Book Reviews

W. Ross HASTINGS. ***Jonathan Edwards and the Life of God: Toward an Evangelical Theology of Participation.*** **Minneapolis, MN: Fortress, 2015. 524 pp. $69.00.**

Jonathan Edwards is probably most widely known for the infamous fiery sermon, "Sinners in the Hands of an Angry God." Yet Hastings locates the central theme and focus of Edwards's theology in the union of the Trinity and of the saints with God (2). Though the kick-starter of the Great Awakening was a sermon on judgment, most of Edwards's writings were focused on the beauty of God and the affection of the believer for him. Central to this is the interaction of the Trinity in the beginning, middle, and end of the life of the believer (35). Hastings's thesis and pastoral hope is to shift the Trinity from a belief, a cold orthodoxy, to a living view of divine - human participation.

The introductory chapters highlight how conversant Hastings is with current trends in the study of Edwards's theology. He includes extensive and helpful footnotes, as well as a thorough summarization of his sources and how they agree and disagree with his arguments. This makes it helpful, as well, for those who are not deeply familiar with this field.

Hastings sees Edwards as a conversation partner who needs to be critiqued. He says, "For all Edwards's attention to the theme of God as love . . . [he] retains a view of particularities election that limits the benefits of the love of God to relatively few humans (10)." By this he means Edwards's Calvinism, which is seen as his Achilles's heel.

Edwards wrote extensively from this perspective. The "Freedom of the Will," a deeply philosophical argument for particular election, is still a favorite Calvinist text. Hastings argues, however, that this limits the participation in the life of the Trinity. "Particularistic view of election, coupled with the doctrine of particular atonement, makes it difficult for a convert to know with certainty that what is being preached . . . is a bona fide offer (262)." While theologians get wide latitude in their work, it is ultimately not convincing that such a central piece of his thinking could be jettisoned and still have something authentically Edwards.

The "fix" for the particular election problem is by favoring Karl Barth's more universal understanding of soteriology (428). He expands participation by engaging the Cappadocians. While it is noted there are numerous differences between *theosis* and participation he does well in weaving them together. This makes the book an interesting exercise in ecumenical dialogue.

Edwards, despite his deficiencies, is treated fairly. Edwards is brought to fill out Barth's pneumatological deficit (187-191). He is careful to note Edwards's pastoral context as he sought to correct the excesses of the George Whitfield's "conversionism" (423). Thus Edwards is depicted as a strong pastoral voice in time.

Hastings has written a book of both breadth and depth. This would be a difficult read for anyone who has not had some experience in reading theologically heavy material, yet it is deeply pastoral in its concerns. From the beginning this work hopes to create a fresh understanding of the Christian God, the gospel, and indeed the Christian life as a rich experience of ultimately what it means to be fully human (16-18). In this way he shares

Edwards's heart. As Edwards says in the *Dissertation concerning the End for which God Created the World*, "God's respect to the creature's good, and his respect to himself, is not a divided respect; but both are united in one, as the happiness of the creature aimed at, is happiness in union with himself."

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Randy PETERSEN. *The Printer and the Preacher: Ben Franklin, George Whitefield, and the Surprising Friendship that Invented America.* Nashville, TN: Nelson, 2015. 320 pp. $26.99.

This volume explores the lives of Benjamin Franklin and George Whitefield, who Peterson describes as "the two most famous men in America" during the colonial period. Though unlikely friends as a result of their dramatically different perspectives on Christianity, Petersen contends that these two men formed a friendship that "invented America."

Franklin and Whitefield, Petersen notes, were born nearly nine years apart on opposite sides of the Atlantic Ocean. The older of the two, Franklin, was the tenth of thirteen children born to Josiah Franklin, a candle maker in Boston. Without the financial means to send his son to college, Josiah arranged for young Ben to serve as an apprentice to his brother's print shop. As time progressed, Franklin made his way to Philadelphia and became the most significant printer in colonial America. Though influenced by the moral teachings of Puritanism, Franklin was a product of the Enlightenment. His religious ideas reflected a belief in a deity and ethical living that often bordered on deism, but he was unable to subscribe to Christ's atoning death or the necessity of being born again, which were pivotal to Whitefield's evangelical Christian views.

In Bristol, England, Whitefield was born the youngest of seven children to a family of innkeepers. His father died when Whitefield was only two. So the primary influence upon his life was his mother. Whitefield developed an interest in acting while quite young but repudiated the stage as sinful when he joined John and Charles Wesley's Holy Club as a student at Oxford University. Yet, his skills as a performer were incorporated into his preaching style as he went on to become the leading preacher of the Great Awakening in both England and the American colonies. Whitefield preached to enormous crowds, crossing the Atlantic Ocean thirteen times during his ministry and established an orphanage in Georgia.

Petersen reports that there is "no definite record of the first encounter" between Franklin and Whitefield, though it was probably in late 1739. The purpose behind their initial meeting, according to Petersen, was "just a business connection." In a mutually beneficial manner, Franklin gained subscribers to his *Pennsylvania Gazette* by publishing Whitefield's sermons and journals, which gained additional notoriety for Whitefield's evangelistic campaigns. By the middle of the 1740s, however, the two men had become more than mere business acquaintances, they had become friends. They would remain close friend, supporting one another in difficult situations, corresponding frequently, engaging in a number of personal encounters, and even discussing a dream of starting a new colony together on the Ohio River, until Whitefield's death in 1770. Though Whitefield continually tried to

convince his friend to accept a more orthodox view of Christianity, he appears to have had little success.

Petersen does well to weave the lives of Franklin and Whitefield together into a fascinating story of two important figures who played a pivotal role in the emergence of the new American nation. Without delving too deeply into either character's life, Petersen provides the reader with an insightful examination of the relationship between these two men. And, while the book is quite readable, the author tends to write on a more popular, and occasionally whimsical, level. His continual reference to the subjects of this study as "George" and "Ben," rather than "Whitefield" and "Franklin," is distracting, and sometimes confusing, to the reader. A far more significant criticism, however, is that the author fails to sustain his primary goal in this book. While the friendship of Franklin and Whitefield was indeed "surprising," as the subtitle of the book suggests, the author simply does not convince the reader that this friendship "invented America."

As a general overview of these two important eighteenth-century figures and their relationship, Petersen does a decent job. His book could easily be used to augment an undergraduate course in early American history. It cannot be recommended, however, for a more advanced level of study.

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Elisabeth T. VASKO. *Beyond Apathy: A Theology for Bystanders.* Minneapolis, MN: Fortress, 2015. 192 pp. $29.00.

In this volume Vasko focuses on the ways social privilege impacts the Christian response to perpetual structural injustices. By looking closely at issues like LGBTQ bullying, sexual violence, and racism, this volume creates an account for a more appropriate demeanor for the privileged bystander that is rooted in the social action necessary to bring forth God's *basilieia*, Greek for "kingdom." This volume establishes that the vast majority of human beings are simply born into a world with present, cyclical violence, living their lives without initiating harm to others. Vasko's research engages how a well-intentioned, socially aware person can repeatedly bypass opportunities for resisting violence (9). By applying detailed theological accounts to contemporary stories of abuse and discrimination, the project exists as a useful resource to further challenge individuals to assess their own privileges.

Chapter One looks closely at the "hiddenness" of violence, particularly as it relates to the maltreatment of women and individuals who identify as LGBTQ. Through the use of distressing stories and statistics Vasko pushes for a reinterpretation of violence to include bullying (60). Vasko brings forth incisive definitions for terms like "unethical passivity" and "passive bystanding" to show how conflict-avoidant behavior and indifference to suffering participates in the maintenance of hegemonic forms of violence (62). The use of anecdotes allows for the reader to feel close to the violence present in bullying, even if their own social situation typically permits its neglect.

Chapter Two shifts its attention to white social privilege and the apathy that is present within Christianity. Here, Vasko tends to the ways unethical passivity, or apathy, is manifested by white Christians in the form of systematic unknowing, permission to escape, and

ineffective guilt (73). Vasko suggests that this sort of apathy is further compounded by the interpretive tendencies within the Christian atonement tradition, which works to maintain false notions of white moral innocence. This is not to suggest that Christian theology directly causes hegemonic violence, but rather an attempt to recognize that within Christianity, Jesus' body is only redemptive when it is dead, passive, and submissive. Coupling this realization with the ways in which Christianity has aligned Jesus' divinity with maleness and whiteness, Vasko suggests that atonement theology has contributed to white indifference to racial suffering by offering religious justification for sacrificial scapegoating.

In Chapter Three a call is made for a hamartiology (theology of sin) that works to show the depths of bystander participation. Vasko roots the application of sin-talk for bystanders in the biblical language of lament, instead of blame or disobedience (118). Lament holds together both loss and hope, in a way that re-centers the plight of those who have suffered injustice. The chapter ultimately ties in voices from feminist, womanist, black liberation, and queer theologies as a way of offering up a critical reconstruction of sin for bystanders who are complicit in violence. Vasko eloquently explains that everyone is guilty of bystanding, in specific cases such as sexism or racism, as well as broader, economic instances such as the exploitation of labor in Western capitalism.

In what is undoubtedly the strongest chapter of the book, Chapter Four provides a useful exegesis of Mark 7:24-30, the story of Jesus' interaction with the Syro-Phoenician woman. Vasko uses this story to show that Jesus also socialized in an environment that privileged maleness over femaleness and held marked assumptions about ethnicity and race (177). By offering up "saving words" to the Syro-Phoenician woman, Jesus occupies a site of privilege. Vasko's interpretation of this biblical narrative removes Jesus from his typical marginalized depiction as a way of asserting that all people have the capacity to exist as a bystander.

Chapter Five brings forth a soteriological praxis for bystanders that attempts to create space for privileged participation in the work of liberation. Again turning to the ministry of Jesus, Vasko highlights that Jesus not only criticized the systemic injustice of imperial hegemony, he also modeled a new way of exercising power through relationship (193). This requires an embracement of vulnerability, which acts as a liberative spiritual praxis. Vulnerability has the potential to overcome apathy by uniting God's *basileia* through compassionate involvement (240).

This project exists as a useful reminder that despite the best efforts of Christians, each of us are guilty of existing as bystanders to oppression. However, throughout the book is a constant reminder that apathy runs contrary to Christian identity. Vasko gently encourages the reader to live a life of compassionate involvement with the world, even when it feels uncomfortable.

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Kelly D. CARTER. *The Trinity in the Stone-Campbell Movement: Restoring the Heart of Christian Faith.* Abilene, TX: Abilene Christian University Press, 2015. 272 pp. $29.99.

Based on his dissertation, Carter offers a valuable contribution to the existing works on the history and theology of the Stone-Campbell Movement (SCM). Not only does he meet

the need for a monograph addressing the Trinitarian theology of the founders, he issues a call to the Churches of Christ and Christian Churches/Churches of Christ to give greater attention to the Trinity to revitalize the church's ministry, worship, and mission.

In the introductory, first chapter, Carter explains the lack of previous works on the Trinity in the SCM and the appropriate timing of the work. His monograph follows extensive prior historical analysis of the Movement, a current "identity crisis" in the Churches of Christ (15), recent SCM authors engaging the Trinity, and the recent attention to the Trinity in contemporary theology. The chapter ends with "An Excursus: The Trinity among the Disciples of Christ." Here Carter explains the greater attention given to the Trinity by Disciples, specifically noting Joe R. Jones' Barthian *A Grammar on Christian Faith: Systematic Explorations in Christian Life and Doctrine.*

The second chapter analyzes the Trinitarian theology of Thomas and Alexander Campbell. Carter argues Thomas's views were orthodox despite displaying a "relative," "mild," or "slight subordinationism" without questioning the "full deity of the Son" (40-41, 46, 82). He demonstrates Alexander was classically Trinitarian, like his father, despite hesitancy to speculate and engage the subject. Particularly interesting is Alexander's contention that the Calvinistic Trinitarianism of the Westminster Confession of Faith does not sufficiently give Christ the place He deserves by inappropriately focusing on the Father/Son relationship rather than the Logos of John 1:1 (50-54).

Chapter three explains Barton Stone's "Quasi-Arianism" (89). Carter settles on "quasi," because Stone denied the creation of the Son, recognizing that he was "*derived*" and "begotten" (113). He summarizes Stone's general position on the Second Person: The *divinity in Christ* cannot be equal to God because that divinity *is God himself*, and, according to Stone's reasoning, that which is the same as another cannot be equal to the other because the concept of being equal implies there are two items of comparison. Further, Christ's divinity is a feature of God's indwelling of the Son, and not of the Son's ontology. Further still, there is only one true God; there cannot be two, and the Son, if he has separate personhood from the Father, cannot be that one only true God (92-93). Already implicit in the above quote, this chapter reflects Stone's rejection of mystery in the name Enlightenment rationalism; in contrast, Campbell left space for the mysterious of the divine and the ends or limits of human reason (96, 110, 128).

In chapter four, Carter examines the historical and theological background undergirding the Trinitarian beliefs of the Campbells and Stone. Carter admits the difficulty of demonstrating the three men's dependency on other authors because of their unwillingness to admit their dependency and their intention to faithfully rely on the biblical text. Next, he describes more general influences from *sola scriptura* and the empiricism and rationalism of Locke, and the Trinitarian and non-Trinitarian aspects of 17th- and 18th-century Latitudinarism in the United Kingdom. Analyzing the three men closely, he places Thomas within the context of a Trinitarian Latitudinarism. He describes Alexander's influences from Locke, his father, and Adam Clarke and Moses Stuart's engagement with the "the Eternal Sonship controversy" (154-157). For Stone, Carter builds upon Newell Williams's work, connecting Stone's Trinitarian beliefs to Isaac Watts. Carter recognizes Stone's reliance on Watts for his belief in the "pre-existent human soul of Christ" but highlights ways Stone differs from Watts, leading him in a more Arian perspective (158). Carter argues that Stone misunderstood Watts's later work on the Trinity, and he was influenced by non-Trinitarian authors, particularly Samuel Clarke.

The fifth chapter includes the author's assessment of the Trinitarian position in the Churches of Christ and Christian Churches/Church of Christ, the perspective of theologians at schools in these two branches of the Movement, a brief survey of church statements of faith, a summary of works on Trinitarianism after the first generation, and works discussing the Trinity by those in the Movement.

The next to the last chapter highlights the benefits of giving greater attention to the Trinity in the Stone-Campbell Movement. Carter believes a strong Trinitarian emphasis meets needs in the areas of hermeneutics, theology, church identity, ecclesiology, soteriology, pneumatology, liturgy, sacramental theology, and missiology. The final chapter offers proposals on how to implement a new emphasis on the Trinity through means such as congregational statements of faith, courses at colleges and universities, and preaching.

The chapters on Stone's perspective and the historical and theological background for the Campbells and Stone are the strongest. The call to engage the theological understanding of the past, and modern theology's efforts to let theology speak to the current milieu, are noble and helpful.

Despite these strengths, and the important contribution this book makes to SCM studies, there are a few weaknesses to note. First, more argumentation to support the claim of Thomas's mild subordinationism is required. In his *Circular Letter*, despite using the term "relative subordination," there is enough imprecision in his argumentation and his willingness to grant full equality to the Son and Spirit to question the claim. Carter also links this mild subordination to a passage in another work in which Thomas discusses salvation. Unfortunately, the passage in question seems to be a reformulation of a portion of John Owen's *Sacramental Discourses.* Second, insufficient attention is given to the question of disunity related to Trinitarian speculation and creedalism. Carter recognizes this impulse undergirding the founders but insufficiently explains how this concern could be addressed today. There is mention of our different postmodern context (256), the historical divisions related to the Trinity (230), and that statements of faith should still not be used as tests of fellowship (263), but how does one avoid disunity over the Trinity? Which Trinitarian theology is to be followed? Despite some evidence of rapprochement in recent decades, the *filioque* remains a source of contention for East and West. Moreover, the Assemblies of God recently dealt with Trinitarian controversy in the 20th century. Third, although Carter's call to engage the Trinity for renewal is a valuable proposal, he seems to ask for too much of a focus on the Trinity (no blasphemy intended). As one example, Carter focuses on sacramental renewal, but this kind of renewal seems achievable through other means such as reflection on Alexander Schmemann's explanation of symbol or Paul's discussion of participation in 1 Corinthians 10.

This volume would be a beneficial addition to a graduate course on the SCM or the Trinity. Ministers and scholars in the SCM should read the text to reflect on their own Trinitarian theology, that of their congregations or schools, their own heritage, the heritage and understandings of the early Christians who lived through Trinitarian controversies, and how they can teach and increase awareness of Trinitarian theology in the SCM.

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Thomas Jay OORD. ***The Uncontrolling Love of God: An Open and Relational Account of Providence.*** **Downers Grove, IL: InterVarsity, 2015. 223 pp. $22.00.**

Some philosophical and theological questions come in and out of vogue, but the problem of evil has stood the test of time. Stephen Davis rightly notes it as the most serious of intellectual difficulties for Christians and Hans Küng refers to evil as the "rock of atheism." Philosophical expressions of the problem of evil predate Christianity, with Epicurus first formulating the riddle thusly: "Is God willing to prevent evil, but not able? Then he is not omnipotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil? Is he neither able nor willing? Then why call him God?" It is difficult to think of a more vexing question for the Christian to address than the problem of evil.

In this latest book, Oord takes this problem head on offering a novel approach in what he believes is the only truly viable solution. His basic aim is to "offer the best way to believe God acts providentially in a world of regularities and randomness, freedom and necessity, good and evil" (81). He sets up the problem by recounting stories of genuine misfortune, suffering, and moral evil. Over the centuries theists and atheists have offered explanations for evil; that God is the author of all events, and so what we call evil is actually God caused, or that God-given human free will is the answer to the problem, and while God can intervene, God has reasons not to. Or that the reality of genuine evil simply proves there is no God. Oord systematically rejects each of these "solutions" claiming the answer lies in what he calls "essential kenosis," a concept unpacked in detail later in the book.

In chapter two Oord affirms the realities of both randomness and regularity. Using both philosopher and scientist he argues that randomness is not simply an epistemic failing on our part but an ontological reality. Likewise, natural regularities are not arbitrarily created laws that God can suspend at will, but regularities born out of God's eternal nature as unchanging love. Both randomness and regularity then are as real for God as they are for us. Similarly, real, but limited, human freedom and agency are not capricious "gifts" that God can revoke at any time but are necessary endowments born out of God's very nature as love. With these two chapters Oord sets up his argument that genuine evil and suffering can be traced back to the ontological realties of randomness, regularities, and agency. The harder question, however, is why does God not intervene when these realities run amuck. In the remainder of the book Oord explains and defends his view of providence.

Having worked through brief sketches of the assets and liabilities of seven different models of providence, Oord goes into greater depth discussing the "open and relational alternative." In his overview Oord discusses philosophers, scientists, and even various denominations/traditions which have representatives in this camp, even noting 19th-century Stone-Campbell thinker T.W. Brents, whose *The Gospel Plan of Salvation* has a chapter advocating that God's own knowledge is limited in order to preserve human free will (118). From here, in what may be the most insightful chapter of the book, Oord lays out his "essential kenosis" theology in a compare/contrast manner with the theology of prominent open theist John Sanders.

Sanders, like most open theists, argues that God voluntarily gives up coercion in order for humans to have genuine freedom of will. For Sanders God takes a huge risk in giving this freedom, but it is a freedom God has the power to rescind. For Oord, this approach is highly problematic since, according to Sanders, God could prevent evil acts but usually does

not for the good of the greater project. Oord argues that a God, even if not the cause of evil, who fails to prevent evil "sounds more like a project manager and less like the personal Lover who cares for each creature" (141). This is Oord's chief critique of Sanders' version of open and relational theology, it "does not make love God's foremost and governing attribute" (144). Love, according to Oord, is never coercive, love *cannot* force, and "If love doesn't force the beloved and God is love, God *can't* force the beloved" (147). The crux of the argument then is if God is essentially loving and to love means never exercising coercive power, and God cannot deny God's eternal nature, then evil exists because God cannot prevent it.

Oord knows this approach will be met with much criticism and thus uses the final two chapters to carefully expand explanations and deftly fend off criticism. Oord seems to plant his "essential kenosis" model between views of God as self-limiting and views which see God as limited by external forces. One approach denies love as God's primary attribute, the other renders God a "helpless victim" (164). (I believe Oord is carefully situating himself between standard open theology and process theology.) It is God's love that both gives us our freedom and is also "the ultimate source of creation's lawlike regularities, and the God who loves necessarily cannot interrupt the love expressed to all" (174). It must be added that it is not only God's loving nature which prevents God from unilaterally preventing evil but also God's metaphysical nature as incorporeal spirit. "God doesn't have a wholly divine hand to scoop a rock out of the air, cover a bomb before it explodes or block a bullet before it projects from a rifle" (178). Oord rounds out his argument with a discussion and defense of miracles. Eschewing the modern notion that miracles are divine violations of natural laws, Oord defines a miracle as "an unusual and good event that occurs through God's special action in relation to creation" (196), meaning that a miraculous event is never a unilateral "intervention" of God acting on creation. In other words, a "loving God does miracles without coercing agents, entities or situations" (211).

