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Profile: James Dunn

GRAHAM STANTON

PROFESSOR James Dunn is the most prolific New Testament scholar of his generation. Over the last 30 years he has published six major books which average about 500 pages each, a 1048 page two-volume commentary on Romans, substantial commentaries on Galatians, on Colossians and Philemon, and on Acts, half a dozen shorter books, plus three volumes of collected essays. But Jimmy (as he is widely known) is not one to rest on his laurels. He has recently embarked on a three-volume study of the beginnings of Christianity (up to 150 AD) provisionally entitled *Christianity in the Making*. It would be prudent to reserve shelf space for these three volumes, for they will bear the hallmarks of all Jimmy Dunn's writings: clear, well-organised, and firmly based on a sound knowledge both of the primary sources and the recent literature. They probably will not form the basis for television programmes, for they are unlikely to contain the kind of unfounded speculations beloved of television producers who turn their attention to the origins of Christianity.

Jimmy has always made light of his first degree in Economics and Statistics at Glasgow (1961), but for many years he drew on this background to good effect as Treasurer of the international society of NT scholars (SNTS). This early training has also served him well in two stints as Head of the Department of Theology at Durham, a post that now carries considerable managerial responsibilities. A Glasgow B.D. with distinction (1964) provided a thorough grounding in all aspects of Theology; with this foundation Jimmy was well equipped to undertake Ph.D. studies at Cambridge under the supervision of Professor C. F. D. Moule.

It was at that point I first met Jimmy Dunn as I arrived in Cambridge to join the team of budding New Testament scholars from several English-speaking countries who were working under C. F. D. Moule, to whom we are all deeply indebted to this day. I was struck immediately by qualities in Jimmy I have continued to admire over the past 30 years: single-minded concentration on his research and writing, but never at the expense of his family and friends. He was a year ahead of me, and provided just the kind of example I needed as a New Zealander struggling to find out what New Testament research was all about. I admired Jimmy's commitment to the evidence of the New Testament writings, even when that evidence placed firm question marks against some of the convictions in which we had both been nurtured. In those heady days as Ph.D. students we enjoyed many a game of croquet, and many a theological discussion. We found we had much in common: we were both convinced (and still are!) that exegesis should be carried out on the basis of rigorous historical criticism, that it should be in continual dialogue with strong theological interests and with a passionate concern for the on-going life of the church.

From Cambridge (Ph.D. 1968) to Edinburgh – a move to Edinburgh must have been difficult for a Glaswegian! But Jimmy Dunn's post as Chaplain to Overseas Students at Edinburgh University was just right. It enabled him to prepare his Ph.D. for publication while developing the keen interest in overseas students that he still retains. Encouraging and supporting students from abroad as they tackle Ph.D. studies in the rigorous British academic tradition is never

easy, and often very time-consuming. Jimmy has welcomed many such students to Durham, most of whom have gone on to become leaders and teachers in their own countries. This is an unsung but major contribution to the church universal.

The published version of Jimmy's Cambridge Ph.D. thesis, *Baptism in the Holy Spirit* (1970) received a very warm welcome. Jimmy successfully found a way of making his rigorous research accessible to wide readership, a gift that is evident in all his writings. This book touched raw theological nerves for many Christians. On the basis of careful exegesis Jimmy rejected Pentecostal teaching that baptism in the Holy Spirit is to be separated from 'conversion-initiation', but at the same time Pentecostal emphasis on the gift of the Spirit and on Christian experience was welcomed warmly. 'Against the mechanical sacramentalism of extreme Catholicism and the dead biblicist orthodoxy of extreme Protestantism they (i.e. Pentecostals) have shifted the focus of attention to the *experience* of the Spirit. Our examination of the NT evidence has shown that they were wholly justified in this' (p.225).

I suspect that with hindsight Jimmy would now want to juxtapose his criticisms of aspects of Catholic teaching with warm appreciation, as he did so effectively in his dialogue with Pentecostals. Jimmy's writings have in fact received a very warm welcome in Roman Catholic circles. They are perceived to share many of the same qualities as the books by the doyen of modern Catholic biblical scholars, the late Raymond Brown: clarity undimmed by fashionable jargon, and careful exegesis which always takes seriously the great theological tradition of the church. In 1990 Jimmy served as McCarthy Visiting Professor at the Gregorian Pontifical University in Rome and hugely enjoyed living in the Venerable English College with the 80 or so trainee ordinands.

