JETS 62.3 (2019): 599–673

BOOK REVIEWS

New Testament Lexicography: Introduction—Theory—Method. By Jesús Peláez and Juan Mateos. Edited by David S. du Toit. Translated by Andrew Bowden. Fontes Et Subsidia Ad Bibliam Pertinentes 6. Berlin: de Gruyter, 2018, xlii + 336 pp., $149.99.

For the first time, an English work fully presents and explicates the (Spanish) Córdoba-School Model (CSM) approach to NT lexicography. Similar to other methods of the past century, CSM seeks to fill a lacuna in the field. Around the turn of the 20th century, Adolf Deissmann employed recently published papyri, inscriptions, and ostraca to show that the LXX and the NT primarily employ a popular colloquial form of ancient Greek and not a unique form of "biblical" Greek. According to Deissmann, steps needed to be taken to create a suitable NT lexicon by (1) contextualizing NT vocabulary within the contemporary linguistic milieu; (2) employing the latest research in linguistics and semantics; (3) presenting usage in contemporary sources; and (4) demonstrating sense relationships between words (pp. xxii-xxiv). James Moulton and George Milligan produced the first systematic contextualization of NT vocabulary by presenting usage in contemporary non-literary sources (1914–1929). Contemporaneously, Walter Bauer employed the lemma structure of Erwin Preuchen's 1910 lexicon and incorporated many references from literary sources and to a lesser extent from non-literary sources (p. xxv).

The second half of the 20th century would see scholars employ the latest research in linguistics and semantics as well as demonstrate sense relationships between words. In 1988, Johannes P. Louw and Eugene A. Nida applied modern (structuralist) semantic theory to the production of a lexicon that grouped words by sense relationships (p. xxv–xxvi). In the mid-1970s, Juan Mateos was commissioned to produce a Spanish bilingual dictionary of the NT, *Diccionario Griego-Español del Nuevo Testamento* (*DGENT*). In 1989, he published his *Método de análisis semántico: Aplicado al griego del Nuevo Testamento* (Córdoba: El Almendro, 1989). Nida's idea "that many lexemes relate simultaneously to several semantic classes" heavily influenced Mateos (p. xxix). Heavily dependent on French and American structuralist theory, Mateos joined Nida's idea of semantic classes with abstract lexical meaning (*langue*) and contextual meaning (*parole*), as well as *componential analysis* (Nida himself had not connected componential analysis with semantic classes). Mateos's research group, *Grupo de Análisis Semántico des Córdoba* (GASCO), systematically applied his method to NT vocabulary, and since 2000 they have released five fascicles of preparatory semantic analysis covering Ἀαρών through βωμός. In 1996, Jesús Peláez, who was part of GASCO, further laid out the method in his *Metodología del diccionario griego-español del Nuevo Testamento* (Córdoba: El Almendro, 1996). Mateos passed away in 2003, and Peláez has continued the project (p. xxviii).

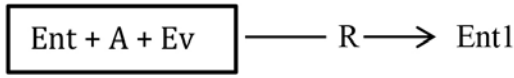
The volume under review is an English translation and annotation of the 1989 and 1996 works by Mateos and Peláez (mentioned above). In his introduction, David S. du Toit, the editor, contextualizes CSM, unpacks the goal, theory, and

method of CSM, and gives a critical review of both the benefits and weaknesses of the project. Andrew Bowden, the translator, frequently and helpfully employs footnotes to explain translation decisions, clarify vague concepts, or mention more recent developments in the field. Although the work is technical, and the translation is mostly bound by the layout of the source text(s), it caters to the target audience and is in a good English style.

In part 1 of the book, Peláez introduces the reader to NT lexicography and critically assesses the dictionaries of Zorell, Bauer, and Louw and Nida. In part 2, Mateos details CSM's theory of semantic analysis and the composition of *DGENT* entries. In part 3, Peláez details CSM's method. The volume concludes with a catalogue and a list of *semes*, glossary, bibliography, list of publications by GASCO, and a few indices.

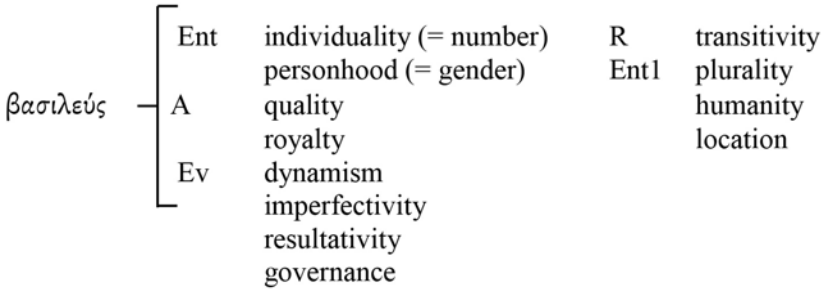
Du Toit summarizes well the goal of CSM as "a scientifically controlled procedure to define lexical meaning systematically for a bilingual dictionary on the New Testament vocabulary" (pp. xxx). The method focuses on (1) reaching an initial *semantic formula* by identifying (a) the *semantic classes* and (b) their *required relations*; and (2) developing the *semantic formula* by identifying (a') the *nuclear semes* and (b') the *contextual semes*.

Pursuit of the semantic formula begins with the classification of the lexeme(s) based on (a) *semantic classes*. The classes are *entity* (things), *event* (a state, action, or processes), *attribute* (quality, quantity, etc.), *relation* (temporality, cause and effect, etc.), and *determination* (actualizing, situating, etc.). Next, the method identifies (b) *required relations,* since the formula consists of the lexeme's *denoted* and *connoted* elements. Denotation refers to the semantic class or classes that are *required* to define the meaning of a lexeme satisfactorily. The formula can be *simple* (denoting one class) or *complex* (more than one). Connotation refers to the semantic classes that are associated with or implied by a lexeme but *not integral* to its meaning. For example, the lexeme βασιλεύς "king" denotes the semantic classes of entity (Ent), man or God, attribute (A) kingship, and event (Ev) government. It also connotes classes of relation (R), towards →, and of entity (Ent1), subjects and territory. CSM represents this formula as follows:



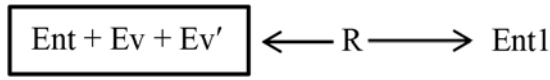
Semes are the elementary units of meaning into which a lexeme can be reduced (e.g. abundance, badness, etc.). The *development* of the semantic formula begins by (a') determining the *generic* and *specific nuclear semes*. The unique cluster, the *semic nucleus* (the lexeme's identity), becomes evident during the identification of the *semes* for each element in the formula. Identification of the *generic nuclear semes* obtains by, first, furnishing the semantic formulas of different lexemes with semantic categories specific to their semantic classes (e.g. gender and number for the class of "entity") and by, second, identifying the different nuclear *semes* shared by the lexemes. The formation of *semantic domains* obtains by acquiring lists of *generic nuclear semes* common to many lexemes and by identifying *specific nuclear semes* through observing the

meaning of the lexeme and so determining *semes* such as "purpose," "verbality," and "harmfulness" and through comparing it with other lexemes in the same semantic domain. Specific logical hierarchies of nuclear *semes* exist for each lexeme (*nuclear configuration*). Hierarchy exists, for example, in the idea that "rationality presupposes animate, which presupposes living, etc." (§86). The *semic development* of βασιλεύς (furnishing the semantic formula with *semes*) is represented graphically as follows:



At this point in the process, one should be able to articulate an approximate definition for the lexeme. Thus, the definition for βασιλεύς would be "A person (Ent) who, by virtue of the kingship attributed to him (A), exercises an activity of governance (Ev) over (R) a group of human individuals in a given territory (Ent1)" (§232).

Next, the contexts provide the keys for (b') determining the lexeme's *sememes* (its various contextual *semes*). This step clarifies whether the definition from the earlier steps exists in all the contexts, or whether one should distinguish between various contextual meanings. Context produces *sememes* by adding, neutralizing, or substituting *semes* in the semic nucleus (e.g. the omission of the *seme* "animality" in the English idiom "to *flesh* it out"). Next, the application of semantic categories to the morphemic and syntagmatic levels determines whether the contextual *semes* are *classemes* (deriving from grammatical categories, occurring in every context, and affecting other lexemes) or *occasional semes* (peripheral and not dependent on semantic categories but rather on relations from syntagma; e.g. "dependence" or "equality"). The lexeme ἀργός has a simple semantic formula (denoting the class "entity"), its definition being an "extension of non-demarcated, non-inhabited land (Ent)" and glossed "field" (§378). However, the NT usages produce complex semantic formulas for ἀργός. For example, the *sememe* in Matt 13:24 "to a person who sowed good seed ἐν τῳ ἀγρῷ αὐτοῦ" denotes both the demarcation (Ev) and the activity of cultivation (Ev'), and it connotes the relation (R) to an owner (Ent1). The semantic formula is graphically as follows (for sake of space we will not discuss the formula's development):



The definition for this *sememe* is "'A demarcated (Ev) extension of land (Ent) owned by (R) an individual (Ent1) and intended for an agricultural activity (Ev′)': *estate, farm, field*." (§381).

When Mateos began formulating CSM, in the mid to late 1970s, structuralism had ceased to be the primary driving force for lexical semantic research. Other approaches were developing out of (and outside of) various structuralist lines of thinking. Du Toit rightly points out that Mateos's combination of theories compensated for some of the shortcomings of componential analysis (which had not necessarily distinguished between the description of encyclopedic relations and of linguistic structure). Mateos's idea to present meaning as a configuration of *semes,* based on semantic classes and their interdependent relations, was innovative for its time. Even in 1996, CSM was novel in that it claimed to *account* for how context influences meaning. In CSM theory, *semes* may denote complex clusters of semantic features that are comparable to complex encyclopaedic concepts that resemble the "frames" of Cognitive Semantics (which emerged as part of Cognitive Linguistics in the 1980s). In addition, the complex semantic formulas (e.g. οἶκος *connotes* a complex formula, "constructed by people for the habitation by people") often "resemble the semantic information that modern frame theories assume to be a constitutive aspect of lexical meaning." (p. xxxvi). Lastly, that CSM employs the definition method (instead of primarily glosses) is assuredly to its strength.

Du Toit acknowledges "many critical questions could be addressed about the theory and serious shortcomings could be identified" (p. xxxvii). For instance, the various forms of structuralism were never really able to answer questions regarding the boundary between linguistic semantic knowledge and conceptual knowledge. In my reading of the present work, I did not find CSM to spend much (if any) effort addressing concepts such as "fuzziness," "ambiguity," "vagueness," or "indeterminacy." Instead of allowing for polysemy, CSM considers extreme differences in usage as "contextual variants of a nuclear meaning" (p. xxxv). It is significant that Mateos, in order to justify restricting the corpus to the NT, seems to have somewhat regressed to the time before Deissmann. For instance, NT Greek "has a certain unity" because it has a uniting theme (Jesus) and contains "common categories inherited from … Jewish culture" (§69). CSM does not therefore attempt to contextualize the NT vocabulary or illustrate usage in contemporary non-literary sources. Nor is it concerned with other issues in NT lexicography, such as lazy reliance on predecessors (i.e. the transmission of errors from generation to generation of lexica) and unhelpful dependence on Bible translations (esp. Latin influence on glosses). This last point should be emphasised as CSM's first step is to glean information from earlier lexica and concordances in order to establish the semantic formula. The book is technical and written for those familiar with the developments in lexical semantics over the past century. One small error to note concerns

Mateos's statement that the "first edition of [Zorell's lexicon] appeared in … 1930" (§26). This is surely a mental slip, confusing the second edition (1930) with the first (1911). There is no translation note discussing the error.

This volume is a significant contribution to the field of NT lexicography. Bowden and du Toit have accomplished well their goal of presenting and explicating CSM. In doing so, they have provided a great service to English-speaking scholars. It remains to be seen, however, if scholars will now become interested in a method based on a mostly outdated theory of lexical semantics. Let us conclude with John Lee's initial assessment in his work on the history of NT lexicography: "[it is] too early to assess this lexicon fully. What it offers is clearly valuable, and the use of the definition method is an important strength, but it … does not contribute to the major task of reassessing the whole tradition in light of all the evidence" (*A History of New Testament Lexicography* [New York: Lang, 2003], 166).

Joel R. Bell
Christ Church, Oxford, UK

Bedouin Culture in the Bible. By Clinton Bailey. New Haven, CT: Yale University Press, 2018, x + 278 pp., $55.00.

Clinton Bailey is a leading scholar on Bedouin culture. His personal knowledge and insight into Bedouin life has led to an important contribution in this volume. The book is organized into seven chapters. Chapter 1 explores the similarities between Bedouin and early Israelite desert life, including a scattered treatment of migration, herding, and agriculture. Bailey discusses the importance of water sources and herds adapting to scarce water conditions. Bailey attributes the domestication of the camel to the 13th century BC and ties this event to "the prototypes of the biblical patriarchs" as they emigrated from Aram to Canaan (p. 21).

Chapter 2 focuses on tent culture among the Israelites and Bedouin, specifically domestic life, goat-hair tents, unleavened bread, toponymy, and hospitality. Bailey assumes the Israelites emerged from a Bedouin-like culture within the Levant, and he ascribes Hebrew terms that describe urban architecture to seventh-century-BC authorship of Deuteronomy (p. 38).

Chapter 3 discusses federative identity among the Bedouin. The Bedouin tribes gathered into larger tribal confederations that serve as a loose national identity to protect the land interests of the member tribes (pp. 69–71). While each tribe has a chief, the federation has only a temporary *ad hoc* leader that "unifies the constituent tribes when need arises" (p. 72). Conversely, the smallest order of organization is the clan, whose members share a common ancestor up to four generations before the youngest member.

Chapter 4 delves into the role of law among the Bedouin. Bailey demonstrates the role of vengeance as a deterrent within Bedouin culture (p. 111). But he is quick to point out that retribution for rape could escalate to the "murder and pillage" of the rapist's whole clan (p. 117), a level of retribution that exceeds even the penalty for murder (p. 118). Bailey compares Bedouin retribution to the destruction of Shechem after the rape of Dinah (Gen 34:25–29).

Chapter 5 lays out the role of Bedouin religion, animal sacrifice, taboo food, and the keeping of vows. Chapter 6 delves into desert oral traditions and discusses proverbs (p. 167), genealogies (p. 169), and desert poetry. Bailey's examination of Bedouin poetry contains particularly insightful points of comparison between the poetics of the two cultures.

Chapter 7 concludes the case for how the Israelites gathered so many Bedouin-like attributes by suggesting that two groups of proto-Israelites existed. One group wandered the Negev and Sinai deserts and were descended from the Hyksos, becoming Semitic shepherds in the Canaanite hill country (pp. 210–11). This group carried an exodus tradition and "the memory of a distinguished fellow Semite called Joseph" becoming the "Joseph tribes" of Benjamin, Manasseh, and Ephraim. The other group were proto-Aramaeans who settled the Transjordan and became the tribes of Reuben, Gad, and part of Manasseh. The two groups were joined by "the tribe of Levi led by their attributed leader Moses" (p. 211). Essentially, Bailey supports a peaceful-infiltration exodus view, a model with which some readers may disagree.

While the book is an excellent examination of Bedouin culture, it falters on historical issues. Bailey writes in the introduction, "In particular, nomads under the name 'Shasu' and 'Martu' [Amorites] were first recorded in about 2500 BCE, during the Fifth Dynasty in Egypt and the Sumerian period in Mesopotamia, respectively, establishing that what we herein are calling Bedouin culture has survived at least from then—from then through the biblical period and all the way down to my own desert-dwelling Bedouin informants—a stretch, as noted, of almost 4,500 years." (p. 8). Bailey gets this idea from reading too much into Donald Redford's speculative inference.

While I doubt anyone would deny the antiquity of Bedouin culture, tracing that antiquity to any particular people group is speculative at best. For example, the earliest mention of the Shasu is in the 14th century BC. As such, many ANE specialists would be reticent to conflate the Shasu and Amorites, let alone to describe either group as being the ancestors of the Bedouin. Yet, the antiquity and continuity of Bedouin culture undergirds Bailey's analysis of the Bible, which is unfortunate because this premise is unnecessary.

Without the premise, common imperatives between Israelite and Bedouin culture still make Bailey's work important and compelling. Despite acknowledging that "peoples far removed from the biblical world" may have a similar basis for the "minutiae of life," Bailey doubles down on his premise that "the Bible's authors acquired these depictions of Israelite behavior from Bedouin influences" (p. 11), which seems like a dubious assertion.

Bailey assumes Bedouin culture has not changed for millennia because the desert environment did not change (pp. 5, 7). However, that is not exactly true. During the previous 4500 years, the Sinai underwent drastic environmental changes that Bailey does not recognize in pursuit of an ossified Bedouin culture.

Also, the author suggests the source of the Babylonian law codes was the nomadic Amorites who predated the first dynasty of Babylon (p. 108). He ascribes eleven of Hammurapi's laws to Amorite influence, and therefore, to Bedouin ori-

gins. Of course, the earliest of the Mesopotamian law codes predates both Hammurapi and Amorite incursions from the west. This confirmation bias fails to recognize that the Amorites, or the Bedouin, might have picked up traits from the Mesopotamians or had their own cultural influences.

Furthermore, Bailey sometimes misrepresents the biblical texts in his haste to find Bedouin parallels. For example, he states that "the roof of the Sacred Tabernacle as being made of goat-hair" (p. 37) and in the absence of other evidence "drew upon a Bedouin prototype" (p. 37). However, Exodus states that it was the tabernacle curtains which were made of goat hair (Exod 26:7) while the roof was made of ram skins dyed red and porpoise skins (Exod 26:14).

