001. 206 pages. \$24.95 (paper).

In this creative and thoughtful essay on the ethics of reading, Reinhartz engages the New Testament text that has been the prime focus of her scholarly work, the Gospel of John. Playfully, provocatively, she invites us ("gentle reader") into her relationship with this elusive and often infuriating text. Her dominating metaphor is that of friendship; her imagined venue a conversation, perhaps over a long dinner, with the imagined author; her goal, to find a morally sustaining and sustainable way to continue their relationship.

Two self-consciously confessional chapters open her work. The first locates us in Reinhartz' personal and public past: she is, she tells us, a Jew, the child of immigrant Holocaust survivors, raised in Canadian Christian culture, as to academic training a liberal arts Ph.D. in Religious Studies, as to righteousness according to the "objective" ideals of her discipline blameless. (For details, see p. 13. Reinhartz' humor is not the least of her virtues.) Her encounters with Jewish-Christian dialogue and with feminist biblical criticism, she relates, helped her to come out as a Jewish New Testament scholar, one whose academic expertise and intellectual commitments forced her to confront continually one of the most hurtful and hateful texts in the NT canon. Identity impacts interpretation. "How does who we are," Reinhartz asks, ". . . affect the way in which we interpret texts?" In chapter two, she recounts her addiction to reading fiction and her appreciation of literary criticism, both of which enhance her awareness of the devices employed by narrative to establish a relationship

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between story and reader. "Relationship" is a moral category, and reading, accordingly, impacts identity. Drawing on Wayne Booth's concept of "ethical criticism," Reinhartz then turns her earlier question around: "Who [do] we become as we enter into relationship with [a] book?"

These questions propel her reading of the gospel. She works in four cycles: as a compliant reader (chap. 4), a resistant reader (chap. 5), a sympathetic reader (chap. 6), and an engaged reader (chap. 7). Sympathy, as she demonstrates, need not entail compliance, nor does recognition of alterity require resistance. She finds ways to think with John that neither evade this gospel's anti-Judaism nor fall into the traps set by its totalizing discourse. Along the way, her literary discussion introduces a tremendous amount for historical, exegetical, and theological reflection. In the end, her conclusions, personally situated, open widely onto issues of meaning that affect all readers of the Bible (whether Jewish or Christian) especially those with religious—and, thus, moral—commitments to tradition and community (again, whether Jewish or Christian). This is an accessible, learned, and lucid essay, offering both a critical survey of current issues in Johannine scholarship and an exploration of biblical theology in a new key. *Tolle, lege.*

Boston University

PAULA FREDRIKSEN

Jesus: A Colloquium in the Holy Land. Edited by Doris Donnelly. New York: Continuum, 2001. vii + 166 pages. \$19.95 (paper).

The historical Jesus continues to elude our definitive grasp. While the accessible works of Jesus Seminar scholars like Marcus Borg or Dominic Crossan are sometimes used in college courses to jump-start student thinking about Jesus, one yearns for a presentation of reliable scholarship on the historical Jesus that tends neither toward ideology nor dogmatism. In this volume, scholars with the heft of E.P. Sanders, Daniel Harrington, John P. Meier, James D. G. Dunn, and Elizabeth A. Johnson promise, and deliver, on the current state of Jesus research in such a way that the non-specialist reader can profit from most every page. Each chapter is rounded out by a concise concluding summary. Doris Donnelly has deftly edited these five presentations given at a colloquium staged in Galilee in June 2000 under the auspices of the Cardinal Suenens Program of John Carroll University. The fact that these papers were delivered in Galilee itself has a way of stirring the reader's imagination to deeper levels.

Sanders lays the critical foundation for the project by surveying what can and cannot be said about Jesus as a Galilean. In his engaging survey of the government of Jewish Palestine under Rome, the religious practices of the Jews in Galilee, and the socio-economic realities of the people there, he effectively debunks some of the unexamined nostrums about Jesus, e.g., that he came from a background of abject poverty. The reality proves more complex. Harrington shows how the Dead Sea Scrolls shed light on Jesus as a man of Galilee, but also the limits of what they can tell us—and why Jesus was certainly not an Essene.

The pieces by Meier and Dunn are the most challenging for the non-