Jimmy's friends were not surprised when he moved in 1970 from chaplaincy work at Edinburgh to take up a lectureship in the small but thriving department of Theology at Nottingham. His 12 years at Nottingham were formative in several respects. Here he honed his skills as a teacher and guide to students, played a full part in departmental administration, was principally responsible for developing work among overseas students at both university and local level, and found time for sustained writing.

In Nottingham there was only one church in the locality where Jimmy, his wife Meta and their young family lived, and believing as strongly as they did in the local church, they naturally worshipped there. That church was Kingswood Methodist church, so Methodists they became and remain, though Jimmy hasn't ever formally severed his ties with the Church of Scotland. He naturally offered his services for preaching in the Nottingham area, and for a couple of years the local Methodists did not know how to list him on the circuit plan! As he wasn't ordained, he couldn't go on the front page, so for a time he had a little box to himself, headed 'Licensed by the Church of Scotland'! In due course he was listed as a Local Preacher. Henceforth on that list the date 1964 has appeared beside his name (the date of his licensing in Glasgow Cathedral), even though he didn't become a Methodist until 1970!

Jimmy holds strong views about ordination. He has always been convinced that he can function more effectively in both university and church as a layman than as an ordained minister. He believes that most denominations (including Methodism) attach too much weight to ordination, and fail to make full use of the gifts of ministry so obviously given to many lay folk. He recently wrote to

me about these matters. I shall cite some of his thought-provoking comments in the paragraphs which follow.

'One of the things which does distress me about ecclesiastical tradition is the very marked clergy/laity divide, which over the centuries has resulted in the diversity of ministries being focused to a far too unhealthy extent on the ordained ministry. The result has been a reality of "mono-ministry" which has meant that the rest of the body of Christ has been largely inactive, even paralysed – and consequently much less effective. I am heartened that the danger has been seen to the extent that "the ministry of the whole people of God" became a major ecumenical theme post-Vatican II. And there are indications that the great divide is beginning to break down, but only beginning.

'Theologically, my concern is that a legitimate concern for good order and for proper training for ministry has been theologised into a legitimation for maintaining an effective priest/laity division. I have argued for long enough that theologically we should start from a recognition of the multiplicity and diversity of ministries, of all-member ministry, and then talk about special ministries within that (you will see that I remain under the spell of Paul's theology of ministry). Although lip-service is paid to the Pauline vision, the reality is that the real business is "the ministry".

'In Methodism we give great weight to the consideration that presiding at communion should be a representative ministry . . . but far too little weight is put on the presiding minister as representing the priestly ministry of the congregation. And for me the fact that the (lay) Vice-President of the Methodist Conference is not allowed to take part in the act of ordination at Conference is a theological scandal: if the Vice-President is not a properly representative person, I do not know who is; here the clerical professional guild has sacrificed good theology in defence of a misconceived sense of its own (professional) identity.

'But the new developments in ministerial training are really rather encouraging – where the foundation level of training begins with candidates exploring their sense of vocation and not yet committed to training for presbyteral or diaconal ministry and open to the possibility that their vocation is to other forms of ministry. Just how well this works out remains to be seen.

'I would like all ministry to be recognised and affirmed, from the prayer commitment of the old age pensioner, through the short term commitment to a particular ministry, to the life-long commitment of most circuit ministers. Since "ordination" is the rite by which the church makes that recognition and affirmation, I would like all ministry to be "ordained"; that is, all members of the body of Christ who accept any specific responsibility on behalf of the body of Christ to be duly recognised and affirmed.'

There's plenty in those comments for Christians of all denominations to ponder. Jimmy's views are worked out more fully in a fine article in the *Epworth Review*, 10.1 (1983) 44-9, 'A Call to Reassess once more our Doctrine of Ordination'. I hope that this article, along with a clutch of his fine articles on Baptism, Eucharist, and Ministry will be re-published and made readily available to a wide readership.

Not long after settling into his lectureship in Nottingham, Jimmy's second major book was published: *Jesus and the Spirit* (1975). Here some of the emphases of his first book, *Baptism in the Holy Spirit* are developed further, but its scope is much wider and the writing style much more fluent and lively than in

the revised Ph.D. thesis. The sub-title, *A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*, aptly sums up the contents of the book many consider to be Jimmy's finest.