Critical remarks aside, insofar as the book describes Bedouin culture and desert nomadism, the work is solid and is a must read for those interested in the wilderness experience of the Israelites. The content of the book is accessible to the non-expert and written in a readable style. Yale University Press used a font that is comfortable to read; however, the photographs were published in low resolution and have poor contrast.

Overall, the author frequently uses similarities between the two cultures to imply direct descent from a Bedouin origin, and his grasp on ancient history is shaky. He naively accepts the speculation of his sources without properly engaging the scholarly discourse. Nevertheless, the book fills an important gap in the cultural context of the Bible, which is the impact that desert living had upon the formation of Israelite culture.

David A. Falk
University of Liverpool, Liverpool, UK

Old Testament Ethics: A Guided Tour. By John Goldingay. Downers Grove, IL: InterVarsity, 2019, 288 pp., $28.00 paper.

John Goldingay's *Old Testament Ethics: A Guided Tour* sets out to explore the ethical framework presented in the Hebrew Bible, with the purpose of highlighting practical takeaways for his readers. Goldingay's approach to the question of ethics in the OT is unique insofar as he does not attempt to justify morally problematic narratives but strives to understand the ethics advanced by the authors of the Hebrew Bible themselves: "I focus more on what is the Old Testament's own agenda, and how it raises questions that we have to respond to" (p. 2). Goldingay's method is refreshing since he does not merely read NT ethics back into the Hebrew Bible but grapples with law codes in the text and provides character studies as well as thematic studies, with the intention of prompting his readers to apply the ethics uncovered in the OT to their lives.

Goldingay's work is tailored for a popular audience: his writing style is accessible, the theological points are straightforward, and he provides short and adequate explanations for problematic narratives in the OT. The content of the book is grouped into five thematic categories: qualities, aspects of life, relationships, texts, and people. Each section comprises seven to eleven short chapters, and each chap-

ter expounds on the overarching theme in more detail. At the conclusion of each chapter, Goldingay provides a list of questions that help facilitate personal reflection and application of the content. For example, following his discussion of migrants, he asks, "What do you think it would look like to love resident aliens in your community?" (p. 188)—a question that could facilitate group discussion.

In his work, Goldingay displays a strong ability to provide concise and suitable answers to otherwise confusing narratives in the Hebrew Bible. For example, while discussing Shiphrah and Puah, the midwives in Egypt who lied to Pharaoh as a means of circumventing the order to kill the Hebrew male children, Goldingay addresses the ethics involved in their deception: "Truth covers more than merely the way our statements correspond to facts … if [powerful people] abandon truthfulness, they cannot expect it" (p. 246). This short statement encapsulates the vast literature wrestling with God's blessing over the midwives who lied. Similarly, in his discussion of warfare in the OT, Goldingay summarizes the theory of just war succinctly: "The theory called just war starts from the assumption that war is a terrible thing, but that sometimes it's the right thing; sometimes not to go to war would be worse" (p. 201). These short explanatory statements introduce the audience to the common answers provided for difficult questions, making the work an essential guide for readers who are less familiar with these issues.

Goldingay should also be applauded for underscoring the complexity of applying certain laws from the Hebrew Bible directly to our lives, especially when some commands stand in tension with other OT narratives. For example, in his discussion on Nehemiah, Goldingay juxtaposes the divorce narrative of Ezra 9 with the prohibition against divorce in Deuteronomy 24 and concludes, "Sometimes principles clash and we have to decide which principle has priority at this moment" (p. 258). He demonstrates the need for employing wisdom when incorporating ethical claims from the OT.

One difficult component in Goldingay's work is that the structure and main argument of some paragraphs are hard to follow. In his chapter on godlikeness, for example, he expounds on the depiction of God in Exod 34:6–7 but then unexpectedly shifts the discussion to the theme of love: "One feature of God's self-description that may seem strange is that the word *love* doesn't come in it" (p. 10). This switch then develops into a word study of "love" in the book of Genesis specifically, drawing the reader away from Goldingay's main point (p. 11). Additionally, it is occasionally difficult to understand some of the applications Goldingay derives from the text. For example, in his opening chapter, he writes about the creation account: "There is to be light! (Gen 1:3). So bring light." (p. 11). While the application "bring light" is somewhat vague, it also seems as though Goldingay is conflating the use of physical light from the creation account with the call to bring spiritual light (e.g. Matt 5:14–16). This same approach is found in his interpretation of Lev 19:17–18, a command to love one's neighbor: "You should also love the world and people who live far away, though God never told Israel to love the Egyptians or the Assyrians. The New Testament never tells people to love the world—in fact it says the opposite (1 Jn 2:15–17)" (p. 119). Here, Goldingay seems to juxtapose

the use of "world" in 1 John, which is often understood as a system or worldview, with the use of "neighbor" in Leviticus, which refers to people.

Another issue with the book is that Goldingay periodically makes important statements without providing much follow-up explanation. For example, he writes that the story of the Garden of Eden happened, yet "it's not a literal historical story" (p. 185). In light of the ongoing conversation regarding the historical Adam, it would have been beneficial to include a short discussion on this point. Similarly, in his examination of God's wrath in the Hebrew Bible, Goldingay bypasses the issue by appealing to the rarity of these narratives: "There are occasions in the Old Testament when [God] does act in wrath, but there are actually not so many of them. Your chances of living in a place and time when he did so are very small. You can read page after page in the Old Testament story and never read about it happening" (p. 13). However, the issue surrounding God's wrath does not center on the *frequency* of the act but the *character* of a God who would endorse those acts. Therefore some further discussion on these issues would have been beneficial.

Goldingay's book is a great contribution to the discussion of ethics in the OT due to his unique starting point. Unlike the more conventional approaches of Paul Copan, David Lamb, and others who attempt to demonstrate how OT laws may or may not correspond with a 21st-century Western worldview, Goldingay seeks to understand the ethical structure of the OT through the lens of its authors: "This book has been looking at the way the Old Testament itself sees ethics and the way we can learn from it, rather than focus on the way it raises problems for Western readers" (p. 267). At a time when some argue that Christians should "unhitch" the Hebrew Bible from their lives, this book demonstrates how it remains profitable for "reproof, correction, and for training in righteousness" (2 Tim 3:16).

This book is a user-friendly introduction to OT ethics, providing a cursory discussion of difficult passages while highlighting practical takeaways from the narratives in the text. This book would be valuable for a group Bible study due to its approachable style, reflection questions, and extensive primary quotations. Goldingay touches on many "hot topics," including same-sex marriage, slavery, and women in the OT, while avoiding overly technical language or convoluted debates. Goldingay's work is thought-provoking and insightful and provides a great starting point for readers to explore the Hebrew Bible.

Michael Gabizon
McMaster University, Hamilton, ON

Living in the Kingdom of God: A Biblical Theology for the Life of the Church. By Sigurd Grindheim. Grand Rapids: Baker Academic, 2018, viii + 183 pp., $24.99 paper.

It is not an easy task to present a whole biblical theology of the kingdom of God and boil it down to an approachable yet thorough presentation, but Sigurd Grindheim admirably succeeds in his recent work *Living in the Kingdom of God: A Biblical Theology for the Life of the Church*. Moving from the OT through the Gospels,

Epistles, and Revelation, Grindheim surveys biblical teaching concerning the kingdom of God, defining the concept and unpacking its relevance for Christian living.

As the book unfolds, it is clear the author does not equate the kingdom with the church. They are related but not the same. Neither does he present God's kingdom as an eschatological reality—there is a future expectation concerning the kingdom—but it is already here, a reality that ought to be lived out in the present. As implied by the title, this book seeks to explain the "kingly rule of God" within the life of the church, not after the church or apart from the church, but within and through the church. As such, Grindheim writes for an informed but general audience that might apply a biblical theology of the kingdom to Christian living. This is a book that is meant to be transformational and not merely informative.

The book is divided into eight chapters that trace the kingdom concept in a logical if not also canonical progression. Chapter 1 surveys the concept of "God's kingly rule" throughout the OT, emphasizing a history of God's redemptive efforts to establish his rule through creation, a nation (Israel), and finally, an expected Messiah. Chapter 2 presents Jesus as the Messiah who establishes the "kingly rule of God"—securing God's rule by his victory on the cross but also bringing God's rule into the realm of humankind by his mere presence.

Chapter 3 surveys the nature of Christ's kingship as embodying the very traits that would characterize God's kingdom—humility, forgiveness, and reconciliation. In chapter 4, the book transitions from a Christological emphasis on the nature of Christ's kingship to a survey of Jesus's teachings on entrance into the kingdom. In this segment of the book, Grindheim provides an excellent treatment of parables and gospel discourse that relate to qualifications for kingdom entry. In the process of surveying Jesus's teaching on kingdom qualifications, Grindheim brings attention to the motif of banqueting and associated festivities in kingdom imagery. This kind of motif-oriented emphasis in Grindheim's treatment of the kingdom of God is one of the strengths of his work, bringing to light imagery that is too often lost in more systematic treatments.

Chapter 5 describes the kind of people who are participants in the kingdom, correlating between the teachings of Jesus and the exhortations found in epistolary texts. Here the reader notices a shift from the Gospels to the apostolic voices of the epistles, and yet the focus remains on how God's kingly rule is played out in the life of the church. Continuing the emphasis on kingdom living, chapter 6 highlights the role of Christ's disciples as reigning in the kingdom. Here the emphasis has fully shifted from the Gospels to select texts from Romans and the Corinthian letters, where living a transformed life comes as one embraces kingdom victory over sin and death.

Chapter 7 shifts to the impact of God's present kingly rule on society at large. As one sees the subtle effects of kingdom living on a rebellious world, the expectation of a greater, unhindered future still awaits. This brings the reader to the climax of the book, where in chapter 8, Grindheim describes the future of the kingdom. While some may have reservations on the interpretive particulars that Grindheim takes from the book of Revelation, the essence of his conclusions concerning the future kingdom align well with the whole of the book.

Beyond providing an approachable theology of the kingdom, two additional features are worth commending in a review of this book. First, although sparse in citation, each chapter concludes with a bibliography of relevant, significant titles that speak to the subject of the chapter. Included with each title is a concise summary of the book's thesis along with its impact in the field of study. These summations provide an excellent resource for students tackling the subject of the kingdom of God at an academic level. Second, the Scripture index is a beneficial resource for those preaching through "kingdom texts," as this book has many interpretive segments that may prove helpful as a supplement to commentaries and other exegetical resources.

Richard Alan Fuhr Jr.
Liberty University, Lynchburg, VA

The Kingdom of God: A Biblical Theology. By Nicholas Perrin. Biblical Theology for Life. Grand Rapids: Zondervan, 2019, 262 pp., $29.99 paper.

This series aims to move beyond mere explication of biblical theology to application in the life of the church. Nicholas Perrin's *Kingdom of God* pursues this goal in three parts. After a detailed Table of Contents, the first chapter introduces the issues and questions treated in the main section. The second part, chapters 2–11, treats the various points, in which each chapter follows a pattern: treatment of a theme, brief summary, and "Relevant Questions." The final chapter moves toward application in the daily life of believers. The work concludes with indexes to Scripture, subjects, and authors.

Chapter 1 begins with Perrin's explanation of his methodology. Then follows a survey of the nature of the kingdom of God in modern scholarship, beginning in the 19th century. Finally, Perrin gives summary answers to the journalistic questions, the five Ws and an H (p. 28), which serve as the organizing principle of chapters 2–11. Perrin spends only two chapters on the OT concept of the kingdom while eight chapters are devoted to NT texts. Though the precise term "the kingdom of God/the Lord/heaven" is rare in the OT, the concept is ubiquitous, and Perrin points out the frequent NT allusions to many key OT passages. The focal texts of chapters 4–11 are from the Gospels.

Perrin treats the *what* aspect of the kingdom in chapters 2–4 with respect to sphere, story, and society, respectively. In chapter 2, the Lord as creator of the universe is the God of all humanity. Being created in God's image means the Lord also serves as a model for the sovereignty of every human—not merely kings—over the rest of creation (pp. 42–43). Chapter 3 traces the kingdom through the OT story from the Law, Prophets, and Writings, but arranging the discussion from the three parts of the genealogy outlined in Matthew 1. The key text in chapter 4 is the parable of the sower, which Perrin treats in detail. Then he identifies ties to Isaiah 55, which is a precursor to Jesus's use of the sower figure (pp. 91–92).

Chapters 5–7 treat the question of *who* is the kingdom. Chapter 5 explains Mark's presentation of Jesus in seven roles as a new David, Moses, and Isaac.

Chapters 6–7 use the seven "I am" statements of John's Gospel as their framework. These are particularly insightful, illuminated by immediate context, other NT references, and significant OT references (e.g. the Good Shepherd corresponding to the Davidic King Messiah, corresponding to Mark's Davidic Messiah and Ezekiel's David Messiah Shepherd; pp. 122–25,). These claims of Jesus imply corresponding actions required of members of his kingdom.

The next three chapters treat the *when* aspect of the kingdom, each in turn presenting it as a reality in the present, in the imminent future, and in the parousia. Chapter 8 identifies Jesus's healings, exorcisms, and proclamations as present signs of the kingdom that point to a new exodus, a new creation, and a return from exile. Next, Jesus's death, resurrection, and ascension are imminent signs for the kingdom's arrival. In chapter 10, the eschatological discourse of Luke 21:8–36 is used to identify future signs of the kingdom. Perrin's treatment is excellent, especially his expression of how Christians today ought to view the current, worldwide persecution of Christians (p. 207).

Chapter 11 covers the three remaining questions. With respect to the *where* aspect of the kingdom, Perrin argues it is not limited to inner human experience, but is external and has space. The *how* and *why* aspects of the kingdom are based on the Lord's Prayer as an expression of core values and a mission statement.

Though points of application are scattered throughout, the concluding chapter outlines the kingdom's impact on lives today. It offers a reprise of chapters 2–11 and makes general applications to life. Perrin offers challenges to the thinking of both theological conservatives and liberals (e.g., p. 241). He critiques the gospel of prosperity or even the pursuit of earthly comfort and power when the church is called to suffer (pp. 107–8, 178–80, 242, *et passim*). Perrin's emphasis on the necessity of faithfulness to the covenant, beyond simple entrance into it, is an important piece of kingdom teaching (pp. 217–20 *et passim*). His recognition that the church's suffering on earth for the sake of the kingdom is the norm (pp. 62, 97, 144, 196–201, 210–11) ought to influence how the church lives, evangelizes, and disciples.

At times readers may see paradoxes. For example, Perrin apparently limits the "poor" in Luke 6:20 to economics and wealth's concomitant power (pp. 162–64), but he treats differently the poor in spirit in Matt 5:3 (p. 186). Again, Perrin argues, "Jesus's followers are called to foster [the kingdom's] coming" (p. 245) through missionary discipleship (p. 177). Meanwhile, he demeans notions of Christians who claim by their actions to "advance the kingdom" or "create the kingdom on earth" (p. 244), because it implies human control over the kingdom (p. 241). Perrin maintains the tension between the earthly and eschatological realities. The general nature of his applications lend themselves to being cherry-picked to support pet social views, but thoughtful readers will be challenged to greater righteousness no matter their views.

The text is quite readable for undergraduate students and informed laypeople. Footnotes are significant without bogging down the reader. All Greek and Hebrew words are transliterated. Occasionally Perrin makes reference to technical terms (e.g. Septuagint, Targum, *Taheb*) without definition, so some knowledge on the part of

the reader is assumed. Even if these are not understood, however, Perrin's lessons are not opaque.

Perrin's analysis of texts of the themes of the kingdom offers insights that are vital to the life of the church. The "Relevant Questions" section inspire thoughtful reflection and discussion. Preachers and teachers will find many profound, enlightening explanations to deepen faith and understanding and to challenge unexamined assumptions.

Lee M. Fields
Mid-Atlantic Christian University, Elizabeth City, NC

A Guide to Bible Basics. By Tyler D. Mayfield. Louisville: Westminster John Knox, 2018, vii + 274 pp., $22.00 paper.

Tyler Mayfield is A. B. Rhodes Professor of OT at Louisville Presbyterian Theological Seminary. In this book, he presents the basics of each Bible book for readers who need a basic understanding of the Bible.

In the introduction, Mayfield states this book will guide readers in their Bible reading and help them understand how a particular section fits into the overall structure and purpose of each biblical book. He also specifies that it covers 66 books of the Protestant OT and NT. Regarding the OT, he briefly lists the Jewish, Catholic, and Orthodox canons. He selects the New Revised Standard Version to be used in this book and summarizes nine biblical time periods from the Matriarchal and Patriarchal Period (2000–1500 BCE) to the Roman Period (63 BCE—476 CE).

After the introduction, Mayfield writes about each book in seven chapters under the following headings: the Pentateuch; the Historical Books; the Poetic Books; the Prophetic Books; the Gospels and the Acts of the Apostles; Pauline Epistles; and General Epistles and Revelation. He ends the book with an appendix of resources for biblical study, which lists recommended books such as atlases, dictionaries and encyclopedias, commentaries (both multi-volume and one-volume), and introductions. He provides three indices: people, places, and themes. Interspersed throughout the book are seven maps and one chart taken from two sources (OT from Miller and Hayes, *A History of Ancient Israel and Judah*, 2nd ed.; NT from Boring, *An Introduction to the New Testament*).

