Introduction

J. GORDON MCCONVILLE
and LLOYD K. PIETERSEN

We are delighted to present this *Festschrift* in honor of our esteemed friend and colleague, Professor Andrew T. Lincoln, on the occasion of his retirement. The title of this volume reflects Andrew's lifelong interests in Christian origins, the reception of biblical texts in believing and scholarly communities, and the embodiment of the gospel in believing communities made possible by the Spirit. Furthermore, his commitment to careful exegesis of biblical texts, combined with a sensitivity to theological interpretation of those texts and a passionate desire to see such theological interpretation worked out in the life and practice of believing communities, result in the threefold division of this volume: exegesis, theological interpretation, and theology and embodiment.

THE LIFE AND WORK OF ANDREW LINCOLN

Andrew was born on 17 May 1944; he was an undergraduate at Trinity College, Cambridge from 1963–66 where he obtained a BA Honours in Modern Languages followed by an MA in 1971. After obtaining his BA he studied Theology at Westminster Theological Seminary in Philadelphia, culminating in receiving a BD summa cum laude in 1971. From there he went on to do his PhD at Cambridge and his doctoral dissertation was accepted in early 1975. This dissertation was revised and subsequently published as the very well received *Paradise Now and Not Yet* (1981). Andrew was Assistant Professor in New Testament at Gordon-Conwell Theological Seminary in

Massachusetts from 1975 to 1979 and then Lecturer in New Testament at St. John's College, Nottingham from 1979 to 1985 (where he also taught at the University of Nottingham between 1982 and 1983). He became Lecturer and then Senior Lecturer in Biblical Studies at the University of Sheffield, where he taught from 1985 to 1995. During his time at Sheffield, his *Ephesians* Word Biblical Commentary was published (1990) as was *The Theology of the Later Pauline Letters*, jointly authored with A. J. M. Wedderburn (1993). Andrew returned to North America in 1995, where he was Lord and Lady Coggan Professor of New Testament at Wycliffe College, University of Toronto until 1999 and a Visiting Professor of New Testament at Fuller Theological Seminary in California for the summer session of 1998. In 1999 Andrew became Portland Professor of New Testament at the University of Gloucestershire, a position he held until 2013. Since September 2013 he continued to work part-time at the University of Gloucestershire until his eventual retirement in March 2015. He is now Emeritus Professor of New Testament there. As well as being an outstanding researcher and teacher, Andrew has been an excellent doctoral supervisor. His research students have always been very important to him and to date he has successfully supervised twenty-seven PhDs.

During his tenure at the University of Gloucestershire Andrew published a number of significant works: *Truth on Trial* in 2000; *Colossians* in *The New Interpreter's Bible*, Vol XI, also in 2000; a commentary on *The Gospel according to St. John* (BNTC) in 2005; and *Hebrews: A Guide* in 2006. He co-edited with Angus Paddison the volume *Christology and Scripture: Interdisciplinary Perspectives* in 2007, and co-edited with J. Gordon McConville and Lloyd K. Pietersen the volume *The Bible and Spirituality* (2013). His latest monograph, *Born of a Virgin?*, was published in 2013.

Andrew has also published numerous articles in scholarly journals and edited volumes. These articles are wide-ranging and cover Matthew, Mark and John, Luke-Acts, the Pauline corpus, Hebrews, theological interpretation, and spirituality. He served as General Editor of the monograph series New Testament Guides, published by Sheffield Academic Press and then T & T Clark International, and was a member of the Editorial Board for the journal *Biblical Interpretation*. He was president of the British New Testament Society from September 2006 to September 2009.

Andrew's research has also contributed to bridging the gap between academic biblical studies and popular understanding in the church and society, as readers turn to his work on New Testament texts and issues to find ways to integrate the challenges of critical reading with an appreciation of the contemporary significance of the Bible for theological thinking and the religious imagination. His work on John has led to a number of

invitations to address audiences beyond academia as diverse as workshops and lectures for German Baptist leaders in Hannover and videos on John for A-level students. With an eye on present disputes in the Anglican Communion, the Church of England's Council for Christian Unity commissioned Andrew to write a paper on the concept of *koinonia* or communion in Paul's letters. The implications of his research on the concept of *koinonia* in Paul's letters were presented as a keynote address to the Porvoo Conference (a consultation between the Church of England and the state churches of Northern Europe) on Ethics and Communion in January, 2008. It also led to participation in the Church of England's further consultation with the German State Lutheran Church under the Meissen Agreement in Düsseldorf in November, 2008. Furthermore, the interest generated by the publication of *Truth on Trial* led to the invitation to give the only New Testament paper at a February 2012 conference on the Divine Courtroom in Comparative Perspective at the Yeshiva University Center for Jewish Law and Contemporary Civilization, New York, where the sessions were open to rabbis, students, and members of the public.