Part One is entitled 'The Religious Experience of Jesus'. At the time I wondered about the wisdom of embarking on such an inquiry, for it seemed to recall the theological focus of many nineteenth and early twentieth century liberal scholars, and perhaps even to smack of psychologising Jesus. I was mistaken. In three carefully worked out chapters Jimmy picked his way through several minefields and engaged in a robust dialogue with classical liberalism. 'This recognition of Jesus' consciousness of Spirit fills out the Liberal portrayal of Jesus where it was completely lacking. If we spell out Jesus' own religious experience, his experience of God, solely in terms of sonship, we misunderstand Jesus almost totally. Jesus' experience was also of God as Spirit. And by "spirit" I do not mean the Zeitgeist of Liberal idealism, but "Spirit" as Gunkel rediscovered it – Spirit as power, the same primitive power that fell upon Samson and inspired Ezekiel, charismatic Spirit that inspired Jesus' ministry, apocalyptic Spirit that filled Jesus with consciousness of the End. *Jesus' consciousness of Spirit is the eschatological dimension to Jesus' ministry which Liberalism missed*' (p.89-90).

Part Two of *Jesus and the Spirit* discusses the religious experience of the earliest Christian communities: resurrection appearances, Pentecost, enthusiastic beginnings in Lukan retrospect. On Pentecost Jimmy wrote as follows: 'If any one experience can be said to have launched Christianity it is the experience of a largish group of Jesus' disciples on the day of Pentecost following Jesus' death' (p.155). I often ask students to consider this statement seriously. Is this simply Luke's view? Can it be affirmed by a historian of earliest Christianity? Does it do justice to the complexities of the 'partings of the ways' between early Christianity and Judaism? In 1991 Jimmy devoted a whole book to this last question; he discussed the central convictions of early Judaism sensitively and brought out the points at which first century Christians parted company with 'mother' Judaism, sometimes reluctantly, sometimes bitterly.

The three substantial chapters in Part Three of *Jesus and the Spirit* explore the religious experience of Paul and of the Pauline churches. Start with these chapters if you wish to sample Jimmy Dunn's writings! Here is sustained exposition of the highest order of some of Paul's central and most distinctive theological concerns. In these chapters Jimmy's own personal, passionate commitment to the great apostle's emphases is crystal clear. Here too we see Jimmy's gifts as a teacher: his material is very well organised and set out with a clarity which few scholars can match; the main points are punched home with judicious repetition. Here the boundaries between exegesis, theological reflection, and proclamation become blurred – and what a change that makes from so much arid theological writing. 'For Paul the religious experience of the believer is characterised by paradox and conflict – the paradox of life and death, the conflict of Spirit and flesh. It is a religion of *Anfechtung* (struggle) of faith always assailed by question and doubt, of life always assailed by death, of Spirit always assailed by flesh (Gal. 5.16f.)' (p.338). 'In the end of the day the religious experience of the Christian is not merely like that of Jesus, it is experience which at all characteristic and distinctive points is derived from Jesus the Lord, and which only makes sense when this derivative and dependent character is recognised' (p.342).

The final chapter of *Jesus and the Spirit* is entitled, 'A Glance across the Second Generation of Christianity and Concluding Remarks'. A brief discussion of Colossians, Ephesians and the Pastorals under the heading, 'The Vision Fades' is set alongside a discussion of the 'Johannine Alternative'. The former section ruffled the feathers of many more traditionally minded evangelicals, for Jimmy concluded that the evidence indicates that 'Colossians and Ephesians take us to the very fringe of the genuine Pauline correspondence, if not beyond, and that the Pastorals belong to the next generation at least' (p.346). Twenty-five years on, fewer evangelical Biblical scholars would be offended by those conclusions.

With its frank recognition of diversity in earliest Christianity, this chapter anticipates Jimmy's next book, published just two years later in 1977, *Unity and Diversity in the New Testament: an Inquiry into the Character of Earliest Christianity*. This book ranges widely but deftly over a series of complex issues. Jimmy concluded that the unifying element within the New Testament writings was 'the unity between the historical Jesus and the exalted Christ, that is to say, the conviction that the wandering charismatic preacher from Nazareth has ministered, died and been raised from the dead to bring God and man finally together, the recognition that the divine power through which they now worshipped and were encouraged and accepted by God was one and the same person, Jesus, the man, the Christ, the Son of God, the Lord, the life-giving Spirit' (p.370). For some reviewers this was a rather minimalist conclusion, but attempts to challenge it on the basis of the evidence of the New Testament writings were not convincing. Jimmy himself responded robustly to his critics in the second, revised edition published in 1990.

