

The final two chapters focus on ecclesiology. Chapter 7 deals with the nature of the church, arguing that ecclesiology is an important aspect of the mystery of the gospel and that the church must be defined as real body of Christ. Finally, chapter 8 argues for a stronger evangelical theology of the sacraments. The way forward, according to Johnson, is to understand baptism and the Lord's Supper in relation to union with Christ. In so doing, he is arguing for the real spiritual presence of Christ in the sacraments, which are visible signs of union with Christ.

One in Christ is intended for students of theology, but is written in a lucid, concise style that makes it accessible for those with little or no previous study. The succinct definitions that open the chapters will be particularly helpful. The book could have benefited from more engagement with biblical theology, especially regarding the place of union with Christ within the storyline of Scripture. In addition, the book focuses primarily on individual salvation, with little direct attention given to the corporate nature of union with Christ. Despite these drawbacks, this book makes a valuable contribution to the ongoing conversation surrounding union with Christ and stands as the most systematic contemporary treatment of the topic.

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A VISIONARY IMPETUS FOR EARLY CHRISTOLOGY

Christopher Barina Kaiser, *Seeing the Lord's Glory: Kyriocentric Visions and the Dilemma of Early Christology* (Minneapolis, MN: Fortress Press, 2014. \$49.00. pp. xii + 365. ISBN: 978-1-4514-7034-5).

What generated the early Christian confession that Jesus is Lord, or what Kaiser calls 'deity Christology'? In contrast to previous explanations, such as the Resurrection (N. T. Wright), polytheistic influences (W. Bousset, M. Casey), and binitarian features within Judaism (M. Barker), Kaiser argues: 'the first disciples experienced a manifestation of YHWH in a glorious anthropic ... form and ... recognized the face and voice of their teacher [Jesus]' (p. 9). In defense of this, Kaiser

begins by establishing a context for 'kyrio-centric visions' in the first century. He argues that the performance of certain OT vision texts (usually in the context of communal prayer) is reflected in apocalyptic, rabbinic, and Jewish mystical texts.

In this context, it is plausible that early Christians likewise performed such OT visions of YHWH in community worship. Kaiser points to various features of the NT, which corroborate this scenario. NT vision texts (e.g. Revelation, or Luke's transfiguration) are best viewed as having begun as visions focused on God (p. 123), which later 'refocused ... on Jesus' (p. 130). And OT devotional language was applied both to Jesus and God in various NT prayers. Kaiser argues further that this Lord-Jesus identification generated theological difficulties requiring resolution. Early Christians constructed resurrection narratives and belief in an incarnation; memories of Jesus' earthly prayer to the Father required binitarian formulations; and the suffering of Jesus led to an identification of Jesus as messiah. And finally, alternate christologies arose as Christians either over- or under emphasized kyrio-centric visions.

Kaiser does well to claim no more than 'plausibility' for his argument (p. 304) and he anticipates potential objections, such as why this phenomenon did not occur elsewhere (ch. 4), or why performative visions fell out of favour and are relatively unknown to us (ch. 9). However, many may find his conclusions unwarranted by the evidence. His key thesis that kyrio-centric vision performance generated early christology is grounded in the contested suggestion that biblical texts were scripts for performance in Christian circles (p. 125, p. 37, n.22). And his proposal may create new difficulties of its own: is it likely that kyrio-centric visions would have generated the kind of resurrections accounts we have preserved in the gospels? Or how does Paul's vision fit into Kaiser's model, since Paul had neither motivation nor familiarity with Jesus to recognize him in a vision. Nevertheless, we are indebted to Kaiser for raising several interesting issues and questions in what remains a fascinating area of inquiry.

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