Jesus as god/God; the contribution of John's apocalyptic vision in Revelation; and various other themes (ch. 4). Dunn concludes this chapter with a critique of Bauckham's proposal that the NT texts indicate that early Christians included Jesus within the "divine identity." Citing the confusion associated with the language of "identity," Dunn argues that "equation" is a better way of saying "that if Jesus is God he is not YHWH."

As the conclusion makes clear, Dunn is concerned not only with the historical question but also with two modern, theological problems: the worship of Jesus to the neglect of God the Father, and the challenge of interfaith dialogue. By looking at the earliest available evidence, Dunn hopes "to clarify what lay behind the confession of Jesus as the Son of God in Trinitarian terms" (p. 1).

Few people are able to marshal the depth, breadth, and height of historical questions as skillfully as Dunn. His mastery of texts, critical judgment, and ability to make complicated matters accessible to a wide audience make him one of the most compelling voices in the study of Christian origins. Not everyone will agree with all of Dunn's conclusions—including me—but he raises the relevant issues that require us to think and rethink the status accorded Jesus in our faith.

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Jesus and the Powers: Conflict, Covenant, and the Hope of the Poor

by Richard Horsley

Fortress, Minneapolis, 2011. 248 pp. $29.00. ISBN 978-0-8006-9708-2.

AS I WRITE, MOVEMENTS of popular discontent are sweeping the globe, from the Arab world, to the Indian subcontinent, and on the streets of American cities in the form of the Occupy Wall Street protests. It is an interesting time to read *Jesus and the Powers*, because Richard Horsley views Jesus and his movement in similar terms. Rejecting "simplistic divisions" between religion and politics typical of the "standard biblical studies" approach, Horsley sees Jesus as the leader of a movement of disenfranchised peasants, smothered under Roman colonial power and choked by the repressive policies of their urban overlords. Battling against these life-draining conditions, Jesus sought to restore local communities to renewed covenantal existence, "to withstand the disintegrative effects of imperial power on village communities," and to "revitalize mutual support and solidarity among component families of the villages" (p. 144). Citing modern anthropological studies of colonial Africa, Horsley argues that the "unclean spirits" Jesus exorcised were the reified, personalized effects of colonial domination. Jesus' preaching about the kingdom of God is an instance of performative speech that brings into reality that which it announces; according to Horsley, Jesus did not believe that God was going to intervene in human affairs with an apocalyptic event.

Not surprisingly, the strengths of this book—its overarching theoretical framework, explanatory power, and moral vision—also contribute to its weaknesses. A scholar wielding a master theory must dismiss contrary evidence, and one often encounters versions of the phrase, "there is little evidence that. . . ." Some readers will be surprised to learn that resurrection belief was essentially irrelevant for inspiring the movement: "There is little or no indication that some sort of resurrection was decisive in inspiring formation or expansion" of the Jesus movement (p. 198). The disappointment and devastation of the disciples after the crucifixion is simply a "passing motif": "There is no indication that their disappointment is a significant stage in the

overall story" (p. 195). Finally, if Jesus did stand at the head of a significant social movement, if his disciples were reliable co-workers in his mission, if indeed his entry into Jerusalem was an obvious and evident challenge to the Jerusalem authorities, why then were Jesus' followers not rounded up by the authorities along with their teacher? Even with these important reservations, I anticipate using this book in class. It offers a coherent and compelling way of picturing Jesus and his mission.

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