On each biblical book, Mayfield presents a synopsis, a chapter-by-chapter content outline (with the exception of Job and Proverbs), a list of people, places, and key concepts, and also several key verses. He adds special topics at appropriate places, such as days of creation in Genesis 1, the life of Abraham, and the life of Jacob at the end of the section on Genesis. There are some exceptions to the general format. For example, the sections on 1 and 2 Chronicles and Psalms do not have a section about important quotations.

Mayfield encourages those readers without any prior knowledge about the Bible to use this book to accompany their reading of the Scripture to help their understanding. The summarization of content will keep them continuing to read. For

each biblical book, Mayfield selects important verses that can be used for memorization exercises and spiritual edification.

This book can be used to prepare students for a formal Bible introduction or survey course. This book can also be used by laypeople who are interested in learning the basic facts of Scripture. This book is suitable even for M.Div. students who are without any knowledge of the Bible or with no prior training in the biblical field.

Since this book tries to avoid theological interpretation, one wonders whether it can really help students to read the Bible to understand the meanings of the text for its author and first readers. The author of the original text must have a definite theological purpose.

There are some minor errors: for example, the sons of King Solomon divide the monarchy into two kingdoms (p. 7), and tithing is giving of a portion of one's income (p. 40).

Overall the book fulfills its stated purposes. However, for evangelicals, a similar book with a theological orientation is preferred.

T. Timothy Chen
Houston Chinese Church, Houston, TX

The Lost World of the Torah: Law as Covenant and Wisdom in Ancient Context. By John H. Walton and J. Harvey Walton. Downers Grove, IL: InterVarsity, 2019, 268 pp., $20.00 paper.

John H. Walton's *Lost World* series provides ANE backgrounds that influence OT interpretation and unsettle traditional positions. Teaming up once again with his son, J. Harvey Walton, John Walton in the sixth volume in this series situates Torah in its ancient covenant and wisdom context, providing some helpful and surprising results. The clear organization of this book is helpful—five parts framing twenty-three propositions, each forming a chapter, ending with a summary conclusion and an appendix on the Decalogue.

Part 1, "Methodology," contains two propositions. The first identifies the OT as an ancient document; the second distinguishes ancient and modern views of law. It is critical to the thesis of this book to differentiate between prescriptive "legislation" as a system of laws and descriptive "legal sayings" as instructions providing wisdom. As speech acts, legislation expects strict obedience to "laws" in the modern sense, while legal sayings function more as social customs and norms.

Part 2, "Function of Ancient Near Eastern Legal Collections," lays an important foundation for understanding Torah. Proposition 3 dislodges the modern "legislative" view of law from the way the Waltons view Torah. This void is quickly refilled with Proposition 4, which suggests ANE legal collections be considered "wisdom," and this becomes a recurring theme. Perhaps sensing how disorienting this will be for many readers, Proposition 5 reworks and combines Propositions 3 and 4. Proposition 6 provides context for Torah as an ANE suzerainty treaty. This is nothing new, but the authors use this context to support the claim that Torah is

wisdom versus legislation. Proposition 7 further distances Torah from legislation by positing "Holiness Is a Status, Not an Objective."

Part 3 is titled "Ritual and Torah." Propositions 8 and 9 distinguish the purpose of ANE ritual, "the Great Symbiosis," from Torah by emphasizing that Yahweh has no needs.

Part 4 is titled "Context of the Torah." Proposition 10 wards off inevitable critique by clarifying that Torah is similar to ANE legal collections but not dependent on them. Proposition 11 builds on the wisdom theme by contrasting the ANE societal order with the order found in the covenant. Propositions 12 and 13 reiterate the situation of Torah in the ANE and the covenant. Proposition 14 covers new territory by noting the unique theology of Yahweh's presence among his people.

Part 5 is titled "Ongoing Significance of the Torah." Proposition 15 argues that the NT's Greco-Roman context differs so dramatically from the ANE that it provides no help in understanding the Torah in its original context. Proposition 16 refutes the three-fold categorization of the Torah (ritual, civil, and moral) based on its common misuse. Proposition 17 makes the foundational corrective—Torah was never intended to provide salvation. Proposition 18 provides a provocative approach based on Torah as wisdom versus legislation by considering Torah as a metaphor for health rather than law.

Proposition 19 may represent the goal of the authors' work: "We cannot gain moral knowledge or build a system of ethics based on reading the Torah in context and deriving principles from it." The remaining propositions flow logically from 19's point that the law does not provide the modern reader with moral knowledge. Proposition 20 provides a needed warning against proof texts to address modern issues. Propositions 21–22 argue against understanding Torah as a source for moral instruction. Proposition 23 reads like a conclusion to Part 5 allowing the final chapter to provide a "Summary of Conclusions."

The Appendix first frames the Decalogue within the authors' thesis and then offers helpful ANE perspective on each individual "Word."

The Lost World of the Torah will surely produce conflicting responses. Since all agree that the Torah is complex and composed of diverse genres, sometimes containing obscure and seemingly irrelevant material, most will find the ANE background and reevaluation of the Torah helpful.

Yet many questions may be raised by the underlying thesis that law in the context of covenant should be read as wisdom to order the society of Yahweh's people. At a foundational level, law and wisdom, while overlapping much subject matter and perspective, are generally understood as distinct genres with differing motivations and ramifications. More work is needed to determine whether the Waltons' view may be synthesized with this previous distinction. On a practical level, if Torah is disconnected from moral truth, the source of moral instruction becomes more philosophical and perhaps subjective. The Waltons unpack the impact of their view of Torah on morality in an insert on pp. 206–7. It is likely many will struggle with their perspective here.

Proposition 7—"Holiness Is a Status, Not an Objective"—is worthy of more consideration. While Proposition 15 disconnects the NT from helping understand Torah, the instruction to "Be holy because I am holy" (Leviticus and 1 Peter) seems to link the testaments in a purposeful way. The goal or outcome of this instruction as "status" leads into productive studies of identity, expectation, as well as the nature of justification and sanctification.

Minor critiques may also expose larger issues in the book. For instance, while some argue against a trifold distinction within Torah on legitimate grounds, discarding the categories of moral, civil, and ritual is problematic when an entire section of the book is devoted to ritual. It may also be questioned whether a misguided use of these categories justifies their dismissal. The Waltons also dismiss a legislative view of Torah because it is not comprehensive, yet not even modern law codes are completely comprehensive, thus requiring judges to determine what actions are infractions.

Ultimately, the Waltons offer a thorough development of their thesis. Yet, the opening propositions (3–5) that distinguished Torah from legislation were not entirely convincing, diminishing the intended value of subsequent propositions.

The Waltons provide a deep and disorienting reevaluation of the Torah. It is easy to disagree with statements and perspectives throughout the book, yet they posit many worthy themes that deserve further contemplation, discussion, and even spirited debate.

Dean M. Erickson
Crown College, St. Bonifacius, MN

The Genesis of Good and Evil: The Fall(Out) and Original Sin in the Bible. By Mark S. Smith. Louisville: Westminster John Knox, 2019, 181 pp., $18.00 paper.

For centuries, the story of Adam and Eve succumbing to the snake's temptation in the Garden of Eden has been considered the blueprint for the Christian doctrine of the fall of humanity and original sin. However, this view has come under scrutiny recently because the biblical record contains no words for sin, transgression, disobedience, or punishment.

Mark S. Smith examines this idea in *The Genesis of Good and Evil* and traces the traditional understanding of the fall from Jewish tradition up to the NT. Systematically, he presents evidence to argue that the Genesis 3 event is actually a study of humans in relation to God. Smith builds a case for Genesis 3, 4, and 6 to be taken together to provide evidence not of a "fall" but rather a fallout from the episode revealed in Genesis 3.

By the author's own admission, he is not specifically addressing the fall and original sin, only whether they are based on Genesis 3. He says, "My primary goal is to try to address how—and even whether—they are based on Genesis 3" (p. 5). Fair warning: Smith does disagree with a large portion of Christian tradition concerning the fall in Genesis 3.

The book is a modest 90 pages in content but also includes an epilogue where a couple of final questions are addressed, an acknowledgment section, an extensive notes section covering 61 pages, an index of ancient sources, and an index of subjects. The "substance" of the book seems to be contained in chapters 4–6, which of themselves make this book a must-read.

In the first three chapters, Smith does an excellent job of outlining the historical understanding of the long-held views concerning the fall. He also isn't afraid to wrestle exegetically with these beliefs. Chapter 1 discusses the fall in Scripture, and how common the term or its understanding was in Jewish literature leading up to the NT. Smith concludes, "The Fall is actually quite rare in Scripture" (p. 15). He discusses Ezek 28:11–19 and Ezekiel 31 as passages that might seem to allude to the fall but actually do not. In chapter 2, Smith addresses the question of what was original sin in Genesis 3 according to the Bible and Christian tradition. Again, he systematically traces Christian theology from the deuterocanonical and intertestamental literature to Augustine and Calvin. Chapter 3 is an examination of modern scholarship concerning the interpretation of Genesis 3.

Chapter 4 is where the book begins to deconstruct the traditional understanding of the fall and original sin. Referring back to chapter 1, the author cited many instances of scholars who attribute original sin, disobedience, and rebellion to the singular event of Adam and Eve eating the fruit of the tree. Smith states, "Vocabulary for these is not in the text of Genesis 3" (p. 49). The author admits his purpose is not a full-scale exegesis of Genesis 3 but rather an extensive look at the salient features of the text that have until now gone unexplored (p. 50). Smith sees the act in Genesis 3 as being more about human nature and psychology rather than the fall or original sin. Tracing explicit wording, contextual clues, and inference, he states that Genesis 3 never characterizes the eating of the fruit as evil or sin. Genesis 3, therefore, only offers a theory of what will later come to be known as sin. Genesis 3 offers etiologies for how things in human life came to be as they are (p. 60).

Chapter 5 continues the examination of what Smith would call the fallout from Genesis 3. He argues that the event in Genesis 3 was an event that reflected basic human desire, and that the ensuing chapters (specifically, Genesis 4 and 6) continued the fallout. Sin, he argues, explicitly enters the picture in Genesis 4. Genesis 3 portrays human choices with their consequences and repercussions and Genesis 4 details the fallout that resulted from man's new knowledge and capacity for good and evil (p. 72). This paradox of morality provides serious fodder for those seeking a new understanding of original sin in the Genesis 3 episode.

Chapter 6 tackles the question of human evil in Genesis. According to Smith, evil is first mentioned in Genesis 6. It is the culmination of desire in chapter 3 and sin in chapter 4. Smith makes this assertion due to three linguistical instances appearing in Genesis 6. The first is in the opening lines of the chapter, when the sons of God took wives for themselves, picking up on Eve's desire from Genesis 3. The second instance notes a connection between Genesis 2–3 and 6 where God sees the wickedness of humanity. The final instance is a verbal connection between Genesis 2–3 and 6, focusing on the emotional state of the Lord; he was saddened.

The final chapter of Smith's book answers the question about the innate goodness of humanity. The author makes the claim that evil is not the only outcome of Genesis 3, using Cain and Abel as test cases. Each one is a descendant of Adam and Eve but with two very distinct approaches to the worship of God.

This book is a great read for anyone interested in a study about original sin and the fall of humanity. While the reader may or may not agree with Smith's conclusions, the book will give one pause to stop and at least consider an alternate explanation to the traditional interpretation. Technical language is kept to a minimum whenever possible, so the book can be recommended to scholars, students, ministry leaders, and laypeople.

Jeff J. Dabbs
Spring Creek Baptist Church, Rome, GA

Interpreting Eden: A Guide to Faithfully Reading and Understanding Genesis 1–3. By Vern S. Poythress. Wheaton, IL: Crossway, 2019, 360 pp., $32.99 paper.

Interpreting Eden is a carefully-reasoned work that addresses the relationship between Genesis 1–3 and modern scientific claims. Vern Poythress's goal, however, is not to provide the definitive answer to many of these disputed questions; rather, he attempts "to consider Genesis 1–3 afresh in the light of certain interpretive principles" (p. 20). From the outset, then, it is important to note that *Interpreting Eden* is not primarily a theology of Genesis 1–3. Instead, this book is a detailed discussion of the hermeneutical principles essential to wrestling through the relationship between Genesis 1–3 and modern scientific claims. Overall, scholars will enjoy *Interpreting Eden* for its biblical fidelity, logical reasoning, and organization.

Interpreting Eden is divided into three main sections that are framed by an introduction on the one side and a conclusion and four appendices on the other. Poythress identifies the work's goal and the book's place in the field in his brief introduction (pp. 17–21).

The author then discusses in chapters 1–7 (pp. 25–134) several interpretative principles essential to interpreting Genesis 1–3 properly. These topics include the following: "God" (chap. 1), "Interpretive Implications of God's Activity" (chap. 2), "The Status of the 'Bible'" (chap. 3), "The Proper Way of 'Interacting with Scientific Claims'" (chap. 4), "Three Modern Myths in Interpreting Genesis 1" (chap. 5), and "Genre" (chap. 6). A summary of these principles is found in chapter 7.

After surveying the hermeneutical principles essential to interpreting Genesis 1–3, Poythress transitions to discuss three important exegetical concerns. The first concern is "correlations with providence in Genesis 1" (chap. 8). Poythress's goal in this chapter is to demonstrate that God's providence is a key framework for interpreting Genesis 1 (p. 137). To prove this claim, Poythress demonstrates several correlations between creation and providence (p. 147). The second exegetical concern that he covers is "the water above (Gen 1:6–8)" (chap. 9). Poythress argues that this is phenomenological language; that is, it is a description of appearances, and not a detailed "theory" about heaven or the water above it (pp. 173–74).

Poythress demonstrates this point by showing that the Israelites knew rain came from clouds and yet still figuratively referred to rain as coming from heaven. (He cites Judg 5:4 as evidence on p. 178.) The final exegetical concern is "correlations with providence in Genesis 2–3" (chap. 10). Like chapter 8, Poythress demonstrates that several analogies exist between creation and the Fall and providence. These analogies again demonstrate the language of Genesis 2–3 is phenomenological (p. 202).

The third part of *Interpreting Eden* discusses Genesis 1–3 as a larger whole. The main issue discussed in these chapters is the issue of time (chap. 11–12, 14). In chapter 11, for example, Poythress demonstrates the difficulty of measuring time during the week of creation due to the dissimilarity of the providential order and the first week of creation (p. 222). He suggests Genesis 1 portrays time according to the experiential point of view, not from a specialized point of view (p. 244). On the basis of this conclusion, Poythress then assesses modern views of Genesis 1 in chapter 12. For example, he critiques "the mature-creation theory" for adopting a specialized point of view rather than an experiential point of view (pp. 248–50, esp. p. 249).

The next topic that he discusses is "attitudes and expectations" (chap. 13). Here, Poythress discusses several temptations that arise when one attempts to reconcile Genesis 1–3 with modern scientific claims. These temptations include (1) the pressure to agree with modern scientific claims; (2) the pressure to maximize detailed similarity; (3) the pressure to be as impressive and persuasive as modern science; and (4) the pressure to wish that scientific claims would go away.

In chapter 14, Poythress returns to the concept of time. Here he investigates the analogy between God's creative acts and his act of rest in the week of creation, and man's work and rest (p. 265). He argues here that time in Genesis 1 is presented in terms of personal activity or social time rather than clock time (p. 266).

Finally, in chapter 15, Poythress discusses the issues of factuality and literalism. He investigates those exceptional acts in Genesis 1–3 that are without analogy in providence such as the creation of woman from man and the talking serpent and concludes based on the genre of Genesis 1–3 that these are factual events (pp. 277–79). He further suggests that the terms "literal" and "figurative" cause an unhelpful polarization when applied to Genesis 1–3 (p. 285).

The book ends with a brief conclusion (2+ pages) and four appendices. In the conclusion, Poythress highlights four important hermeneutical principles, two important answers, and a few remaining questions. The appendices cover a variety of related issues such as the concept of accommodation.

There is much to commend about *Interpreting Eden*. First, Poythress is deeply committed to biblical fidelity. His commitment to biblical fidelity is evident, for example, in chapter 4. Here, Poythress demonstrates that science and Scripture are not equal authorities. According to Poythress, our interpretation of Scripture and of science can both be fallible, but Scripture itself is not fallible (p. 62). Therefore, the Bible has primacy when we analyze modern scientific claims since it is God's word and since it is designed to give us guidance (p. 63). This characteristic is an obvious strength since it provides his argument with a clear litmus test to judge

faulty interpretations of Genesis 1–3. Faithful interpretation of Genesis 1–3 must take seriously the fact that the Scripture is God's word and therefore without error.

Second, this work is well reasoned. This characteristic is evident, for instance, in chapter 5. Here, Poythress demonstrates that in an attempt to read Genesis 1 on its own terms, the vehicle-cargo method to interpreting Genesis 1—the idea that Genesis 1 communicates truth (cargo) within an erroneous cosmology (vehicle)—can actually become self-defeating. This method can become self-defeating when it falls victim to three modern myths: the myth of scientific metaphysics (pp. 69–77), the myth of progress (pp. 77–80), and the myth of understanding cultures from facts (pp. 80–87). The ability to detect logical gaps is a clear strength of this book.

Third, *Interpreting Eden* is well organized. Each chapter begins with an introduction; a body follows; and then, most chapters conclude with a summary. These summaries helpfully condense the author's arguments into clear and concise descriptions (e.g., p. 258). In fact, chapter 7 is completely devoted to summarizing chapters 1–6, and of course the conclusion serves the same function. Moreover, from time to time, the reader is pleasantly surprised with helpful signposts that discuss the main idea of a previous chapter(s) and the new main idea for the subsequent chapter(s). For example, Poythress states, "Having looked at many analogies that connect the verses of Genesis 1–3 with our present providential order, I now propose to stand back and assess some larger issues" (p. 213). Another example is found at the beginning of chapter 13. Poythress states, "In previous chapters, we have discussed the difficult question of the extent to which the events during the first six days are like later events. This area presents us with temptations either to overestimate or underestimate the likeness between the six days and later events" (p. 259). This signposting is incredibly helpful since it helps the reader navigate through Poythress's main ideas.