A mere three years later Jimmy published a further major book, *Christology in the Making: an Inquiry into the Origins of the Doctrine of the Incarnation* (1980). His *Unity and Diversity* had underlined the extent to which Christology is the major unifying factor in early Christian writings. So a fuller discussion of NT Christology was a natural next step. The particular slant signalled in the subtitle was provoked in part by the furore which followed the symposium published by SCM Press in 1977, *The Myth of God Incarnate*, ed. J. Hick. Although the dust has long settled on the Christological discussions of the late 70s and early 80s, Jimmy's book with its chapters on 'The Son of God', 'The Son of Man', 'The Last Adam', 'Spirit or Angel?', 'The Wisdom of God', 'The Word of God' remains an excellent textbook on the main strands of NT Christology. Jimmy concluded that 'as the first century of the Christian era drew to a close we find a concept of Christ's real pre-existence beginning to emerge, but only with the Fourth Gospel can we speak of a full blown conception of Christ's personal pre-existence and a clear doctrine of incarnation' (p.258). Once again the reviewers were appreciative of the breadth and rigour of the discussion, though not all were convinced that Jimmy had made out his case for the specific conclusion just quoted. Jimmy responded in a second, revised edition (1989): the debate focuses on the interpretation of key passages in Paul's letters such as Phil. 2:6-11; 2 Cor. 8:9; Gal. 4:4; Rom. 8:3.

In 1982 Jimmy took up his appointment to a Professorship of Divinity in the University of Durham. This was the Chair held with very great distinction by C. K. Barrett. Charles Cranfield had also taught New Testament for many years in the same Department. In 1988 Jimmy joined them both as a commentator on Romans whose work continues to be a bench-mark in serious exegesis of this

great letter. In his Inaugural Lecture, 'Testing the Foundations: Current Trends in New Testament Study' reference was made to some of Durham's earlier New Testament scholars: J. B. Lightfoot, B. F. Westcott, H. G. C. Moule, William Sanday, and Michael Ramsey. What a tradition to enter into! Jimmy referred to J. B. Lightfoot as 'the greatest English language commentator on earliest Christian texts of all time'. No one would quarrel with that judgement. So it was particularly appropriate that in 1990 Durham University transferred Jimmy to one of its oldest Chairs, the Lightfoot Professorship of Divinity, the post he still holds.

In his Inaugural Lecture Jimmy commented on his own style of scholarship. He spoke appreciatively of the work of scholars who refuse to commit an opinion to paper until they have examined it exhaustively from every possible angle, but then went on to say, 'But it is not my style. . . I prefer to see scholarly research as a co-operative effort and as a dialogue. I always cherish the hope that one of my half-formed thoughts will spark off someone else, and so am willing to utter it even in its half-formed state. Criticism of its inadequacies I do not resent. Indeed I welcome constructive critique . . .' Scholars from the former tradition might well say that Jimmy has published too much, too quickly. His reply is in the words just quoted, though only on very rare occasions has 'half-formed' come into my mind as I have read his writings.

Jimmy's most recent major book, *The Theology of Paul the Apostle* (1998) builds on the foundations laid in many of his earlier writings, especially in his commentaries on Romans (1988) and Galatians (1993). In the Preface he mentions that the first draft was put under the microscope in his postgraduate seminar for ten weeks. His colleagues and Ph.D. students forced him to clarify the obscure and to defend better the more idiosyncratic. This was no new quirk: Jimmy had discussed drafts of many of his earlier writings in seminar settings. Willingness to learn from others who are less experienced and less knowledgeable is a mark of genuine humility.

This 800 page *Theology of Paul* has no rivals in English. One can put it in the hands of first year students, knowing that they will gain a solid grounding in the apostle's thought. And yet there is plenty here to enliven scholarly discussions for many years to come! One turns to this book, and indeed to all Jimmy's writings, confident that disputed exegetical and theological points will be assessed judiciously and that the secondary literature will be appraised carefully. His command of the enormous secondary literature is amazing. I do not recall a reviewer of any of his writings complaining that a scholarly view had been misunderstood or unfairly summarised.