Thomas Oord has given us a very challenging theology in the best sense of the word. He is fearless in his response to critics, even fellow open theists, yet always civil in discourse. Many times I found myself jotting down notes for counterargument only to find Oord answering my concerns later in the chapter. In the end, I am still "not convinced that love *never* forces" (183) nor do I think Oord "solves" the problem of evil, but this does not mean I am not deeply appreciative of this work. I am. I highly recommend it to those interested in theologies of providence and the problem of evil. Oord has presented an important contribution to the fundamental problem of our existence; unnecessary suffering and evil.

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David VANDRUNEN. *God's Glory Alone: The Majestic Heart of Christian Faith and Life. What the Reformers Taught . . . and Why It Still Matters.* 5 Solas Series. Grand Rapids: Zondervan, 2015. 186 pp. $19.99.

The 5 Solas Series has been designed to educate evangelical Protestants about the five *solas* of the Reformation: Scripture alone, grace alone, faith alone, Christ alone, and glory to God alone. In the second book published in this series, Vandrunen states that the doctrine

of "glory to God alone" (*Soli Deo gloria*) is the glue that holds the other four *solas* into a unified whole because salvation "by faith alone, grace alone, and Christ alone [and testified by Scripture alone], without any meritorious contribution on our part, ensures that all glory is God's and not our own" (15). This work follows the same, useful pattern of the previous work (Schreiner's *Faith Alone*) in the series: a historical tour, biblical tour, and contemporary tour. This series is geared toward undergraduates in a theology class or practical ministry or pastors concerned with this subject.

In part one, "The Glory of God in Reformed Theology," Vandrunen begins by nuancing the modern understanding of glorifying God, which focuses on how we glorify God (people's conduct); rather than the Reformers frame God glorifying himself (a divine focus). Chapter 1 establishes a theological foundation of God's glory by arguing how this doctrine does not conflict with Luther's "theology of the cross" (16-18); then using John Calvin to explain how this does not demean humans (18-21); and engaging with contemporary theologians like Piper and Schreiner (21-24). The next chapter corrects the imbalance of seeing God's glory being about "us" by using Edward Leigh, Jonathan Edwards, Herman Bavinck, and the Westminster Confession. He writes: "according to Reformed orthodox theology, God is inherently glorious and he glorifies himself in all of his works" (43), and by revealing his glory, praise and service are evoked.

In part two, Vandrunen examines "The Glory of God in Scripture." Chapters 3–5 trace themes of God's glory in the OT and NT. The OT "gives special attention to its revelation in the pillar of cloud and fire, first during Israel's wilderness wanderings and then in its coming to rest in the temple" (65). However, (using a polemical argument) Israel fails when the cloud leaves the temple, but the NT brings fulfilment of these expectations through the revelation of Christ (83). Finally, he argues that the NT extends the glory of Christ to the glorification of his people: "sinners as called to suffer with Christ in order that they may one day share his glory—for his glory alone" (109).

With part three, "Living for God's Glory Today," Vandrunen turns to the practical implications of the Reformer's idea of the glory of God. Chapter 6 highlights the centrality of prayer and worship as the primary way to glorify God, and he notes how approaches to these practices must resist the distractions of this internet age. The Lord's Prayer models for us how to glorify God in our prayers. With chapter 7, Vandrunen addresses the temptation of narcissism along with the solution of embracing the "fear of the Lord." His concluding chapter frames glorifying God in light of eschatology noting that people are called to glorify God in a present evil age with attention to the age to come.

Like Schreiner's book, the historical tour is the weakest due to the selectivity of material without explaining the rationale for selection. This work assumes a monolithic "Reformation" theology, which has been created by cherry-picking sources, but the reality of the Reformation is that it included a variety of voices, which clearly conflicted (just look at Zwingli drowning the Anabaptists). A similar problem is exposed in the OT and NT sections, which do not allow for the diversity of authors. On the other hand, readers being exposed to these concepts for the first time may appreciate this lack of complexity. Having an introductory chapter dealing with methodological choices would strengthen this book. The strongest portion of Vandrunen's work is part three where he offers useful insights on spiritual practices of prayer and worship as well as addressing contemporary issues of distraction and narcissism (but, again, why these issues?). Further, the central thesis of this

book, which emphasizes God glorifying himself (which readers will either agree or disagree with), is a welcome contribution to the discussion of God's glory, worship, and prayer.

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John L. DRURY. *The Resurrected God: Karl Barth's Trinitarian Theology of Easter.* Emerging Scholars. Fortress, 2014. 194 pp. $39.00.

This volume has its roots in Drury's doctoral dissertation, written under the supervision of Daniel Migliore at Princeton Theological Seminary. Though Drury wrote his dissertation on a Reformed theologian at a Presbyterian seminary, he has a Wesleyan background and currently teaches on the faculty of Indiana Wesleyan University. Drury's title serves as a play on Jürgen Moltmann's *The Crucified God*, which in some ways expresses indebtedness to Moltmann, but in others allows Drury to critique Moltmann's work.

Karl Barth sees the resurrection of Jesus as a Trinitarian event: God the Father raised Jesus; Jesus, who was raised, arises and promises to be present to the end of the age; the Holy Spirit is the one through whom the Father raised Jesus and through whom Jesus will be present. On this basis Drury has a twofold thesis: First, Barth sees the Triune God as the *subject* of the resurrection, and thus "explicates his doctrine of Christ's resurrection according to this Trinitarian grammar" (9). Second, "the triune God himself is the *basis* of Christ's resurrection"; Barth "*grounds the event of Christ's resurrection in the eternal triune being of God*" (10).

Drury primarily develops this twofold thesis through study of relevant texts in *Church Dogmatics* IV/1–3, in particular "The Verdict of the Father" (§ 59.3), "The Direction of the Son" (§ 64.4), and "The Promise of the Spirit" (§ 69.4), but also engages other sections of *Church Dogmatics* and secondary literature. In these texts, Barth discusses three aspects of Jesus' resurrection: "Jesus Christ was *raised*, *arises*, and is *present*" (11).

Barth's Trinitarian theology leads him to conclude that Easter is "an act of free grace" that is "grounded in nothing but the movement and act of grace that takes place in God himself" (13). Barth dialectically shows that the ways in which the persons of the Trinity were involved in Jesus' resurrection, the crucifixion and resurrection events, and the initial Easter event and its ongoing history are distinct but unified.

Barth's treatment of the resurrection in IV/1–3 must be situated within his doctrine of reconciliation, and in particular the christological section of each sub volume. Within each of these christological sections (§§ 59, 64, 69), Barth discusses the resurrection in the last subsection. Drury notes that the three resurrection subsections are placed purposely so that Barth can "speak of Christ's transition to us" (14). So, in the subsequent sections of each sub volume, Barth discusses Christ's "anthropological effects and consequences" in hamartiology, soteriology, ecclesiology, and the Christian life (14). Drury notes that such parallelisms across the sub volumes and sections are substantive, and not simply stylistic.

Drury says, "The life history of Jesus Christ *is* the history of reconciliation" (15). In addition, the goals of this history of reconciliation are the continued presence of Christ through the Spirit, the existence of the Christian community, Christ's ongoing mission in which the community participates, and Christ's return. Christ is "not only the humiliated Son of God and the exalted Son of Man, but also the Glorious Mediator who goes out to

attest his reconciling work" (127). Christ opens up room for us, does not leave us to try to save ourselves, and, "His living self-attestation makes possible our attestation of him" (15).

Barth's judicial account of the atonement also leads him to conclude that a threefold justification takes place through Christ's resurrection: "God justified Jesus, God justified all humanity in him, and God justified himself" (30). God's raising of Christ is also *like* creation, *concerns* creation, and brings about a new time that points toward the eschaton.

In the final chapter, Drury sets out his more constructive proposal in light of his reading of Barth. He says, "My main constructive thesis is that God's readiness for resurrection consists in his triune life" (175). To make such a proposal, Drury sketches Barth's discussion of the Trinity in *Church Dogmatics* I/1. There, Barth also argues that the Trinity should be placed within prolegomena at the beginning of dogmatics as it "arises from the event of revelation" (176). The triune God is ready for revelation, and thus also ready for resurrection. Therefore, Drury argues that just as Barth discusses God as the "revealer, revelation, and revealedness," that one could also view God as "resurrector, resurrected, and resurrecting" (176-177). Drury develops this thesis through three "subtheses. God's antecedent fitness for resurrection consists in (1) the unconquerable unity of God, (2) the distinctive genetic relations within God, and (3) the livingness of God's triunity" (178).

Drury provides a novel account of Barth's understanding of the resurrection and the Trinity in Barth's thought. As Drury notes, many previous studies on Barth's view of the resurrection focused upon historicity. Though such questions are indeed important, Drury follows a few studies in German and English that have focused upon the resurrection as revelation (but not only so). Drury's account also transcends issues related to the so-called "Barth wars."

Drury discusses Barth's use of Scripture at length (especially the Gospels, but also Paul's letters and Hebrews), and so this work would not only be useful to theologians, but also to biblical scholars and pastors. It could potentially be used as a text for classes on not only Barth, but also modern theology, theology of God, and Christology.

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Eric J. TROZZO. *Rupturing Eschatology: Divine Glory and the Silence of the Cross.* Emerging Scholars. Minneapolis, MN: Fortress, 2014. 192 pp. $49.00.

In this volume, Trozzo sets himself the task of reconceptualizing eschatology, not as the fulfillment of the promises of God, but as a future that is "the unexpected or longed-for but seemingly unattainable," the im-possible, one of Derrida's neologisms central to Trozzo's eschatology.[1] (Before picking up this book the reader would be well advised to bone up on one's structuralist, post-structuralist and post-modern vocabularies.)

Trozzo hopes to develop a poststructuralist eschatology from his Lutheran sources, primarily referencing Luther, Tillich, and Moltmann with a focus upon the Lutheran under-

[1] Regarding his use of "impossible" Derrida writes, ". . . no one has ever said that deconstruction, as a technique or a method, was possible; it thinks only on the level of the impossible and of what is still evoked as unthinkable" (*Memories for Paul de Man*, Columbia U.P., 1986, 135.

standing of a *theologia crucis* as opposed to a *theologia gloria*. His project is first and foremost a rejection of "the logic of fulfillment," by which he means an eschatology that understands the future as the fulfillment of divine promise, interpreted as the comprehensible and possible. His aim is to avoid "a predetermined account of the future" (165). Such an eschatology corresponds to a theology of glory, which is unfaithful to both "the silence of the cross and the silence of the empty tomb."

Jesus cries "My God, my God, why have you forsaken me?" to which there is no answer, only silence. There is also a kind of silence at the empty tomb as it is narrated in the short ending of Mark, which has no mention of an appearance of or word from the risen Christ. The women, who came there looking for Jesus, leave "trembling and bewildered" (Mark 16:8). Trozzo interprets this as a kind of "silence" with the empty tomb leaving us more questions than it answers, but, he writes, "perhaps it is in these deep silences that a glory different from fulfilling glory might be found" (164). His interpretation of Mark's narrative as a kind of "silence of the empty tomb" must, of course, ignore the angel's announcement, "He has risen" (Mark 16:6).

The author does, however, attempt an interpretation of the resurrection. However, he thinks of the resurrection not as a post-death experience of Jesus of Nazareth, but as an experience of his disciples. This very modern way of thinking about the resurrection makes it possible to understand resurrection as uncertainty about an unforeseeable "to come . . . the opening of the future to surprising im-possibilities" (167). Who knows what I might experience tomorrow?

This mode of doing theology is foreign to the conservative wing of the Stone-Campbell Movement, indeed, to all theological conservatives. Nevertheless, we might still profit from this poststructuralist deconstruction of our eschatology. In reviewing several books on eschatology in *Christianity Today* (April 13, 1973), I was struck by the many contradictory opinions on view. I concluded that theological conservatives' confusion is based on an, "assumption that God's plans for the future are revealed in Scripture something like pieces of a giant prophetic jigsaw puzzle piled in a box. . . . But suppose we have only some of the pieces. Or suppose we have parts of the pieces to several different puzzles. That is, suppose that the variety of biblical material is expressive of different ways of depicting God's plans for the future, much as different artists paint their own unique pictures of a landscape." If these are reasonable assumptions, then we might do well to consider the development of an apophatic eschatology.

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Simon GATHERCOLE. *Defending Substitution: An Essay on Atonement in Paul.* Grand Rapids: Baker, 2015. 128 pp. $20.00.

In roughly a hundred pages, Gathercole sets out to defend substitutionary atonement as a valid paradigm for interpreting Christ's death "for our sins" in the letters of Paul. Gathercole begins his essay by highlighting the importance of substitutionary atonement in both the biblical scholarship and the life of the church. He then defines the use of the term "substitution" as Christ's dying *in our place* or *instead of us* in order to distinguish it from the idea of participatory dying *with us* (15). This volume does not fail to address some of the

major objections to the notion of substitution, which primarily focus on the immorality of condemning the innocent party in place of the guilty. He responds by emphasizing the doctrine of the Trinity, in view of which Christ's substitution is nothing short of "self-substitution of God" (24). "He is not simply passive victim but active agent," says Gathercole (25).

The focal point of the book, however, is not theological or philosophical argument for substitution but rather its *biblical* justification. Yet, unlike other projects of this sort, Gathercole does not seek to invalidate other paradigms of atonement (23, 54). Rather, he pinpoints the strengths and weaknesses of three alternative views—1) representative "place-taking"; 2) interchange; and 3) apocalyptic deliverance—adding substitution as a valid fourth. Gathercole associates the first of these views with the Tübingen School. It draws heavily on the OT ritual of atonement described in Leviticus 16 and the several stages of representative place-taking that occur therein (33). As Gathercole acknowledges, this view successfully accounts for Paul's participatory language in 2 Cor 5:14. The second approach is similar to the first in its emphasis on participation (even if symbolic) of the people in the death of Christ. Yet, its distinguishing feature is the vertical interchange that happens in Christ's assumption of the human situation, which then enables redeemed humanity to participate in Christ's glorified station (2 Cor 5:21 and 8:9). Finally, the apocalyptic deliverance view provides perhaps the sharpest contrast to substitutionary atonement, because it claims that the primary outcome of Christ's death is not atonement for sin, but liberation from slavery to the cosmic forces of which sin and death are a part (43). While this paradigm accounts for deliverance motifs, like that found in Gal 1:4, it hardly discredits substitutionary atonement, as proponents of the apocalyptic model want to claim. Gathercole draws the reader's attention to Col 2:13-15, where deliverance and substitution are weaved together, rather than mutually opposed. Nevertheless, though all three views have some merit as paradigms for reading Paul, Gathercole holds that all three fail to address the problem of individual transgressions—*sins*.

This volume offers an in-depth study of two key passages in Pauline writings that address substitution for *sins*: 1 Cor 15:3 and Rom 5:6-8. Having argued that Paul has in mind Isaiah 53 when he speaks of Christ's death "according to the Scriptures" (1 Cor 15:3), Gathercole sets out to argue for the substitutionary nature of the servant's suffering in Isaiah (62, 68). He juxtaposes the servant's vicarious suffering in 53:4-6,8,11-12 with the explicit rejection of substitutionary death in Deut 24:16. Likewise, the reoccurring theme of bearing the sins of others in Isaiah 53 stands in sharp contrast to the language of dying for one's own sins throughout the OT (e.g., Num 27:3; Josh 22:20; Jer 31:30; and 1 Kgs 16:18-19 LXX). While the "aberration" in Isaiah 53 is indeed striking, one wonders whether the evidence might work the other way around and, instead of supporting substitutionary atonement in Isaiah 53, call for a different interpretation of the servant's suffering that would conform to the general rejection of substitution in the OT. Moreover, the interplay between the servant as Israel's representative and Israel itself is a complex one. Because Gathercole overlooks these considerations, his argument is at its weakest here.

While the first focal passage required intertextual reading of Isaiah, the second—Rom 5:6-8—calls for comparative study of Greco-Roman literature. Gathercole focuses on the theme of vicarious death in the legend of Alcestis's self-sacrificial abandon of life for the sake of her husband's immortality, as well as Pythagorean and Stoic definitions of friendship as a relationship in which one is willing to lay one's life for a friend. Gathercole's erudite survey

of the Hellenistic texts shows how Paul's language in Romans 5 finds fitting background in this literature, thereby making a strong case that Rom 5:6-8 must be read in terms of substitutionary atonement. Yet, as Gathercole points out, Paul radically subverts Hellenistic notions of vicarious death by claiming that Christ died for us *while we were sinners and enemies of God*; "Christ's death creates a friendship where there had been enmity" (106).

Though Gathercole anticipates criticisms of omission due to the brevity of his project, he hopes its simplicity will be an advantage. Indeed, this volume will serve as a helpful guide to both pastors and beginning scholars of the NT. Its emphasis on the *biblical* justification of substitutionary atonement will be well received by readers of Stone-Campbell affiliation.

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Mark J. BODA. *"Return to Me": A Biblical Theology of Repentance.* New Studies in Biblical Theology: 35. Series Editor, D.A. Carson. Downers Grove, IL: InterVarsity, 2015. 235 pp. $24.00.

The title is drawn from the conditional divine plea found in Zech 1:3, "Therefore say to them, Thus says the LORD of hosts: Return to me, says the LORD of hosts, and I will return to you, says the LORD of hosts." In this brief, but dense, study Boda presents a comprehensive overview of the biblical dynamic of repentance, which he defines as "fundamentally a return to intimate fellowship with the triune God, our Creator and Redeemer." This relational return, often orchestrated and commanded by God, is facilitated by divine mercy and grace but must arise genuinely from the human heart affecting attitudes, words, and actions, many of which are specified scripturally.

Boda is professor of OT at McMaster Divinity College and University in Hamilton, Ontario. He has published significant studies on penitential prayer and commentary on Haggai, Zechariah, and Chronicles. His 2009 Eisenbrauns book, *A Severe Mercy: Sin and It's Remedy in the Old Testament* (621 pp.) is the massive foundation from which this volume is distilled. Boda also co-edited *Repentance in Christian Theology* (Michael Glazier, 2006), a collection of essays on repentance in the Synoptic Gospels and Acts. These are select papers from biblical scholars, systematic theologians, and church historians, presented at the 2003–2004 AAR/SBL. Thus, Boda has been focused on this theme a long time.

This volume is organized canonically, although for the OT, Boda follows the "Jewish Hebrew tradition" of the Tanak: Law, Prophets, and Writings. He carefully explains his reasons for this in *A Severe Mercy* but this choice is merely implicit in this volume. Also important, but unstated initially, is his understanding that the final form of the OT addresses the exilic and restoration communities and that "The theme of repentance is closely related throughout the OT to the exilic phase of redemptive history" (158-159). Boda's Scripture Index, however, follows the standard English Bible order of OT books.

For Boda, the NT reflects a new era of redemptive history, the reestablishment of the Kingdom of God "through Christ's life, death, resurrection and ascension (Acts 2:13-36), and repentance is identified as the key posture of those who enter into relationship with Jesus as Messiah" (181). Oddly, especially since Boda is an OT scholar, his analysis seems to regard the NT as free-standing, somehow without much influence from the Hebrew Bible. He

admits reading the NT from a redemptive-historical approach (161) but hardly acknowledges any theological direct dependence of the NT upon the OT. He also has no discussion of theological development for repentance through Second Temple Period Literature.

There are several shortcomings and problematic tendencies to be mentioned briefly. First, although Boda is committed to a canonical reading of the biblical literature, there is little attention to form or rhetorical criticism. The psalms are lumped under the heading of Wisdom, the Psalter, according to Boda, having been edited by postexilic sages. His treatment of the individual psalms disregards typical categories of lament and thanksgiving. Rather than discuss the particularity of repentance within apocalyptic literature, when discussing Daniel and Revelation, Boda makes no mention of the genre as distinctive or applicable. The book lacks a subject index. Finally, the theological-thematic format is extremely uneven. Boda devotes surprisingly little space to major biblical books, while extensive space to others less lengthy.

I hesitate recommending this book to its intended audience simply because its assumptions and leanings are difficult to evaluate. Before reading this book, start with the exceptional concise entry in *The Interpreter's Dictionary of the Bible*, "Repentance," by Quanbeck (IV:33-34), which Boda does not cite, but which is a much better overview and more balanced.

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Ronald J. SIDER. *Nonviolent Action: What Christian Ethics Demands but Most Christians Have Never Really Tried.* Grand Rapids: Baker, 2015. 208 pp. $21.00.

We live in a violent world where human life seems cheap and the use of violence appears to be increasing. The bloodshed of the past century and the inhumanity of man is shocking. We are now so increasingly capable in our ability to destroy human life with powerful weapons of warfare that most people mock the very idea of nonviolent action. Sider begins his book by asking: "What good would it do for three kayaks, three canoes, and a rubber dinghy to paddle into the path of a Pakistani steamship? For a tiny fishing boat with unarmed, praying Americans aboard to sail toward an American battleship threatening Nicaragua? For an eighty-year-old woman in a wheelchair to stop in front of advancing Filipino tanks?" Ineffective? Worthless? Delusional efforts of naïve people? Nevertheless, "the tanks stopped, and a nonviolent revolution succeeded. The American battleship left, and the threat of invasion faded. And the US shipment of arms to Pakistan stopped" (xiii).