Despite the book's strengths, some of which are mentioned above, and the fact that the author successfully achieves his overarching goal, a few minor drawbacks are worth mentioning. First, Poythress is often ambiguous when he describes scholars who hold to competing interpretations of Genesis 1–3. For example, when arguing against the view that Genesis 1–3 adopts faulty lines of reasoning, Poythress simply identifies adherents to this view as "some people" (p. 39). Likewise, he describes those who view Genesis 1–3 as simply poetic as "some interpreters" (p. 46). One should further note that there is no accompanying footnote in either of these instances. Although space prohibits Poythress from discussing these positions in detail, an accompanying footnote would provide helpful context for the interested reader.

Second, the book has a relatively low number of footnotes. For example, chapter 1 only has six footnotes; chapter 2 has eight footnotes; chapter 5 has forty-five footnotes (but this chapter is nearly forty pages long).

Third, several of the chapters are reproductions, revisions, or rearrangements of previous articles. Although this is not a major issue, the reader should note that many of these chapters have already been published in *Westminster Theological Journal*.

Fourth, the title of the book itself presents a problem. It is intriguing, but does not indicate that the book is fundamentally concerned with modern scientific

claims or hermeneutics. One could easily assume that this work primarily concerns theology based on the title. In the end, the title could describe the book's contents better.

Overall, Poythress successfully achieved his goal of reconsidering "Genesis 1–3 afresh in the light of certain interpretive principles" (p. 20). The work has a few drawbacks, a few of which were mentioned above, but the strengths far outweigh these potential areas of improvement. Indeed, readers will be encouraged by Poythress's commitment to biblical fidelity, logical reasoning, and organization. The book is a welcomed addition to the conversation about the relationship between modern scientific claims and Scripture.

Anthony Ferguson
Gateway Seminary, Ontario, CA

The Love of Neighbor in Ancient Judaism: The Reception of Leviticus 19:18 in the Hebrew Bible, the Septuagint, the Book of Jubilees, the Dead Sea Scrolls, and the New Testament. By Kengo Akiyama. Ancient Judaism and Early Christianity 105. Leiden: Brill, 2018, xii + 249 pp., $126.00.

It is difficult to overstate the significance of the love command in biblical studies and Christian theology. In both academic and popular circles, love of neighbor is foundational for theology and ethics. This volume, which is the author's revised doctoral dissertation at the University of Edinburgh, is an attempt to clarify the meaning and reception of the love command in Lev 19:18. Kengo Akiyama, Lecturer of Biblical Hebrew at the University of California, Davis, combines his knowledge of ancient Judaism and the OT with a rigorous analysis of the meaning of Lev 19:18 and its reception throughout the Second Temple period (i.e. LXX, *Jubilees*, DSS, and NT). The aim of the volume is stated clearly: "The monograph seeks to fill, if partially, the gap between the love command as an important command among many in Lev 19:18 to the love command as the sublime ethical and summary command in the New Testament" (p. 15). The aim, therefore, attempts to discern a trajectory or ascendancy of the love command within the post-exilic period that could explain its primacy in the NT.

After the introduction, in chapter 2 Akiyama analyzes Lev 19:18 in Leviticus. In its context, 19:18 is a summary of the ethical considerations of 19:11–18, although it is still subordinate to the general command to be holy in 19:2 (pp. 25–27). The focus of the love command is pragmatic, expressed in such things as reproof and dispelling any hatred (19:17). The identity of the רע is restricted to fellow Israelites in 19:18, although 19:33–34 extends the love command to the גר, who is defined as "a non-Israelite who seeks integration into the Israelite society" (p. 65). Akiyama departs from much Leviticus scholarship (e.g. Milgrom) in reading כמוך with an adjectival or epexegetical force ("who is like you") instead of the more common adverbial reading ("as yourself"). Although both the adjectival and adverbial senses are possible, the former is more likely, given the use of כמוך elsewhere in the OT (e.g. Deut 18:15, 18; 1 Kgs 3:12; 8:23). When applied to the גר, the effect

is powerful: "Since the purpose of the love command is to preempt hateful acts and economic oppression of the vulnerable, כמוך is not used simply to state a fact in the indicative but to level the existing inequality by appealing to the divine perspective" (p. 63). That is to say, the Israelites' love for the גר is grounded in their similarity or equality to the גר in the eyes of Yahweh.

Chapter 3 surveys the reception of Lev 19:18 in the LXX and *Jubilees*. Regarding LXX Lev 19:18, Akiyama argues that ὡς σεαυτόν is an apt translation for כמוך: on the one hand, it adds a reflexive sense, but on the other hand, in keeping with its translation technique, it fails to disambiguate the possible adjectival or adverbial sense. Although ὡς σεαυτόν is often read adverbially to describe the manner in which one should love, Akiyama shows that ὡς + pronoun often can render an adjectival phrase in the LXX (e.g. 1 Kgdms 26:15; 2 Kgdms 7:22), as is likely in 19:18. As for *Jubilees*, Akiyama follows the work of Atar Livneh ("'Love Your Fellow as Yourself': The Interpretation of Leviticus 19:17–18 in the Book of Jubilees," *DSD* 18 [2011]: 173–99), suggesting that *Jubilees* weaves Lev 19:17–18 throughout its narrative, particularly in the testamentary sections. He shows that the focus is on intra-Israelite love, suggesting a restrictive view of who constitutes the "neighbor." Contra much *Jubilees* scholarship (e.g. VanderKam), he suggests the adjectival sense of כמוך is retained (e.g. 36:3–4).

Chapter 4 deals with the reception of the love command in the DSS, particularly CD and 1QS. CD explicitly utilizes the love command as a heading for unpacking how to treat insiders (6:20–7:4), showing its growing significance in the Second Temple period. Akiyama argues the adjectival sense is still retained (pp. 110–11), although this is less than clear. As for the scope of neighbor love, although Lev 19:34 is not explicitly mentioned, the presence of the גר as an insider—albeit still on the periphery (14:3–6)—demonstrates the inclusiveness of the love command. Even though 1QS does not mention the גר, Akiyama is "inclined to see his inclusion" in the community (p. 133).

Chapter 5 analyzes all the citations of Lev 19:18 in the NT (Matt 5:43; 19:19; 22:39; Mark 12:31; Luke 10:25–37; Rom 13:8–10; Gal 5:15; Jas 2:8). The adverbial sense of ὡς σεαυτόν is clearly attested in these texts, and the love command is seen as the summary (Rom 13:8–10; Gal 5:15) or hermeneutical key to grasping the OT (Matt 22:34–40). The NT authors are not monolithic in their use of the love command: for Mark it is set over and against the cultus (12:28–34), for Paul it is the means by which we fulfill the law of Moses (Gal 5:13–15), and for James it manifests itself in practical works of love (Jas 2:1–13). Regarding the scope of neighbor love, Mark, Paul, and James are relatively ambiguous, whereas Matthew and especially Luke evince a universalizing tendency in light of Jesus's command to love one's enemies (Matt 5:43–48; Luke 10:29–37).

The strength of the monograph is its detailed *wirkungsgeschichtliche* analysis of Lev 19:18 in the Second Temple period. The elasticity of the love command's reception is clear from the variegated interpretations of the nature of the love commanded (e.g. reproof in CD and 1QS; impartiality in James) and the object of the love (e.g. fellow Israelite in *Jubilees*; inclusion of the גר in CD). The restricted or unrestricted definition of the "neighbor" especially sheds light on the lawyer's ques-

tion in Luke 10:29, Jesus's parable that follows (Luke 10:30–37), and Jesus's command to love one's enemies (Matt 5:43–48).

Additionally, Akiyama succeeded in tracing the increasing significance of the love command. Its use as a heading for how to care for insiders in CD and its interwovenness in the narrative of *Jubilees* demonstrate its growing priority in the Second Temple period. In this sense, the reception of "the love command as the sublime ethical and summary command in the New Testament" (p. 15) was not an innovation *ex nihilo* but rather the natural outflow of a trajectory.

Still, even though the monograph showed the growing prominence of the love command, it failed to explain on what basis the development occurred or why the NT authors were so apparently innovative in their reception of it. For instance, if we assume with Akiyama that the adjectival sense of כמוך was dominant in the reception of the love command, and that the LXX's ὡς σεαυτόν failed to disambiguate it, then on what basis did the adverbial sense come to prominence—indeed, univocally so—throughout the NT? Perhaps one could argue that the historical Jesus was responsible for this *de novo* reading of Lev 19:18, which was then expressed by his followers, although it is less than clear on what basis Jesus would have done so. Akiyama suggests that the adverbial sense was popularized from its inclusion in the Double Love Command (p. 66), but at the same time he suggests Paul and James were not aware of the Double Love Command (pp. 206–7). But if this is so, on what basis did Paul and James construe the love command with an adverbial sense? Akiyama speculates that the adverbial sense arose prior to the writing of the NT (p. 214), but one wonders if it would be easier to trace the development of the adverbial reading if one posited an adverbial sense much earlier, perhaps even in Lev 19:18 itself.

Regarding the meaning of כמוך in Lev 19:18, Akiyama's analysis was strong because it was based on the syntactical constraints of כמוך. At the same time, I wonder if he too quickly dismissed the connection between כמוך and כנפשו (pp. 58–60; cf. 1 Sam 18:1, 3; 20:17), where Jonathan loves David "as his own soul." The covenant bond between Jonathan and David is precisely the kind of love to be mirrored in the covenant community of "neighbors" in Leviticus 19. Additionally, the examples from the LXX merely prove the *possibility* of an adjectival sense, but they do not establish a *probability*. For instance, while it is true that ὡς + personal pronoun can be adjectival (e.g. ὡς σύ, 1 Kgdms 26:15)—even with transitive verbs (e.g. LXX Deut 18:15)—it is doubtful whether ὡς + reflexive pronoun is plausibly adjectival. Admittedly there is not much evidence in the LXX, but the one example of ὡς + reflexive pronoun is adverbial (Ps 104:22 [MT 105:22]). I suspect that if the LXX translator read כמוך adjectivally, they would more likely have rendered it with ὡς + personal pronoun or ὡς + relative/participial phrase. Still, this point does not obviate the question regarding the object of love, for both the manner and the object of love are important, as seen in the lawyer's question and Jesus's response (Luke 10:29–37).

The usefulness of this monograph is evident. It is a good contribution to our understanding of the love command in its original context and why it came to prominence in the NT. Particularly, the monograph should be useful to Gospels

scholarship focused on the rise of the Double Love Command and whether it had its origins in the historical Jesus. Additionally, Leviticus scholars will be challenged by the proposed adjectival reading of כמוך, and how such might influence the inclusion of the גר in the love command in 19:33–34. Finally, the elasticity of the meaning of the "neighbor" (whether restricted or not) should lead to a reassessment of the scope of the love command within the NT, particularly in Paul and James.

Joshua M. Greever
Grand Canyon University, Phoenix, AZ

Judges & Ruth. By Laura A. Smit and Stephen E. Fowl. Brazos Theological Commentary on the Bible. Grand Rapids: Brazos, 2018, xviii + 270 pp., $32.99.

The Judges portion of this volume in the Brazos Theological Commentary was written by Laura A. Smit. Smit is professor of theology at Calvin College. She is also an assistant pastor at Good Shepherd Presbyterian Church in Grand Rapids. Stephen E. Fowl wrote the Ruth portion. Fowl is a professor of theology at Loyola University Maryland. He has published several books related to the theological interpretation of Scripture. According to the series preface, these commentaries are written with the conviction that "dogma clarifies rather than obscures."

Smit devotes a chapter to each of the major judges. Additionally, she spends two chapters discussing the double prologue and two chapters discussing the double epilogue. Each chapter begins with a discussion of how the material is structured and how the material fits within the structure of Judges. Smit believes Judges exhibits three structures (pp. 22–25). The first is a chiastic structure that centers on Gideon and parallels each successive judge before and after Gideon. The second structure concerns the trajectory of the book: the prologues, epilogues, and major judges are arranged to show Israel's decline into apostasy. This decline is often embodied in the judges but not always (e.g. Deborah). Any optimism present within the first prologue is replaced by total moral corruption within the second epilogue. The third structure parallels the judges in the first half with the judges in the second half, which again shows Israel's rapid moral and theological decline. After discussing the structure of each major section, Smit continues each chapter by discussing themes present within or related to that section.

Fowl begins his discussion of Ruth with an explanation of "theological commentary." The author believes theological commentary is dependent upon a doctrine of revelation, which is further dependent upon the doctrine of the Trinity. Thus, for Fowl, theological commentary begins by identifying the Bible as God's self-revelation to humanity. Fowl's commentary mainly consists of a retelling of Ruth with some exegetical elaboration of the text's significant points. Fowl particularly emphasizes Ruth's inclusion as a Gentile among the people of God and how this coincides with the thought of the NT.

Both Smit and Fowl have offered unique contributions to the study of these books. Smit has utilized her prior research in theology to explore some underap-

preciated aspects of Judges. Fowl has highlighted how an idea traditionally associated with the NT (the inclusion of the Gentiles within the people of God) was already at work within the OT. Although both scholars clearly benefitted from previous research on their respective books, these contributions to the Brazos Theological Commentary will offer additional avenues of thought for pastors and scholars to consider.

Nevertheless, several features will limit this volume's usefulness. Given that the series introduction states that "dogma clarifies rather than obscures," it is surprising how infrequently these authors address any of the classic theological categories within Christian theology. Nor do they often suggest how their discussions may contribute to the formation of Christian doctrine. Perhaps since this can be said of both contributions, this could be the expectation of this series, but if so, the statement in the series preface gives a bit of a false impression. Additionally, neither author claims to use "the Nicene tradition" (p. xii) to guide evaluation of the text. Thus, while some discussions within these contributions may be helpful, I doubt whether scholars searching for a theological engagement with these biblical books will find much help here, at least when compared to volumes within other evangelical series.

Another feature common to both contributions is the discussion of "narrative gaps" (pp. 42, 210). According to Smit, a narrative gap is "an intentional omission that is meant to be noticed and to convey meaning" (p. 42; she is following Sternberg). I do not wish to contest the validity of this approach, but I am concerned that approaches that emphasize "filling in" the gaps will inherently focus on what the biblical text does not say rather what it does. While it is possible a "gap" could be an intentional literary device, it is also possible an author omitted information that was irrelevant to the main point. In fact, since some information must be omitted from every historical narrative (an endless amount of information could be given), it would seem the burden of proof would require extensive evidence that a proposed literary gap is interpretively significant. Again, I do not wish to reject the possibility of these "gaps," but I am concerned with how often these authors, especially Smit, use this approach. Smit sees literary gaps in the omission of worship in Judg 2:4–5, the omission of Othniel's reliance upon the law, the omission of Barak's Levitical status, the omission of the murder of Gideon's brothers (which is only referenced after the fact in 8:18–19), the absence of someone to advise Jephthah in matters of the law, and Samson's absence at the tabernacle. How does Smit know the omission of any of this was for the purposes of communicating the text's message? In some instances, entire sections of Smit's commentary rely upon filling in such "gaps" (e.g. "Levitical Warriors," pp. 78–79). Certainly theological commentary must emphasize what the text does say rather than what it does not.

As with any commentary, readers will inevitably disagree with the authors' treatment of specific texts and issues. I found Smit to be unreliable when commenting on female characters within Judges (and in the rest of the Bible as well). Furthermore, her discussion of *herem* attempts to explain away the difficulty of what God commanded rather than help modern readers come to terms with a difficult aspect of God's character (his righteous judgment). Since these are contributions to

a theological commentary series, readers should not expect much detailed analysis of textual and interpretive issues. Nevertheless, most evangelical commentaries that provide this kind of analysis also include helpful theological discussions as well. Since that is the case, it is difficult to recommend this volume.

Casey K. Croy
The Southern Baptist Theological Seminary, Louisville, KY

1 Kings: Power, Politics, and the Hope of the World. By John Woodhouse. Preaching the Word. Wheaton, IL: Crossway, 2018, xiv + 799 pp., $44.99.

The biblical books of 1–2 Kings, along with most of the so-called history books of the OT, are filled with more intrigue, drama, and action than most major motion pictures. It is a sad thing that these books are not preached more frequently in churches today. John Woodhouse provides a thorough pastoral and expository commentary on 1 Kings in Crossway's Preaching the Word series that can help remedy that. John Woodhouse was principal at Moore Theological Sydney and has served in pastoral ministry. He is the author of the commentaries on 1 Samuel and 2 Samuel in the Preaching the Word commentary series (Crossway, 2014, 2015), as well as the author of the commentary on Colossians and Philemon in the Focus on the Bible series (Christian Focus, 2011). He is also currently writing the commentary on 2 Kings in the Preaching the Word series.

This commentary is not technical but does interact with scholarship. It is written with the preacher in mind. However, Woodhouse notes that this commentary deals "with the text in more detail than would be possible in most sermons" (p. 15). This is certainly true as the commentary is just one page shy of 800 pages.

