



BOOK REVIEW

GOSPEL OF GLORY: MAJOR THEMES IN JOHANNINE THEOLOGY

Bauckham, Richard, *Gospel of glory. Major themes in Johannine Theology*, Grand Rapids, Baker Academic, 2015, 237 bladsye.

Die outeur, Richard Bauckham, is 'n bekende Nuwe-Testamentikus uit die Verenigde Koninkryk. Hy was verbonde aan die Universiteit van St. Andrews in Skotland tot en met sy aftrede. Daarna het hy hom gaan vestig in Cambridge waar hy inskafel by Ridley Hall en lesings aanbied vir die Cambridge Federation of Theological Colleges.

Bauckham is 'n gesoute kenner van die Johannese geskrifte en publiseer heelwat oor Jesus (1993, 1997, 2001 en 2008) asook oor Openbaring en Eskatologie (1993). Hy dra hierdie publikasie op aan die nagedagtenis van gevierde Britse Nuwe-Testamentici: Westcott, Hoskyns, Dodd, Robinson, Lindars en Barrett. In die hoofstukke self spreek hy ook groot waardering uit teenoor Moule en Stanton, albei Nuwe Testamentici van Cambridge, VK.

Bauckham stel dit duidelik dat hy nie 'n volledige Johannes-teologie wil aanbied nie maar slegs fokus op geselekteerde Johannese onderwerpe. Uiteraard val sy beklemtoning sterk op vars benaderings om die Johannesteologie te bemeester. Slegs hoofstukke 5 (sakramente) en 6 (dualisme) het reeds elders verkyn in *Oxford Handbook* (2015) en in *Beyond Bultmann* (2014) onderskeidelik.

Die eerste hoofstuk betitel Bauckham: "Individualism". Dit handel oor 'n Johannese vergelyking van individualistiese en kollektiewe kultuur. Die klem val nie net op die individuele Johannese

gelowige se verbintenis aan Jesus nie (Moule) maar ook op 'n meer korporatiewe verstaan van die Johannese gemeenskap. Die penetrerende vraag wat Bauckham bespreek is of die tipiese individualistiese gedrag van die modern gelowige enige ruimte laat/maak vir die korporatiewe gemeenskapsbelewenis. Hoofstuk 1 word boeiend en deeglik aangebied. 'n Mens kry die indruk dat dit vir Bauckham die hoogtepuntbydrae van die boek moet wees. Soos 'n deurwinterde navorser verduidelik die outeur eers die terme individualisme (kulturele bedoeling) en individualiteit (deel van mens se ervaring). Laasgenoemde is uitdrukking van iemand se individuele subjektiwiteit en persoonlikheid. In die Mediterreense omgewing het elkeen behoort aan 'n groep of gemeenskap wat sy/haar identiteit bepaal het. Die self is gebruiklik relasioneel beskou, daarom is dit die doeleindes van die groep wat gewoonlik voorkeur geniet, soos in die geval van die woestynvaders (vgl. Malina 1996).

Volgens die Johannesevangelie word sterk klem op die individu se verhouding met Jesus geplaas. Bauckham onderskei 67 aforistiese uitdrukkings oor die individu se persoonlike verhouding met Jesus. Selfs in die universele 3: 16 word God se liefde vir die wêreld afgewentel tot die geloofsaanvaarding deur die individu. Dit gaan telkens oor die Johannese individu wat 'n geloofskeuse maak vir Jesus. Kenmerkende uitdrukkings begin gewoonlik met: elkeen wat....glo/liefhet. Die tabelle om die voorbeelde te demonstreer op bladsye 6 en 7 lewer 'n waardevolle grafiese oorsig. Bauckham werk met die teks self en laat die teks self tot spreke kom. Dit is te verstane dat Bauckham groot klem sou plaas op die gelykenis van die druiwestok en die individuele lote omdat die appèl op die individu gedoen is. Dit tref die navorser dat die Johannese wederkerigheid asimmetries aangewend word. Wanneer Jesus byvoorbeeld sê: “Bly in My soos Ek in julle” is die bedoeling nie simmetries nie. Jesus se aandag aan individue soos Natanael, Nikodemus, Samaritaanse vrou, Marta, Pilatus, Maria Magdalene en Petrus geskied hoofsaaklik in privaatheid. Dit is eksegeties veelseggend. Bauckham lewer skerpsinnige eksegetiese maar verloor nie sy eerbied vir die teks om by die teologie uit te kom nie.