All of us know of Mahatma Gandhi's and Martin Luther King Jr.'s success with nonviolent action. Sider contends and gives evidence that there are scores and scores of other instances of nonviolent victories over dictatorships and oppression in the last century. Sider quotes Leonidas Pranao: "There are only two invincible forces in the twentieth century—the atom bomb and nonviolence." So in light of the increasing violence, bloodshed, genocide, and destruction in our world today, Sider urges every Christian, whether a pacifist or not, to explore the possibilities of nonviolent action as a way to pursue peace and justice.

Part I is devoted to proving that nonviolent action works. Sider reviews some of the early history of nonviolence, the efforts of Gandhi to bring independence to India, the nonviolent

civil rights campaign of Martin Luther King, Jr., the Witness for Peace movement's influence for good in Nicaragua, and nonviolent revolution in the Philippines. Part II examines the role that nonviolent action played in defeating the Soviet Empire with separate chapters on Cardinal Wojtyla and the Solidarity movement in Poland and on Christian Führer along with other Christians who prayed and protested nonviolently in East Germany.

Part III covers more recent victories for nonviolent action with separate chapters on the women of Liberia helping overthrow the dictator, Charles Taylor, the major role of nonviolence movements in the Arab spring where two countries formerly ruled by dictators held the first free elections in their history, and the creation of numerous new peacemaker teams that have emerged "to expand the use of nonviolent ways to reduce conflict in violent situations" (141). Sider makes no claims for this to be a full history of nonviolent action, of course, but it is sufficient evidence that nonviolent action can and does often work.

Part IV is where Sider calls Christians to action. He declares that the Christian community has never tested the full range of possibilities of nonviolent resistance to injustice and oppression in a sustained, carefully organized, and solidly financed way (157). Neither has any other community. He gives compelling reasons why Christians should explore nonviolent alternatives. He stakes out common ground for pacifists and nonpacifists. The final chapter is the most sobering of all. He reminds us that nonviolent struggle against war will be a long and costly battle. Sider's work is a clarion call. May it arouse the church out of its lethargy and turn us from false means of reformation.

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Gary TYRA. *Pursuing Moral Faithfulness: Ethics and Christian Discipleship*. Downers Grove, IL: InterVarsity, 2015. 304 pp. $24.00.

Tyra, professor of biblical and practical theology at Vanguard University of Southern California and a pastor with over twenty-five years' experience, has given us a marvelous blend of ethical theory and practice. Amazed that his Christian university students were making their moral choices exactly the same way as their non-Christian peers and that ministry students were confessing that prior to taking a class in ethics, they were giving virtually no thought at all to how to make ethical decisions, Tyra felt compelled to write this book.

Tyra's goal is to enable his readers to come to terms with three things: (1) moral faithfulness—the idea that Christians can and should strive to honor the heart of God in their everyday ethical choices; (2) the fact that this faithfulness requires a lifestyle of surrender to the Holy Spirit's efforts to help Christ's followers discern and do God's will; and (3) the realization that such a moral faithfulness lies at the heart of genuine Christian discipleship (13). He assumes not only that we owe our existence to God, but also that we can know and relate to God in a *real* rather than *merely* theoretical manner (20). Similarly, Tyra assumes that God's heart or will is knowable concerning moral matters (21). Next, he espouses that the Holy Spirit enables a moral faithfulness within the lives of Christ's followers. Fourth, Tyra stresses the theme of a crucial need for balance in the believer's moral life. Last, he contends that there is a crucial need for the moral life of believers to be grounded in their understanding of Christian discipleship.

Part one of the book explains ethical theory in a simple, but sufficient manner for an introductory seminary class. After an introductory chapter, chapter two is devoted to teleological ethics and three to deontological ethics. Chapter four reviews the "religio-cultural soup" we are all in morally speaking where one of the most common ethical theories in use is MTD—Moralistic Therapeutic Deism. Everyone will recognize this commonly followed approach to life and ethics that is outlined on pages 132-133. Tyra's goal here is to get his students and the readers of this book to raise their moral IQ to live at a higher level by a superior set of beliefs.

Part two of the book attempts to integrate balance and responsibility into our ethical lives. First, Tyra focuses on moral realism by means of how the Scriptures give guidance and also the possibility of a Spirit-enabled moral guidance. Chapter seven discusses Jesus' ethical teaching while chapter eight deals with responsible and responsive decision making. The last two chapters relate ethics to Christian discipleship, the final one including ethical analysis of a case study of an unmarried Christian young adult who is engaging in premarital sex.

Tyra delivered on what he set out to achieve, namely, a work that introduces Christian ethics, but a book that takes the next step and attempts to put theory into action. It is the kind of work I would expect from a former pastor with a DMin degree who is now a professor of practical theology attempting to help mold the lives of a new generation of ministers. Some readers will take a different point of view against Tyra's emphasis on being Spirit-led in favor of more of a natural law ethic, but all instructors of an introductory ethics class or especially a course in moral formation should find his work highly useful.

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Craig G. BARTHOLOMEW. *Introducing Biblical Hermeneutics: A Comprehensive Framework for Hearing God in Scripture.* Grand Rapids: Baker, 2015. 640 pp. $44.99.

Bartholomew has published what may be considered his *magnum opus*. His scholarship has crossed interdisciplinary lines but in this book he is in his element. As an expert in hermeneutics, Bartholomew writes this massive book with the church in mind. Weighing in at 640 pages, however, this gift will come to the church by way of graduate students in advanced hermeneutics classes.

This volume is divided into five parts. In part one ("Approaching Biblical Interpretation") the author lays his foundation for a Trinitarian hermeneutic that views the Bible as: authoritative Scripture, a unified whole, serving the church, exalting and humbling academic interpretation, addressing the distinct nature of the OT and NT, and having the goal of the reader's obedience. The author writes that "our understanding of the world must take as its starting point the God revealed in Scripture and articulated tradition" (5). Contrary to the hermeneutic of suspicion that historical-critical methodologies have ingrained into the academy, Bartholomew advocates a hermeneutic of trust and makes no apologies for it. The rest of the book is built on this confessional foundation. Part two ("Biblical Interpretation and Biblical Theology") presents the author's case for biblical theology, arguing that the Bible needs to be read as a whole. Part three ("The Story of Biblical Interpretation") is a his-

tory of biblical interpretation from the patristic era to postmodernity. Part four ("Biblical Interpretation and the Academic Discipline") addresses hermeneutics and the disciplines of philosophy, history, literature, theology, and Christian scholarship. Part five ("The Goal of Biblical Interpretation") is the author's attempt to synthesize the first four parts of the book into a practical examination of the book of Hebrews.

The strongest contribution of this book is its comprehensiveness. The author bled and sweat to earn this book's subtitle. Instead of focusing on certain aspects of hermeneutics like exegetical skills or historical backgrounds, the author addresses an impressive number of issues, tying them together in the matter of interpretation. Another strength that is peculiar to this book is the author's firm grasp of philosophy. He repeatedly argues that every reader has an implied philosophy and epistemology whether he knows it or not. Bartholomew is also to be commended for his fascinating connection of interpretation to biblical theology. Instead of trying to approach the Scriptures with *tabula rasa*, the author acknowledges that most readers already have a sense of the whole of Scripture and that it will be more profitable to admit this and move forward by reading the parts of Scripture in light of the whole of Scripture.

The main weakness of the book relates to its main strength—it is so comprehensive that readers may pause to find themselves lost in the weeds of any given topic or era. Similarly, this book is comprehensive but not integrative. Each chapter is almost self-contained which stifles the movement throughout the book. However, specific sections of this book will make for excellent assigned readings for advanced students, particularly the author's enlightening history of biblical interpretation. Also, given its significance in biblical hermeneutics in general and biblical theology in particular, the use of the OT in the NT receives little attention in this book.

This book is a fresh and valuable contribution to biblical hermeneutics. It will serve well as a textbook for an "Advanced Hermeneutics" class or as a resource for the teacher or student who wants additional information than what a standard introduction provides.

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Brian E. DALEY and Paul R. KOLBET, eds. *The Harp of Prophecy: Early Christian Interpretation of the Psalms.* Notre Dame, IN: University of Notre Dame Press, 2015. 348 pp. $39.00.

Psalms seems to have been the favorite book of early Christians, based on the fact that it is the most quoted book in the NT writings and the most frequent subject of biblical commentaries among the church fathers, not to mention its use in Christian liturgy and monastic prayer. This collection of essays under review explores the interpretation of Psalms in the early church. It originated in a scholarly conference on this topic held at the University of Notre Dame in October of 1998. Twelve of these essays have now been updated and gathered for this collection, though at least five of the twelve essays have been previously published elsewhere since the conference was held.

In his introduction, Paul Kolbet clarifies the purpose of this volume. It is not an encyclopedic or comprehensive account of early Christian exegesis of the Psalms. Rather, it is

intended to point readers to some important early Christian sources on Psalms and to introduce them to some of the current interdisciplinary methods and perspectives that are put to use in the field (2).

The book begins with informative essays of fairly broad scope by Brian Daley and Gary Anderson. Thereafter the essays generally become more specific and technical. Ronald Heine's (Northwest Christian University) contribution, in many ways the most technical of the bunch, reconstructs the main sections to the prologue of Origen's lost commentary. Kolbet and Luke Dysinger each focus on the use of Psalms in the spiritual battle of life. Nonna Harrison and David Hunter in turn examine Psalm 45, a royal wedding song, through the lens of its feminine imagery. Ronald Cox contrasts an Antiochene and an Alexandrian on Psalm 45, whereas John O'Keefe demonstrates that Theodoret is not always the "Antiochene" he is reputed to be. Michael Cameron and Michael McCarthy investigate different aspects of Augustine's work on the Psalms. Paul Blowers (Emmanuel School of Religion) writes about Maximus the Confessor's comments on Psalm 60 (59 LXX).

In light of the editor's stated aims, the book achieves the first goal of introducing readers to early Christian engagement with the Psalms. The essays include primary-source interaction with, among others, Origen, Athanasius, Basil of Caesarea, Evagrius Ponticus, Cyril of Alexandria, Theodore of Mopsuestia, Theodoret, Ambrose, Jerome, Augustine, and Maximus the Confessor. Also to this end, the final bibliography opens with a useful catalogue of early Christian commentaries on Psalms along with some available English translations (287-291). In addition, in the book's final essay, Blowers offers a translation of Maximus's brief commentary on Psalm 60 (270-278).

With regard to the other stated goal of the book, Kolbet does not specify precisely which "interdisciplinary methods and perspectives" he has in mind, though he emphasizes the importance of recognizing how the Psalms were received and practiced in the daily life of prayer and spiritual transformation (2-3). Beyond this description, the various methods evident in the essays include comparison with ancient literary types and commentary from rabbis and philosophers, attention to contemplative and ascetic practices, as well as viewing particular psalms and their Christian interpretations through the categories of gender language and roles.

As is the case with all collections of essays, some entries are more compelling, informative, and persuasive than others. This book in not intended for beginners, but will be helpful to scholars who are already interested in early Christian theology and practice or in the history of biblical interpretation.

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Robert D. CORNWALL. *Freedom in Covenant: Reflections on the Distinctive Values and Practices of the Christian Church (Disciples of Christ)*. Eugene, OR: Wipf and Stock, 2015. 65 pp. $12.00.

This book is a brief introduction to the history and characteristics of the Disciples of Christ as shown in its "values and practices." It was written with Disciples of Christ church members in mind, and the author has used it in a series of studies in the congregation he

pastors. Robert D. Cornwall is uniquely qualified to write this study. He is Senior Pastor of Central Woodward Christian Church (Disciples of Christ) of Troy, Michigan, and he has been a college professor. He earned the PhD in Historical Theology from Fuller Theological Seminary. He studied at Northwest Christian University (Eugene, OR). He has taught at Manhattan Christian College, a Bible college associated with Christian churches (independent), where it was my privilege to be a colleague.

The "Freedom" of the book's title takes the reader on a journey through highlights of Stone-Campbell Movement history, reviewing events and persons which made our movement unique. The "Last Will and Testament of the Springfield Presbytery" of 1804 set Stone and the others on a path which, when joined to Alexander Campbell's group, produced the most important indigenous Christian movement in America. Unity was not just a watchword, but the oxygen which the Spirit of life breathed into the fragmented Christian groups which came together to pursue the model of simple NT Christianity. Thus we are free—free from ignorance and superstition, free from biblical illiteracy, and free from the law of sin and death. We are also free from creedalism and from hierarchy, and thus from factionalism.

The responsibility which comes with freedom includes the need for personal interpretation of Scripture. Without creeds, statements of faith, or church hierarchy, individuals (in community) are required to read, interpret, and apply scripture for themselves. Given the Stone-Campbell history of reaction to higher criticism in the nineteenth and twentieth centuries, Cornwall encourages engagement with Scripture in ways that are both responsible and faith-forming, saying: "This engagement needs to be accompanied by a reaffirmation of biblical authority, even as we reject biblical literalism. It will also need to be accompanied by an effort to overcome biblical illiteracy" (13). Cornwall commends to his readers the study of Apostolic traditions as well as scripture, as a way to carry out the responsibility of deciding what we believe "for ourselves," without becoming isolated and sectarian by interpreting scripture "by ourselves."

In chapter three, "Disciples and the Question of Authority," Cornwall explores some of our common history in light of the twin missteps of "traditionalism" and "primitivism." He notes traditionalist dead-ends which some in the movement have followed, and urges his readers not to substitute mere nostalgia for valuable tradition, i.e., hardening tradition into traditionalism. Tradition is the "living faith of the dead," but traditionalism is the "dead faith of the living" (J. Pelikan). Restorationism gone awry yielded questionable views of the church and the Bible. However, the positive "Restoration Principle" affirms Christ as the Son of God and Savior (our baptismal confession), the guidance and inspiration of the Holy Spirit, the Scripture's authoritative witness to the things of God, and the affirmation that the church is the community of faithful worship, witness, and service in the world.

Cornwall emphasizes the Stone-Campbell call to unity. The "Last Will and Testament of the Springfield Presbytery" reminds us that loyalty is to Christ, not a denomination. Sometimes, it is best to let human organizations die. Ultimately, the purpose of unity is to build bridges to other Christian communities. In the spirit of Jesus' high-priestly prayer of John 17, and in spite of our history of divisions, we are one.

Cornwall discusses baptism and Lord's Supper, including the implications of the "open table," and places them in the context of their functions as markers of God's reign. He also

includes a practical discussion of what it means to exist in a church with ordained ministers but without a ruling hierarchy.

The concluding chapter addresses the other title word, "Covenant." Covenant is the word which DOC leaders chose to describe members' relationships to God, to the local congregation, the region, and to the general church. The book ends where it begins, with the Preamble to the *Design of the Christian Church (Disciples of Christ)*, the document that defines and governs the organizational structure of the Christian Church (Disciples of Christ). Bound by God's covenant of love and human mutual accountability, it is the members' covenantal relationship with God, the group, and with each other which hold together the collection of largely autonomous congregations. Although those in the Christian churches (independent) and the Disciples of Christ have gone their separate ways, this little book provides the helpful reminder that, in spite of our differences, we have a great deal in common; there is still much that unites us.

What does a denominational history offer to those of us not in the Disciples of Christ? Cornwall brings to bear a wealth of information and insight from our shared history within the Stone-Campbell movement. Readers are reminded of our common heritage, including the history which took place on the American frontier (especially in Kentucky and Ohio). This book reminds us of our roots, our DNA, our family.

It is lamentable that interest in Stone-Campbell history seems to have waned in many independent Christian Church congregations. At the same time, I have been pleasantly surprised by the healthy encouragement to revisit our history which I have received by way of example from our Churches of Christ (a cappella) brothers and sisters, as well as our Disciples of Christ brothers and sisters (I'm thinking especially of the Stone-Campbell Journal Conference). These examples have helped me in engaging our Stone-Campbell heritage as we all seek to "work out our own salvation with fear and trembling" in the twenty-first century.

In this book Cornwall raises for his Disciples of Christ audience the same question I have pondered: Why do we exist as a distinct movement in the twenty-first century? If we cannot answer that satisfactorily for ourselves, our members, and our prospective members, then we should probably admit that we have lost sight of our founders' vision of unity.

While I am convinced that we must recontextualize Restoration principles for our own time, the "how" of recontextualization is a question answered differently by Disciples of Christ leaders compared to more conservative churches of Christ and Christian Church congregations. Surely that diversity is a strength of our heritage. I believe the genius of the Stone-Campbell movement still has much to offer a seeking public which is less and less interested in denominational exclusiveness. To engage our society once again with the beauty and simplicity of the gospel we must not "dumb down" the message in favor of a theologically mediocre generic Protestantism. We must also eschew traditionalism and naïve primitivism while we work to realize in new and meaningful ways our founders' vision for unity. This book is a helpful study which can aid us in thinking through precisely these challenges.

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Todd M. JOHNSON and Cindy M. WU. *Our Global Families: Christians Embracing Common Identity.* Grand Rapids: Baker, 240 pp. $23.00.

This volume addresses the issues surrounding globalization. The authors state a threefold need among Christians today. First, they address how Christians can maintain and express their faith in a world where many religions interact with one another more closely than in the past. Second, they state the need to build true friendships across religious divides. Third, they discuss the need for creating realistic goals to move towards solving global problems.

The book begins by describing the effect of globalization on the world and on intercultural relationships. The authors define globalization and use statistics and research to describe the mixing of various cultures. They outline major world religions and give readers information about the beliefs of those they may meet in today's global society.

This volume compares globalization to an extended family and demonstrates how Christians can accept those whose faiths differ without compromising their own faith. They encourage readers to come closer to those who practice religions other than Christianity by stating, "the best prescription for fighting prejudice and learning to see the common humanity in all of us is getting to know someone with different religious beliefs on a personal level" (121). They encourage readers to build true friendships with those from different faiths for the purpose of knowing them as fellow humans and not just with the goal of evangelization. They describe and analyze different ways that people build such relationships and encourage a balanced view that avoids both exclusivism and pluralism. The book concludes with practical ideas for relating to those from other religions and emphasizes the need for reconciliation and justice.

This book's strengths lie in the authors' passion for helping readers understand the world in which they live and feel comfortable enough with those from different cultural and religious backgrounds to begin to love them. The authors weave research and historical information into their own observations of the world. One significant strength of the book is the authors' willingness to address fears that many Christians have in loving and accepting those from other religions, namely the fear that in doing so they will compromise their own faith. Johnson and Wu assert that offering hospitality, seeking reconciliation, and promoting justice in the world are significant expressions of faith and build positive experiences between members of the global family. They propose that these experiences further the work of the gospel, even when no traditional forms of evangelism occur. This sets the readers free from attempting to proselytize aggressively.

While the book's strengths lie in freeing people to reach out and connect with others as fellow members of the global human family, the first half of the book does rely heavily on statistics and research. The reader may become bogged down at the beginning and not read through to the interesting and practical second half. The authors do suggest ways to create connections with those of different faiths, but they do not discuss how to connect with and reconcile with those of the Christian faith who work against globalization and thwart relationship-building across religious lines.

This volume would be a useful addition to the library of pastors, teachers, and professors who could benefit from the authors' understanding of the world as a large global family whose members must learn how to reconcile and live peacefully and respectfully with one

another. It is written in a conversational tone easy enough for a layperson to understand and engage but contains enough research to make it solid enough for a college classroom.

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John GOLDINGAY. ***Do We Need the New Testament? Letting the Old Testament Speak for Itself.*** **Downers Grove, IL: InterVarsity, 2015. 184 pp. $17.60.**

Those who teach the OT must periodically make the case for why it is so important. This is especially so for those who teach among churches committed to perpetuating the spirit of NT Christianity. As an OT professor, I was therefore intrigued by a book title that turns this question around by asking whether we need the *NT*. Those who attended the 2013 SCJ Conference at Lipscomb Unversity heard and interacted with Goldingay on the topic of this book, which he was writing at the time.

As is often the case, the question posed by the title doesn't quite capture the focus of the book. An evangelical scholar with a high view of Scripture, Goldingay never truly interrogates the NT. In fact, the opening words of the introduction relieve any anxiety the title may have induced: "Yes, of course," Goldingay reassures us, "we do need the New Testament" (7).

The subtitle better captures the book's substance. Goldingay's primary contribution is to demonstrate why and how the OT may be read profitably on its own terms. Toward that end, he strings together several papers delivered at various conferences, including the 2013 SCJ Conference. Despite these diverse provinces, the book hangs together reasonably well.

The first chapter is something of a microcosm of the entire book. Goldingay discusses how several key biblical themes—salvation, narrative, mission, theology of God, resurrection hope, promise and fulfillment, spirituality, and ethics—find adequate articulation in the OT, read on its own terms. Though the NT adds slightly to some of these themes, it does not fundamentally alter them.