THIS VOLUME

Andrew's wide-ranging interests, and the esteem in which he is held, are reflected in the contributions to this volume. Gordon McConville begins, fittingly, given Andrew's latest monograph, with an examination of Isa 7:14. Given Matthew's use of this text, McConville is interested in the ways in which a text "can be said to mean something entirely different in a new [setting], far removed from it in time and circumstance." After considering various problems surrounding העלמה (or ἡ παρθένος in LXX), McConville goes on to examine Isa 7:14 in the immediate context of 7:1—9:1 before considering both redactional and figurative, or metaphorical, explanations for the perplexities surrounding this text. He concludes with a discussion of the role of imagination aided by the work of both Paul Ricoeur and Sandra Schneiders to argue that the relationship between OT text and NT reception requires the responsible exercise of human imagination.

Philip Esler also works with the Matthean infancy narrative, as well as Matt 23. Esler uses the foundational work of Fredrik Barth on ethnic identity together with the research of John Hutchinson and Anthony Smith on ethnicity to suggest that Ἰουδαῖοι should be construed in terms of Judean ethnic identity rather than as "Jews." He illustrates this with reference to Matt 1–2. Esler contrasts this with Matthew's construal of a different type of group entity, which Esler designates as "the Christ movement." In this

group boundaries between ethnic identities have been relaxed and Matthew uses the language of fictive kinship to describe membership in it. Matthew 23 focuses on the conflict between these two group identities and seeks to subvert Judean ethnic identity rooted in Abrahamic descent "by presenting Judeans as a threat to Christ-followers."

Four essays on John follow. James Dunn focuses on John's christology as the Fourth Gospel's greatest contribution to Christian theology. Dunn argues that John goes beyond the Pauline language of texts such as Rom 8:3; Gal 4:4; and Phil 2:6–7 to articulate "that the Son acted as the Father's plenipotentiary in the fullest sense." Dunn notes that John's christology is so radical that it comes close to, but does not amount to, gnosticizing the gospel. Dunn argues that John succeeds in maintaining the "both-and of flesh and glory." Ann Jervis pays detailed attention to John 9. She examines this chapter in close conversation with Andrew's *Truth on Trial*. Following a close reading of the narrative Jervis concludes that the "worlds of judgment" of her chapter title include not only the creation of believers and nonbelievers, but also a different kind of judgment which involves the giving of life and light rather than the apportioning of blame. The challenge for contemporary followers of Jesus, therefore, is similarly "to live with our eyes open to the world of life and light that he has brought into our darkness." Catrin Williams takes another look at the concept of "lifting up" in John. Williams is interested in whether this saying amounts to a Johannine expansion of the resurrection-ascension motif to include crucifixion or whether it amounts to a transference of that motif onto crucifixion exclusively. She proceeds by examining the use of ὑψόω in a variety of texts outside John before analyzing its function within the Fourth Gospel. In doing so she turns especially to its use in connection with the Isaianic Servant. This enables her to draw out links between John and Isaiah—not only in connection with "lifting up," but also in connection with "seeing." Williams is thus able to conclude that John's portrayal of Jesus' physical "lifting up" on the cross signifies, in fact, for those "with eyes to 'see,'" "his exaltation to the Father's presence." Finally, Wright and Davies examine John's use of "the ruler of this world" language. Following a brief survey of recent work on John and empire, they turn to a close examination of John 12:20–36 in which "the ruler of this world" suddenly appears. In considering whether this refers naturally and only to Satan they turn to the end of chapter 14 where the phrase again occurs and ask what it would mean to speak of Satan as "coming" in this context. They argue that the closest parallel is found in Revelation, where the imperial force and satanic power are found in close association (e.g., Rev 13:2). In their concluding section they turn to the trial narrative in John and suggest that a close examination of John 12:30–36, the farewell discourses of

chapters 13–17, and the trial narrative of chapters 18–19 point to "the ruler of this world" as both Satan and Caesar.

Sylvia Keesmaat employs Brueggemann's categories in his *Prophetic Imagination* to argue that Romans is engaged in prophetic critique of the environmental degradation wrought by the Roman empire. She draws on Paul's description of idolatry in Rom 1 and the language of Rom 8 to argue that "creation is groaning for the same reason that believers groan: because it is suffering under the exploitative economic practices and violent militarism of Roman imperial rule." Keesmaat goes on to demonstrate ways in which Romans also embodies a vision of hope evident in Paul's language of resurrection and glory. For her, "embodied faithfulness can't help but impact the land as well."