Hoofstuk 2 kontinueer die tema van hoofstuk 1 en fokus op die woord “een” (*heis, mia, hen* in Grieks en *echad* in Hebreeus) Bauckham stel 'n lys op van agt sleuteltekse vir die verstaan van “een” (bl. 22). Die teks in Deuteronomium 6 : “Hoor, o Israel, die Here ons God, die Here is een...” ontvang prominente aandag. Dit is opvallend dat Bauckham die agtergronde vir die Johannese gebruik van begrippe telkens eers in die Ou Testament gaan soek. Daarom, die volledige bespreking van Deuteronomium 6 terwyl 2Barug en selfs Filo nadergeroep word om semantiese relêf te gee.

Deurgaans kom Bauckham terug na “een God” en “een volk van God”. Volgens die Johannesevangelie word die “eenheid” van die geloofsvolk ses keer genoem en vier keer in Jesus se gebed volgens hoofstuk 17. Ook die trinitariese “eenheid” in Johannes word breedvoerig bespreek (bladsye 36-39).

Die besondere klem op “heerlikheid” (doxa in Grieks en kabōd in Hebreeus) kom aan die orde in hoofstuk 3, na my mening die kruin hoofstuk in die boek. Die begrip heerlikheid (doxa) is ook deel van die titel van die boek. Daar is reeds biblioteke vol geskryf oor die Johannese doxa, daarom is die uitdaging soveel groter om iets nuut aan te bied. Bauckham se hantering van dié bekende Johannese doxa verras deurdat hy dit nuut en oorspronklik aanbied.

Weereens, Bauckham begin by die teks self en wend verskeie metodes aan om uiteindelik by die Johannese teologie rakende doxa uit te kom. Die selfstandige naamwoord doxa kom 19 keer voor in die Johannesevangelie terwyl ons die werkwoord doxadzo 23 keer raakloop. Die Johannesevangelie word dikwels tereg die Evangelie van heerlikheid (doxa) genoem. Jesus se lyding en sterwe word nie vertel as ’n laagtepunt van Jesus se lewenspad nie maar as sy moment van heerlikheid. Sy sterwe en opwekking is uitdrukking van Vader en Seun se triomf oomblik van heerlikheid. Daarom is dit so interessant dat die begrippe doxa en doxadzo glad nie voorkom in hoofstukke 18 tot 20 wat Jesus se lyding en opwekking beskryf nie. Bauckham het nie volledig daarby uitgekom nie. Na ’n deeglike besinning oor die sewe “tekens”, bespreek Bauckham die rol van doxa by die dissipels.

Hoofstuk 4 handel oor die betekenis van die kruis, opwekking en verhoging van Jesus; hoofstukke 5 en 6 oor sakramente en dualismes terwyl hoofstuk 7 ’n interessante kykie gee in die semantiek van die Johannese narratief onder die opskrif: “Dimensions of meaning in the Gospel’s first week” Bauckham vergelyk die “eerste” Johannese week met die “laaste” week van sterwe en opwekking van Jesus. Sy teologiese gevolgtrekkings toon dat hy wel beskik oor ’n Johannese “antenna” om die wesenlike van Johannes op te vang. Kyk veral na bladsye 134 en 135.

Die laaste hoofstuk 8 is eenvoudig aangrypend. Dit behandel die verskille tussen die Johannese Jesus en die Sinoptiese Jesus. Aan die hand van ’n reeks Christologiese motiewe in die Johannesevangelie bevestig Bauckham dat die Johannesevangelie ook histories opgeneem moet word.

Samevattend kan gesê word dat hierdie boek ’n konstruktiewe bydrae lewer tot die navorsing van die Johannese teologie. Bauckham werk eerstens met die teks self, bring historiese en sosiale wetenskaplike by en stuur met elke onderwerp af op deeglike Johannese teologie. Dit tref

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dat Bauckham erns maak met die Ou Testament en sy kennis van die Ou Testament funksioneel benut. Ek kan as Johannese entoesias hierdie boek van harte aanbeveel vir teologiese studente, predikante, entoesiastiese Bybellelers en Johannese navorsers.