The second chapter is central to this volume's thesis. In it, he asks why Jesus is important. His answer: Jesus' significance lies in who he was, what he did and what happened to him, and what he will do when he returns. What Jesus did *not* do, according to Goldingay, is bring "new revelation." He was about what God has always been about. Jesus did not bring the kingdom in some sort of definitive way. He did what several OT prophets did: announce the imminence of God's kingdom when, in fact, it does not come as expected, which leaves God's people wanting more. Jesus did not, Goldingay insists, fundamentally change the course of world history.

In the following chapters, Goldingay zooms in on several themes introduced in chapter 1. He emphasizes continuity between the testaments, overviews how the various narratives of Scripture hold together, deconstructs poor readings of the book of Hebrews that undercut the OT's value, advocates the recovery of OT spirituality as represented by the psalms, underscores the importance and function of memory, and argues against the notion that Jesus initiated a more advanced ethical code.

Before concluding, Goldingay turns to hermeneutics in chapter 9. His foil is the "theological interpretation of Scripture." Though Goldingay is not averse to reading the OT the-

ologically, he objects to the notion that one does so properly by interpreting the OT through the lens of Christocentrism, Trinitarianism, or the "rule of faith." He does not object to the specific dogma that these terms represent, but to reading them into the OT itself.

Goldingay's interdisciplinary project is ambitious. Few scholars have the breadth of expertise necessary to complete it well. Insofar as he unpacks the abiding significance of the OT on its own terms, this volume offers an important and useful corrective. At times, however, it seems as if he is out of his depth—particularly in the realm of ethics and political theology. In his engagement of John Howard Yoder, for example, Goldingay seems to be unaware of key discussions in the secondary literature that undermine several of the points he makes.

Most surprisingly absent is an adequate account of the good news of God's kingdom. Few would disagree with Goldingay's claim that God's kingdom has not yet come in its fullness. But Goldingay fails to engage the extent to which the new creation has already begun in Christ and is embodied even now by God's people. The church's role is not simply to announce that Jesus will return and bring God's kingdom, but to embrace, display, and proclaim the new era in world history that has already begun. This oversight, I suspect, is what Stephen Chapman means in his back cover blurb when he says that Goldingay "does not quite come to grips with what makes the New Testament new."

These shortcomings notwithstanding, Goldingay's bold attempt to destabilize the conversation about OT and NT relations is well worth reading. Old approaches need to be replaced, even if one is not completely satisfied with Goldingay's replacement.

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Glenn PEMBERTON. *The God Who Saves: An Introduction to the Message of the Old Testament.* Abilene, TX: Abilene Christian University Press, 2015. 384 pp. $44.99.

College students often find encounters with the OT to be a grueling and perplexing task. Fortunately, Pemberton has written an accessible introduction that provides students with a textbook that seeks to increase accessibility without sacrificing academic rigor. The organization of Pemberton's book is more or less chronological with each chapter dealing with a specific section of the story. In this way, his introduction considers the OT from a canonical scope. Texts that do not work within the narrative structure governing Pemberton's introduction are treated in its final chapters as a means to ponder Israel's diverse reflections on life with God. Unlike most introductions of its kind, addressing exegetical, historical, or literary nuances is not the major task it sets forth to accomplish. Instead, Pemberton's goal is to offer solid depictions of the major points of the story that are informed by an academic background.

There are several strengths in Pemberton's book that make it a significant contribution to textbooks available for college students. Indeed, the way Pemberton formulates his summaries and explanations of each narrative section without sacrificing valuable insights is very impressive. Pemberton leaves the reader with the OT's broader themes and major characters. Furthermore, the resources he provides for further reading at the end of each chapter offer a consistent range of introductory works as well as more advanced studies. An example of a particularly strong section is at the end of chapter eight where Pemberton provides resources

to help students understand the concept of *herem* in addition to several views on Israel's origins in Canaan. The fact that Pemberton gives several possible answers in this regard is a strong indicator that this book trusts college students with the potential to make up their own minds.

In view of these strengths, it is important to note that Pemberton's book exhibits one major area that would be worth enhancing in a second edition. The appendices contain explanations of key topics such as the hardening of Pharaoh's heart in Exodus and some broader reflections about issues in translation. Pemberton does a great job striking a balance between simplification and encumbering explanations, but there are several moments that warrant a more serious engagement with the text of the OT. Ultimately, this problem could be alleviated through an expansion of the appendices. The story of the OT is complicated, and while Pemberton thoughtfully integrates his explanations alongside some parts of the story (e.g., the Genesis creation account in light of the ANE), there are plenty of contentious areas that are left without that kind of integrated analysis or a corresponding appendix (e.g., the Noah story and the role of prophets). A detailed analysis of every issue is impossible in Pemberton's format, but provisions for the potential curiosity of students is something well worth the space.

Overall, I would recommend this book for general education courses on the literature of ancient Israel. It is accessible to people that have never picked up a Bible before. Furthermore, it avoids technical jargon that would make this kind of overview problematic. For more advanced courses on the OT, I would certainly recommend a different textbook. In any case, Pemberton's contribution with this book reaches that liminal space between accessibility for developing minds and a maintenance of an advanced disposition.

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Phillip CAMP and Tremper LONGMAN III, Editors. ***Praying with Ancient Israel: Exploring the Theology of Prayer in the Old Testament.*** **Abilene, TX: Abilene Christian University Press, 2015. 176 pp. $19.99.**

While there have been some excellent broad overviews of the theology (or theologies) of prayer in the OT and many helpful studies on individual prayers, this book seeks to situate itself as steering a course between those two kinds of publications. This slim book focuses on a theology of prayer in major sections of the OT. It is comprised of an introduction, nine chapters, and a selected bibliography of prayer in the OT. All but one of the chapters grew out of the Thomas H. Olbricht Christian Scholar's Conference at Lipscomb University between 2012 and 2014. The chapters cover "Prayer in . . ." the following portions of the OT: the Pentateuch; Deuteronomistic History; the Major Prophets; the Minor Prophets; the Psalms; Wisdom Literature; Ruth and Esther; Daniel; and 1-2 Chronicles, Ezra, and Nehemiah. Some of the chapters also include a section reflecting on the relevance of the theology and practice of prayer discussed to the church today. The nine contributors are well-qualified to write in their respective areas.

This book has the strengths and weaknesses of an edited volume attempting to cover a topic in a unified way. The authors do not utilize the same methodology, which can lead to some differences. For example, in the chapter on the Pentateuch, Phillip Camp utilizes a

general definition of prayer, which enables him to include a wide variety of texts in his discussion. This leads him to some helpful and insightful results. He lists seven contexts in which prayer takes place in the Pentateuch. These contexts are both social (family) and situational (threat from enemy). He then synthesizes eight themes regarding prayer in the Pentateuch. Some of these were delightfully unexpected. For example, the theme that prayer expands one's vision beyond the immediate, obvious, and possible to what God can do (31). This is clearly grounded in texts from Genesis 15, 17, Exodus 5, 17, and Numbers 11. Contrast that with the approach of the next chapter on the Deuteronomistic History by Timothy Willis where he limits himself to texts that employ the Hebrew root *pll*, which narrows his discussion to four prayers (Hannah, David, Solomon, Hezekiah). This necessarily limits the scope of the reflection.

The book especially shines in the chapters on Wisdom Literature by Elaine Philips and Ruth and Esther by Brittany Kim. In the brief space allotted, Phillips makes several helpful points on the significance and use of prayer in Job. She rightly chides Job's friends for never appealing to God on Job's behalf, while Job is seen as modeling engagement with God through prayer in both lament and intercession. In the chapter on Ruth and Esther, Kim reflects on the significance of the absence of prayer in these books. She states, "Precisely because they fail to offer any prayers of petition in the midst of desperate situations, these books may have something to say to others who face similarly dark circumstances where it seems like God is absent and perhaps unreachable by prayer" (117). Throughout this essay, Kim provides a new angle of vision on these books. These two chapters alone are worth the price of the book.

A few of the chapters left me wanting a more robust discussion, but even these had some value. In general, the social-cultural context of prayer along with the relationship of body positioning and prayer could have used more space and reflection. Overall, this is a very helpful contribution to a biblical theology of prayer. It could serve well as a supplemental text in an OT biblical theology course or a course on the theology and practice of prayer. This book had the rare merit of being a scholarly book on prayer that makes one want to engage in the practice it describes.

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Paul COPAN and Matthew FLANNAGAN. ***Did God Really Command Genocide? Coming to Terms with the Justice of God.*** **Grand Rapids: Baker, 2014. 352 pp. $16.99.**

The questions of killing and dying have been regarded as two of the most important questions any soldier faces. As an infantryman who has faced combat in the Middle East, the question of killing was weightier. Not only is this question relevant to those, like myself, who have been in combat, but to those who wonder whether or not God did in fact give such a command.

In this book, Copan and Flannagan attempt to tackle this difficult question without hiding from the facts. They move through four distinct portions of the question of genocide in the OT texts, including the problem of scriptural authority, commands, texts, and massacres, the killing of innocents, and religion and violence.

The authors work through, most likely, every example of the "genocide" texts, citing both the biblical text as well as quite a few philosophical, theological, and even cultural responses to these—ranging from problems with ancient killing to modern. At the end of each chapter, after laying out their arguments, they give a very helpful and in-depth summary of both their arguments and the opposition's. Perhaps to most lay readers the final chapters are most valuable as they discuss a comparison of the Yahweh wars to modern Jihadists and even the Crusades.

Concerning problem points, at first glance, this volume appears to give a troublesome response to the command to kill "all" Canaanites. It argues that many of the commands were in fact hyperbolic. It follows this assertion with biblical examples, often within the same passage, of what first seem like double standards but then appear to be true examples of hyperbole. The authors do a good job of making these points clear, showing that God did not indeed call for the killing of every single Canaanite but for the removal of the Canaanites from the land. As someone who previously ignored the hyperbolic argument, this reviewer now finds the argument quite fascinating.

One of the more common arguments for the allowance of killing is the hideous nature of the Canaanite cult. The authors, quite superbly, identify these stuck points, showing the true nature of the often anti-Yahwist beliefs of those living in Canaan. While they do a good job showing these, perhaps they could have done a better job giving a history to what led the Canaanites to giving up El worship in favor of Ba'al, and thus informing the audience as to what the original audience already knew—that the Canaanites withdrew from worship of the "creator" god (and somewhat compatible with Yahweh) in favor of the storm god who, perhaps, promised more.

In discussing this killing, this volume approaches the issue that one opponent raises with tact, i.e., the "bludgeoning of babies." While these very words impress upon the reader a mental image that should cause any reader to cringe, they compare this to modern incidents that, this reviewer believes, make it allowable within the theological framework of NT Christianity.

Though there is that one, small, area for improvement, the authors masterfully engage the subject and the reader in a textbook style manuscript. The pages are easily read, though the subject matter can be difficult to understand. They wage battle with the issues at hand, and conquer their enemies. This book would be a wonderful text for graduate level courses, but perhaps a bit too deep for undergraduate students. As far as those who might have actually had to pull the trigger on the enemy, the answer is certain. Sometimes killing is necessary.

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David T. LAMB. ***Prostitutes and Polygamists: A Look at Love, Old Testament Style.*** **Grand Rapids: Zondervan, 2015. 206 pp. $16.99.**

This volume surveys sexual encounters in the Hebrew Bible and is addressed to a popular level audience. Chapters address marriage, polygamy, prostitution, rape and adultery,

incest, and homosexuality/Sodomy. The book concludes with a chapter on the importance of a "relationship with Jesus" prior to beginning a relationship with a potential spouse.

Lamb seems to hold a fairly conservative position on acceptable sexual behavior. His argument can be summarized by the following: 1) the Bible talks about sex so believers and the church should not be afraid to do the same, and 2) the ideal sexual encounter is marriage between one man and one woman. Instances where an encounter in the Bible looks different than this are described as either nonideal or even harmful. Regarding his first point, Lamb is helpful and successful. However, a number of factors prevent him from successfully supporting his second point. What follows is a brief sampling of problems in Lamb's presentation.

Out of all the topics covered, Lamb struggled most with the issue of polygamy, perhaps because he has a high view of Scripture but the text does not condemn this practice and many polygamists are praised in the Bible. Lamb's difficulty is partially seen in his false analogy that, just like polygamy, idolatry is found all over the OT but it is obviously wrong. He even admits that he is looking for evidence that polygamy was not good. This leads to an *ad hominem* evaluation of polygamists rather than the practice itself. Puzzlingly, Lamb thinks Genesis 16's narrative of Sarai and Hagar is clear that polygamy is not the ideal. One wonders where Lamb finds this clarity. Interestingly, the best section of the entire book was Lamb's discussion of polygamy and its positive role in some African contexts where, similar to polygamy in the OT, men with means provide and protect vulnerable women.

In a number of cases, Lamb inaccurately describes sexual interaction in the OT. He defines adultery by its modern definition (sex between two people who aren't married, one of whom is married to someone else) rather than its definition in ancient Israel (sex with a married or betrothed female by someone other than her husband/fiancée). Perhaps most unusual was his description of prostitution as unacceptable in the OT. While he lists the three texts that state the behavior was forbidden, he ignores that this prohibition was limited to daughters of the high priest or what is widely thought to refer to cult prostitution.

Lamb also allows theological statements to color his interpretation of sexual encounters. While he helpfully distinguishes between consensual and coercive sex in the chapter on rape, in his chapter on incest he differentiates between Lot's daughters' nonconsensual rape of their father and Judah's consensual sex with Tamar. This begs an important question: If you want to have sex but are deceived about with whom you are having sex, is this actually consensual? While this may seem to be a minor point, by ignoring the distinction Lamb judges Lot's daughters' actions negatively while praising Tamar's.

This volume also attempts to use humor to make the topic easier to discuss. Its introduction briefly addresses the positives of this approach, however, in a number of places Lamb's humor is more of a problem than an aide. Lamb calls Abraham "the pimping patriarch" because Abram profited from Pharaoh after lying about his relationship to Sarai. He presents Abram lying not out of fear but in order to profit from "sex trafficking." Lamb's reading here seems to be a distortion of the text in search of a cheap laugh. A worse instance is seen in his discussion of Tamar in Genesis 38. In paraphrasing the account of Tamar waiting for Judah at the city gate Lamb inserts the parenthetical comment "boys will be boys—immoral, that is." It is questionable how, whether humorous or not, a stereotype such as this helps a book designed to address sexual ethics.

This volume is a simplistic treatment of sex in the OT that supports a conservative view of sex and sexual relationships. It may be best suited for church youth groups or undergraduate classes, but its many shortcomings may cause more problems than it is worth.

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Joe M. SPRINKLE. *Leviticus and Numbers.* Teach the Text Commentary Series. Grand Rapids: Baker, 2015. 460 pp. $39.99.

This commentary on Leviticus and Numbers by Joe Sprinkle is part of a new *Teach the Text* commentary series edited by John Walton and Mark Strauss, which aims at filling a gap in the commentary market with a high-level academic commentary that focuses on the theology and proclamation of the text for pastors who teach and preach on a weekly basis. The series utilizes the best of academic scholarship and aims to present the text as clearly and concisely as possible in an attractive, user-friendly format. The book walks the reader through Leviticus-Numbers chapter by chapter, with each chapter divided into sections that highlight the main idea and key themes of the chapter, an analysis of the text, pertinent ancient Near Eastern background information, theological insights, and suggestions for how to teach and illustrate the text to a modern audience. The book contains dozens of pictures that illustrate the details of the text, as well as maps and charts, which help the reader read Leviticus-Numbers in its ancient context.

Sprinkle, who teaches at Crossroads College in Rochester, Minnesota, is an expert in biblical law, having written academic monographs on the structure of Exodus 21–23 (*The Book of the Covenant: A Literary Approach*, 1994), and on understanding the laws of the Pentateuch from a Christian perspective (*Biblical Law and Its Relevance*, 2005). Sprinkle discusses difficult questions of interpreting the Priestly literature, such as the contested meaning of "atonement," the relationship between the altar laws of Exodus 20, Leviticus 17, and Deuteronomy 12, and the interpretation of the large numbers of the censuses in Numbers, with erudition and balance. The commentary succeeds in explaining the difficult theology of rituals, purification, and other oddities that make many Christians wince at Leviticus-Numbers, in a way that is conducive to teaching and preaching profitably from these books in a church setting. Particularly the discussion of the Priestly worldview divided into realms of sacred space and time that categorize all of life into realms of life and death and sacred and profane that underlies the thought of these books is elucidated helpfully. Grasping this worldview helps Christians appreciate the meaning of the holiness of God, and how various rituals and purity laws as well as moral laws express the theology of the holiness of God. Sprinkle's explanation of the sacrificial system as communicating the love and grace of God is a healthy perspective on ritual law that will be news for many Christians. Sprinkle also shows how this Priestly worldview underlies much of the thought of the NT, and provides the conceptual framework for understanding the atoning work of Christ and NT references to Christians as a priesthood engaged in sacrificial service to God. The section on "key themes" of each chapter provide an excellent starting point for developing sermons or lessons on the chapters. The teaching illustrations are developed from the experience of the author or from current or historical events, and may need to be personalized or reconsidered

to provide better illustrations by teachers or preachers familiar with the needs of their audiences. The commentary does not provide verse-by-verse discussion of the text or detailed grammatical analysis, which may leave some questions that a reader is curious about untouched.

The *Teach the Text* commentary series is a welcome addition for pastors and teachers who want an academic treatment of the Bible that is aimed at preaching in a church setting, as well as for lay readers who want to dig deeper into Leviticus-Numbers in their personal Bible-study.

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Ernest C. LUCAS. *Proverbs.* The Two Horizons Old Testament Commentary. Grand Rapids: Eerdmans, 2015. 407 pp. $28.00.

Those at liberal arts universities share a common frustration and advantage in the assignment to teach the OT in one semester. Our frustration is obvious: we cannot cover the whole. We must decide what to address and what to set aside. Our frustration, however, is also our advantage: no one expects us to cover everything. The same is true for Ernest Lucas (and his reviewers): he cannot write a commentary that covers everything in Proverbs *or* write a complete theology of Proverbs. In fairness, we must recognize that he has an impossible task.

Following the guidelines of the Two Horizons series, Lucas begins with commentary. His introduction covers the most important issues for reading Proverbs (e.g., the definition of wisdom, literary forms, and wisdom in the ANE). Lucas excels with concise, compact information that makes the introduction an attractive read for students and others looking for a primer on Proverbs.

The text of the commentary continues with prose that does not waste a word and wise decisions regarding texts that need more or less explanation. Lucas gives most text units in chapters 1–9 a paragraph each, with notable exceptions (the introduction to the book, 1:1-7 (49-54); and Woman Wisdom's speech in chapter 8 (77-86). He engages controversial texts by providing various options followed by his own reading, with support for each (the identity of the "other woman" in 4:6-9, and 9:1-18).

In his commentary on the sentence literature (chs. 10–31) Lucas consistently emphasizes three practices. First, Lucas shows an affinity for identifying proverb clusters held together by keywords or theme. He avoids extreme claims like the recent fad of finding interwoven connections in every text. Nonetheless, he still identifies more clusters than I recognize. Second, Lucas consistently emphasizes the genre of sentence literature and the limits of this genre. For example, his comments on 22:6 do not attempt to prove how correct parenting will result in good children. Instead, he reminds the reader, "Proverbs are statements of what normally happens 'other things being equal'" (149). Third, Lucas practices responsible historical-critical exegesis with consistent references to ancient texts and current scholarship. A reader will be hard-pressed to find a more evenly balanced, reliable tour guide through Proverbs.

The unique feature of this commentary is its exploration of the second horizon: Proverb's theology, a vista long ignored, if not explicitly denied in OT theology. As any theology of Proverbs must, Lucas begins this half of the book by challenging Klaus Koch's claim of a deed-consequence nexus that effectively leaves God out of Proverbs. Lucas challenges Koch in three ways. First, Lucas claims that the sages are not so much concerned about acts and consequences but for long-term character formation. Second, as a genre, proverbs are not blanket statements that promise the same outcome, but are limited to specific contexts. Third, proverbs may appear to work out an impersonal act-consequence nexus because they are often formulated in the passive (without identification of an agent or cause) and describe negative results. In other words, Lucas argues, the impression of an impersonal nexus of act and consequence is the result of a failure to understand the genre of the sentence literature. The sages, however, did understand the *character-consequence* nexus as a helpful teaching model for the early stages of learning, theologically justified by the character and purposes of Yahweh, and true only as a rule of thumb (with many exceptions).

