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If price were no issue, I would recommend owning a copy of the *Scholar's Library* to access digital books, journals, and commentaries and a copy of *BibleWorks* for original language work. Also, if I owned both programs, I would occasionally run an original language search on both, since they use different morphological tagging. I would also possibly employ some of the graphical features in the *Scholar's Library*. Version 6.0 of *BibleWorks* has a diagramming feature, but it does not have the flexibility of the *Scholar's Library*—where Greek, English, and blank diagrams can be interchanged at the click of a button.

In the end, the question is—do you want a digital library or do you want a software tool to access the original language texts? If you do not care about books and journals in digital format (excluding original language reference works), buy *BibleWorks*. (www.bibleworks.com). If a digital library is essential, then buy the *Scholar's Library* (www.logos.com/

scholars); you can add the *Biblical Languages Supplement* if you find the additional need for complex original language searches.

Robert L. Plummer

Lord Jesus Christ: Devotion to Jesus in Earliest Christianity. By Larry W. Hurtado. Grand Rapids: Eerdmans, 2003, xxii + 746 pp., \$55.00.

Larry Hurtado remarks in the preface that his work is not a NT Christology but represents an attempt to analyze “the beliefs and religious practices that constituted devotion to Jesus as a divine figure in earliest Christianity” (p. xiii). In this monumental study Hurtado challenges the view that has enjoyed significant influence in NT studies since the publication of Bousset's *Kyrios Christos* (1913). Hurtado defends three theses in the book: (1) devotion to Jesus emerged remarkably early among Jesus' followers; (2) such devotion with all its intensity and diversity was unparalleled in the religious milieu of the Greco-Roman world; and (3) Jesus was revered as divine by his early followers and yet such worship of Jesus occurred within a monotheistic framework.

Hurtado sketches in the context in which devotion to Christ blossomed, ably defending the notion that the Jewish religion was indeed monotheistic, that Jesus' ministry played a crucial role in the reverence given to him, that early Christians had powerful religious experiences of Jesus Christ, including experiences of Jesus as the resurrected Lord, and that the

distinctive Christian understanding of Jesus emerged as a result of intra-Jewish polemics and over against Greco-Roman paganism.

In the heart of the book Hurtado surveys the historical evidence to verify his thesis, and he considers in order: early Pauline Christianity, Judean Jewish Christianity, Q and early devotion to Jesus, Jesus books (by which he means the Synoptic Gospels), Johannine Christianity, other Jesus books outside the canon (including the Gospel of Peter, infancy gospels, and the Gospel of Thomas), second century evidence (though he includes here some influences from the first century including Hebrews and later Pauline texts), the contribution of Valentinus and Marcion, and the proto-orthodox view.

It seems to me that the main thesis propounded by Hurtado is correct, and hence his work functions as a much-needed corrective to Bousset's view, though many others, of course, have registered disagreement with Bousset before Hurtado. For the remainder of the review, I will make a few comments (since the size of the book precludes detailed interaction) beginning with his section on Paul, which is one of the most helpful sections in the book. Hurtado demonstrates from Paul's letters that Paul's Christology finds its roots in the earliest Jewish Christian churches and cannot be assigned to Hellenistic Christianity as Bousset argued. We should note in addition that the neat distinction between Palestinian and Hellenistic Christianity has been demolished by the work of Hengel, with which, Hurtado, not surpris-

ingly, agrees. Hurtado also argues effectively against Dunn that Paul taught Jesus' pre-existence. The high status of Jesus is evident in that he was worshiped. That Jesus was worshiped is clear by prayers to Jesus, the invocation of Jesus and confession of him as Lord, baptism in his name, the Lord's supper, and hymns that celebrate Jesus Christ. The high status afforded to Jesus did not compromise monotheism, but was understood to bring glory to God the Father.

One of the less convincing features of Hurtado's book is his tendency to accept critical orthodoxy throughout. For instance, he includes his chapter on Q before consulting the Synoptic Gospels. Placing Q before the Synoptics is a rather strange procedure since the nature of Q is keenly debated, and some scholars question whether it even existed. Even if Q did exist, the document (or oral tradition) has never been unearthed, and so we do not know (contrary to the confident assertions of some!) what was actually contained in the alleged document. Therefore, it is rather speculative to write about the Christology found in Q to say the least. Perhaps Hurtado's purpose is to demonstrate the plausibility of his theory even if one adopts a Q hypothesis, since he argues that even Q does not point to variant form of Christian belief regarding Jesus Christ. In any case, reading this chapter on Q reminded me that biblical scholars who complain that those who do systematics are guilty of too much speculation should look carefully in the mirror.

In the chapter on the Synoptic Gospels Hurtado intriguingly argues

that Son of Man is not a title in the Synoptics or John. But Hurtado's view fails to convince, for he underemphasizes the role of Daniel 7:13-14 by limiting the allusion to Daniel 7 at Jesus' trial to a literary device and by arguing that texts that refer to Daniel 7:13-14 are late. He concludes, therefore, that the link to Daniel 7 is not central. Hurtado's position collapses if the events at Jesus' trial do not represent a later reflection but portray Jesus' actual citation of the Danielic text at his trial. Furthermore, the rendering of Son of Man as *ho huios tou anthrōpou* (with the article) consistently in the Gospels suggests that the Gospel writers view the term as a title. Having said this, readers will profit much from the christological discussion in both the Synoptics and John provided by Hurtado.

Hurtado's careful discussion of writings outside the canon from the first and second centuries is also useful and informed. He considers the role of Jesus in both heterodox and what he calls proto-orthodox writings. One of the interesting features of Hurtado's book is that he often speaks of the binitarian character of early Christian worship. He notes occasionally the trinitarian character of some texts, but does not probe how this fits his emphasis on the binitarian character of early Christianity. Perhaps Hurtado excludes the Spirit because his aim is to establish a critically assured minimum relative to Jesus. Still, he fails to qualify his study with any caveats regarding the Spirit, and such an oversight is rather astonishing for a historical study since there is significant evidence in the NT

supporting the trinitarian character of early Christianity. This review should not end on a negative note since Hurtado's book is an erudite and mammoth study demonstrating that Jesus was worshiped as God in earliest Christianity without compromising monotheism. Perhaps the views of Bousset and his ilk have received a death-blow from Hurtado.

Thomas R. Schreiner

Ascent to Love: A Guide to Dante's Divine Comedy. By Peter J. Leithart. Moscow, ID: Canon Press, 183 pp., \$12.00 paper.

Dante's *Divine Comedy* is without doubt one of the great classics of world literature, and is regarded by some to be the greatest Christian allegory ever written. While I disagree that it is the greatest Christian allegory (for me, *Pilgrim's Progress* takes that honor), it is an amazing work that is impressive on many levels. In order to fully appreciate the genius of the work, however, it will be necessary for most twenty-first century readers to secure the assistance of a guide. Peter Leithart is a fine guide and he offers his services in *Ascent to Love*.

There are five chapters in Leithart's book. The first two are introduction to Dante's ideas and poetry, and the last three are a brief commentary on each of the three books that make up the *Divine Comedy*. In the first chapter he introduces readers to the medieval concept of *courtly love*, which is one of the controlling motifs of the *Divine Comedy*, and which, furthermore, has