After a short two-and-a-half-page introduction, where Woodhouse compares Jesus as the true king of Israel to the fourteen kings of Israel presented in the book of 1 Kings, the remaining chapters are broken up into individual chapters that could serve as individual expository units. Each of the expository units begins with an introduction into the biblical text being covered that is sometimes historical in nature or has a contemporary analogy or illustration. The length of the biblical text covered is most frequently around ten verses long, sometimes shorter, and sometimes as long as a whole chapter. Each chapter contains a mix of exegesis and application and always has a clear focus on reading the book of 1 Kings in light of the gospel of Jesus Christ. After the commentary proper, the book has about one hundred fifty pages of notes (pp. 625–751), which often contain information that is slightly more technical in nature. A Scripture index also shows the vast amount of biblical cross-references provided throughout the commentary. There is also an index of sermon illustrations at the very end of the commentary, many of which have clear connections to the material and characters from 1 Kings, and all of them deal with themes and ideas presented in the book of 1 Kings.

There are several positives of this commentary. First, it is clear Woodhouse is a gifted expositor who has thoroughly considered and taught through the text of 1 Kings. Woodhouse is skilled at summarizing and connecting texts at the beginning

of each new expository unit. (See pp. 441–42 for an example of how he bridges the material by giving a clear and succinct summary.)

Second, Woodhouse is exceptionally adept at drawing clear Christian and gospel-centered application from the text of 1 Kings. An example of this can be found on the exposition of 1 Kgs 13:1–10 where Woodhouse writes, "Christian reader, consider this. 'The word of the Lord' has now come to us. It is the gospel of our Lord Jesus Christ. … The word of the Lord confronts all man-made religion and demands repentance. Let us ask the Lord to turn our hearts to him in faith and obedience" (p. 377).

Third, Woodhouse covers each text in a thorough manner and gives great exegetical, theological, and applicational principles.

While my comments about this commentary are overwhelmingly positive, I would note a few things that could be improved. First, while, as noted above, Woodhouse is skilled at summarizing and placing texts in their historical context, there are times when he forgoes this and has a more contemporary or thematic introduction. While these are normally very good, there are times when the introductory content is not as closely tied to the central idea of the expository unit. An example of this is his introduction on Ahab hating the truth in 1 Kgs 22:1–14. This section seems to be more about the reception of the word of God, which has been brought out in other sections of the commentary. It is also odd that the text is broken up after verse 14 here when there is clear connection to the material in the next expository unit. The break seems to be more about the focus on the initial idea than on the flow of thought in this particular text.

Second, there are times when the text could be read in light of the overall book of 1–2 Kings and could be understood as a narrative within the context in which it was received. There is very little by way of introduction noting that this is a text that ends in exile and that the individual units can be understood as an explanation of that. This is found in places but could be clearer at times.

Third, occasionally Woodhouse just barely misses some key ideas in the text. For instance, when looking at questions as to why Adonijah chose both Abiathar and Joab, he notes that the reader does not know why Adonijah aligned himself with these figures (see pp. 40–41). Yet it seems likely that the author of 1–2 Kings expects the reader to know the rejection stories of both Abiathar's family (1 Samuel 2) and the rejection of Joab by David (2 Samuel 3). While these texts are noted by Woodhouse, we see that Adonijah has chosen to gather around himself rejects and that he has not associated himself with those people whom the Lord has chosen (Zadok, Benaiah, and Nathan). From the perspective of the reader, it shows the kind of person Adonijah was; he was not the one whom the Lord had chosen, for that was Solomon.

1 Kings: Power, Politics, and the Hope of the World is a pastoral and expository commentary that will help the expository preacher through a series in 1 Kings. Woodhouse brings out several helpful biblical, theological, and homiletical insights within the text of 1 Kings. While there are numerous commentaries on every biblical book, the books of 1–2 Kings is somewhat underrepresented by solid evangelical commentaries, so this commentary is a welcome addition. This volume in the

Preaching the Word series will be helpful to pastors, but probably not as helpful for students or scholars looking for a more academic treatment on the book, as this is not the intent of this particular commentary or this commentary series. Anyone preaching through 1 Kings will find this to be an extremely helpful pastoral, expository, and homiletical tool. For a more technical evangelical commentary, the entry in the Apollos series by Wray Beal (IVP, 2014) is helpful. For a more critical approach the OT Library entry by Sweeney (WJK, 2007) is a good starting point. Another pastoral commentary that is particularly helpful (and quite a bit more succinct) is the volume in the Focus on the Bible series by Davis (Christian Focus, 2002).

Daniel S. Diffey
Grand Canyon University, Phoenix, AZ

Esther: For Such a Time as This. By Peter Adam. Reading the Bible Today. Sydney, Australia: Aquila, 2018, 212 pp., $19.95 paper.

Peter Adam's *Esther: For Such a Time as This* is one of around 25 volumes already published in a new series by authors stationed primarily in Australia. Adam has spent much of his career in church ministry but has also been involved in academics. This new series of commentaries is staffed with authors who share a similar investment in both the church and the academy. Its niche seems to be to fill a perceived need for commentaries that exposit the meaning of a biblical text while emphasizing devotionally relevant comments on other similar passages throughout the Bible.

Adam's commitment to exposition is reflected in organizing each of the commentary's chapters to the chapter arrangement of the English Bible. Each chapter has a format of expositional comments followed by sections of comments on reading Esther in light of the OT, Esther in light of the whole Bible and last, reading Esther today. The large majority of comments are spent in the format following exposition. There is a modest bibliography at the book's end that consists largely of multiple generations of evangelical authors with a smattering of critical sources and journals.

The commentary is aimed at both pastors and Bible study groups and their leaders and is popular and devotional. Chapter 4 of the commentary, for example, titled "Meeting Mordecai and Esther, 2:1–23," is devoted almost completely to the two events of choosing a replacement queen and the theme of Jews in exile as revealed in the OT. In this chapter, there are five pages of commentary followed by 20 pages that explicate the threefold format mentioned above. This page distribution shows the book is not a typical commentary but rather a platform for engaging themes or subjects more relative or currently sensitive than an exclusive analysis of the text and story line. This thematic emphasis can be observed in Adam's comments as he courageously exposes sexual injustice to the "royal candidates" as well as to Esther's moral predicament. Adam condemns the sexual injustice with a passion, reflecting condemnatory language used by women commentators (see, e.g., the commentaries on Esther 2 by Joyce Baldwin in TCOT and Karen Jobes in

NIVAC). Adam comments at length on the ethical dilemmas Esther must have faced and then compares her with other exiles like Daniel, Ezra, and Nehemiah who refused to compromise. In more conventional commentaries, it is not possible to devote sizeable amounts of comments to discuss behavior that is biblically questionable.

Adam treats the story of Esther as it fits into a metanarrative, although it is not clear exactly how that interrelationship worked. He seems to argue for a "typology hermeneutic," but cites Goppelt only once to justify his Christological methodology: "This is a typological approach which looks for similarity in essentials not simply for the fulfillment of external features" (p. 196). With no further explanation of a rubric for "similarity" or "essentials," Adam is able to find narrative unity on rather "loose connections." (This ambiguity of a rubric might have been helped by using David Baker's *Two Testaments: One Bible,* missing in his bibliography.) He concludes that there are only hints of Esther as a type of Christ (pp. 194–96), but that the "faithful" saints of Hebrews 11 who "fixed their eyes on Jesus" justify seeing Esther as a type since she led in the deliverance of her people. A more precise hermeneutical rubric for identifying what constitutes a type would have helped Adam to fit Esther into a metanarrative context with less controversy.

The rather limited number of pages devoted to actual commentary results in a work that is significantly different from other more in-depth commentaries by evangelicals. It seems, however, that the book has succeeded in carving out a place for itself. Adam writes with a pastoral warmth that is engaging and inspiring (note, e.g., the two prayers he offers at the end of the critical fourth chapter of Esther) and successfully unites exposition and application. Second, he is an effective writer, able to "turn a phrase" and to pass easily from humor to passion (or the reverse). The commentary is effectively sized for a Bible study group or for sermon preparation by pastors who may not be interested in a more detailed commentary. Last, in my judgment the expositional clarity is adequate to communicate effectively the meaning of the biblical story.

Donald Fowler
Liberty University, Lynchburg, VA

Jesus in Jerusalem: The Last Days. By Eckhard J. Schnabel. Grand Rapids: Eerdmans, 2018, xxiv + 680 pp., $60.00.

Eckhard Schnabel, the Mary French Rockefeller Distinguished Professor of NT at Gordon-Conwell Seminary, has added another gem to his collection of sterling monographs and commentaries. Equally conversant with English and German literature, which occupies 230 pages of endnotes, Schnabel creatively divides this work on the last week of Jesus's life into five chapters entitled People, Places, Timelines, Events, and Significance. He thus avoids giving his work the feel of a commentary such as Raymond Brown's two volumes on *The Death of the Messiah* (New York: Doubleday, 1994). At first glance, the table of contents makes one wonder if reading the book will resemble perusing an encyclopedia. But the format

works. The sections are of unequal length, beginning with 91 pages on the 72 named and unnamed people or groups in the canonical passion narratives. The 17 specified places occupy the next 37 pages, with the ten timelines taking up a mere 13 pages of charts and comment. The 24 events, however, comprise 223 pages of text, which often does resemble a commentary except that it remarks on a responsible harmonization of the Gospels, not on any one Gospel narrative sequentially. Schnabel recognizes that another entire volume, of biblical theology, would be needed to do justice to the significance of Jesus's last week, and so he contents himself with 22 pages on five key areas of significance. Each of the sections is arranged in the chronological order of the items' appearance, so that one almost has the sense of walking through the narratives five times and the disconnectedness of encyclopedia entries never emerges.

It is impossible in a short review to do justice to more than a handful of Schnabel's main points or keen insights. He relies heavily on Richard Bauckham's works for the people and their names. He offers vigorous defenses of historicity throughout. He demonstrates in detail that harmonizing the Gospels is not a desperate expedient of fundamentalist scholars but rather a historiographically reasonable approach to these Gospel accounts. He is up on the very latest archaeology of all the sites in and around Jerusalem and helps readers distinguish the traditional from the authentic.

Of many exegetical highlights, we may mention particularly Schnabel's recognition that the temple clearing incident prophetically symbolized its coming destruction but without any hint of the rebuilding of a literal temple. The teaching about giving to Caesar what was Caesar's and to God what was God's was not a way of saying everything was owed to God, as has become fashionable in recent years. The Jewish trial of Jesus was not a sham, contravening numerous laws, but most likely a legal trial with a conviction of him as a *mesit* or one who seduced Israel (cf. the Talmudic charge that he was a sorcerer who led Israel astray). The command to the disciples to buy a sword was grimly ironical, referring to the intensity of the opposition they would experience, while Jesus's reply that "it is enough" (Luke 22:38) means that this focus on literal swords has gone on long enough. Jesus did not sweat blood in the Garden, "the *tertium comparationis* … is not the composition of the sweat but its quantity. Jesus sweated so much that it fell in drops to the ground" (p. 513 n. 406). The voluntary nature of Jesus's suffering is enhanced by the fact that the night of Gethsemane followed the night of the full moon, so that there was likely plenty of light by which Jesus could have kept walking to Bethany and beyond and eventually out of Pilate's jurisdiction. The minor discrepancies among the accounts of Peter's denials are best dealt with by envisioning one person's accusation being taken up by others at the same time.

Jesus was convicted of blasphemy by the Sanhedrin not for acknowledging that he was the Messiah but for his quotation of Dan 7:13 and his claim to return as the heavenly Son of Man. A second, briefer session in the morning to complete the legal requirements for dealing with a prisoner like Jesus best explains Luke 22:66–71. Legal records would have been kept of the proceedings before Pilate, who would not have been with Jesus without a guard in any event, so that there are

multiple ways the disciples could have learned of the conversations between those two men. The practice of *venia* (the granting of clemency found in various Roman legal sources) makes the offer of amnesty to one prisoner at Passover plausible, while a Mishnaic text shows the expectation of the release of a prisoner in Jerusalem during at least one Passover festival. Jesus was most likely flogged twice with an unspecifiable number of blows—first (as in John) with the comparatively light *castigatio,* then (as in the Synoptics) with the wretched *verberatio.* Pilate's behavior is perfectly in line with the dilemma in which he found himself, wanting to exercise Roman justice but afraid of the repercussions if Jews during Passover rioted in large numbers, since the Romans did not bring enough soldiers to Jerusalem to quell a widespread uprising.

The cry of the crowd, "His blood be on us and on our shoulders" (Matt 27:25), was not a self-curse but an acceptance of responsibility for the action of calling for Jesus's crucifixion. Once Pilate had acceded to the crowd's request, he could afford to deny the much more minor complaint about the *titulus* on the cross and may well have left it there as a deliberate annoyance to the Jewish onlookers. Offering Jesus wine on the cross was probably part of his mockery, not a gesture of compassion. The darkness could not have been a solar eclipse, since such eclipses cannot happen at the time of a full moon. We have other accounts of Romans granting Jewish leaders the bodies of the executed to be buried before the Sabbath, so that Joseph of Arimathea's actions are entirely plausible. Mark 16:8, finally, is best seen as Mark's original ending to his Gospel. However, the women not saying anything to anyone refers to everyone but the disciples, whom they were instructed to inform.

With respect to the significance of these days, Schnabel determines that Jesus exercised messianic-royal authority on at least seven occasions: "publicly by his triumphal approach to Jerusalem, provocatively in his action on the Temple Mount, prophetically in the Last Supper with his disciples, theologically in his trial before the Sanhedrin, with legal consequences in his trial before the Roman prefect, paradoxically on the cross at the Place of the Skull, and climactically in his resurrection from the rock-cut tomb that belonged to Joseph of Arimathea" (p. 377). Focusing just on the resurrection, he explains, "Neither the courage of the Twelve who were suddenly willing to risk their lives in contravening the specific orders of the Jewish authorities, nor the fact and the content of the proclamation of the early church, nor the establishment of communities of followers of Jesus and their geographical and numerical growth, can be realistically explained apart from the empty tomb and Jesus' appearances to his disciples" (pp. 390–91). Theologically, the resurrection narratives show that Jesus was not merely raised to immortal life but to a transformed and embodied existence, which is the hope of all his followers as well.

A few surprises in Schnabel's book include his conviction that Nathanael cannot be Bartholomew, his confidence that Nicodemus had become a believer already during Jesus's ministry, possibly as early as his first encounter with him, and his argument that Pilate may have been appointed prefect in Judea as early as AD 19 (instead of 26 as usually believed). In terms of outright disagreements, it seems almost ungrateful to question such meticulous research at any point, but one could

ask if there could have been differences *in Jerusalem* as to when the Passover was celebrated or if having two groups celebrate on consecutive days would not have led to widespread chaos. To say that the natural interpretation of παρασκευὴ τοῦ πάσχα in 19:14 leads to John having Jesus celebrating the Passover a day early is true only if one does not allow verse 31 to clarify the ambiguity of the genitive—it is the Day of Preparation *for the Sabbath* of the Passover festival. It is hard not to see the withered fig tree as foreshadowing the destruction of the ruling Israelite regime in those days, not only because it is sandwiched around the temple clearing, which has that meaning (and Mark regularly uses a sandwich structure to link mutually interpreting events), but also because Jesus's parable of the withered fig tree in Luke 13:6–9 makes that same point.

These minor points notwithstanding, this is a superb volume that should stand students, pastors, and scholars alike in good stead for a good long time. Schnabel has added yet another detailed, definitive work to his growing collection of such books, for which we are most grateful.

Craig L. Blomberg
Denver Seminary, Littleton, CO

The Son of Man Problem: Critical Readings. Edited by Benjamin E. Reynolds. Critical Readings in Biblical Studies. London: T&T Clark, 2018, xvi + 578 pp., $202.00.

Anyone who has done any reading on the interpretation of the phrase "the Son of Man" knows that this area of scholarship is full of problems and pitfalls. There have been major changes in the understanding of this title over the last 150 years. Reynolds's volume will afford the student a look at these changes and the scholars who led them, all in one volume.

The volume begins with a fine introduction by Reynolds. This essay by itself will be helpful for anyone who is attempting a neophyte's grasp on how "the Son of Man" has been understood by scholars. The major understandings of the term are set forth as well as the majority report at the present time. Reynolds sets out the four major approaches: that the term is used by God to speak of Ezekiel; that the term is nothing more than an idiomatic way of saying "I"; that the term is used to speak of the Son of God; and that the term is messianic (for an angelic/deified being). Reynolds breaks these down into two areas for the majority report: the term is either idiomatic or messianic. Then the introduction sets forth the rest of the book in miniature and previews the four major sections of essays.

The first section of the book has to do with questions of method and the solubility of the problem. Opening this section is the highly cited article by A. J. B. Higgins ("Is the Son of Man Problem Insoluble?"). Next, one finds an article by C. F. D. Moule ("Neglected Features in the Problem of 'The Son of Man'"), where he argues that the term should be seen as referring back to its use in Daniel. Next is M. D. Hooker's "Is the Son of Man Problem Really Insoluble?" in which she argues that the term is non-messianic, all the while holding to the belief that it is both from Daniel and idiomatic. C. Colpe, whose *TDNT* article on this term has been

read by virtually anyone with any interest in this area, provides a window on relevant studies in Germany in the 1970s. Next is Maurice Casey, who is very sure of his position, so much so that he calls other solutions to the problem "madness." F. H. Borsch comes next with a clear article laying out the state of the question and the two major views (idiomatic and messianic). I. Howard Marshall is next with an attempt to shift the understanding away from the work of G. Vermes and to bridge the two major approaches to the term. L. Hurtado has the last essay in this section. He ends with an overall look at what has been discovered as well as support for his view that "the Son of Man" is simply a careful translation of an Aramaic expression. Hurtado argues that it represented neither an established title nor a Christological claim for Jesus. Each of the four major sections of the book ends with a short but well-chosen annotated bibliography.