After his introduction, Lucas organizes the theological horizon of Proverbs under nine headings: 1) "Characters" (the characteristics of the wise, the righteous, the simple, the fool, the scoffer), 2) "Family, Friends, and Neighbors," 3) "God," 4) "The Personification of Wisdom" (he concludes that Woman Wisdom is a vivid literary personification), 4b) an excellent discussion of females in "Proverbs and Women," but unfortunately left out of the table of contents, 5) "Spirituality in Proverbs" (the meaning of the Fear of Yahweh and the Formation of Character) that leads to paragraphs on "An Integrated Spirituality" and "Overcoming the Sacred-Secular Divide," 6) "Wealth and Poverty" that builds on the studies of Whybray, Sandoval, *et al.*, and 7) "Wisdom and Christology," an introduction to lesser known wisdom books and writers in order to document the development of wisdom before Christ (Sirach, Baruch, and in the NT: Heb 1:1-4, Col 1:15-20, and John 1:1-18). Lucas then introduces "Jesus the Sage," "Wisdom and Christology in Patristic Thought," and "Creation and Salvation." 8) "Wisdom and Creation" returns to topics previously mentioned with greater depth (the interaction between "Woman Wisdom and Creation," and "Proverbs about Poor People"), and finally, 9) Lucas turns to "Words in Proverbs and the New Testament," what Proverbs teaches about speech with consideration of similar ideas in Jas 1:1-12 and Eph 4:17–5:20.

As I thumb through Lucas's "Theological Horizons of Proverbs" I find it difficult to isolate two or three concluding thoughts because I have underlined, starred, and written notes on almost every page. Pressed to a final assessment, however, I will conclude with three brief affirmations. 1) I give Lucas high marks for challenging Koch and others who deny or slight the presence of theology in Proverbs. In addition to his direct arguments, his presentation of a vibrant theology in Proverbs carries the day in favor of wisdom theology. 2) Lucas does not depend solely on creation for wisdom theology. Lucas does acknowledge the texts that connect wisdom theology with creation (ch. 8), but he does not put the entire weight of wisdom theology on creation. 3) "The sages are concerned with character formation" (286) in order to produce better people and a better world. The moral virtues highlighted at the beginning of the book (and throughout) are the characteristics essential for the maintenance and government of community.

So much more could be affirmed in this book, while the negatives I have marked consist of sparse details. Consequently, I recommend Lucas's work without reservation for

undergraduate or graduate courses on Proverbs, Wisdom Literature, or biblical theology, as well as pastors considering a series of lessons from Proverbs, and others looking for a positive entry point to the book of Proverbs.

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Daniel L. SMITH-CHRISTOPHER. *Micah*. Old Testament Library. Louisville, KY: Westminster John Knox, 2015. 268 pp. $50.00.

This volume is the second commentary on that book in the long-running and well-received Old Testament Library series. The first was written by James L. Mays in 1979, and while Mays's commentary remains a standard in Micah studies, the current volume is very different and reflects not only the changes in prophetic research that have occurred over the last 35 years, but a very different interpretation to Micah overall. The theological approach and application of this commentary is directly related to the author's Quaker background and education (2), and his current position as Professor of Theological Studies and Director of Peace Studies at Loyola Marymount University. As his professional title would suggest, much of his publication record is focused on the theology of nonviolence in the biblical text, and his understanding of Micah presented in the commentary is no different. To this end, Smith-Christopher reads Micah, not just as a standard eighth-century prophet upset about general social injustice issues brought about by the wealthy, but specifically places the prophet's anger at the source of that injustice—the militarism and warmongering of the Jerusalem elites. "I propose reading Micah as containing prophetic words of comfort to the weary, tired, and oppressed. What has been the source of this oppression? I have argued and still argue that the oppression comes from the military adventurism of the central authorities in Jerusalem, responding to perceived Assyrian threats with force rather than diplomacy. This fits Micah of the eighth century, yet it can equally fit the age of Jeremiah in the sixth century BCE and for the same reason!" (170). This volume's theological approach offers unique and plausible readings of Micah's most famous "swords to plowshares" (4.3) and the "new ruler from Bethlehem" (5.2) passages.

Smith-Christopher leans heavily on the geographical context of the prophet Micah, and the prophet's connection to Moresheth, a town situated in the Shephelah. Such geographical position allows the prophet to give voice to the suffering of the farmers in the surrounding countryside, over and against those in Jerusalem. It is this distinction that drives the theology of the commentary. This volume's Micah champions a specific population from the lowlands that had borne and would continue to bear the brunt of the suffering under Assyrian/Babylonian invasions, invasions that result from the decisions of those in Jerusalem. In terms of the history of research and commentaries on the book, Smith-Christopher argues, "Micah is, as we shall see, deeply concerned about endless warfare and the human and economic costs of these constant battles and preparations for battle. The problem with Micah studies heretofore has been an understandable but now inexcusable focus on Jerusalem and the 'central powers' when our attention should be on the Shephelah, especially Lachish, and the state of the region where Micah's attention would naturally have been focused: Moresheth, Micah's home!" (18). Therefore, this volume argues that Micah's the-

ology of peaceful acceptance (or perhaps "peaceful resistance") is much more in line with the likes of Jeremiah, who actually quotes Micah, in arguing against open rebellion to the Mesopotamian powers of the day. The author allows that such theology may be an indication of theological prophetic debate between those prophets advocating peaceful submission and those contending for war-backed independence (Isaiah, Hananiah, 29). With Sennecarib's offer of a personal vine and fig tree serving as a backdrop (Isa 36.16) S-C notes that, "The book of Micah may well represent precisely the kind of insurrectionist thinking that the Neo-Assyrian armies hoped to instigate" (13). Throughout, S-C brings interpretation back to issues related to warfare and suffering, even if this goes against traditional readings (122), and such readings are indeed unique, interesting, and refreshing.

The book follows the standard OTL format: an in-depth bibliography, followed by an introduction which then moves into a verse-by-verse commentary, organized by ideological units (39). Each section offers its own translation with detailed discussion of textual and translation issues, an essential part of Micah studies. Additionally, the book offers eight excursuses that cover a wide range of historical, literary, and interpretive issues. Lastly, the commentary is thoroughly intertextual, with constant cross-references to both testaments.

As with all books, this one is not without its shortcomings. Most importantly, the entire thrust of the commentary hinges on the author's rather distinctive approach to Micah's theology, and while value could still be found in his textual and historical discussions, the usefulness of the book will be greatly reduced if the reader rejects his nonviolent theology. Additionally, while the author demonstrates knowledge of the recent research in broader, unified readings of the Book of the Twelve, such issues are only occasionally mentioned. Overall, Smith-Christopher has produced one of the most interesting, unique, and challenging commentaries on Micah that is well suited for both academics and ministers. With America entering its 15th year in the war in Afghanistan, as well as military action in Libya, Somalia, and other countries across the globe, this commentary has the capacity to allow Micah's ancient words to speak to modern ears.

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Philip Wesley COMFORT. *A Commentary on the Manuscripts and Text of the New Testament.* Grand Rapids: Kregel, 2015. 448 pp. $29.99.

The present volume is an interesting, if at times problematic, addition to the library of reference works in the field of NT textual criticism. The first page of the introduction asserts that the volume is unparalleled in the field because it provides commentary on the readings in actual manuscripts rather than the reconstructed Greek text of UBS^5 or NA^{28} (7). This is a rather bold claim, and one that the present reviewer does not think holds true for the volume as a whole, for reasons detailed below.

Chapter one is a helpful, standard introduction to the text and features of the early NT manuscripts. Readers are introduced to the major textual witnesses and their standard classifications (20-29). Comfort also outlines the standard canons of NT textual criticism and lays out his own logic for establishing the original text. Comfort aligns with a school of text-critical thought called "reasoned eclecticism" and favors the readings of the earliest extant

manuscripts (31). Comfort does not, however, offer a robust theory as to *how* the earliest manuscripts can be so confidently categorized as "pure preservations" of the originals (26). Comfort is also too sanguine in his assumption that the *nomina sacra*—the unique abbreviations of divine words and names in the early manuscripts—are not only early but *original* (31). Lacking the original manuscripts, this claim is unprovable and, when applied to the actual manuscripts themselves, causes Comfort to elide the space between the habit of later scribes and the intended meaning of a NT author. For example, the *nomen sacrum* in Matt 9:27 in ℵ B C W is taken as evidence that the *characters in the narrative* considered Jesus to be divine (142). Given the data we have, at most the *nomina sacra* suggest that early *scribes* considered Jesus to be divine and interpreted the acclamation of the characters along these lines. They cannot really offer us insight into the intent of the original authors or of the historical figures behind the Gospel narratives.

In the second chapter, Comfort provides a handy annotated bibliography of the early NT textual witnesses: the papyri (45-92); significant uncial manuscripts (93-111); minuscules (111-115); ancient versional witnesses (115-123); and the church fathers (123-124). This is a useful section, but is not unique even within Comfort's published oeuvre. Much of this chapter reproduces the comments published in Comfort's *Encountering the Manuscripts: An Introduction to New Testament Paleography & Textual Criticism* (Nashville: B&H Academic, 2005). Still, though, the annotated list is a useful reference point for the dates, features, and published editions of particular manuscripts. At a few points, however, Comfort makes the questionable move of dating particular manuscripts according to personal correspondence with papyrologists ("In a personal letter to me, Kim dated $\mathfrak{P}^{1}$ as c. 200," 45) or, even more problematically, according to an *anonymous* source ("Another papyrologist, who wished to remain anonymous, dated $\mathfrak{P}^{4+64+67}$ to the reign of Marcus Aurelius," 47). This defies the logic of citation; scholars should cite published sources that readers can check—not personal letters or, even worse, *anonymous sources* that fall outside the access of any reader. Furthermore, one wonders why a papyrologist should wish to remain anonymous. NT textual criticism is not usually so cloak and dagger.

The bulk of the volume (chapters three through eight) is a book-by-book commentary on what Comfort takes to be the original text of the NT documents and their variant readings. These chapters are both like and unlike the field standard, Bruce M. Metzger's *A Textual Commentary on the New Testament* (2nd Rev. ed.; Peabody: Hendrickson, 2005). It is like Metzger's textual commentary in that it attempts to establish the original text and offers reasons for deciding between the at times divergent readings. Comfort's volume cannot really *replace* Metzger, but should nonetheless be consulted alongside it as an informed and helpful second opinion (John 5:44, 255). What sets Comfort's work apart from Metzger is Comfort's careful notation of the *nomina sacra* throughout the manuscripts of the NT. Readers with an interest in the phenomenon of the *nomina sacra* should pay close attention to Comfort's collation of these sacred names.

In addition to the concerns discussed so far, the present volume is further hampered by other problems throughout. As a reference work seemingly intended for students and scholars of textual criticism, it is unclear why Comfort's reconstructions of the original text are consistently rendered in English translation, never in Koine Greek. This forces readers to either translate the English *back* into Greek or look up the Greek text of the various witnesses cited. This is a questionable feature for a textual criticism reference work. Comfort also at

times deviates from careful description of textual data to uncritical theological apologetic, as in the appendix on the *nomina sacra*. Here Comfort includes in his discussion a rather hamfisted apologetic for the divinity of Jesus (particularly 421; 423; 424; and the straw-man argument against unnamed "modern" interlocutors on 426). While this reviewer is a committed Nicene Christian, one wonders why this kind of apologetic is necessary for a book such as this or, if such *apologia* is helpful, if this is the form it should take.

Despite the criticisms and concerns expressed in this review, the present volume is still a welcome contribution to the field of NT textual criticism. Students and scholars of the NT text and its transmission should make critical and judicious use of this commentary. Thus, while it is not without its problems, it is still a valuable reference tool to be consulted alongside others.

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Craig A. EVANS. *Jesus and the Remains of His Day: Studies in Jesus and the Evidence of Material Culture*. Peabody, MA: Hendrickson, 2015. 302 pp. $44.99.

Well-known evangelical scholar Craig Evans is Distinguished Professor of Christians Origins at Houston Baptist University in Texas—a recent appointment after teaching for thirty-five years at institutions in Canada.

This volume is a collection of ten essays intended to "investigate recent advances and discoveries in archaeology" (xiii) as they pertain to the first-century world of Jesus. Seven of the ten are updated republications first produced between 2005 and 2011. The book is aimed at a scholarly audience—more so, for example, than Evans's shorter 2012 book, *Jesus and His World: The Archaeological Evidence*. Though Evans has distinguished himself as a defender of Jesus (see *Getting Jesus Right: How Muslims Get Jesus and Islam Wrong* [2015] and *Fabricating Jesus: How Modern Scholars Distort the Gospels* [2006]), this book is not apologetic in tone or intent.

Like most scholarly treatments of biblical archaeology, Evans explains the function of the discipline as something other than apologetic. He distances himself from trying "to prove something," and instead describes the aim of biblical archaeology as "to collect and record the data, to do as little damage as possible to the site and to the artifacts that are recovered, and to be as fair as possible to the interpretation of what is exposed and recovered" (1). He goes on to emphasize the need to revise conclusions when necessary and to avoid overinterpretation.

Chapter 1 is "A Tale of Two Cities: What We Have Learned from Bethsaida and Magdala." Most archaeological data from these two sites, especially Magdala where excavation began only six years ago, is quite recent. Thus this opening chapter is one of the three which are new rather than updated. Siding with the majority, Evans concludes that et-Tell, rather than El-Araj, is indeed the site of Bethsaida, in spite of it being nearly two kilometers from a shoreline. Evans explains that this site is outside of Galilee proper, shows no evidence of a synagogue, and has provided non-kosher animal remains to excavators. As a result, linking Paul's tale about Peter in Galatians 2 with Peter's hometown of Bethsaida, Evans sug-

gests that "From Paul's former Pharisaical point of view, the 'Jewishness' of Peter was minimal" (17).

The location of Magdala is less certain, including the question of whether such a site should be sought at all. Does "Magdalene" mean "from Magdala"? Or is it a nickname ("the Tower") similar to Simon "the Rock," or "the Sons of Thunder"? Opting for an actual site, Evans cautiously favors the leading candidate, where a first-century synagogue was discovered in 2009. Evans devotes part of chapter 1 to a summary of all known synagogues that functioned before AD 70.

Chapter 2 is "A Boat, a House, and an Ossuary: What Can We Learn from the Artifacts?" Evans overviews several relevant ossuary finds. The ossuary mentioned in the chapter title refers, of course, to the one bearing the inscription, "Jacob, son of Joseph, brother of Yeshua," made public in 2002. Evans explains the nature and significance of this "James Ossuary," yet concludes that "the identifications of the named individuals remain uncertain" (44).

The chapter title's boat and house refer to the famous Kinneret Boat, discovered in 1986 and now housed in the Yigal Allon Museum in Ginosar, and Capernaum's famous tourist site, "The House of Peter." The former sheds light on the nature of first-century travel, and perhaps fishing, on the Sea of Galilee and is thus generally relevant to NT studies. Evans considers it plausible that "The House of Peter" was indeed the home of Peter's wife and mother-in-law and the hub of Jesus' ministry in Capernaum.

Chapter 3 concerns Caiaphas, Pilate, and Simon of Cyrene. The main takeaway is that Caiaphas and Pilate likely shared comparatively long and nearly identical terms of office (eighteen and seventeen years, respectively) and were able to work together with little friction.

Chapter 4 addresses Jesus' literacy. Surveying evidence from the NT, Josephus, Philo, and the Mishnah, Evans strongly argues that Jesus "could read the Hebrew Scriptures, could paraphrase and interpret them in Aramaic, and could do so in a manner that indicated his familiarity with current interpretive tendencies. . ." (75). He is also clear that "to conclude that Jesus was literate is not necessarily to conclude that Jesus had received formal scribal training" (75). Readers of *SCJ* may associate study of the literacy of Jesus with Chris Keith, a graduate of Cincinnati Christian University and former professor at Lincoln Christian University. Evans does not here mention Keith's work, presumably because Evans's essay first appeared in 2007, which predates Keith's publications (*The* Pericope Adulterae, *the Gospel of John, and the Literacy of Jesus* [2009] and *Jesus' Literacy: Scribal Culture and the Teacher from Galilee* [2011]).

The archaeological evidence Evans brings to bear on literacy pertains to the Roman Empire generally. Arguing against other contributors to the question of Hellenistic literacy, Evans concludes that "the thousands of non-professional papyri, along with the thousands of ostraca . . . as well as the tens of thousands of graffiti, offer important evidence of literacy among larger numbers of people in the Mediterranean than Harris and Botha have allowed" (87).

Chapter 5 is titled, "Shout at the Devil: Jesus and Ps 91 in the Light of Early Jewish Interpretation." The Psalm appears in the Matthean and Lukan versions of the temptation of Jesus and is perhaps alluded to in Luke 10:19 as well. Evans demonstrates that the demonological interpretation of Psalm 91 found in the NT is consistent with intertestamental and rabbinic literature, and also with amulets and magic paraphernalia.

Chapter 6 is an extensive survey of how hanging and crucifixion were viewed in Second Temple Israel, especially in light of the curse in Deut 21:22-23.

Chapter 7 demonstrates that, under Roman rule, executed Jews tended to be buried in accordance with Jewish customs. Though typically not honored with initial burial in the family tomb, after a year the bones of the executed would be deposited in the family tomb and thus restored to a place of honor.

Chapter 8 is a nuanced discussion of the trial, execution, and burial of Jesus. A wide array of literary and material sources allows Evans to comment on episodes such as the mocking of Jesus, the offer of Barabbas, and the breaking of legs.

In chapter 9, Evans discusses the East Talpiot tomb which, in 2007, was publicly hailed as quite possibly the tomb of Jesus' family. He goes on to describe, to the extent possible, an unexcavated second tomb, sixty meters from the first East Talpiot tomb; it has been speculated that this later discovery contains the remains of some of Jesus' disciples. Evans demonstrates the dubious nature of claims that these tombs are connected to Jesus.

Chapter 10 analyzes epitaphs, together with art and architecture, to ascertain pagan, Jewish, and Christian beliefs about death. As throughout the book, Evans here sorts through a bewildering amount of information to provide readers with windows of clarity on the life and world of Jesus.

Biblical archaeology deals with a vast and slowly shifting array of data which is in constant need of interpretation. Evans's methodology and presentation are commendable. His conclusions should be carefully considered. This book belongs in every seminary library and on the shelf of all who carefully study the historical Jesus.

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Geza VERMES. *The True Herod.* New York: Bloomsbury, 2014. 216 pp. $35.00.

This volume is Vermes's final contribution to biblical scholarship; the internationally acclaimed scholar passed away just a few weeks after completing the final manuscript. Vermes found the figure of Herod the Great compelling, both in Herod's personal and political careers. Though the volume is brief (topping out at only 146 glossy pages), every page is packed full of Herod's world.

Vermes created a tripartite chronological structure for his work, devoting the first third to a narrative timeline that extends from King David to the unfortunate Mattathiah Antigonus, the last of the Hasmonean kings. Part two focuses on Herod the Great, outlining the literary and archaeological evidence that sheds light on him as a ruler and an individual before moving into an extended treatment of his life, family, and political career. Vermes ends this middle section with a comparatively short evaluation of Herod's character and rule according to history and according to modern artistic interpretations (literature and theater). The final section of this volume occupies itself with an overview of Herod's descendants, a family tree that is notoriously tortuous to unravel. The final page provides a helpful chronology of Herod's life and descendants.

While the volume does offer a helpful review of the historical facts and a straightforward evaluation of the man in question, the reader is left somewhat unsatisfied at the end.

Considering the wealth of knowledge and experience Vermes had to offer as well as the decades he had been considering writing the book and thus the time spent pondering and weighing Herod, the volume falls short of one's hopes for an in-depth, profound assessment of one of the largest personalities in Jewish history. It is at heart a sympathetic portrayal that defends somewhat against the monstrous interpretations placed on his character in both literature and theater. Yet it fails to satisfactorily account for the complexities of Herod's personality and his (at times) baffling actions. Perhaps that is an unfair criticism, though: Vermes was a historian, not a psychologist, and he provides a valuable historical assessment of a historical figure.

Unfortunately, the editing of this volume leaves something to be desired. The language is at times rough, even choppy, and some basic punctuation errors remain. However, even with that limitation, the volume is very accessible to a large audience. There are few endnotes and a relatively short bibliography, signifying that this last work is designed for a less academic audience than many of Vermes's previous works.

As a whole, the volume is well-designed. The tripartite structure ensures that Herod is read wholly within his own context, and that his legacy plays out fully among his descendants. The glossy pages and frequent pictures of archaeological sites, numismatic and textual evidence, and other historical realia help bridge the gap of millennia and breathe life into these sometimes larger-than-life figures.

Vermes's skills as a historian shine clearly in the wealth of extrabiblical evidence he seamlessly—and effortlessly—weaves into his narrative. With it he paints a picture of Herod's world that seems three-dimensional, highlighting ways in which his political world intersected and (at times) violently wrenched his personal life. This ability to bring all the evidence to bear continues as Vermes sketches the lives and fates of Herod's descendants as well. These are not individuals separated from their political or religious environment, but people deeply influenced, coerced, and even ruled by powers around them that they sought to manipulate but could never control.