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BOOK REVIEW

CONTESTED ISSUES IN TRAINING MINISTERS IN SOUTH AFRICA

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Naidoo, M. (ed.), *Contested issues in training ministers in South Africa*, (Stellenbosch: Sun Media, 2015).

This volume comprises eleven chapters, divided into three main sections, namely Structural realities of theological education; Ministerial formation challenges, and New developments. This is a sequel to another excellent edition entitled *Between the real and ideal: Ministerial formation in South Africa* (2012). The contributing authors are outstanding scholars and ministers in the field of Theology.

The chapters grouped under Structural realities of theological education address the realities and status of theological education in South Africa, especially in terms of quality, accreditation, and diversity. The first chapter poses a rhetorical question relating to re-integration, especially with the historical fragmentation of theological education in South Africa. Theological education at the University of the Western Cape is used as an example of how theological education is slowly retreating into obscurity. The inevitability of an interdisciplinary approach to theological education is highlighted and the six conflicting models prove this point.

The second chapter contains some invaluable information regarding the accreditation processes. A brief historical overview of theological education, especially through denominational institutions, together with the challenges, is helpful by pointing out how faculties of theology benefited, on the one hand, while having to allow secularisation into the Theology curriculum, on the other. The current red

tape ushered in by the Higher Education Act 101 of 1997 is given and the rubrics involved in accreditation processes highlighted. The frustration brought by these processes earmarks the current scenario in relation to credibility and quality assurance at the expense of private and independent institutional capacities. The chapter closes by considering some models for appropriateness to the Southern African context. Initiatives such as Association of Theological Schools (ATS), Theological Education for the Anglican Communion (TEAC), and The Accreditation Council for Theological Education in Africa (ACTEA) are discussed.

The last three chapters of this first section shift from the realities of re-integration and accreditation to internal issues such as curriculum decolonisation, as well as sexism and diversities in theological education. As for the decolonisation of theological education, African Renaissance is used as a premise in theological education to demonstrate how indigenous African epistemologies can be tapped as a foundational resource for theological education in Africa. African philosophy and identity, communalism and *ubuntu* can all be used to characterise the theological view of a person who is interwoven in social, economic, political, cultural, and educational realities. Women are an inevitable component in theological education in order to balance the power in the fields of masculinities and societal prejudices. As diversities is an issue in theological education in Southern Africa, its management should, therefore, become a pivotal component in ministerial formation.

Section Two of the book consists of three chapters that focus on moral challenges in ministerial formation. This section starts with the elaborative definition of ministerial formation. Attention is paid to spiritual formation, highlighting conceptual, institutional, and operational issues, together with communal realities, as important aspects of spiritual formation. From spiritual formation, there is the challenge of moral formation with application of “reason” to enhance principles that shape the moral formation. The last chapter in this section is crucial, as it demonstrates the expected or unique relationship between the church and the seminary. The symbiotic relationship of the two enhances healthy ministerial formation that can produce balanced and effective ministers of the Gospel.

Section Three of the book is concerned with the current developments in theological education. A special reference in three chapters encapsulates entrepreneurship, technology, and blended learning (diversification in training). The first chapter unpacks factors that may contribute to the formation of entrepreneurial pastoralism, with a special reference to the Pentecostal-Charismatic tradition. The implications of entrepreneurial pastoralism are highlighted. The value of this chapter is the explanation

of pastoral entrepreneur who leads and manages the church by incorporating business leadership managerial expertise with traditional pastoral principles. Theology of entrepreneurial pastoralism has become common, as observed in mega-churches of North America. In this regard, challenges for theological education include populism, neoliberalism, non-contextualisation, and, of course, the curriculum content.

The second development in theological education is educational technologies. Training ministers by means of technology focuses on pedagogical issues and the theological nature of the training offered. Tech advantages and disadvantages, as well as responses and ambiguous effects of technology in theological education for training ministers. These are referred to from the middle to the end of the chapter. The concluding chapter of the book addresses diversification. Thematic emphases should be relevant to diverse contexts. The chapter systematically unpacks existing formal ministry training opportunities in the informal church environment. The authorities do not formally accredit the qualifications obtained. Similar challenges are offered under the umbrella of established institutions. However, diversification of training models is still a solution or contribution towards ministerial formation.