The second section of this volume deals with the idiomatic view of "the Son of Man." It asks the question: Is "the Son of Man" simply an idiom for saying "I"? The first article in this section is by G. Vermes who cites numerous examples of Aramaic usage of this title as simply a way of speaking of a human being or a circumlocution for "I." Next is an article by J. A. Fitzmyer who, in direct response to the preceding article, maintains that Vermes's examples do not reflect Palestinian Aramaic. R. Bauckham's contribution next takes issue with Vermes, Casey, and B. Lindars. He concludes that this is a term that Jesus used as a "deliberately ambiguous self-reference" (p. 218). M. Casey appears with a second article (as do a number of others) in which he posits that the term could be used both as an idiom and, at other times, as some sort of title. Casey is skeptical of the reliability of several of "the Son of Man" sayings. P. Owen and D. Shepherd come next with a helpful article ("Was Bar Enasha a Common Term for Man in the Time of Jesus?") in which they summarize the views of Vermes, Lindars, and Casey. Owen and Shepherd believe that the idiomatic view fails on several levels and that, based on the Aramaic of the Qumran materials, "the Son of Man" sayings should not be seen as an idiomatic expression for "I." In fact, "there is very little evidence that the Aramaic expression … was a common term for 'man' at the time of Jesus" (p. 283). Vermes returns with an article that overviews the debate between 1960 and 2010. This was Vermes's last word on the issue, and the article addresses three major criticisms of his view. P. J. Williams concludes this section in a piece that questions Casey's method, Casey's skepticism, and the very foundation of the idiomatic view of "the Son of Man" sayings.

Section 3 of the collection contains eight articles on the proposed Danielic background. This, of course, is the idea that Jesus's use of the phrase is meant to echo Dan 7:13–14. While even the Aramaic/Greek text itself has issues here (as will be seen in the next section), this view was the dominant one until the 1950s. The section begins with an article by T. W. Manson in which he argues that Jesus took this title from Daniel 7 and that there is no good reason to "suppose that he was aware of any other Son of Man than the Danielic" (p. 337). He goes on to point out that "the Son of Man" could not have been a well-known messianic title or Jesus would not have used it; Jesus careful veiled his messiahship. N. Perrin follows with an overview of the scholarly activity on "the Son of Man" up to the time

of the article. This piece was originally written in 1966 and revised in 1974. Perrin argues that there was no overall concept of "the Son of Man," but rather that the term was used differently by different groups of people. The third article in this section is by R. Leivestad. Professor Leivestad argues that "the Son of Man" term was not borrowed from apocalyptic literature (neither Daniel nor Enoch) and was not a pre-Christian title, but rather was used by Jesus to refer to his own humanity. B. Lindars's article follows in which he directly responds to Leivestad. Lindars believes that the Gospel's use of the term does indeed refer back to Daniel 7. He posits that behind "the Son of Man" title was a "community of ideas" that later became idiomatic. W. Horbury revised his 1985 article in 2003 to contend that, for early Judaism, the Daniel 7 passage was behind Jesus's use of the term, as well as that the term was messianic. Horbury's article is one of those that begins to show a consensus among scholars of early Judaism. This consensus seems to have become stronger of late. The sixth article in this section is by A. Yarbro Collins. This 1991 article is in direct contrast with Perrin's work on "the Son of Man." Yarbro Collins argues that the title was indeed apocalyptic and that this was a common view among first-century Jews. The article continues with arguments that "the Son of Man" sayings are authentic and that Jesus may very well have understood himself as an apocalyptic figure. Following Yarbro Collins is J. Collins with a 1992 article that has been revised. Collins finds "the Son of Man" apocalyptic figure in Daniel, Qumran, and 4 Ezra. The final article in this section is a lengthy treatment of "the Son of Man" by L. L. Grabbe. The article was written in 2013 and revised in 2016 and is an extensive treatment of the "idiom view." This is based upon Grabbe's study of the parables of Enoch. Grabbe concludes that "the Son of Man" term is a development of the figure referred to in Daniel 7. However, there is also symbolism from other passages and from non-biblical traditions.

The fourth section of the collection is perhaps the most technical. It deals with the question of the Greek versions of Daniel 7 compared and contrasted with the Aramaic. As anyone who has done work in the LXX version of Daniel knows, there are two major streams of the Greek text of Daniel, the Old Greek and Theodotion. Given that some of the earliest textual evidence for Daniel is in Greek rather than Aramaic, the differences between these two Greek versions is a significant issue. Knowledge of the two Greek versions of the book of Daniel was apparently fairly widespread early on and seems to have been acknowledged by Origin and Clement of Alexandria. The issue for this text is the question of which of the two streams better represents the Aramaic Daniel. An essential difference between the Old Greek and Theodotion (in this passage) is in the description of the "one like the Son of Man" as well as the "verbs used to describe the figure's movement" (p. 487). The importance of this section is that it acts as a reminder that "the Son of Man" debate cannot be solely focused on the Aramaic text. One of the major aspects of the debate involves a possible scribal error. In the Old Greek, the image that Daniel sees is described as coming "as the Son of Man" and then "as the Ancient of Days." Thus, he looks like a human figure as well as looking like the Ancient of Days. In Theodotion the figure comes "to the Ancient of Days."

The first of the four articles in this section is by J. Lust. Lust argues that the difference between the two Greek versions is not the result of a scribal error, pointing out that there are more differences than simply the one that causes the different "to/as" translation. This article is followed by a helpful piece by L. T. Stuckenbruck. This essay points out that it is virtually impossible to determine whether the differences in the Greek versions result from a scribal error or from an intentional change with a theological purpose. Despite the difficulty, Stuckenbruck asserts that this text may not have been the result of corruption through transmission. Third is the article by O. Hofius, who posits that there has been neither a scribal nor a translation error and that there is no messianic idea in any of the versions available, and certainly not a messiah who has some sort of unique relation to God. The last article in the collection is by B. E. Reynolds. Reynolds responds to Hofius and argues that the text of Daniel 7 describes both the Ancient of Days as well as "one like the Son of Man." He concludes that the title is messianic.

While this volume is technical and expensive, anyone attempting to gain an understanding of "the Son of Man" phrase in current scholarship cannot afford to bypass it. As with all collections of this sort, some articles will seem better than others, depending on the reader's background, knowledge of the languages, and understanding of the arguments that have led to this point in the scholarly conversation. The book would be a fine one for an upper-level seminary class on the historical Jesus or first-century Judaism, as well as almost required reading for any doctoral class on Second Temple messianic thought. The annotated bibliographies at the end of each section are short but helpful, and the final bibliography would be a great benefit for anyone who is writing or studying in this area.

Samuel Lamerson
Knox Seminary, Ft. Lauderdale, FL

The Lord's Prayer. By Nijay K. Gupta. Smyth & Helwys Bible Commentary. Macon, GA: Smyth & Helwys, 2017, xi + 174 pp., $40.00.

Nijay K. Gupta is Associate Professor of NT at Portland Seminary. Although the majority of Gupta's work would fall within the corpus of Pauline studies, *The Lord's Prayer* shows that Gupta has much to add to studies of Jesus and his prayer life. In the spirit of the Smyth & Helwys series, Gupta provides a readable commentary that addresses nearly every critical academic issue with brevity, grace, and style.

The commentary begins with an editorial on how to use the commentary. Although this front matter may seem redundant to some, this particular series is more ascetically driven than most, which makes the editorial necessary for gleaning all that the commentary has to offer. Many of the asides provide beautiful art, anecdotal insights, ecumenical commentary, archaeological finds, and even humor. My personal favorite is the parody of the Lord's prayer on page 68.

The editorial introduction is followed by Gupta's introduction to the Lord's prayer proper. Subjects covered in this section include prayers in the OT and early

Judaism, Jesus's personal prayer life, Jesus's teaching on prayer, the debate concerning the *ipsissima vox* of the Lord's prayer, and some contextual areas for interpreting the Lord's prayer (i.e. Matthean and Lukan contexts and a short history of reception). The focus of the Jewish prayers is on those most commonly noted, while leaving the occasional Jewish parallel for the proceeding commentary. In this prayer section, Gupta explains the *Shema* in Deut 6:4–9, the *Priestly Blessing* in Num 6:22–27, individual Psalms, the *Kaddish*, and the *Eighteen Benedictions*. My favorite section in the introduction is the discussion of "'Pray this,' or 'Pray like this.'" It is important for those who begin to use the Lord's prayer to understand that the prayer is not a mantra with magical powers or a tool for prosperity. In warning against such malpractice, Gupta reminds the reader of the prayer's immediate context, which commands avoidance of babbling, excessive wording, and anthropocentric prayer.

After the editorial and author's introductions, the chapters follow the ordering of the prayer's petitions. Each chapter is arranged similarly. A brief introduction is followed by a "Commentary" section. The commentary provides the canonical context (i.e. OT, Second Temple literature including Qumran, and Rabbinic parallels) and word studies (as the petition's wording appears in Matthew and Luke) for each petition. The commentary sections vary in length and mostly focus on Matthew's version of the Lord's prayer. The next section is labeled "Connections." In this section, Gupta answers questions concerning the prayer's relevance to the Christian life as well as offering modern prayers that have similar emphases.

To avoid redundancy, I will resist the temptation to give all of Gupta's conclusions. Rather, I will give some passing remarks that acknowledge Gupta's contributions and small places that may need revision. First, one will notice immediately how conversant Gupta is with the major studies on each petition, providing thorough endnotes for those wanting to go deeper than what fits within the aims of the commentary series. The research also stretches across a range of sources. Consider the juxtaposition of Krister Stendahl and Mark Twain on page 52. Yet, in the midst of the breadth of literature and thorough analysis, Gupta provides two instances of unnecessary repetition: (1) he quotes the same line from Rowan Williams on pages 20 and 46 ("somewhere a very, very long way off, so that we have to shout very loudly to be heard"); and (2) he repeats the Sermon context for the prayer on pages 19–22 and 44–45. In regard to Gupta's analysis of Jewish prayer, I was surprised to see a lack of references to the work of David Instone-Brewer. In vol. 1 (*Prayer and Agriculture*) of his *Traditions of the Rabbis from the Era of the New Testament* (Grand Rapids: Eerdmans, 2004), Instone-Brewer provides the most up-to-date information on the Lord's prayer and the *Eighteen Benedictions*. The *Eighteen Benedictions* also contains some interesting lines concerning bread in which the petitioner asks for a year's supply. As Gupta later acknowledges, the bread petition is one of simplicity. This parallel with the ninth benediction shows just how dependent Jesus's disciples should be in light of other traditional prayers. I also would like to have seen more interaction with the *Kaddish*. As Charles Quarles argues in his Sermon commentary, the *Kaddish* helps us to understand the first lines of the Lord's prayer more than the OT.

Second, Gupta interprets the prayer Christologically. It is evident that Gupta has been tutored by Karl Barth in this regard. He quotes Barth often throughout the commentary, and rightfully so. The high Christology becomes immediately evident in Gupta's analysis of the invocation. By praying to the "Father," the church is invited to pray "in" and "through" Jesus just as he would have prayed.

Third, Gupta often draws on parallels to the prayer that have been previously unnoticed—a difficult task for such familiar verses. On page 66, Gupta argues that sanctifying God's name is a Sabbath activity. By using our time to honor God, Sabbath becomes the day in which we specifically acknowledge God's holiness. Therefore, to celebrate Sabbath well is also to honor God's name. This parallel is just one example of many interesting insights throughout the commentary.

Fourth, Gupta reads the prayer with respect to its Gospel context. Particularly helpful for me was the discussion of the kingdom of heaven in Matthew and its implications for the second petition. Gupta highlights the Matthean dualism between God's kingdom and the kingdoms of the earth (pp. 78–81). Unfortunately, Gupta argues that the will petition has the same rhetorical thrust as the second petition (p. 82). An exploration of the "will of God" in Matthew reveals a more complex meaning than simply a resounding of the kingdom's coming. I would argue that the first clue to its distinctive nature is Luke's absence of the phrase. The same critique could be said about his collapsing of the sixth and seventh petitions into basically the same message (p. 133).

While it is quite easy to become caught up in minutiae, it is also important to note small details that make a big difference in the prayer's interpretation. First, at one point in the commentary (p. 16), Gupta concedes that the Lord's prayer was originally in Aramaic. I would argue that Aramaic comparisons can be helpful for understanding the prayer, such as the forgiveness petition, but there are clear instances that the Greek is intentional. For example, the Matthean invocation, "our Father in heaven," is part of a rhetorical device consistent throughout the Gospel. This phrasing significantly differentiates Matthew's version from its Lukan counterpart and the mentions of *abba* in Romans and Galatians. Second, Gupta glosses over some of the nuances of the forgiveness petition. In his discussion of debts, Gupta does not mention the *Jubilee* or acknowledge that "debts" could refer to both "sins" and "financial obligations." In the discussion of "as" in the same petition, Gupta does not explore the Matthean commentary on the matter. Matthew is the only Synoptic writer to use the phrase ὡς καί (Matt 6:12; 18:33; 20:14). In the instances other than 6:12, the phrase is conditional without causal overtones. I would translate the phrase, "forgive us like we forgave," or "as we are also forgiving" to avoid all implications that our forgiveness *causes* God's forgiveness.

Overall, the commentary provides an up-to-date analysis of the Lord's prayer that is worthy of any learner at any stage in a growing prayer life. Gupta uses current events in the public square to bring flair to his writing. He also uses nostalgic material that will resonate with those who grew up in the 90s. Instances include his reference to the ban on the Lord's prayer in the UK in 2015, the lawsuit in the 2012 court case of *Mullin v. Sussex County* (Delaware), and the reference to *Perfect Strangers* and Balki Bartokomous. The writing is flawless and, I imagine, reflects the

cadence of Gupta's lectures. The true value of the work is its potential use in the classroom, at Bible study, and for personal enrichment.

Charles Nathan Ridlehoover
North Raleigh Christian Academy, Raleigh, NC

Reading Mark in Context: Jesus and Second Temple Judaism. Edited by Ben C. Blackwell, John K. Goodrich, and Jason Mason. Grand Rapids: Zondervan, 2018, 286 pp., $24.99 paper.

The book begins with a "Foreword" by N. T. Wright in which he explains that the exploration of Second Temple Jewish literature is not to establish them as a new additional source of authoritative Christian doctrine but rather to understand "the New Testament … as closely as possible in the way their first authors and readers would have understood them" (p. 14). In the following "Introduction" the editors give a succinct and helpful summary of Second Temple Judaism and state that the purpose of the book is to "examine … select passages in Second Temple Jewish literature in order to illuminate the context of Jesus's actions and the nuances of his teaching" (p. 32). This is done in thirty short chapters consisting of a passage from the Jewish literature of this period compared with a passage in Mark. Mark is divided into thirty sections, although not every passage in Mark is discussed. Sixteen of the thirty passages of Jewish literature come from the Apocrypha and pseudepigrapha. The other fourteen come from Philo, Josephus (3), the Dead Sea Scrolls (6), the Mishnah (3), and the Talmud.

Whereas this review cannot comment on all thirty chapters in the book, there are several that raise basic issues of cardinal importance. Some of the Second Temple Judaism passages date in their present form from after the completion of the NT canon. These include: 4 Ezra (near the end of the first century); Testaments of the Twelve Patriarchs (ca. 200); Testament of Solomon (a Christianization of a preexisting Jewish text or tradition); the Mishnah (ca. 200); and the Babylonian Talmud (ca. 450). The Judaism that such texts represent had experienced significant changes since the time of Jesus. These included: the destruction of the temple and much of Jerusalem in AD 70; the demise of the Sadducees as a Jewish sect; the end of major unifying religious rites such as the Passover, the Day of Atonement, and the sacrificial system; the defeat of the bar Kokhba revolt and the prohibition of any Jew living in or visiting Jerusalem on pain of death in AD 135; the expulsion of Jewish Christians from the synagogue; the building of a Jewish temple in Egypt, etc.

In chapter 11 a strong emphasis of the Book of Jubilees is contrasted with the story of Jesus and the Syrophoenician women in Mark 7:24–30. In Jubilees the importance of the law is retrojected back into the story of Genesis, and the sacrifices and use of oil, wine, and frankincense in 6:3 are "strikingly similar to the cultic mandates in Exod 29:40 and Lev 2:2–15" (p. 117). Concerning Gentiles, Jubilees warns strongly against social interaction and especially intermarriage: "Separate from the Gentiles, and do not eat with them, and do not according to their works, and do not become their associate, for their works are unclean" (22:16). It is evi-

dent that a sharp difference exists between the attitude toward Gentiles in Jubilees and Jesus in Mark 7:24–30. Jesus's response to the Gentile woman's request for her daughter's healing is not understood by the woman as a rejection, as her address "Lord" and her clever retort indicate. The result is a clear affirmation of the believing Gentile's inclusion in the kingdom of God.