This volume may find a limited readership among those seeking a more biblical or Restoration-focused treatment of Herod the Great. For example, Vermes is convinced throughout the volume that the Matthew account (Matt 2:16-18) of the slaughter of the Bethlehem children is fabricated because there is no independent attestation of the event. However, there are few introductions to Herod of this length and accessibility that also boast of Vermes's historical touch, making this volume an attractive option for anyone curious about Herod the Great or to any professor seeking to introduce his or her students to this fascinating and complex ancient personality.

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David A. FIENSY and James Riley STRANGE, eds. ***Galilee in the Late Second Temple and Mishnaic Periods: Life, Culture, and Society.*** **Vol. 1. Minneapolis, MN: Fortress, 2014. 411 pp. $69.00.**

The last three decades have witnessed a profusion of research in the field of Galilean studies. Archaeological excavations, most notably in the cities of Sepphoris and Tiberias but

also in numerous towns and villages throughout the region, have yielded a mass of evidence that has enriched our understanding of the social and cultural history of ancient Galilee. This boom in Galilean archaeology has informed the so-called "Third Quest" with its goal of interpreting the activities of Jesus of Nazareth in the context of the specific social, cultural, religious, and economic constraints of his day. But this research has also provided valuable insights into the history of early rabbinic Judaism which relocated to Galilee following the Roman conquest of Jerusalem and destruction of the temple in 70 CE. In this volume, which focuses specifically on the period from 100 BCE to 200 CE, Fiensy and Strange have assembled a collection of highly informative and readable essays, written by leading scholars in Galilean archaeology and historical Jesus research. The purpose of the book (along with its companion volume which provides a site-by-site survey of Galilean excavations) is to offer "the general reader a somewhat full report of the status of Galilean studies" (6). In the estimation of this reviewer, the editors and contributors have accomplished this goal exceptionally well, producing a high-quality resource that is useful both to the biblical interpreter and to the interested general reader.

Following two introductory chapters, the volume is divided into three main sections—"History," "Village Life," and "Economics"—which incorporate essays covering a wide range of topics: historical surveys of Galilean politics and religious movements, the ethnic and religious identity of Galilean residents, the social-structure of the village community, housing, education, mortality and morbidity, urbanization, industry, the Galilean road system, the economic relationship between urban and rural communities, and Herodian systems of taxation. Chapter 17 consists of two essays which constitute a debate between Douglas E. Oakman and J. Andrew Overman regarding the economic condition of the Galilean population. Each essay in the volume includes an extensive bibliography that helpfully guides the reader to the most significant research in the field.

As a whole, the volume not only provides an authoritative guide to the current state of research but also assists the reader in navigating the complex methodological issues and theoretical debates surrounding Galilean studies. The volume does a fine job of highlighting the contributions of archaeology for enriching our understanding of the social context of early Christianity and rabbinic Judaism, but the authors also illustrate the limitations and ambiguity inherent in the material remains. In spite of the ever-increasing amount of archaeological evidence many questions about Galilean society remain. The material evidence requires interpretation, but the ancient literary sources, which might explain and interpret that evidence, tend to be limited, biased, and/or addressed to issues other than those of modern researchers interested in the questions of social history. To fill this void, researchers employ presuppositions and models for interpreting the evidence. Some scholars do so explicitly (for example, those who assume that Roman Galilee fits the model of an "advanced agrarian empire" in which "elites" dominated and oppressed "non-elites") while others (some archaeologists who are impressed by the apparent rural prosperity suggested by some material remains) tend to employ, implicitly at least, seemingly modern assumptions about the structure of Galilean society and its economy. An important contribution of this volume is to show that scholars may fruitfully approach ancient Galilee from a variety of angles and that biblical exegesis, archaeology, and social-scientific modeling should be regarded as complementary rather than competing disciplines.

A chronology of major events in Galilean history, lists of Galilean and Roman rulers, detailed maps, color photographs, and indices further enhance the usefulness of this volume which would be a valuable addition to institutional libraries as well as to the personal libraries of biblical scholars, seminary students, pastors, and interested general readers, particularly those planning an upcoming trip to Israel.

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James A. KELHOFFER. *Conceptions of "Gospel" and Legitimacy in Early Christianity.* WUNT: 324. Tübingen: Mohr Siebeck, 2014. 400 pp. €139.00.

This volume is a collection of sixteen previously published essays from Kelhoffer, Professor of NT Exegesis at Uppsala University. The sixteen articles are organized into four sections: "Methodological Observations" (chapters 1–3), "Conceptions of 'Gospel' in Early Christianity" (chapters 4–7), "Struggles for Legitimacy" (chapters 8–14), and "Early Christian Virtues in Practice" (chapters 15 and 16). These chapters cover a wide range of topics. They include, for example, Kelhoffer's inaugural lecture at Uppsala, which argues for the important role of NT studies as a discipline within the Humanities (chapter 1), an assessment of prayer in 1 and 2 Maccabees (chapter 8), and a study on early Christian ascetic practices (chapter 16). The essays have occasionally been revised for this volume, reflecting updates on progress since their original publication (for example, 123). Although Kelhoffer does not necessarily neglect Second Temple Judaism (see the essay on the Maccabees), the weight of the volume is certainly on the NT and especially its reception in the subsequent decades of early Christianity. Kelhoffer's collection of essays thus gives expression to a growing, exciting, and appropriate trend of NT scholars purposefully blurring the lines between "New Testament studies" and "Patristics."

Perhaps the greatest strength of this collection of essays is the detailed and thorough engagement with primary sources in early Christianity, many of which NT scholars often overlook. In this sense, perhaps the most interesting section of the collection is the second section, which is focused on matters relating to "gospel." In the first chapter of this section (chapter 4), Kelhoffer challenges Helmut Koester's famous argument that *euangelion* did not refer to gospel *writings* until Marcion. Kelhoffer argues instead that the *Didache* contains usages of *euangelion* that refer to written material, likely the Gospel of Matthew, and thus the term came to refer to a written "gospel" in the period between Matthew and the Didachist. The second chapter of this section (chapter 5) argues that Basilides's lost *Exegetica* was likely neither a "gospel" proper nor a gospel commentary, but rather an "explanation" of Basilides's view of Christianity. The third chapter (chapter 6) treats the significance of group origins in the Pauline literature. The fourth chapter of this section (chapter 7) is an interesting presentation of the *ad Marinum*, a letter attributed to Eusebius that contains interesting information about the Longer Ending of Mark. For example, the *ad Marinum* states explicitly that most manuscripts of Mark's Gospel known to the author at this time end at Mark 16:8, an opinion that agrees neither with later patristic testimony nor the manuscript tradition as a whole. Kelhoffer helpfully includes the first two sections of *ad Marinum* in Greek along with an English translation.

In a volume with this much material, there are inevitably matters where one might disagree or request further articulation. As one example, and a minor one, although I think Kelhoffer is right to challenge Koester on the origins of *euangelion*, and also right to argue that the application of *euangelion* to a written Gospel is most likely due to Mark 1:1, he has perhaps undersold the evidence of the Gospels of Mark and Matthew in suggesting that this was a "(mis)understanding" on the part of a later reader or copyist (72). Although that is certainly possible, it is perhaps more likely an effect of the Markan narrator/author, who presents his story ("the *euangelion* of Jesus Christ"; Mark 1:1) self-consciously as tradition that must be read by a reader (Mark 13:14). Significantly, this is a narrative presentation that Matthew's Gospel repeats (Matt 24:15). Thus, although Mark 1:1 and 13:14 do not necessarily constitute a clear reference to a written *euangelion* in the sense that Justin Martyr will later use the term, it does show that the *association* of the term with written material dates at least to the textualization of Mark's Gospel in the second half of the first century CE, and thus prior even to the *Didache*.

This small complaint should not, however, detract from the impressive nature of this collection of essays. This book will be useful to scholars of early Christianity who are interested in the rise of Christianity in its first decades and the attendant theologies and liturgical practices that accompanied it.

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Stanley E. PORTER. ***Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice.*** **Grand Rapids: Baker, 2015. 448 pp. $40.00.**

Porter is one of the most prolific scholars in NT studies. He is perhaps best known for his contributions to the linguistic analysis of the Greek NT. Whether one agrees with Porter on the verbal aspect debate, his advocacy for Systemic Functional Linguistics, or any of his other methodological proposals and views, one would do well to carefully digest and interact with his creative and informative work.

This collection of previously unpublished essays is organized into three main parts, as the subtitle's "Tools, Methods, and Practice" suggest. "Tools" represents the text and tools needed for linguistic analysis of the Greek NT. "Methods" refers to ways to approach analysis. "Practice" involves doing actual analysis. The Introduction orients the reader both to how the book is organized and to how its contents relate to the overall body of work that Porter has done in Greek language and linguistics.

To study the Greek NT more effectively, the first requirement is unencumbered access to the text, including the ability to freely copy, distribute, edit, remix, and build upon it. It is not surprising, then, that Porter begins by tackling the issue of whether the ancient text of the Greek NT can be subject to copyright under European or U.S. law (his conclusion is no). Once access to the text is secured, the next question is how to maximize its use (Porter favors digital tools, especially open source software and open data). Next Porter deals with the type of lexical and concordance tools he envisions as improvements over the Louw-Nida and BDAG lexicons respectively (ultimately a fully annotated machine-readable corpus representative of the Greek of the Hellenistic world).

The "Methods" section opens with an underdeveloped introduction to the value of linguistics for biblical interpretation. The next essay more helpfully describes and exemplifies how a framework can be used to encompass various multidisciplinary exegetical methods. Essay 7 locates register analysis from Systematic Functional Linguistics within sociolinguistics and teases out some ways it may advance sociolinguistic study of the NT. The next two essays are too brief introductions, to core concepts in discourse analysis and to the role of the ideational metafunction within register analysis respectively. Essays 10-12 address various criticisms of Porter's approach to verbal aspect.

The "Practice" section arguably offers readers the most value. Many essays serve well to illustrate some of the potential payoff that comes from Porter's call for better tools and more well-thought-out method. Porter's register analysis of Mark 13 and grammatical analysis of Matt 28:19-20 stand out for exemplifying what remained largely theoretical in the "Method" section. Also helpful are Porter's application of Bühler's Organon Model to analyze opposition in the Pauline letters, his employment of hyponymy as a model of the Trinity, and his brief survey of the direction of literary criticism of John's Gospel and proposals on how to provide better literarily and linguistically situated analysis.

Some essays in this "Practice" section were less satisfactory. Essay 19 on Greek word order might have fit better in the "Methods" section as it appears more focused on deficiencies in method in various studies on Greek word order. The evidence and observations adduced in essay 15 on how verbal aspect might contribute to studies on the Synoptic Problem seem too limited. Essay 18, which marshals extrabiblical Greek evidence to argue for an alternative interpretation of 1 Tim 2:8, while interesting, pays inadequate attention to the immediate syntactic context.

This volume serves well to outline some of the theory that Porter believes might be usefully employed in the linguistic study of the Greek NT and to offer some suggestive explorations into the possibilities of such linguistic study. It should not be mistaken for a general introduction to Greek or linguistics nor for a comprehensive survey of the current state of research in these fields. When these limitations are kept in mind, the discerning reader may profit from critically evaluating and engaging with these innovative and stimulating essays.

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Global Bible Initiative

Rodney A. WHITACRE. ***Using and Enjoying Biblical Greek: Reading the New Testament with Fluency and Devotion.*** **Grand Rapids: Baker, 2015. 272 pp. $24.99.**

The next time I teach either intermediate or advanced Greek I will assign students to read Whitacre's unique and appropriately titled book. It is not wholly unique material, containing certain elements found regularly in various grammars, vocabulary guides, and other handbooks (which it references throughout). It is, however, fresh both in its role as a navigational guide for these several other resources and in its atypical material—most notably the chapter titled "Using Greek in Meditation."

Whitacre is professor emeritus of biblical studies at Trinity School for Ministry, an evangelical Anglican seminary in Ambridge, Pennsylvania. He has authored *A Patristic Greek*

Reader Baker (2007), and *John* in the IVP New Testament Commentary series, InterVarsity (2010).

Chapter 2, "Building Vocabulary," is worth the price of the book, both for students weighed down with stacks of flashcards and for the instructors who write and grade countless vocabulary quizzes. Whitacre gives several specific points of advice, but the main takeaway comes from coupling this chapter with the opening chapter on fluency, a concept found in the book's subtitle and throughout the volume. The quest for fluency, when applied to building vocabulary, requires that we associate words with their meaning (more specifically, with their prominent NT meanings), not merely with their nearest English equivalent. Thus a flash card with πρόβατον (*probaton*) on one side should have a picture of a sheep, instead of the word "sheep," on the back. The card would be even better with a picture of a sheep and "John 10" on the back—not because John 10 is to be memorized or is part of the answer to "what does πρόβατον mean?" but because the word appears fifteen times in that chapter and Whitacre has a continual emphasis on becoming "fluent one passage at a time" (p. 4, *passim*; though this example about πρόβατον and John 10 is my own, it illustrates what Whitacre is promoting).

Chapter 3 is a guide to parsing and declining. It reiterates many paradigms that elementary grammars routinely include, and it gives helps for recognizing patterns in these paradigms. Appendix 4 adds similar material.

Chapter 4 is about sentence structure. It describes four fundamental sentence types and then explains how basic sentence elements can be expanded. The chapter discusses types of clauses and ways of adding emphasis to a particular sentence element. Here Whitacre encourages students toward a commendable goal: "to read passages in the order in which the words come to us in the Greek, instead of treating sentences like puzzles and turning them into English order" (75). This goal is a significant part of Whitacre's larger emphasis on gaining fluency. Chapter 5 is a brief expansion of the quest for fluency, describing a threefold process of puzzling, scanning, and rereading; repeated success with this process can result in rapid reading, hence fluency.

Returning to chapter 4, Whitacre uses Acts 2, Acts 9, and Revelation 5 to illustrate four ways to work through a passage. The first is simply called "marking," and is a preliminary (and for advanced students optional) process, much the same as a first-year student preparing a text for class. The remaining three techniques are interchangeable rather than sequential; a unit of text may lend itself best to one of the three. Similarly, different interpreters may gravitate more toward one of the three. These techniques are "chunking," "scanning," and "mapping." In each process, the student is in search of coherent units such as phrases, clauses, or a noun with its modifiers. In his description of mapping, Whitacre approaches what elsewhere goes by various names such as structural analysis, sentence flow, syntactical display, and block diagram. Because mapping can be a complicated adventure with varying levels of exegetical payoff, chapter 7 and appendix 1 give further examples and describes three increasingly complex levels of sentence maps.

Chapter 6, "Utilizing Greek in Meditation," is the book's most unique contribution. In short, Whitacre advocates various forms of *lectio divina* using the Greek, rather than English, text of the NT. He concludes the chapter as follows: "Some of these points for meditation are in keeping with exegesis, and some go beyond it. All of them are meaningful to me, but you may not resonate with all of them—or with any of them! I encourage you to meditate

on passages in whatever form seems appropriate to you and speaks most directly to you" (139).

Appendix 5, "Two Current Topics," is an especially helpful summary of recent scholarship regarding verbal aspect and the deponent voice.

The book contains an extensive bibliography of Greek resources. It is available in paperback or for Kindle. Finally, it must be noted that Whitacre has created a cluster of supplementary Internet resources available at http://bakerpublishinggroup.com/books/using-and-enjoying-biblical-greek/352020/esources. These include fifteen videos and various print resources such as a list of vocabulary used thirty or more times in the NT. One need not buy the book to utilize these resources.

As noted at the beginning, I will use this book the next time I teach Greek. Nevertheless, it is of course not perfect. One prominent drawback is the book's structure, which seems disjointed.

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Annamaria BARTOLOTTA, ed. *The Greek Verb, Morphology, Syntax, and Semantics: Proceedings of the 8th International Meeting on Greek Linguistics, Agrigento, October 1-3, 2009.* BCILL, no. 128. Louvain-La-Neuve, Belguim: Peeters, 2014. 352 pp. €57.00.

Bartolotta is a professor of philology and linguistics at the University of Palermo. This editor has published important chapters in other edited works, such as "IE *weid- as a Root with Duel Subcategorization Features in the Homeric Poems," in Kiss, Katalan, *Universal Grammar in the Reconstruction of Ancient Languages*, Studies in Generative Grammar:83, Berlin: Mouton de Gruyter, 2005. Likewise, she has published articles in peer-reviewed journals. The most noteworthy being "Root Lexical Features and Inflectional Marking of Tense in Proto-Indo-European," in *Journal of Linguistics.* 45:3 (Nov 2009) 505-532. Most of her work has been in comparative linguistics, reconstruction of Proto Indo-European language, verbal aspect studies, paradigm analysis and universal grammar.

This volume contains nineteen articles based on a variety of studies involving Greek verbs. While some of the articles may be of more interest to the classicist or the linguist rather than the biblical scholar, about half of the articles impact biblical studies or the grammatical understanding of biblical Greek immediately. This volume has a forward from the editor, followed by the nineteen articles which function as chapters in the volume. Three appendices conclude the volume. The aim of the conference that led to this volume was to discuss trending issues regarding the Greek verb system from a variety of perspectives. Various leading theories were tested in order to inform linguistic theory. Some of the articles contained in this volume used a synchronic framework, while others used a diachronic framework. Cognitive, formal, and pragmatic approaches were all used illustrating the diversity represented by the conference.

Several of these articles focus on issues involving verbal aspect, where the Present and Imperfect tense-forms are analyzed as having imperfective aspect, and the Aorist is analyzed as having perfective aspect. Ronald Blankenborg analyzes the Greek imperative and infinitive

and determines that aspect choice between perfective and imperfective relates to the speaker's decision to create distance between the listener and involvement with the subject matter. The perfect aspect of the Aorist serves to increase the distance between the listener and the subject matter, while the imperfective aspect of the Present tends to bring the listener closer to the subject matter and become involved with it. Emilio Crespo analyzes the selection of aspect in narrative portions of the Iliad. He points out that when a series of Aorists is followed by a single Imperfect where all the actions are observed to be perfective, the structure of multiple Aorists and one Imperfect marks a set of actions where the next Aorist following the pattern will begin the next set. In this manner, the Imperfect marks a connection with the preceding series of Aorists. Sara Eco Conti analyzes the aspect values of the tenses in the works of Demosthenes, Plato, Aristophanes, and Herodotus. Her analysis is synchronic and examines the imperative mood only. Her work provides further confirmation that the Present is used where imperfective aspect is desired and the Aorist is used where perfective aspect is desired. She found that the Aorist was used whenever the action was countable, and the Present was used whenever it was not countable. The Perfect was inconclusive as it seemed to be used regardless of whether or not the action was countable.

At least two of the articles connect diachronic awareness to issues that perplex scholars of biblical Greek. Carla Bruno compares and contrasts the Greek ἔχω Perfects with "have" Perfects of other languages, diachronically viewing the Greek Perfects from 500 BC to the Modern Period. This construction revitalizes the Perfect as a category in the Greek language, and ἔχω is now the main auxiliary for Perfects, while in other modern languages "be" Perfects are observed more frequently. This article helps to situate the Perfect within the development of the Greek language. Lucio Melazzo discusses the relationship between the -κ- Aorists and their respective -κ- Perfects in Homer. He concludes that the -κ- Aorists are really Perfects before reduplication was added to them, since they function much the same way as -κ- Perfects. The idea that these Aorists are Perfects might help explain some of the difficult areas for verbal aspect studies regarding certain verbs.

Two of the articles focus on stativity and its close relative, intransitivity. José Luis García Ramón connects stativity in the Aorist to the -η- morpheme. He also connects this morpheme to intransitivity in the middle and passive forms of the Aorist. Jerneja Kavčič likewise investigates transitivity while comparing the Perfect and the Aorist. Kavčič analyzes the verb διαφθείρω, for "I destroy," and views transitivity as a gradable concept, where the Perfect is transitive less often than the Aorist. She notes that the Perfect of this verb is used for the moral sense while the Aorist never is. The Perfect is also used whenever the agent is inanimate. She connects the lowered transitivity of the Perfect to the eventual merger between the Aorist and the synthetic Perfect in the Greek language.

One article applied the formal framework of Distributed Morphology to predict temporal and aspectual morphemes. In this article Sylvia Reed analyzes active indicative Greek verbs that have the -ω ending for the first person singular. She argues that the Greek verb contains a root surrounded by slots for aspect markers, which is in turn further surrounded by slots for temporal markers. The internal verbal structure presented as, |temporal|aspect|root|aspect|temporal|, where the root lexeme is imbedded between slots for aspect morphemes and then temporal morphemes. Each slot may contain a morpheme or be blank. This composite structure is then imbedded between markers for other type of information. While the system she presents is able to predict what the morphemes might be that

fill each slot, it has some drawbacks as well. For example, she does not analyze whether or not the root has aspectual information, and the system as presented appears unable to predict this.

The set of articles contained in this volume illustrate for the reader both the resolution of the conference to foster a diversity of approaches in order to analyze the Greek verb, and the equity of the editor at blending such various perspectives into one volume. This volume serves to make a wide range scholarship available to any scholar of the Greek language, and increase appreciation for various branches of scientific inquiry. This volume is best suited for informing the grammarian of various issues that are either unresolved, or debated for the Greek language, and methodologies for analyzing them. This volume will also be a useful resource for any student of the Greek language.