Church ministers, theologians, theological students, teachers, and church members are indebted to Prof. Naidoo and her contributors for making this rich resource available. I commend the editor and publisher alike for this book and eagerly anticipate the results as leaders read and take to heart the relevance and importance of ministerial formation. The editor and her contributors have done a distinct service in compiling, editing, and publishing these golden nuggets for the Kingdom.

A valuable addition to any theological library! Sturdily and handsomely edited! Highly recommended!

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BOOK REVIEW

MALACHI (HISTORICAL COMMENTARY ON THE OLD TESTAMENT)

Snyman S.D. (Fanie), *Malachi (Historical commentary on the Old Testament)*, (Leuven / Paris / Bristol, Ct: Peeters), 2015

Fanie Snyman, from the University of the Free State in Bloemfontein, South Africa, is one of the best known researchers in the field of Old Testament prophecy. He published articles on Jeremiah and on some of the so-called Minor Prophets, viz. Amos, Obadiah, Habakkuk, and Zephaniah. The bulk of his studies in this area, however, explore Malachi. The number may not be complete, but I counted seven essays on nearly every pericope of the short book. The list begins with a study on “Antitheses in Malachi 1:2-5”, which appeared in the *Zeitschrift für die alttestamentliche Wissenschaft* (1986), and ends with a paper on “Malachi 4:4-6 (Heb. 3:22-24) as a point of convergence in the Old Testament or Hebrew Bible”, published in 2012 in *HTS Theologiese Studies/Theological Studies*. Obviously, his articles covered the entire text of the book.

Thus, the commentary on Malachi in the renowned *Historical Commentary on the Old Testament* series is the fruit of decades of studies on the book. Whoever had the duty or the privilege to work on Malachi, as I had when writing his own commentary in *Herders Theologischer Kommentar zum Alten Testament* (2011), is aware of the difficulties this book offers. Difficulties begin with the first line. What does the first word, *maśśāʾ*, mean? Fanie Snyman’s commentary offers two possible translations: “A prophetic announcement/message”. How is it related to the next two words: “word of Yahweh”? The commentary mentions three possible relationships. And what is

the meaning of “Malachi” in the superscription? Is it a proper name, the name of the prophet? Or a pseudonym, literally meaning “my messenger”? Or is it both? We are still in verse 1, counting just seven words in Hebrew!

One of the main problems of Malachi is its form. It is unique within the Hebrew Bible. But how could it be named? Fanie Snyman decides not to focus on one of the proposals made in the history of research: “The point of view adopted here is that no single description of a particular genre would capture the genre(s) used in the book. It is argued that the book made use of a number of genres, blended them together so that the end result is a mixture of genres (*Mischgattungen*) in each of the six units” (9f).

There is a general consensus that the book of Malachi can be divided into six units – plus the superscription in 1:1 and a conclusion in 3:22-24 (Engl. 4:4-6). As noted in the above quotation, Fanie Snyman shares this consensus – with one exception. Generally, the units are identified as 1:2-5/1:6-2:9/2:10-16/2:17-3:5/3:6-12/3:13-21. In this journal’s 2011 volume, Fanie argued that, in one case, the separation should not be between 3:5 and 3:6, but between 3:7A and 3:7B. The proposal is rather new and has not yet been accepted by others. This, however, does not mean anything about its validity. Future discussions will have to take this into account.

It is nearly impossible to comment on a commentary without repeating the entire book. I will simply highlight three points, which I appreciate most. First, the commentary abounds in respect towards the text. Contrasts and antitheses are not taken as a pretext to split the text up into a multitude of layers and redactions, but are taken seriously as a literary device employed by the book. Secondly, Fanie Snyman is very cautious in his judgements and decisions. He rather presents different possibilities than utter one-sided positions. Thirdly, the author always treats others in a very fair manner. He presents their opinions as objectively as possible, especially when he does not agree.

This commentary is a new and very useful tool for the study on the often-underestimated last book of the Old Testament prophets.