In the preceding paragraphs I have concentrated on Jimmy's major publications. But he doesn't sit in an ivory tower and do nothing but write books! Jimmy has supervised more than 30 Ph.D. students from 11 countries; about two thirds of the theses have been published. This is an astonishing record. Among the most distinguished of his former Ph.D. students are Professor Scot McKnight of North Park University, Chicago, Professor Paul Trebilco, now Head of the Department of Theology and Religious Studies at the University of Otago, Dr Bruce Longenecker, a NT lecturer at St Andrews, and Dr Helen Bond, a NT lecturer at Aberdeen. Jimmy has developed his own particular style of supervision: more able students are given plenty of latitude as they develop their own ideas; less able students are given strong support and encouragement. Bruce Longenecker recalls the informal get-togethers of the

Ph.D. students: outings to National Trust properties, discussions in the Dunns' home. 'These were occasions when you could get to know Jimmy apart from a professional agenda, and get pictures of him with his hair amess, playing with little children or lying flat out on the grass resting after lunch. I certainly remember his head tossed back in laughter on many of these occasions, enjoying his students in an informal context.'

With only a little help from me, Jimmy founded and helped to establish the now flourishing British New Testament Society. Almost single-handedly he launched the Association of University Departments of Theology and Religious Studies in the politically nervous 1980s and served as its first chairman for some seven years. He continues to be very active in many University and Methodist circles in Durham. To give but one example: he was part of the inspiration behind the establishment of the Wesley Centre in Durham and has served as Chairman of its Management Committee since the Centre's foundation in the late 1980s.

I recently asked Jimmy about his attitude to the label 'evangelical', knowing full well that he deploras as much as I do the tendency to use theological labels to place people in convenient boxes. I was not surprised to learn that he continues to think that Evangelicalism is a very important part of the Church today. 'The far right would hardly recognise me, but the evangelicalism of, say, Cranmer Hall (here in Durham) or of Fuller Seminary (Pasadena, California) is basically very conducive to me. I myself stand in the evangelical tradition in that (i) I regard the Bible/NT as defining Christianity for me, and (ii) the experiential piety characteristic of evangelicalism is still largely 'where I am at', even though my spirituality has broadened out immensely to respect or embrace prominent features of other traditions too.'

Jimmy has always been a family man. His wife Meta has given unstinting support. Look at the Prefaces to Jimmy's books and you will find that reference is always made to Meta's encouragement and patience; the warm phrases used reflect a very special partnership in a calling to scholarly writing and research. Jimmy is rightly proud of their three children Catrina, David and Fiona, and of the recent arrival of their first grandchild. Fiona receives honourable mention in the Preface to *Unity and Diversity* (1977) : she is thanked 'for not cutting up more than six pages of the typescript last Christmas – for snowflakes, Daddy!' I recall vividly how moved I was in 1993 to see Jimmy's two adult daughters sitting with Meta in the front row at his University of London Ethel M. Wood lecture – and one was assiduously taking notes! Jimmy's son David was abroad at the time; otherwise I am sure he would have been present at that special academic occasion and family gathering.

How does Jimmy sustain his productivity? This is something of a mystery to me, and to other friends and colleagues. He has always carried a heavy teaching load and many departmental and university administrative duties. He attends conferences more assiduously than most. He lectures widely abroad (especially in the USA) and in the UK. He preaches regularly, and even finds time to sing in the Durham Choral Society. Self-discipline and unusual powers of concentration are part of the answer, but only part. I cannot help but think of Jimmy's own exposition of Paul's understanding of *charisma* and *charismata* in his *Jesus and the Spirit*: '*charisma* is always the gracious activity of God, of God's Spirit through a man . . . (it) is not to be confused with human talent and natural ability . . . (it) is characterised . . . by unconditional dependence on and

openness to God' (pp. 255-6). Jimmy has used to the full the *charismata* he has been given. Those of us who have gained so much from his writings, from his teaching, or from his guidance and support can only respond with a heartfelt *laus Deo*.