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Constantine R. CAMPBELL. ***Advances in the Study of Greek: New Insights for Reading the New Testament.*** **Grand Rapids: Zondervan, 2015. 253 pp. $34.99.**

Campbell is an associate NT professor at Trinity Evangelical Divinity School. This author has published several important works on biblical Greek. *Verbal Aspect, the Indicative Mood, and Narrative: Soundings in the Greek of the New Testament* (SBG:13; New York: Peter Lang, 2007) and *Verbal Aspect and Non-Indicative Verbs: Further Soundings in the Greek of the New Testament* (SBG:15; New York: Peter Lang, 2008) are the published version of his dissertation and some further developments from the method within the dissertation. His *Basics of Verbal Aspect in Biblical Greek* (Grand Rapids: Zondervan, 2008) is a helpful tool in providing the student with a method to combine discussions involving verbal aspect, lexicography, and context to understand the *Aktionsart* of the Greek verb. Most of his work has been in analyzing the Greek text of the NT, or in pedagogy. He has also published *Keep Your Greek: Strategies for Busy People* (Grand Rapids: Zondervan, 2010), *Paul and Union with Christ: An Exegetical and Theological Study* (Grand Rapids: Zondervan, 2012), and *Colossians and Philemon: A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2013).

This volume contains ten chapters that collectively cover a variety of recent developments within the study of the Greek language. The main thrust of this volume is to inform the reader regarding these developments, and regarding the trends in linguistics that inform these discussions. This volume has a forward from D. A. Carson, followed by the preface and introduction, where the author provides a rationale for the scope and limitations of the current volume. The ten chapters appear next, and a subjects and names index follows the conclusion. This volume does not develop a full introduction to linguistics, nor does it develop every connection between linguistics and biblical studies, because its purpose is to inform the reader regarding the recent developments, especially those that are controversial and "cutting edge."

The first chapter traces the main developments between linguistics and the study of the Greek language from the 1880s to present. This chapter highlights key published works that inform the discussion today, along with an assessment of their value. The second chapter

informs the reader regarding the various types of linguistics, and their terminology. This chapter provides an assessment of various theories of linguistics, while affirming the need for a theory in order to do exegesis. This chapter is not a balanced chapter as it strongly favors functional linguistics, and gives more than half of the space of the chapter to one linguistic school, while the rest of the space provides a minimal description of several schools of thought. Corpus Linguistics as a method is not mentioned in this chapter, and value of historical linguistics and cognitive linguistics is minimized throughout both chapters.

The third chapter treats developments in lexicography and provides a balanced approach to the developments and the problems faced in this field, although a section on corpus linguistics as a method for determining lexical meaning might enhance the chapter. The fourth chapter provides a robust discussion for removing the concept of deponency from Greek grammars. The fifth chapter provides the best available summary of the recent discussion involving verbal aspect for the Greek verb. Helpfully, it points out broad areas of agreement and notably identifies the Perfect tense-form and temporal reference as the most controversial parts of this discussion and the least resolved. The sixth chapter discusses developments in idiolect, register, and genre studies. Here again, a discussion of how corpus linguistics informs these studies would add a dimension to this chapter as well. Chapters seven and eight both treat discourse analysis. Chapter seven evaluates Halliday's work, while chapter eight evaluates the works of Runge and Levinsohn. The final two chapters discuss pronunciation and pedagogy. Both treat the various opinions regarding the correct pronunciation and pedagogical method, along with an assessment of the recent trends.

This volume illustrates for the reader the necessity of engaging with modern linguistics, as well as having a linguistic theory from which to do exegesis. This volume serves to make a wide range linguistic scholarship available to the biblical scholar and pastor, and to increase appreciation for the impact that scientific investigation has on our knowledge of biblical Greek. This volume is best suited for the seminary student, pastor, NT scholar, or commentator. While this volume makes an excellent supplemental textbook to a Greek grammar course, it will also be a useful resource for any student of the Greek language.

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John C. POIRIER and Jeffrey PETERSON, editors. *Marcan Priority without Q: Explorations in the Farrer Hypothesis.* LNTS: 455. New York: Bloomsbury, 2015. 272 pp. $110.00.

Synoptic scholars advance many hypotheses to explain the complex pattern of similarities and differences between the Gospels of Matthew, Mark, and Luke. Among theories of literary dependence, the Two-Document Hypothesis (2DH) comes close to claiming the title of today's conventional wisdom. But in recent years the Marcan-priority-without-Q hypothesis, conveniently known by the name of its mid-twentieth-century proponent Austin Farrer, has gained ground. The Farrer hypothesis (FH) holds that Mark wrote first, Matthew used Mark, and Luke used both of them, thus dispensing with the need for the hypothetical sayings document Q that the 2DH includes. On the FH, the Double Tradition, that is,

the material that appears in Matthew and Luke but not in Mark, comes not from both authors' use of Q but from Luke's use of Matthew.

After an introduction by Poirier, the present volume contains nine essays promoting the FH or exploring its implications, followed by a response from John Kloppenborg of the International Q Project. Some essays argue theory; others examine Gospel texts through the lens of the FH; still others assume the FH and explore aspects of biblical studies in that light. The essays include: "The Devil in the Detail: Exorcising Q from the Beelzebul Controversy" by Eric Eve; "Problems with the Non-Aversion Principle for Reconstructing Q" by Stephen Carlson; "Crank or Creative Genius? How Ancient Rhetoric Makes Sense of Luke's Order" by Heather Gorman; "Too Good to Be Q: High Verbatim Agreement in the Double Tradition" by Mark Goodacre; "Luke 11:2-4: The Lord's Prayer (Abridged Edition)" by Ken Olson; "A Statistical Time Series Approach to the Use of Mark by Matthew and Luke" by Andris Abakuks; "Matthew's Ending and the Genesis of Luke-Acts: The Farrer Hypothesis and the Birth of Christian History" by Jeffrey Peterson; "Reconsidering the Date of Luke in Light of the Farrer Hypothesis" by David Landry; and "Delbert Burkett's Defense of Q" by John Poirier.

Kloppenborg's response follows these essays. The book also contains a bibliography, an index of references, and an author index. The essays all display high-quality scholarship, though readers will find some more accessible than others. Carlson's piece and Poirier's (second) piece go deep into theoretical issues that will interest specialists, while Gorman's and Landry's chapters almost stand alone. The latter two consider issues (Luke's rhetoric and his Gospel's date respectively) that do not depend on the FH for their relevance. Abakuks's analysis requires a background in statistics that few Bible scholars will likely have.

The volume will hold interest for specialists and for students in graduate-level courses in source criticism. General readers will want to look somewhere else.

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Andreas J. Köstenberger, & Justin TAYLOR. *The Final Days of Jesus: The Most Important Week of the Most Important Person Who Ever Lived.* Wheaton, IL: Crossway, 2014. 217 pp. $17.99.

Köstenberger is Senior Research Professor of NT and Biblical Theology and Director of PhD Studies at Southeastern Baptist Theological Seminary. He also serves as editor of the *Journal of the Evangelical Theological Society.* Taylor is executive vice president of book publishing and book publisher at Crossway. This volume is their attempt to "put the accounts together in roughly chronological order, letting you read all four records of these events as we seek to explain to the best of our ability what is happening" (14). The authors make it clear that their intended audience is the person in the pew; that said, the scholarship of the authors is evident. The Introduction answers, in simple fashion, four basic questions: Who Wrote the Gospels? Why Were the Gospels Written? Did It Really Happen? Are There Contradictions? The authors do not equivocate in giving conservative answers to each question, yet in a way that is "user friendly." The foundation is thus laid for the book's intended use—a guide for the reader during Passion Week.

The structure of the book assists in meeting the authors' goal. Each day of Passion Week is covered, from Sunday to Sunday. The first three days' events are briefly described, setting the stage for the final days of Jesus. The chapters covering them give the Scripture text from the Gospels, and a commentary at the end of each event. A "Scripture Guide to the Events of Holy Week" (23-26) is helpful for the reader. Substantial space is devoted to the events surrounding the Last Supper; a diagram (59) assists the reader in seeing how the Twelve were seated around the table, as well as in explaining John 13:23-25. Likewise, six maps (88, 102, 120, 129, 131, 145) help in "carrying" the reader through Jerusalem during the dramatic sequence of events that lead to Golgotha. A chart concerning "Jewish Reckoning of Time" (142) explains why ancient timekeeping was not precise. The inclusion of a series of color illustrations of Jerusalem, the Temple Mount, Golgotha, and the Tomb of Jesus serves well in aiding the reader to focus his mind. An Epilogue covers the post-resurrection appearances of Jesus. It is disappointing, then, to see how briefly the authors address the ending of Mark (footnote, 181). After surmising that the original ending was "lost or destroyed," the authors conclude that "Mark 16:9-20 was in all probability not part of the original text." At least some space could have been given to a listing of the evidence for and against the passage. The authors give a brief challenge at the end to the reader—"Who Do You Say That He Is?"—and the book ends with "Suggestions for Further Reading" and a Glossary Guide.

Köstenberger and Taylor succeeded in meeting their goal. This book can be utilized in a variety of ways. Since it comes across as an intimate work, the individual will benefit most from a careful reading. Preachers, Bible class teachers, and small group Bible study leaders will do well to read this book in connection with their own personal study. This volume is best envisioned as a devotional guide, in the very best sense of the term. While far too many devotional materials do not have much depth, this work plumbs deep without becoming technical. Given the fact that churches of Christ have emphasized the final days of Jesus each Lord's Day (in taking the Supper), this work ought to find a place in assisting members to ready themselves for that important part of worship.

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David E. GARLAND. *A Theology of Mark's Gospel: Good News about Jesus the Messiah, the Son of God.* Biblical Theology of the New Testament Series. Grand Rapids: Zondervan, 2015. 651 pp. $44.99.

Not too long ago, I was standing in one of a fine seminary libraries with a friend who works at that library. We were standing in front of a cart of new commentaries that the seminary had recently purchased. We glibly joked about the Teacher's observation that "of the making of books there is no end" (Eccl 12:12) because it seems that there is always a new volume released that promises to be better than the 47 or so that preceded it. Some deliver on their promise, while some do not. And, yet, books will continue to be written and published until the trumpet sounds.

So, the question is, as I scan my bookshelves (especially the 25 or so that I have on Mark's Gospel alone) and contemplate this review, do we really need another volume on this Gospel? The answer, probably somewhat unsurprisingly, is "absolutely," not just because

book nerds like me need another book to read but because books offer perspective on their subject. And that is what Garland is offering in his volume—a certain perspective on Mark's Gospel, a Gospel that has been beloved since its original compilation.

The perspective that Garland offers is that Mark's Gospel is incredibly complex and theologically rich. Since this is not a commentary, Garland is not required to select one lens through which to examine Mark's Gospel. He deals with Wrede's "secret Messiah" theme right alongside Perkins and Tannehill's concept of "enacted Christology" while also wrestling with Gundry's theme of atonement and Lane's focus on persecution. And that's just the first 75 pages! While Garland gives us a more commonly-accepted evangelical position with his own thoughts, he does a masterful job in bringing all of these different conversation partners together. Much like Allen Black's commentary in the College Press NIV series (my personal go-to when studying Mark), Garland lays these various perspectives before the reader and asks the reader to weigh their strengths and limitations in order that the reader may develop the fullest picture possible of what is happening in the pages of the Gospel.

Additionally, Garland segments his thematic material extremely well. In fact, after treating the commonly-accepted themes of Mark's Gospel (Christology, the kingdom of God, secrecy and discipleship), he ends by focusing on some of the newer approaches to studying Mark's Gospel—primarily the focus on atonement and eschatology. Garland does a solid job of blending these thematic studies together in one gathering so that the reader can be as well informed as possible.

So, what is the book's value? Well, if you, like me, simply love the Gospel for the Gospel's sake, then Garland provides a one-stop-shop study that should please any student of Mark's Gospel. If you are a week-to-week preacher like me, then you will find this book extraordinarily helpful in nailing down the theological themes at play, especially how they relate to one another. Or if you, like me, are a professor, then it will also provide you with a rich conversation between the various scholars who have contributed to the plethora of knowledge about this intriguing Gospel.

This is not a volume, however, for the undergraduate student. Frankly, it's too detailed. However, it would be perfect for a graduate (or doctoral) level course on the Gospel that could be paired with an exegetically rich commentary like Alan Culpepper's volume from the Smyth and Helwys Bible Commentary series or Donahue and Harrington's volume from the Sacra Pagina series.

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Robert H. STEIN. ***Jesus, The Temple, and the Coming Son of Man: A Commentary on Mark 13.*** **Downers Grove, IL: InterVarsity, 2014. 157 pp. $18.00.**

This commentary is a unique contribution to the flood of books on the Gospel of Mark. At 157 pages (including bibliography and indices), this book is compact, concise and yet detailed in its treatment of Mark 13. An entire book on thirty-eight verses of Scripture gave the author space and focus that a commentary on an entire book may not have afforded him.

Few are qualified like the author to write a commentary on a difficult and debated chapter like Mark 13. A doctoral dissertation on Mark, several academic articles on Mark, and a

full commentary on Mark (BECNT) make Stein supremely qualified. The present volume, however, is directed at a popular audience. Students and scholars alike will appreciate the engagement with primary and secondary sources in the footnotes but laity will appreciate the author taking time to explain background information such as the Festival of Lights or interpretive issues such as the dangers of interpreting parables allegorically. Without academic muscle-flexing, the author demonstrates his knowledge of the primary and secondary literature in such a way that makes the reader feel like he is listening to the author teach in a classroom to a diverse audience.

This book may disappoint historical Jesus researchers because the "goal of this work is to understand what the author of the Gospel we call Mark meant and sought to convey by the present text of Mark 13" (39). Likewise, Stein is not concerned with the transmission of the text but approaches Mark in its final form as a literary document. This is surprising given Stein's 1968 Princeton dissertation on redaction criticism in Mark but readers interested in this can consult the author's BECNT commentary on Mark. The author is a conservative scholar who uses "a traditional, author-oriented hermeneutic" (38) but does not grab low-hanging fruit to prove a saying's authenticity (see his comments on Mark 13:20). He is not afraid to harmonize seemingly contradictory statements, noting that informed research can lead to such conclusions and the true problem "is when shoddy and incorrect exegesis of the text(s) is used to support such a harmonization" (107). And, just for fun, the author throws in a few comments on Mark's surprisingly high Christology (126, 131).

The first chapter ("Determining our Goal") should be required reading for undergraduates in NT because the author presents an overview of Historical Jesus research and source criticism (as they pertain to Mark) with clarity and insight, noting not just the history of research but the social and political events that contributed to the shifts in research. The second chapter presents the author's outline of Mark 13 which he uses as the outline of the book. Chapters three through seven comment on the text, each including a translation of the text, comments, and a summary that places that text within its context. Chapter eight is "An Interpretive Translation of Mark 13," which is more like an essentially literal translation with interpretive comments in brackets. For example, 13:2 reads, "In response Jesus replied, 'You see these great buildings? [Within your lifetime (13:30) they will be totally destroyed and] not a single stone will remain attached to another! They will all be thrown down!'"

In the end, Stein sees 13:5-23,28-31 addressing the destruction of Jerusalem and 13:24-27,32-37 addressing an unknown future coming of the Son of Man, using temporal cues in the text to justify an ABA'B' pattern (122). This is an important book with tenable conclusions that will be welcomed by ministers, scholars, students, and informed general readers alike.

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David W. HESTER. *Does Mark 16:9-20 Belong in the New Testament?* Eugene, OR: Wipf & Stock, 2015. 165 pp. $21.00.

The short answer to the question in the title: "Yes, Mark 16:9-20 does belong in the NT, because 'verses 9-20 are Markan, being his notes'" (150). Hester proposes a two-stage

publication of Mark's Gospel: a "pre-publication" edition (my word, not Hester's) comprising 1:1–16:8, followed by a disruption in the writing process due to Mark's death or other events, leading to the publication of the full edition with Mark's own notes for the rest of the Gospel appended as the Longer Ending (LE, vv. 9-20).

The volume began as a dissertation in the Turner School of Theology at Amridge University. After the introduction, the book touches all the usual bases: a chapter-long literature review, a chapter each on external and internal evidence, and a final chapter laying out the proposal.

In dealing with the external evidence, Hester argues that "the external evidence for inclusion is stronger than has been presented by some scholars in the past" (124). Following Bruce Metzger, he notes various errors in the standard editions of the GNT when they cite the Fathers (87) and concludes that "arguing from silence concerning Origen and Clement is limited, at best" (115). The chapter includes more than 40 photographs of manuscripts.

In his treatment of the internal evidence, Hester concludes that a whole book could not end with γάρ (*gar*, "for") as Mark 16:8 does. In literary terms he follows those who "find an intentional ending at 16:8 an unacceptably 'modern' option" (Richard France, quoted on 127), an option that exports twentieth- and twenty-first-century literary categories back to the first century. He attributes lexical and stylistic differences between the LE and the rest of the Gospel to the fact that the LE consists of notes and not finished text.

Hester has proposed a plausible solution, like most other proposals. Absent the finding of several second-century manuscripts sometime in the future, the question must remain open.

Hester writes clear, readable prose. Either he has the gift for translating "dissertationese" into English, or he wrote his dissertation in readable language to begin with. He appears to have added the introduction (1-9) for the book edition, aimed at church-based readers. There he implies that a high view of Scripture and a belief in biblical inspiration require the conclusion that Mark 16:9-20 comes from the pen of Mark himself. The introduction led me to expect a tendentious treatment of the subject in the body of the book, but instead Hester's approach appears evenhanded.

No one book, including this one, provides final answers to the question of Mark 16:9-20's originality, but this one adds to the discussion a spirited defense of the passage.

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Heather M. GORMAN. *Interweaving Innocence: A Rhetorical Analysis of Luke's Passion Narrative (Luke 22:66–23:49)*. Eugene, OR: Wipf & Stock, 2015. 198 pp. $26.00.

This revision of Gorman's Baylor University doctoral thesis examines Luke's Passion Narrative (Luke 22:66–23:49) in view of the *progymnasmata* and ancient rhetorical handbooks. She contributes a thorough exegesis of the text in question while proposing "a fresh approach" (19) to three specific interpretive issues. First, she asserts Luke intentionally shapes his Passion Narrative with rhetorical figures and legal terms associated with refutation in order to affirm Jesus' political innocence. Second, Luke's characterization of Jesus is

designed to parallel that of Paul and Stephen in Acts in order to showcase Jesus' model behavior for Christians should they face comparable persecutions. Third, Gorman asserts Luke's variations from Mark can be explained through ancient writing methods including paraphrase and narration; in so doing she eliminates the need for Luke's dependence on a written source besides Mark. She structures the book with an overview of her goal and method, background information on rhetorical analysis, two sections of text and commentary, and a final summary of her conclusions.

The strength of this book lies in both its comprehensive background material and its creative use of rhetorical studies for Gospel analysis. Gorman's chapter "Tools for a Rhetorical Analysis" includes an exhaustive explanation of the *progymnasmata* (the rudimentary exercises with which young rhetoric students began). Her notes belie a vast amount of research; I particularly appreciated the numerous tables and charts which provide visual clarity in the comparison of different texts (41, 80, 94, 96, 103, 127, and 134). This comprehensive treatment of the background material sets the reader up well for the text analysis to follow. The sections on *refutation and confirmation* (48-54) are particularly helpful in light of her comments regarding Luke's affirmation of Jesus' political innocence.

Her innovative use of rhetorical studies sheds new light on Luke's theology; Gorman notes how Luke's Passion Narrative is organized with sections of refutation and confirmation (75). In her comparison of Luke and Mark (Table 2, 80-81), Gorman asserts that Luke reorders some of Mark's material in order to keep the focus on Jesus' trial and innocence. She contends that these differences in arrangement make sense in light of "what the rhetorical tradition says about clarity, conciseness, and plausibility in a narrative" (82). In another example, she points out Pilate's assertion that Jesus is without fault is presented in a phrase "pleasing to the ear," rhetorically drawing attention to his statement and its central importance to the narrative (98).

Heather Gorman is a talented, enthusiastic NT scholar and professor, and a delightful person to be around. Having said that, the only weakness I would note is that the book reads like a conscripted academic dissertation; the publication does not reflect her delightful personality. This may reflect more on my own preference for books with author musings, theological themes and ministry application over and against academic books which dig deep into very small sections of scripture texts. Yet her "deep digging" into this text is very well done, and her book will be appreciated and utilized by NT scholars for years to come. I highly recommend it to scholars interested in Lukan studies, rhetorical analysis, or ministers and teachers seeking a fresh take on the Passion Narratives.

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Heather M. GORMAN. *Interweaving Innocence: A Rhetorical Analysis of Luke's Passion Narrative (Luke 22:66–23:49)*. Eugene, OR: Wipf & Stock, 2015. 198 pp. $26.00.