One major issue that confronts those seeking to understand the Markan passage being compared to the passage in Jubilees involves what setting in life in Mark one is seeking to investigate. Is it that of "the historical Jesus"? Is it a historical investigation of what actually happened in Jerusalem in AD 30? Or is it an investigation of what Mark was seeking to teach his readers in Rome in AD 65? The aim of the author in chapter 19 is clearly the former. His conclusion is that Jesus's entry into Jerusalem was consciously staged in opposition to Simon Maccabeus's victorious celebration of the Hasmonean defeat of the Seleucids in 142 BC and Israel's freedom and independence from Gentile servitude. Jesus did not come to reclaim the temple and free Israel from Roman bondage, and he was opposed to the celebration he was given (by way of contrast note that this is not Luke's understanding in Luke 19:37–40). If, on the other hand, we seek to understand what Mark wanted to teach his readers by this account, the meaning is quite different. Mark's readers were Jewish and Gentile Christians living in Rome 30–40 years after Jesus's entry into Jerusalem in AD 30, and the issue was not whether Jesus should be understood as a military Messiah seeking to defeat Rome and bring political independence to the people of Israel. They knew that Jesus did not seek to wage war against Rome. They heard for over thirty years that he came to die for the sins of the world. They had celebrated the Lord's supper hundreds of times (cf. Acts 2:42), probably much in the form Paul taught in 1 Cor 11:23–26. They had received a letter ten years earlier in which Paul taught in Rom 13:1–7 subjection to the Roman authorities. James had probably been martyred in Jerusalem and not by the Romans but by the Jewish leadership. The more one seeks to understand what Mark sought to teach his Roman readers by his gospel, the less likely becomes the thesis argued in chapter 19 of *Reading Mark*.

In chapter 12 a comparison is made between the Damascus Document and Mark 8:1–26. The early stage of the Qumran community was one in which the community was like "blind persons and like those who grope for a path over twenty years" (CD 1:9–10). Then God raised up a Teacher of Righteousness to direct them. This led the community to a path that set them at odds with the teachers in Jerusalem (the Pharisees) and from mainstream Judaism. From Mark 8:1–26 the author of this chapter also sees Mark's audience at odds with and physically removed from mainstream Jewish thought and practice. They are also "outside the village" (Mark 8:23) like the Qumran community and are told not to go into the village. Jesus's first touch of the blind man leads to partial healing that symbolizes the Markan community's partial sight but the second touch leads to the man's full healing and the community's full sight of Jesus as the "Messiah" (Mark 8:29). This attempt to find analogies between the Qumran community and its Teacher of Righteousness and Jesus and his followers ignores many of the significant differences between them. For one, the Teacher of Righteousness appears on the scene

twenty years after the origin of the community when he joins and leads it, whereas Jesus appears first and establishes his community, and, whereas the essence of the former's contribution lies in his teaching, the essence of Jesus's contribution is his person. Secondly, whereas the Teacher of Righteousness established a community in the wilderness that intentionally separated itself from the people of Israel, Jesus and his community did not go "outside the village" but ministered within it. Contrast Jesus teaching in: synagogues (1:21–28; 3:1–6, note the summary in 1:39; 6:2–6); crowded homes (1:32–34; 2:1–11, 15–17; 5:21–43); villages (1:45; 6:6; 7:31; 8:27); the countryside (feeding of 5,000 and 4,000); the triumphal entry (11:1–10); the cleansing of temple (11:15–19; note also Jesus's words in 14:49: "Day after day I was with you in the temple teaching, and you did not seize me"; his sending out the twelve on a preaching mission [6:7–13]; etc.). Surely, the above refutes the interpretation that Jesus and his followers were "physically" removed from mainstream Jewish thought and practice.

I agree with the theme of this book that to understand the NT it is important "*to learn to think like a first-century Jew*" (p. 13, emphasis original) and that Second Temple Jewish literature is a prime source for this. However, I have numerous questions and objections to various interpretations given to several Second Temple Jewish texts and Markan passages in this book. Several examples of this have been given above, but one issue continually surfaces. This involves what the authors are seeking to understand in reading the texts. Was it a historical question as to what actually took place in AD 30 Jerusalem in the event recorded in Mark, or was it what Mark was trying to teach his readers in AD 65 Rome? And how often does an unspoken, reader-response criticism shape the final conclusion?

Robert H. Stein
The Southern Baptist Theological Seminary, Louisville, KY

Reading Mark's Christology Under Caesar: Jesus the Messiah and Roman Imperial Ideology. By Adam Winn. Downers Grove, IL: IVP Academic, 2018, xiv + 187 pp., $24.00 paper.

Adam Winn, Assistant Professor at the University of Mary Hardin-Baylor, argues in his book *Reading Mark's Christology Under Caesar* that Mark wrote much of his Gospel in response to Roman imperial propaganda post-AD 70, especially in regard to Vespasian's rise to power (AD 69–79). This provides a coherence to contrary streams of Markan Christology that have dotted the landscape since at least the time of Wrede. Many narrative proposals privilege either the power of Christ (Mark 1–8) or his sufferings (Mark 9–16) in their construal of Mark's Christology. Winn asserts these two streams can cohere with his historical reconstruction that ties together these seemingly disparate torrents.

Winn begins his book with an overview of the diverse pieces of Mark's Christology (power, suffering, and secrecy) and surveys how form critics, redaction critics, and narrative critics have put these pieces together. Narrative critics have especially emphasized suffering and minimized the power of Jesus. He therefore offers

a historical reconstruction that can bring these pieces together. His study "reflects an attempt to swing the pendulum back toward asking historical questions about the text and returning to a pursuit of what the text might have meant in its original setting" (p. 23). However, he does so under the banner of the narrative and therefore combines these two approaches.

The tension Winn has set up paves the way for his historical reconstruction. He argues along with many others for a Roman provenance of Mark's Gospel but also for a more debated post-AD 70 date. He looks to internal evidence for this assertion. Mark 13:2 figures prominently in his argument, but not in the typical way. He asserts it is not solid ground on which to make a case because it is "equally possible for the Evangelist to have recorded an authentic prophecy of Jesus before or after an event that was prophesied" (p. 33). Winn therefore examines the rhetorical purpose of Jesus's anti-temple prophecy, asserting Mark's literature would have had a greater rhetorical impact after the temple's destruction than before. The Flavian family used the destruction of the temple to legitimize their authority, but if Mark shows that Jesus critiqued the temple and predicted its downfall, then the crisis of certain Gentiles being swayed by Flavian propaganda would be mitigated.

In the body, he turns to Christological titles and actions of Jesus, dividing the actions into a three-part series following the narrative flow (Mark 1–8, 9–10, 11–16). His work on the titles seems be the weakest pillar in his argument, only two of which fit well with the proposed audience. Flavian propaganda claimed Vespasian was the true fulfillment of messianic hopes, and Mark's identification of Jesus as the "Son of God" could have been understood within a Roman imperial milieu. The narrative analysis provides more convincing evidence as Winn shows parallels between Jesus and Flavian propaganda in the realms of powerful healing, exorcism, power over nature, and supernatural provision of food. Winn concludes the chapter saying, "in the Galilean ministry Mark presents Jesus as the true Christ and true Son of God contra the propagandistic claims of Vespasian" (p. 88). Winn then turns to the suffering Jesus in the hinge section of Mark 8:22–10:52. Here he argues against the typical proposal for a shift toward suffering and death and away from power and glory. Rather he leans on the emperor practice of *recusatio*: the resistance and protesting of anything that might convey one's possession of absolute political power but not in a way that surrenders any true power. To put this in modern terms, it is a humble brag. Winn employs this concept in his reading of Mark 10:42–45 showing how Mark's readers would have heard the evangelist making a sharp contrast between Jesus and Roman emperors whom they believed were using *recusatio* to mask tyrannical ambition or to contrast good rulers vs. bad ones. Therefore, the humility, service, and sacrifice of Jesus are inseparable from his power viewed under this banner.

Before Winn turns to the final section of Mark (11–16) and examines the temple theme and Jesus's crucifixion, he inserts a chapter on the messianic secret. He notes there is inconsistent evidence in Mark's Gospel in relation to this theme and again employs *recusatio* to argue that Jesus's commands for silence are a rejection of public honor. In this way, Mark co-opts the imperial motif to offer a contextualization of Jesus's identity as the world ruler that would have resonated with

Roman readers. In the temple section (11–13) Winn contends that Jesus's actions function as a judgment and prediction of the destruction of the temple rather than as a cleansing of the temple. This allows Mark to show the destruction of the temple is not a result of Rome's great power but the result of Yahweh's judgment on a corrupt temple and its leadership.

Finally, Winn examines Jesus's passion, pointing out numerous parallels in Mark's recounting of Jesus's journey to the cross that parallel a Roman triumph parade. It occurs in a *praetorian*, there is a cohort of Roman soldiers, Jesus is adorned with purpose, they mock praise him, he is offered wine, two people flank him on the right and left, and finally the centurion recognizes the triumph of Jesus (Mark 15:39). All of these narrative clues help to bring the power and suffering of Jesus together not as competing forces but as concurrent. Winn concludes his book by arguing that the power and suffering of Jesus are of equal importance in Mark's narrative, but they maintain this balance primarily in the context of the Roman political ideology he has laid forth. Mark, therefore, presents "a thoroughgoing response to the claims of Flavian propaganda" (p. 164).

Winn's book is well written and organized; I personally found it a delight to read, which lends to acceptance of any argument. Many sections convinced me of an anti-imperial bent. His analysis of the passage on the Gerasene demoniac (Mark 5:1–20), his argument for Jesus judging and not merely cleansing the temple, and his list of evidence for a "Roman Triumph" in Jesus's passion were all well substantiated.

The book also helpfully turns to a more "Hellenistic" and "historical" reading after "Jewish" and "narrative" readings have remained in the limelight for so long. This is not to say the two should be opposed, but rather Winn follows the path of arguing for a dual frame of mind when reading NT texts. Though his point concerning the relationship between power/suffering has been made from a Jewish side (primarily looking to Isaiah), the Roman/Gentile audience of Mark provides warrant to see this argument from another angle as well.

While I appreciated the book, it is another thing to be convinced of a post-AD 70 date and the specific anti-Vespasian rhetoric. This leads me to the more questionable moves in the book. None of these completely undermine Winn's thesis, but I do raise some questions about the re-constructions. These come in no particular order.

First, there did not seem to be enough *specific* allusions to Vespasian for the *Sitz im Leben* to be ultimately convincing. Some of the research could apply to before the time of Vespasian since imperial propaganda existed before the Flavians. Admittedly, some evidence did fit best with Vespasian. Though Mark could have been responding directly to Vespasian's propaganda, good authors typically foresee (not in the prophetic sense) the flow of current events and write to a "future" audience as well as a current one. Mark's narrative could be dynamic in that it addresses both the present and future emperors.

Second, the chapter on Christological titles was the weakest in terms of evidence, which raises questions about how intentional Mark was about presenting Jesus in opposition to imperial ideology. If "Messiah" was one of the key titles for

Jesus in Mark, then Winn could have spent more time and energy on this claim from Vespasian (and other emperors). It is a big part of the argument and only takes up about two pages. Overall, the titles of Jesus did not seem to substantiate the thesis as much as the actions of Jesus.

Third, all anti-imperial readings face the problem of having to find "coded" language to support their thesis. However, this critique only goes so far. Mark is telling the Jesus story, not the Roman emperor story, and he would likely tell stories about Jesus that mimic emperors. Additionally, those who search for Jewish parallels often make much of "coded" language but then reject it for anti-imperial readings. Having said that, it would still be nice if there were more explicit critiques.

Fourth, while those in scholarship might note the tendency to pit "suffering" over and against "power" in Mark, most in the evangelical world have attempted to bring these two together without the historical or Greco-Roman reconstruction. Whether they have done so adequately is another question. When evangelicals approach Winn's book, they will need to ask whether his evidence proves more convincingly something for which they have already been arguing. Winn's audience is not primarily evangelicals, so they should be aware he is engaging in a larger scholarly discussion and approach the book appropriately.

Fifth, Winn's thesis must be correlated at some point to the Synoptic problem. Though few of these things can be ultimately proved, I still find it likely that Acts was written before Nero's reign, which puts it in the mid-60s. If Luke was written before Acts and Mark is the first Gospel, then the dating Winn proposes does not work. Admittedly, all of these statements are assumptions, but that Mark was the first written Gospel seems somewhat well established.

Overall, I found Winn's book quite intriguing and stimulating, even if not always convincing. Many of his readings seemed justified at a narrative level and did not require the historical reconstruction, though that certainly helped in some cases. In some ways, the reality of his historical reconstruction not being entirely necessary works in his favor, as there is much in this book to commend even if one rejects the specifics of his reconstruction.

Patrick Schreiner
Western Seminary, Portland, OR

Gospels Before the Book. By Matthew D. C. Larsen. New York: Oxford University Press, 2018, xv + 224 pp., $39.95.

The intersection of Greco-Roman book production, publication, and Gospel writing continues to garner scholarly interest as can be seen in this latest publication, *Gospels Before the Book*, by Matthew D. C. Larsen. The work is based on Larsen's doctoral dissertation at Yale University where he earned his Ph.D. in 2017. *Gospels Before the Book* sets out to challenge perceived assumptions about books and publication as they relate to the Gospel according to Mark. The volume is composed of seven chapters, an epilogue, and two appendices.

Chapter 1 introduces the reader to alleged conceptions of ancient authorship and publication. In the chapter, Larsen critically engages with some of the seminal articles on publication in the Greco-Roman era (e.g. Bernard A. van Groningen, "ΕΚΔΟΣΙΣ," *Mnemosyne* 16 [1963]: 1–17; Raymond J. Starr, "The Circulation of Literary Texts in the Roman World," *The Classical Quarterly* 37 [1987]: 213–23).

Chapter 2 studies ancient note-taking practices, or *hypomnēmata*, positing that they were considered incomplete and "less authored" (p. 11). In support of these assertions, several Greek, Roman, and Jewish authors are surveyed. The concluding argument is that for *hypomnēmata* and *commentarii*, "[o]penness is left in the text for another to rework them and attach their name to them to 'author'" (p. 36).

Chapter 3 investigates figures such as Cicero, Horace, and Josephus for examples of compositions that were dispatched prematurely and writings that were edited after being released for publication. This leads Larsen to propose that "the notion of a truly finished text in definitive version does not map neatly onto the material realia of the ancient world" (p. 57).

Chapter 4 continues with examples from the Qumran *Community Rule* and from the writings of Philodemus found at Herculaneum that seem to have multiple released editions, leading to the suggestion that "[u]nfinished or unauthored texts were especially open to revision, by their very nature" (p. 76).

Chapter 5 reviews early Christian figures such as Papias, Irenaeus, and Clement of Alexandria proposing that "we find the early readers of the textual tradition we now call the Gospel according to Mark speaking of it as unfinished, unpolished textual raw material" (p. 98).

Chapter 6 argues that early readers of Mark attempted to refine the text because they considered the Gospel as rough *hypomnēmata*. Larsen appears to be claiming that Mark remains in a state of openness, suggesting that even modern scholarship continues to "finish" Mark by "adding meaning to the text" (p. 120).

Chapter 7 presents the internal characteristics of Mark as support for the idea that there are multiple competing "voices" that reveal its inherent unfinished nature. Thus it is declared that Mark is "a *hypomnematic* script" from which a teacher must create meaning (p. 144).

The "Epilogue" draws the discussion to a conclusion, where it is advocated that concepts like "book, author, and publication" are "foreign to the earliest centuries of the Common Era" (p. 149). Larsen interprets this to mean that "[n]ew theories and frameworks must be developed that take textual fluidity seriously and do not rely on notions like author, book, or finished versions of text" (p. 154).

The thesis is largely built upon the idea that first-century notes (*hypomnēmata*) were not considered "bookish" or "finished" and would often be refashioned at will by users of these texts (or "authored," to use Larsen's term). However, when the primary sources cited are given a closer reading, they actually push back against this idea. For example, Larsen refers to the *hypomnēmata* of Cicero's consulship, stating that the "goal was to script unfinished pre-literary raw material" and that this material was not meant "to be thought of as public" even though these *hypomnēmata* "were in circulation" (pp. 13–14). He uses the example of Cicero and Caesar's Gallic Wars (which were also notes) to argue that these *hypomnēmata* were

really considered "pre-books" by ancient readers (p. 14). Yet, in both the letters to Atticus, Cicero referred to these very same notes as a completed book (Latin, *liber*) (*Att.* 1.20; 2.1). Cicero also requested Atticus to make copies to be distributed in Athens and other Greek towns so that these transcripts could be read as a completed standalone composition (*Att.* 2.1). Cicero had previously sent copies to others, such as Posidonius, in order to use as material for a more "polished" piece. Despite this, Cicero appears to treat Posidonius's history (if he were to have authored it) as a potentially separate work. This history would have had a different author with recognizable additions and alterations to his own notes (*Att.* 2.1). Cicero would not have considered Posidonius's history the same writing as his own notes (though altered), which Larsen appears to be arguing.

The same can be said about the conclusions drawn from Pliny the Elder's annotations and the poet Martial. Pliny the Younger gave an account in one of his letters concerning his uncle, Pliny the Elder. Apparently his uncle had kept copious unpublished notes (*commentarii*) of all his reading and studying. These texts were offered to be purchased by Larcius Licinus for the astonishing sum of 400,000 sesterces (as observed by Larsen, pp. 17–18). Apparently, Martial helps explain why such an enormous sum was offered for Pliny the Elder's *commentarii*. In *Epigr.* 1.66, Martial complained that someone had stolen his writings and exhorted the thief that instead of stealing his work this person should have looked for "unpublished poems and raw pieces of writing, which only one person knows" (p. 18). For Martial, one should attempt to publish someone else's work as their own only when that work had never circulated, this is because, according to Martial, "A famous book cannot change its master" (p. 18).

Rather than supporting Larsen's thesis here, Martial reveals that *commentarii* and *hypomnēmata* (or any other written piece) could be refashioned into a different composition by another author only when this material had not yet gone into circulation and become known. This was because the author would have considered this misappropriation a theft and not the normal use of texts already in circulation (as Martial did in *Ep.* 1.66). This is why Licinus offered such a large sum for Pliny the Elder's material; they were unpublished and thus no one would know that Licinus was not their author. Therefore, Martial actually reveals that the publication and circulation of a writing was a definitive point at which a text became more or less fixed, not more fluid.