Michael Gorman provides a new translation of Phil 2:5: "Cultivate this mindset—this way of thinking, acting, and feeling—in your community, which is in fact a community in the Messiah Jesus." The key element here for Gorman is the relative clause "which is in fact . . . ." After surveying the two prevailing interpretive options for Phil 2:5, which Gorman calls the "imitative" and "locative" perspectives, he continues by examining some key exegetical questions. His detailed exegetical conclusions lead him to the view that "Paul is not describing an ethic of imitation, but a spirituality of participation."

Lloyd Pietersen turns to a letter that Andrew Lincoln has written extensively on—Ephesians. He re-examines the injunction against drinking wine to excess in Eph 5:18 in the light of the consensus, endorsed by Andrew, that the text is not addressing a particular problem of alcohol abuse in the congregation. After examining the three main solutions on offer as to why drunkenness is mentioned at this point in the letter, Pietersen rejects the recent renewed emphasis on the Dionysian cult and concludes that excess wine drinking in the context of *symposia* is the most likely background for this prohibition. Noting the link between wine and "the good life" in the ancient world Pietersen suggests that the "good life for our author is manifested not in the 'obscene, silly and vulgar talk' (Eph 5:4) so characteristic of excess drinking but in thanksgiving . . . expressed in song inspired by the Spirit."

Stephen Barton considers the metaphor of the face in Paul, recognizing that in speaking of the face we are dealing with issues of the self in relation. Following a survey of the face in the biblical world, Barton turns to Paul's use of the metaphor, focusing on 1 Cor 13:12; 2 Cor 3:18; and 2 Cor 4:6. Through a detailed analysis of these texts he demonstrates that the face is not only a relational metaphor for Paul but is also "a metaphor of revelatory encounter, liberation, and eschatological transformation." Barton concludes

with some reflections on the significance of the metaphor for spirituality, liturgy, and moral formation and social life.

David Catchpole opens the second section of this volume dealing with theological interpretation and interacts extensively with Andrew's latest book, *Born of a Virgin?* He notes that the Gospels provide support for three possibilities concerning Jesus' parentage: (A) that he had no human father; (B) that Joseph was his normal human father; and (C) that his human father was a person unknown. Andrew argues that (C) has considerable merit but ultimately rejects it. Catchpole argues the case for a reconsideration of (C) by a close examination of the relevant passages in the Synoptic Gospels. He concludes that although there is much support within the Gospel traditions for the view that Jesus was Joseph's son, pre-Matthew provides us with our best evidence and the likelihood is that the tradition would move from an unknown father to Joseph, but not the other way round. For Catchpole, therefore, the identity of Jesus' father remains unknown.

Stephen Fowl documents the failure of historical criticism to produce *the* meaning of a biblical text. The failure to achieve a grand unified theory of textual meaning may be considered by some to be a crisis, but, for Fowl, this provides the opportunity to reinvigorate genuinely theological forms of biblical interpretation such as abounded in the pre-modern era. Fowl notes that scriptural interpretation was seen as a central task of theology and not a separate discipline distinct from it in the pre-modern period. Theological interpretation should be marked by a commitment to keep theological concerns primary, but this does not mean that the theological interpreter cannot make use of other interpretive methods. Fowl concludes with a plea for the moral and intellectual formation of theological interpreters by cultivating the virtues of charity and practical reasoning. For him the question of such formation is far more pressing than debates about the nature and definition of theological interpretation.

Robert Morgan provides a survey of the field of New Testament theology and reflects on how "theology" is understood. He contends that it has a strong sense of articulating and perhaps advocating a religious stance, and a secondary sense which is descriptive and analyzes the faith commitments of others. The secondary sense has been prevalent in that the discipline of New Testament theology has been a sub-division of New Testament scholarship, rather than of systematic theology. Morgan notes the influence of Wrede here in the latter's insistence that the discipline should exclude the interpreter's own theological interests. For Morgan, Wrede's position has had serious consequences for religious faith and practice. On the one hand, theological faculties associated with the church could engage in sophisticated forms of theological interpretation, whereas in secular universities scholarship had

to be non-confessional. Morgan's essay carefully advocates a recovery of the strong sense of "theology" in "New Testament theology" and suggests that the phrase is "better reserved for a scholarship that wants to engage in (Christian) theology in the primary sense of expressing something of a Christianity that is credible today and true to the biblical witness."