In her revision of a Ph.D. dissertation directed by Mikeal Parsons and submitted to Baylor University, Gorman has used rhetorical criticism to approach three stubborn ques-

tions in the study of the Lukan passion narrative, specifically 22:66–23:49; 1) did the author of Luke use a noncanonical written source in his composition of Luke 22:66–23:49? 2) how should one translate divkaio~ in Luke 23:47? and 3) what is the purpose of the oft-noted parallels between the Lukan Jesus and Stephen and Paul in Acts?

Gorman uses the term "compositional-rhetorical criticism" to describe the primary method that she applies to the Lukan passage in question. It is compositional insofar as she has carefully studied the changes that Luke made to the Gospel of Mark, and rhetorical inasmuch as she analyzes "Luke's passion narrative with an eye toward ancient rhetorical technique, particularly as described in the rhetorical handbooks and the *progymnasmata*," preliminary exercises assigned to ancient intermediate students of rhetoric (20-22).

In her second chapter Gorman lays out a discussion of the "Tools for a Rhetorical Analysis"—very helpful for the scholar or student whose understanding of rhetorical criticism is nascent. Here she introduces her readers to the extant *progymnasmata* and rhetorical handbooks. Then follows a lucid discussion of relevant rhetorical techniques: refutation and confirmation, rhetorical figures, syncrisis (comparison), narration, and paraphrase.

Chapters three and four constitute the heart of the book. In these Gorman performs an analysis of "Scene 1: Pre-trial Hearing (22:66-71) and Formal Trial (23:1-25)" and "Scene 2: Transition to the Cross (23:26-32) and the Informal Trial (23:33-39)."

In her fifth and final chapter Gorman draws attention to rhetorical techniques employed by the author of Luke in the narrative that she has studied and, finally, returns to the three related questions in Lukan scholarship with which her monograph began. On the basis of her rhetorical analysis, Gorman concludes "that Luke organizes his passion narrative as an alternation between refutations and confirmations of the charges against Jesus, and he employs common topics from the rhetorical tradition to do so" (176). This result suggests that Luke was intent upon displaying the innocence of Jesus, an intention manifested by the quantity and quality of the Lukan witnesses supporting Jesus (namely Pilate, Herod, the penitent thief, God, and the Roman centurion) and by rhetorical figures that Luke placed throughout his narrative.

Thus Gorman concludes that δίκαιος in 23:47 must at least *include* the notion of Jesus' political innocence. Moreover, she concludes that Luke's purposes and rhetorical skills provide a better explanation of Luke's deviations from the Gospel of Mark than does the hypothesis of Luke's use of a noncanonical written source. Finally, she concludes that

> Luke constructed the parallels between Jesus, Stephen, and Paul . . . primarily with pastoral concerns in mind. . . . Anticipating that his hearers might face situations of trial, imprisonment, and death, Luke sets up Jesus, Stephen, and Paul as models who exemplify innocence, a worthy manner of death, and sufferings which result in the spread of the gospel (182).

Then follows a bibliography and subject index.

Gorman is to be congratulated for producing a cogent, well-organized, and well-written tripartite argument. However, every extended argument raises some questions, and Gorman's is no exception. What, for example, is the justification for calling Luke's account of Jesus before the Sanhedrin as a "pre-trial hearing," while conferring the term "trial" (albeit "informal") to the Lukan version of the crucifixion of Jesus? Second, is it warranted to assume, as Gorman seems to, that rhetorical figures found in the non-Markan portions of

Luke's passion narrative were composed by the author of Luke? Should one not reckon with the possibility that at least some of them stood in a source—whether it was written or oral? Gorman is careful to maintain that she is rejecting Lukan use of a noncanonical *written* source, but what if Luke is supplementing Mark with one or more oral sources? If Luke was not relying on tradition for Jesus' interrogation before Antipas (23:6-12, 15) and for the account of the penitent bandit (23:40-43), then we have to assume that Luke's compositional freedom stands in considerable tension with his purpose and method as stated in the prologue. Finally, is there support in the Greco-Roman world for designating innocence as a virtue? Are there any ancient encomiums—the genre to which Gorman appeals—that exalt innocence as a "good of the mind"?

Though one wishes that she had addressed these questions, I applaud Gorman for creatively applying a relatively new form of criticism in the effort to address problems that have heretofore resisted solution. It has resulted in an interesting and engaging work for Lukan specialists to consider.

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Marianne Meye THOMPSON. *John: A Commentary*. New Testament Library. Louisville, KY: Westminster John Knox, 2015. 586 pp. $60.00.

In her recent addition to this series, Thompson displays a deep understanding of John's Gospel. Reading her commentary alongside the biblical text, one is guided through the often enigmatic Gospel by her scholarly acumen and sensitivity to theological issues. Thompson's is a welcome addition to an already impressive series of biblical commentaries.

Thompson attempts to illuminate John's "*distinctive* presentation of Jesus" (2; emphasis mine) and to read "from John's perspective" (8). While there can be no "pure" interpretation that goes untouched by the social location, assumptions, and person of the interpreter, this lofty goal sets a helpful tone for the rest of the work. Thompson is not reading John primarily to compare it to the Synoptic Gospels, or to mine it for data about the historical Jesus or his first-century context (9). Instead, Thompson, to the best of her ability, reads John *as John*, allowing it to be the strange and fascinating document that it is. This is an attempt not only to understand John's Gospel and the way it tells the story of Jesus, but also to *participate* in John's theological project, to reconsider the life, death, and resurrection of Jesus and their implications in distinctly Johannine terms. Just as the beloved disciple bears witness to Jesus in the telling of his story, Thompson attempts to bear witness to John by guiding readers in its interpretation.

While the body of the work spans some 447 pages, this commentary never feels unwieldy. Some critical commentaries, perhaps in an attempt at encyclopedic mastery of all the issues, can be overwhelming in terms of the sheer amount of data displayed and explored. Thompson self-consciously avoids attempting such herculean hermeneutical feats, instead opting for judicious summary of relevant data. For example, readers are introduced to the critical issues of authorship, date, and setting, but many of the intricacies therein are not rehearsed. Instead, readers are directed via footnotes to other scholarly works where such issues are more deeply explored. A reader learns, therefore, that John stakes its claim on eye-

witness testimony of a disciple of Jesus, that it reflects both Palestinian-Jewish *and* Greco-Roman cultural and religious trappings, and that a date toward the end of the first century makes the best sense of the data. Thompson's discussion of these critical issues is both nimble and fair; she does not need to be exhaustive because she directs interested readers to the relevant works for more in-depth treatment.

This is not to suggest that Thompson is cursory in her treatment of John's text. Throughout the body of the commentary, which is both careful and clear, readers find nine detailed excurses in which Thompson more thoroughly explores crucial issues related to the interpretation of John's text. Included here are discussions of "Word and Wisdom" (37-39), "Son of God, Son, and Son of Man" (54-57), "Signs" (65-67), "Life and Eternal Life" (87-90), "The 'I Am' Sayings" (156-159), the *Pericope Adulterae* (178-180), "The Jews" (199-203), "The Johannine Vocabulary of Faith and Discipleship" (303-304), and "The Holy Spirit" (318-321).

Although it does not attempt to be a thorough text-critical commentary on John, Thompson displays a welcome attention to important variant readings throughout John's Gospel. Among its other strengths, the present volume can boast a sense of clarity even as difficult interpretive issues are discussed and explored. Thompson displays a broad familiarity with the secondary literature and critical issues associated with the Johannine text. For the educated pastor or layperson, such corpora and interpretive issues can prove overwhelming, but, as noted above, Thompson expertly guides readers through the issues and offers notes and an extensive bibliography for future reading. While this feature can be a net positive for preachers and teachers, it can be a bit of a drawback for those who turn to Thompson's commentary for scholarly work. Because it does not attempt to cover or engage all of the critical issues, advanced students and scholars of John will need to consult other standard commentaries alongside this one.

In all, the present volume is the obvious product of a gifted and careful scholar. For this reason, among others discussed above, it would be a welcome addition to the library of any serious student of John's text, useful in both ecclesial and scholarly contexts.

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Richard BAUCKHAM. *Gospel of Glory: Major Themes of Johannine Theology.* Grand Rapids: Baker, 2015. 256 pp. $24.99.

Bauckham is a senior scholar at Ridley Hall, Cambridge University where he teaches in the Cambridge Federation of Theological Colleges and is emeritus professor of NT at the University of St. Andrews. In this volume, Bauckham shares with us a series of eight essays in which he shows a mastery of the field, attention of exegetical detail and independent judgment that adds to our thinking on important areas of Johannine studies. His aim is not to deconstruct but elucidate the meaning of various topics showing his attention to detail and his ability to see things from a new perspective.

In the first essay, he explores the relationship of the individual believer to Jesus Christ in comparison to the more corporate understanding of community we would find in the writings of Paul. He explores Jesus' aphoristic sayings in which he emphasizes the individual

coming to him. Whether these sayings involve the first person singular or the third person plural, they invite the individual to come to faith in Christ. This is striking in a society where individual life is seen as part of an entire community. The individualism continues as it pictures the Christ abiding in the life of the individual Christian. He also explores the extensive use John makes of Jesus' conversation with individual people. From Nicodemus to Pilate these discussions are important.

In the second essay, Bauckham explores John's emphasis on the oneness within community. Whether he is dealing with one flock or the oneness of the deity, John calls people to become part of the one divine flock. He moves from the unity of God to the unity of community created through his doctrine of salvation. It is the mission of the church to bring all men who come to Christ into the divine family.

John's concept of glory becomes a main theme of the book. He explores the idea in detail in chapter three and in one part of chapter four. The Greek word for glory relies heavily on its Hebrew background where its main use relates to the visible splendor of God. The OT background directs us to Moses' experience of God in Exodus and Isaiah's vision in the temple. John relates this concept with the earthly experiences of the Christ. From the Prologue where the Word became flesh and the disciples beheld His glory to their experience of Jesus' passion the godlike quality of Jesus' life and death is developed. John especially emphasizes that Jesus revealed his glory through the seven signs he records in the Gospel. John differs from the other Gospels who emphasize Jesus' glory in both his death and his resurrection. Through his word for "lifted up" he relates the glory of Christ to the crucifixion as well.

Then Bauckham turns to the four main concepts he finds in the Gospel: love, life, glory and truth. John's conception of love is more profound than is found in the Synoptics where the command to love is limited by how much a person loves himself. John pictures Jesus' love for his disciples going further by Jesus' willingness to even lay down his own life for those he loves. Jesus understood that his raising of Lazarus would lead to his own crucifixion but proceeded anyway because of his love for that family. Through his love for individual people Jesus demonstrates God's love for humanity. Life, and more fully eternal life, is John's equivalent to the Synoptics' Kingdom of God. Death is nullified in the resurrection. Eternal life is the healing and transformation of life in ways that earthly life falls short. It involves the utmost fellowship with God. The cross is dealt with as not only the supreme act of God's love but also the supreme manifestation of God's glory. Finally, in his death, resurrection, and exaltation, he incarnates the true character of God and the true way for humans to come to God.

After a careful examination of research on the sacraments since Bultmann and Cullmann, he turns to the three main passages in the Gospel dealing with these matters. After exploring all possibilities, Bauckham argues that John 3:5 refers to the necessity of passing through the womb-waters of human birth but also of the womb-water that is the Spirit linking the gift of the Spirit with the new birth of God's children. Nicodemus could not have understood this as a reference to Christian baptism. In his discussion of John 6:52-58, he allows that the words (eating my flesh and drinking my blood) are likely drawn from the Eucharistic words of institution but also insists that the true meaning must be found in what the people hearing Jesus speak could understand. Thus, he limits reference to the Lord's Supper here also. But he does allow that the secondary allusion to the Eucharist is stronger in John 6 than

the secondary allusion to baptism in 3:5. He also sees only a secondary allusion in 19:34 where Jesus' side is pierced allowing blood and water to flow out.

After discounting Bultmann's approach to dualism, he determines that the background for Johannine dualism can be found in traditional Jewish literature. He finds soteriology as the deciding factor in dualism which is usually expressed in the opposition between light and darkness and the opposition between Jesus and the world. Light dispels darkness, requiring decision, while the world that rejects Jesus is conquered and saved by him.

Then Bauckham turns to the first week of Jesus' ministry detailed day by day immediately following the Prologue. He draws many parallels between the seven days of this first week and the seven days of the last week. Thus, he connects the wedding at Cana, the first sign, occurring on seventh day of the first week with the resurrection, the seventh sign, occurring on the seventh day of the passion week. He analyzes the events of the first week showing the second levels of meaning involving literary devices like double entendre and irony. This second level adds a dimension of meaning for the perceptive reader. The disciples "follow" Jesus in the first week but only after observing the glory of his passion can they truly grasp what it really means to "follow" Him. He shows that the anonymous disciple with Andrew must be the Beloved Disciple whose witness becomes fundamental to the formation of the Gospel. The theme that characterizes the first week of the Gospel is messianic fulfillment.

In the final chapter of the book Bauckham seeks to show how John's portrayal of Jesus differs from that of the Synoptics. He emphasizes that we cannot find the "real" Jesus in any of the individual Gospels. John stresses the incompleteness of his Gospel. While he tells us that Jesus did many other miracles, he seems to have chosen these signs in order to draw out the meaning of each as they reveal Jesus' messianic character. The Johannine portrayal of Jesus stresses the events that occurred in Jerusalem rather than in his Galilean ministry. Jesus' goal is to complete the divine mission. In Jesus' teaching John records the "I am" sayings which are christological interpretations of parabolic actions. He stresses the voluntary nature of Jesus' death while emphasizing the emotional anguish of Gethsemane. John transforms the entire passion into actions revealing the glory of Jesus as the divine Son of God.

The book is very well written. Bauckham is a fine scholar with a complete grasp of the research related to the Gospel of John. While he opened many insights into the depth of meaning revealed in the Gospel of John, I found one area of distinct weakness. He bases his rejection of the sacramental interpretation of John 3:5 and 6:52-58 upon the fact that those involved could not have understood the teaching of Jesus if it related to the acts of baptism and the Lord's Supper. I found this argument weak because John himself tells us that Jesus' disciples did not fully understand Jesus' teachings until after the resurrection and the founding of the church (John 2:17,22; 12:16; 20:9). The insights into the similar structure between the first week of Jesus' ministry and the passion narrative was stimulating reading and gave me deeper insights into the Gospel of John.

However, the book must be read by serious scholars of John. It will make an excellent choice as a textbook for upper division or graduate courses in the Gospel of John. It would be satisfactory for exegesis courses as well as courses that deal with the theology of the Gospel.

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James W. BARKER. *John's Use of Matthew*. Minneapolis, MN: Fortress, 2015. 150 pp. $59.00.

After all these years, research on the synoptic problem is still in full swing, and this, of late, has brought scholars to reconsider the Fourth Gospel's relation to Matthew, Mark, and Luke. This aspect of the "Johannine question" is nothing new, but it is being approached again with promising new methods and angles.

Instead of considering John's relationship to all three synoptic gospels, Barker confines himself to John's possible dependence on Matthew. A consideration of John as a reader of Matthew can offer insights on the whole of the Johannine question, including methodological insights, and it adds to our knowledge of what is undoubtedly the least studied interrelationship among the NT Gospels. The decision to approach the question of John's sources from the perspective of Matthew is especially interesting, because this is where past arguments are most often thought to have failed. An affirmation of John's use of Matthew (such as Barker spells out) has the distinction of being a harder nut to crack, at least by the lights of past attempts. And yet, in this reader's opinion, Barker makes a strong case.

Barker's argument consists of three "case studies": (1) John's "re-inscription" of the disciples' right to hold back forgiveness, (2) John's use of "idiosyncratic" details from Matthew's account of Jesus riding a donkey at the Triumphal Entry, and (3) John's apparent (so Barker argues) response to Matthew's prohibition of preaching in Samaritan territory. I found Barker's arguments convincing, and his writing makes for enjoyable reading.

Barker's approach is indebted to established principles of source criticism (esp. Helmut Koester's use of secondary redaction as a direction indicator), but also shows a lot of innovative analysis and reasoning. In a chapter on "Proof from Prophecy" (an important Matthaean notion), Barker considers Johannine dependence on Matthew with regard to certain details in the Triumphal Entry. He does this most especially by way of discussing the various terms for donkeys, and by considering the relation of the evangelists' language to the text of Zech 9:9. Here he considers the light shed by how Zechariah was discussed by later writers, including Justin Martyr and Irenaeus, and argues against the likelihood that Matthew and John independently found Zech 9:9 quoted in a *testimonium*. It should be noted, however, that the case against joint use of a *testimonium* is not as tight as other aspects of Barker's argument—the usefulness of appeals to a *testimonium* in general suggests that this part of the argument is a matter of weighing explanations, and not of discounting a competing scenario altogether.

Barker wrote this study as a dissertation at Vanderbilt, and it retains all the marks of that origin. (The book is published in Fortress's "Emerging Scholars" series, devoted to the work of younger academics.) Except for some in-depth considerations of linguistic fine points, especially those surrounding the Triumphal Entry, the book is written in a way that non-specialists can access. Those teaching on the NT Gospels at a graduate level might want to consider assigning the book as an example of source-critical research done right. Those interested in the literary and historical dimensions of the Gospels, or in NT source criticism more generally, will definitely want to consider Barker's arguments.

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Rafael RODRÍGUEZ. ***If You Call Yourself a Jew: Reappraising Paul's Letter to the Romans.*** **Eugene, OR: Wipf & Stock, 2014. 336 pp. $39.00.**

Rodríguez's volume presents an innovative reading of Romans that helpfully draws into the discussion some all-too-frequently marginalized considerations regarding the epistle. He parses this data into two themes that particularly unite the book and provide the overarching skeleton within which Rodríguez constructs his reading of Romans.

First, Romans scholarship regularly reconstructs the letter's background by referring to Claudius's edict against the Jews, however it is interpreted (prohibition of assembly, expulsion from Rome). Either after Nero's accession in AD 54 or even still during Claudius's reign, both Jews and Gentiles would have been present in Roman church gatherings (7-10). Even if Jews and Gentiles were both present within these gatherings, however, Rodríguez questions whether this assumption necessitates the further conclusion that both Jews and Gentiles were in the audience envisioned for Romans (259).

Could Paul not have been addressing or have in focus an exclusively Gentile sub-group within the Roman churches (260-263)? Drawing particularly on the scholarship of Andrew Das, Runar Thorsteinsson, and to a lesser extent Matthew Thiessen, Rodríguez presses the point that Romans is, indeed, best understood against this backdrop. Further, and drawing especially on Thorsteinsson, Rodríguez suggests that Paul's dialog partner throughout the letter is best understood as a Gentile proselyte to Judaism (47-61).

Second, the Gentiles that Paul addresses have proselytized to Judaism in an attempt to move toward "strength" or "self-mastery" rather than moral weakness (25-46, 108-124, 257-282). In this context, when Paul critiques elements related to the Torah or Jewish identity, his object is not those things either in themselves or as practiced by Jews. Paul's object is to show how Gentiles who proselytize to Judaism and submit to the Torah do not and cannot thereby achieve the self-mastery that might have motivated them to proselytize (125-146). Rather, while also laying the groundwork for his Spanish mission, Paul aims both "to extend his apostolic authority over the established communities of gentile believers and place his gospel at the center of their theological perspective" and "to manage (≠ solve!) tensions between various expressions of the nascent Christian faith and restore unity between them without requiring conformity to a single pattern of faith or piety" (11).

The particular lens through which Rodríguez reappraises Romans manifestly has its virtues. It helps simplify the reading of the letter (by avoiding shifts in Paul's dialog partner throughout). Specifically characterizing the interlocutor as a Gentile proselyte to Judaism also provides a reasonable context in which much of the letter's Torah- and Israel-centered discussion can feasibly be read. Rodríguez's own discipline in reading the letter within this framework also allows him consistently to read Paul's νόμος as a reference to Israel's Torah rather than to suppose Paul occasionally—and often with little warning—has a different referent in view for this recurrent term (85-88, 125-130, 138-146). Doing so helps Rodríguez clear a fruitful exegetical pathway at key points.

The book is quite accessibly written, but it does assume as basic starting points a good amount of argument previously made by Das and Thorsteinsson. Throughout, Rodríguez provides a reasonable and helpful account of what these foundational elements are. But, he tends to take their validity as essentially established by Das and Thorsteinsson and so finds no need to retread that ground in order to (re)establish those points.

This strategy helps keep the book from becoming another "behemoth" in Pauline studies (ix). For those wanting to inquire further, it also forms an implicit invitation for the book to be read in concert with the detailed arguments Das and Thorsteinsson have constructed for their own positions in their own volumes. Probably in this light will the fullest force of Rodríguez's own argument be felt.

This volume is a commendably consistent effort to read Romans afresh while demarginalizing oft-neglected features of the letter and its context. As such, it does a definite service to the study of the letter. It certainly deserves careful attention and consideration by those seeking to read the letter as appropriately as possible in its own context.

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