List of principal publications of J. D. G. Dunn

- Baptism in the Holy Spirit* (Studies in Biblical Theology, Second Series 15, London, SCM, 1970) viii + 248; Spanish, *El Bautismo del Espíritu Santo*, (Buenos Aires: La Aurora, 1977)
- Jesus and the Spirit: a study of the religious and charismatic experience of Jesus and the first Christians as reflected in the New Testament* (London, SCM, 1975; Grand Rapids, Eerdmans, 1997) xii + 515; Spanish, *Jesus y el Espíritu* (Salamanca, Secretariado Trinitario, 1981)
- Unity and Diversity in the New Testament: an Inquiry into the Character of Earliest Christianity* (London, SCM; Philadelphia, Westminster, 1977; second/revised edition, 1990) xxxvii + 482; Russian, *Edinstvo i mnogoobrazie v Novom Zevete* (Mockba, BBN, 1997)
- Christology in the Making: an Inquiry into the Origins of the Doctrine of the Incarnation* (London, SCM, 1980, second/revised edition, 1989; Grand Rapids, Eerdmans, 1996) xlvi + 443
- Testing the Foundations: Current Trends in New Testament Study* (Inaugural Lecture, University of Durham, 1984) 27; abbreviated in *Times Higher Education Supplement* (7.9.84) 13
- The Evidence for Jesus: The Impact of Scholarship on our Understanding of How Christianity Began* (London, SCM; Philadelphia, Westminster, 1985) xiv + 113; Dutch, *Hoe het Christendom begon* (Ten Have/Baarn, 1987)
- Shinakugaku no Altarashii Shiten (New Perspectives in New Testament Study)* (Sugu Shoboh, Japan, 1986)
- (Ed.) *The Kingdom of God and North-East England* (with J. I. McDonald, P. Sedgewick and A. M. Suggate, London, SCM, 1986) xi + 81
- The Living Word* (London, SPCK; Philadelphia, Fortress, 1987) ix + 196
- New Testament Theology in Dialogue*, with J. P. Mackey (London, SPCK; Philadelphia, Westminster, 1987) viii + 156
- World Biblical Commentary, Vol. 38. Romans* (2 vols., Dallas, Word, 1988).
- Jesus, Paul and the Law: Studies in Mark and Galatians* (London, SPCK / Louisville, Westminster, 1990) lxii + 976
- The Partings of the Ways between Christianity and Judaism and their Significance for the Character of Christianity* (London, SCM / Philadelphia, TPI, 1991) xvi + 368
- Editor of *New Testament Theology* series (16 volumes) (Cambridge, Cambridge University, 1991-)
- Jesus' Call to Discipleship* (Understanding Jesus Today; Cambridge University, 1992) ix + 141; Japanese edition (Tokyo, Shinn Shoji, 1996)
- Editor of *Jews and Christians. The Parting of the Ways AD 70 to 135* (The Second Durham-Tübingen Research Symposium, September 1989; Tübingen, J. C. B. Mohr, 1992 / Grand Rapids, Eerdmans, 1999) including Preface (4 pages) and Concluding Summary (6 pages) of x + 408

- Editor of *The Lightfoot Centenary Lectures. To Commemorate the Life and Work of Bishop J. B. Lightfoot (1828-89)*, *Durham University Journal* (special issue 1992) 94.
- A Commentary on the Epistle to the Galatians* (Black's New Testament Commentaries; London, A. & C. Black, 1993) xxiv + 359.
- The Theology of Paul's Letter to the Galatians* (Cambridge University, 1993) xvii + 161; Japanese edition (Tokyo, Shinkyo Shuppansha, 1998).
- Christian Liberty. A New Testament Perspective*, The Didsbury Lectures 1991 (Carlisle, Paternoster, 1993 / Grand Rapids, Eerdmans, 1994) xi + 115.
- The Justice of God. A Fresh Look at the old doctrine of Justification by Faith* (with A. M. Suggate) (Carlisle, Paternoster, 1993 / Grand Rapids, Eerdmans, 1994) 87.
- Paul for Today*, Ethel M. Wood Lecture 1993 (University of London, 1993) 29.
- New Testament Guides: 1 Corinthians* (Sheffield Academic Press, 1995) 118.
- Epistles to the Colossians and to Philemon* (New International Greek Testament Commentary; Grand Rapids, Eerdmans / Carlisle, Paternoster, 1996) xvii + 388.
- The Acts of the Apostles* (Epworth Commentaries; London, Epworth / Valley Forge, TPI, 1996) xxvi + 357.
- Editor of *Paul and the Mosaic Law: The Third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism* (WUNT 89; Tübingen, J. C. B. Mohr, 1996) xi + 368 pages, including Introduction and Bibliography (1-5 and 335-341).
- The Theology of Paul the Apostle* (Grand Rapids, Eerdmans / Edinburgh, T. & T. Clark, 1998) xxxvi + 808; Italian, *La teologia dell'apostolo Paolo* (Brescia, Paideia, 1999).
- The Christ and the Spirit: Collected Essays* (2 vols; Grand Rapids, Eerdmans, 1998) *Vol. 1 Christology* xix + 462; *Vol. 2 Pneumatology* xvi + 382.
- Plus some 150+ articles in journals, *Festschriften*, symposia and dictionaries.