Angus Paddison continues the theme of theological interpretation and notes that proponents of such interpretation have not sufficiently engaged with both practical and public theologians. Paddison's essay consists of two parts. In the first, he examines the nature of theological interpretation and, by focusing on Stanley Hauerwas and John Webster, suggests there are two prevailing approaches: the "ecclesiocentric" and "theocentric" respectively. In the second part, Paddison addresses the question as to what theological interpretation would look like if it were to prioritize practical and public theological concerns. He offers three theses in the light of this. First, that theological interpretation should encourage intensive forms of both living with the text and engaging with the world. Second, such interpretation should be alert to the risks of ecclesiocentric approaches. The focus on public theology prioritizes regard for the world ahead of the church's self-interest. Third, a focus on practical theology would shift attention from abstract notions of "church" to the actual church in its diversity and to actual readers "in their non-negotiable concreteness."

John Rogerson examines the nineteenth-century Anglican churchman F. W. Robertson and his use of the Old Testament. Rogerson draws on Robertson's lectures on Genesis and twelve other Old Testament sermons. He notes that "Robertson did not shrink from confronting the results of biblical criticism and scientific discoveries." For Robertson there were two revelations: one in creation and understood by means of scientific investigation and the other in Scripture and written according to the knowledge available at the time of composition. But Robertson's appropriation of biblical criticism was far from negative and Rogerson draws attention to some of the profound insights Robertson's sermons have on Old Testament narratives. For Rogerson, Robertson's example highlights ways in which one can embrace biblical criticism and engage imaginatively with biblical texts.

John Webster tackles the issue of the inspiration of Scripture. Webster notes that the doctrine of inspiration is one element in a comprehensive theology of Scripture. Furthermore, such a theology of Scripture has to begin with the doctrine of God and, in particular, with the economy of divine instruction rooted in God's knowledge, goodness, and communicative action. Webster continues with a discussion of the authorship of Scripture and maintains that God is the primary author whose first causal work in this connection is the calling and sanctification of the human authors. He is

clear that God's causal work does not constitute the human authors as mere artefacts, but as agents to whom tasks are assigned. For Webster inspiration can be arranged into three distinct acts which are nevertheless co-inherent and may be concurrent. First, is the illumination of the biblical author—a "vivification of intelligence." Second, is the Spirit-given impulse to write. Webster recognizes that this process is complex and involves the writer's own will and understanding. Third, "the Spirit provides both the *res* of the biblical writings and *verba* by which that matter is expressed," but not in a way that renders the biblical writers as wholly passive. Webster thus agrees with Rahner that a biblical author is "a true human author whose authorship remains whole and inviolate at the same time as it is permeated and embraced by that of God."

The third section of this volume—theology and embodiment—begins with Loveday Alexander's essay on sexuality and the Bible. Alexander advocates a "this is that" hermeneutic that is essentially dialogical—a process of exploration. Beginning with the present context ("this"), one goes back to Scripture to find a correspondence ("that"). This then provides a framework for better understanding what is happening now and for interpreting what to do in the future. Alexander then examines the biblical material on same-sex relations, briefly looks at sex and marriage in the Gospels, and then turns to a discussion of "good sex" and "bad sex" with reference to 1 Cor 5–7. Finally, she considers the pastoral consequences for the church today and concludes that many examples of both homosexual and heterosexual practices today fall under Paul's concept of "bad sex." However, "a permanent, faithful, stable relationship that is legally sanctioned by the law of the land" would fall under Paul's definition of "good sex" and this applies to both heterosexual and homosexual relationships.

John Goldingay outlines four aspects of the relationship between spirituality, ethics, and memory. First, spirituality involves remembering the story on which the faith is based. Second, spirituality and ethics require people to remember the ways in which God has related to them personally in the past. Third, living a good life requires remembering the obligations that the past imposes on us—there is thus an ethics of memory. Finally, spirituality and ethics involves remembering that God remembers, and Goldingay suggests that this "may be the most important aspect of the link between spirituality and memory."

In the final essay Brian Walsh draws upon a Bruce Cockburn song, "Pacing the Cage," to suggest that Andrew Lincoln "has found himself, more than once, pacing the cage in his struggle to be a faithful interpreter." Walsh interacts extensively with Andrew's *Truth on Trial* and particularly with Andrew's insistence that "testimony is known to be true when it takes on

flesh and moves into the neighborhood." Walsh illustrates this from his own personal encounter with John's Gospel and with his experience of a worshipping community he founded at the University of Toronto called Wine Before Breakfast. He concludes with a sermon given in the community at the end of a year spent studying the Fourth Gospel.

The essays within this volume are wide-ranging and reflect Andrew's extensive interests. All the contributors are immensely grateful to him as a friend and colleague and we offer this volume to him in honor of his work.