The physician Galen provides a good example of this phenomenon. In his *On My Own Books* he describes how many of his lecture transcripts were given to his friends and students for their own personal use and edification (*De libr. propr.* 19.10). These notes were circulated widely without his consent and were altered, misappropriated, and plagiarized by others (*De libr. propr.* 19.10). His students informed Galen of the situation, gathered these aberrant copies, and gave them back to Galen so that he could then correct them (*De libr. propr.* 19.10). This account effectively acts against Larsen's thesis. Though these copies were crude and had no title or name affixed, Galen and his friends and students took issue with their alteration and appropriation by others. Even though they were mere "notes" he still considered them his own writings. Larsen attempts to use Galen as an example of this

type of material being treated as fluid texts (pp. 29–30). Though his compositions were misappropriated and altered by others, these were considered corruptions, clear additions to Galen's definitive writings, and his students worked hard to correct these alterations. This would not have occurred if this type of alteration and appropriation of notes was a culturally acceptable practice as Larsen attempts to argue.

Despite these difficulties, Larsen goes on to apply to the Gospel of Mark his unique reading of the primary sources, declaring that "[t]here is no evidence of someone regarding the gospel [Mark] as a discrete, stable, finished book with an attributed author until the end of the second century CE" (p. 1). A few lines later he states that "there is no evidence of the idea of gospel as a gospel book with an author until much later" (p. 2). Despite this claim being an argument from silence, Justin Martyr provides early second century evidence that Mark was likely considered a separate and distinct composition referred to as a "Gospel." In his *Dialogue with Trypho*, Justin makes a clear reference to Mark 3:16–17 (*Dial.* 106). Larsen agrees that Justin does appear to make reference to Mark, "[h]e does not, though, call the text 'the Gospel according to Mark' nor even use the name 'Mark'" (p. 92 n. 52; p. 180).

This is not entirely correct, however, for in his *First Apology* Justin does refer to these writings as the "memoirs [ἀπομνημονεύματα] of the apostles" that were also called "Gospels" and these texts were handed down from previous generations (*1 Apol.* 66.3). Contrary to Larsen's claim, something like the Gospel of Mark was read by Justin and referred to as a "Gospel" that had recognizable contours as a distinct composition. It was passed down from former Christians and was read alongside the writings of the prophets in Sunday worship services in the first half of the second century (*1 Apol.* 1.67).

Concerning Papias's statements about the composition of Mark and Matthew preserved in Eusebius's *Ecclesiastical History*, Larsen claims that Matthew did not write "a separate gospel" from Mark, rather, he merely placed Mark's copying of Peter's preaching "in an interpretive arrangement" (p. 92). This highly speculative reading of Papias is largely based upon the "ancient writing practices and modes of authorship" discussed earlier (p. 92). As analyzed above, however, the ancient sources do not support the thesis concerning *hypomnēmata*. A simple reading of Eusebius's quotation of Papias reveals that two distinct authors with two distinct writings are in view.

Overall, Larsen's thesis that *hypomnēmata* were textually fluid holds true only for those texts that remain uncirculated (as Martial reveals in *Ep.* 1.66). Once released and disseminating, whether intended by the author or not, the written material becomes "fixed" and distinctions between the initially released text and alterations are often made known in the community of readers (as Galen reveals in *De libr. propr.* 19.10). Therefore, Larsen's conclusions ring hollow, that "[n]ew theories and frameworks must be developed that take textual fluidity seriously and do not rely on notions like author, book, or finished versions of text" (p. 154). The primary sources referenced in *Gospels Before the Book* reveal that first and second century figures actually did interact with texts in the ways that Larsen attempts to argue

against. In other words, they did interact with writings using concepts "like author, book, [and] finished versions of text" (p. 154).

Though most of the work remains unconvincing, there are one or two aspects of *Gospels Before the Book* that might commend it to those who lack knowledge of ancient publication. The monograph does survey an array of Greek, Roman, and Jewish primary sources. These could instruct those who are uninformed on ancient practices of composition and circulation as they relate to Gospel studies and textual criticism.

Timothy N. Mitchell
University of Birmingham, Birmingham, UK

Old Testament Conceptual Metaphors and the Christology of Luke's Gospel. By Gregory R. Lanier. Library of NT Studies 591. London: Bloomsbury T&T Clark, 2018, xvii + 292 pp., $114.00.

Recent studies on the Christology of the NT as well as the use of the OT in the NT abound. Lanier's contribution, however, is distinctive in its goal of analyzing Luke's metaphors that likely have their basis in the OT/Jewish sources rather than analyzing quotations or allusions. In his own words, he focuses on how Luke's Gospel (which he calls "GLuke") "appropriates four metaphors from OT and Jewish tradition and applies them in various christologically significant ways to Jesus in Luke 1:68–69; 1:78–79; 13:34; 20:17–18," arguing that Luke "re-maps these metaphors to conceptualize Jesus' identity in terms that are reserved for deliverer-figures in some cases in OT/Jewish tradition, but uniquely for the God of Israel in others" (pp. 1–2). The four metaphors are horn, light (especially dawn), mother bird, and stone-rock, and because none of the passages includes a clear quotation or even a probable allusion to a specific OT text or texts, Lanier makes the case that they are best understood conceptually as metaphors that draw on a range of OT writings.

After surveying various approaches to studying the Christology of Luke's Gospel, he explains and defends his own, which is conceptual metaphor theory, a method he describes as the "current orthodoxy" (p. 16). Conceptual metaphor theory has developed at least partly as a response to substitution theory, which sees a metaphor as "merely a stylistic trope that involves the substitution of one word for another based on resemblance or analogy between them" (p. 17). In contrast, conceptual metaphor theory is an interaction theory of metaphor, which sees a metaphor's interaction of two ideas with both underlying similarity and conflict as being not just a trope but producing a "surplus of meaning" (p. 19). Conceptual metaphor theory traces the "mapping" of concepts from source to target domains and argues that it is often the case that not all elements of the source domain may be "mapped" onto the target domain.

Lanier devotes a chapter to each metaphor, which he analyzes thoroughly in terms of (1) laying out primary exegetical questions, including the weaknesses of other intertextual approaches and a brief history of interpretation; (2) investigating the conceptual and linguistic source mappings of the metaphor (which are primarily

OT texts, though non-biblical texts are sometimes included); (3) analyzing the use of the source mappings in the Lukan text at hand, which involves a detailed exegesis of the passage in its context; and (4) drawing out any Christological implications from the text, especially as these relate to divine Christology.

As an example, in his chapter on the horn metaphor, he maps the *source domain* of the *animal horn* as having six elements: grows out of an animal's head; used to gore other animals; can be lifted up; can be broken off; identified with the animal to which it belongs; and can be used to make other objects (p. 46). He maps the source domain of the *altar horn* by including three elements: integrated at each top corner of the altar; non-specific shape; and smeared with sacrificial blood (p. 47). He then takes these two source domains, which draw upon the realities of everyday life, and maps how they are "used to conceptualize a variety of target domains in metaphorical utterances" (p. 48), which are: defeat of enemies; status; God's blessing; and God himself (p. 48). For example, an animal horn, which can be used to gore other animals (source domain), can be used to defeat an enemy (target domain) in a variety of texts, which he surveys. In Luke 1:69, then, where Zechariah mentions the "horn of salvation," Lanier concludes after some exegesis that Luke "appropriates to Jesus the conceptual metaphor wherein the HORN provides DEFEAT OF ENEMIES" (p. 72 [the use of small caps in quotations belongs to the author]). He adds that in the OT and other Jewish antecedents the horn's personification as a deliverer figure (rather than as simply an instrument for victory) is not well attested, making Luke's personification novel (pp. 72–73). Stated more strongly, "the DEFEAT OF ENEMIES mapping is strongest here but is the least susceptible to messianic interpretation in the OT/Jewish tradition" (p. 74). He adds that scholars often see messianic connotations here but insists that it is best to argue for those from Luke's previously stated claim that Jesus is Messiah rather than the personification of the horn metaphor itself.

In his chapter on the mother bird metaphor in Luke 13:34, his main thesis is that Jesus is portrayed "in terms of the divine conceptual metaphor GOD IS THE MOTHER BIRD WHO GATHERS THE CHILDREN OF JERUSALEM/ZION" (p. 129). In his conclusion, he summarizes the details well:

> "In OT/Jewish tradition there is no other MOTHER BIRD for Jerusalem's children who provides SHELTER, only God himself. Likewise God (in almost every case) 'gathers' the children of Jerusalem from wherever they have been scattered. And consistently it is God whom the children of Jerusalem refuse. Thus, GLuke's reworking of this tradition suggests a novel transformation of each of these elements: Jesus is the MOTHER BIRD who seeks to give the children of Jerusalem SHELTER and 'gather' them under his wings, but they prove unwilling. This strains the boundaries of a simple allusion/echo of Exod. 19:4; Deut. 32:11; or Ps. 91[90]:4a. It is a significant re-mapping of divine metaphors and motifs to a new target domain" (p. 167).

He follows the same process as in earlier chapters, arguing for his case step by step. My question here stems not from my disagreement but my agreement; his conclusion is one to which I come almost intuitively anyway. Because of my back-

ground in the OT, I hear this connection, including the divine overtones, which prompts me to ask the question of the value of a method that requires such detailed analysis to make the same point. In other words, if specialists in the use of the OT in the NT can move beyond the need for a direct quote or even fairly probable/clear allusions (a move that I support, as human worldviews and use of language operate in much broader and more flexible ways), do we need conceptual metaphor theory in order to make these kinds of exegetical claims? Is it not enough to survey "mother bird" texts in the OT and then argue for the same conclusion? Of course, scholarship is built upon such detailed analyses as found in this monograph, but I wonder if the boundaries of allusion or echo have indeed been strained as strongly as Lanier maintains.

Having said that, I recognize that one strength of conceptual metaphor theory is its ability to differentiate between various source domains and to argue that not all may be mapped onto a target domain. In other words, just because the "horn" includes nine source domains (listed above), not all nine are necessarily mapped to the target domain. This then becomes a contextual call. Lanier's mapping, for which he constructs charts, is visually appealing, as are his many images (which are his own artistic work).

I find peculiar his choice of a standard English translation of the OT, which is the ESV, along with his preferred LXX translation, which is Rahlfs rather than the critical Göttingen editions. The manuscript is well edited and includes only a few errors; at times he also alternates between "we" and "I" language, which is a bit confusing.

Clear strengths of the project include his discussion of so many possible background texts and images, including the OT, other Jewish texts, and both Greco-Roman and ANE sources. He often utilizes Hebrew, Greek, and modern languages such as German; however, because much is left untranslated, it narrows the English reading audience to that of the high-level specialist alone.

Lanier's project demonstrates a broad awareness of appropriate sources, including those spanning the last hundred years that focus on the history of interpretation. Perhaps its most timely strengths, however, involve the attentiveness to the complexity of language and its contribution to the early divine Christology debate (cf. Bauckham, Hays). Regarding the former, Lanier is clearly able to appreciate and understand metaphorical language for what it is. Regarding the latter, his is a helpful voice in the ongoing debate about the so-called "low" and "high" Christologies of the canonical Gospels. In a move I find refreshing, he cultivates space for both in the Gospel of Luke, even in the same passage. In his words, he sees that "divine and deliverer-figure metaphors sit side-by-side in these Lukan passages" (p. 224).

Holly Beers
Westmont College, Santa Barbara, CA

The Early Textual Transmission of John: Stability and Fluidity in Its Second and Third Century Greek Manuscripts. By Lonnie D. Bell. NT Tools, Studies and Documents 54. Leiden: Brill, 2018, xi + 265 pp., $127.00.

To address the thorny and divisive issue of fluidity and stability in the earliest stages of NT textual transmission, Lonnie Bell has produced a detailed textual analysis of fourteen of the earliest fragmentary Greek manuscript witnesses to the Fourth Gospel. These fragmentary witnesses are Papyri 5, 22, 28, 39, 52, 90, 95, 106, 107, 108, 109, 119, 121 and Parchment 0162—all of which are generally accepted to come from the second and third centuries. Bell originally produced this research as his doctoral thesis at Edinburgh under Larry Hurtado and now has published it through Brill for broader collegial access.

As Bell states in the introductory chapter, this study is significant because scholars have long debated whether the earliest text of the Gospels was copied in a manner that was loose and free, strict and controlled, or somewhere in between. Bell has chosen the early fragments of the Fourth Gospel for his study because numerically John has the most early tangible witnesses for its text, these fragments are spread across the second and third centuries, there is significant overlap among these extant witnesses, and some of these early fragments come from the timeframe when textual transmission was supposedly at its freest—the first 150 years (p. 12). Bell does not attempt to include a comprehensive study of the more extensive Johannine papyri (𝔓45, 𝔓66, 𝔓75) since these far exceed the scope of his study and these have been examined in detail by others. Instead, Bell chooses to include data from the Beatty and Bodmer papyri only where they overlap with the fourteen early fragments under examination.

Bell initially discusses other studies and methodologies on Gospel papyri, such as those by Eldon Epp, Barbara Aland, Kyoung Shik Min, and James Royse, which have been used to address the crucial question about early textual stability or fluidity. The methodology that Bell chooses to follow comprises two main components: (1) to examine individually the internal evidence of the extant variant readings in the fragments to decide whether the variants seem to arise from strict or free manners of copying; and (2) to compare the number and character of the unique readings (i.e. singular and sub-singular readings) from the fragments with the same text in all extant majuscules through the seventh century. Bell calls this second component a "diachronic comparison of [scribally] created readings" (pp. 15–16). Bell is thus able to quantify how many independent variant readings each fragment reveals in comparison to the textual character of later extensive witnesses.

The core of Bell's work is the detailed textual analysis of these fragments in chapters 2, 3, and 4. Bell chooses to address these fragments in their relationship to the extensive Johannine papyri: fragments without full overlap in 𝔓66 and 𝔓75 (chap. 2), those with full overlap to 𝔓66 only (chap. 3), and finally those with full overlap to both (chap. 4). Chapter 5 then expresses the results and the implications of this new data. Do the fourteen fragments display "a propensity towards large, conscious, or sense-altering readings" (p. 227) comparable to the same text found in later majuscules through the seventh century? Nine of the fourteen fragments

have either no singular/sub-singular reading or only one. The remaining five fragments have only two to five such unique readings. Even though this is a higher number in these five for such limited text, this number is never the highest compared to the same count in other early majuscules for the same text. There are always majuscules (especially Codex Sinaiticus) with more singular/sub-singular readings for that same amount of text found in the early fragment. Bell interprets these counts to indicate a stable copy process among the fragments on the strict end of the spectrum, certainly not wild nor free nor chaotic.

Possibly, Bell could have clarified the data and strengthened his conclusions further in chapter 5 if the results were provided in a manner that was proportional to the size of fragments in terms of extant word counts. Seven of the fragments (𝔓52, 𝔓95, 𝔓107, 𝔓108, 𝔓109, 𝔓119, 𝔓121) have fewer than 60 partial or complete words extant (recto and verso included), while three have more than three times as many, including 𝔓5 with over 300 partial or complete words. The proportion of unique readings based on extant words could have clarified the number counts Bell utilized, since the size of the extant text of the fragments varies so greatly. When such a proportional measure is applied, 𝔓5 then looks remarkably strict with five unique readings (which is the highest count among the fourteen fragments) since these five are found among 300+ extant words. On the other hand, 𝔓52 (2 unique readings) and 𝔓121 (1 unique reading) suddenly look less strict since their total extant word counts are only 32 and 16, respectively. Granted, all of these comparisons are statistically tenuous because the sample size of the fragments is so tiny. Cumulatively, the fourteen fragments combined evince a number count of unique readings that is less than that of Codex Sinaiticus but more than that of Vaticanus.

More importantly, a larger purpose behind Bell's tedious analysis of these fourteen fragments is clearly stated in chapters 1 and 5. Bell is attempting to use this early fragmentary evidence—which is mostly from the third century—to address the bigger question regarding the stability of the text in the second century, even though only two of his fourteen fragments (𝔓52, 𝔓90) are from the second century. Based on second-century patristic citations, especially those of Justin, influential scholars such as William Petersen, Helmut Koester, and David Parker have argued strongly that the text prior to Irenaeus (ca. 180 CE) was characterized by freedom, looseness, lack of precision, wildness, and even chaos. Bell's goal was to use these fragments to see if such descriptions are accurate and valid. In his concluding chapter, he explicitly tries to "project" his findings "back into the earlier period for which we lack evidence" (p. 231). Unfortunately, this attempt overextends his data beyond what they are able to address. While his data do indicate textual stability among the extant papyri predominantly in the third century, this data cannot adequately address the questions that Petersen, Koester, and Parker have raised about the earlier period. These scholars already recognize the evidence from the papyri, but they think it is too late to address the looseness of the text found in patristic citations prior to Irenaeus.

Furthermore, Bell recognizes that his study only examines one NT book (p. 235), but unfortunately while the book he examines has more early textual evidence

than most, it is not a book that Justin tended to cite. And it is the looseness of Justin's citations of the Gospels—or "memoirs of the apostles" as he preferred to call them—that raises the most questions about the stability of the text in the second century. Justin certainly knew the Gospels of Matthew and Luke, but his knowledge of the Fourth Gospel remains unclear. Yet it is the Fourth Gospel that Bell is textually examining.

The fragmentary nature of the artifacts with which Bell is focusing also raises further methodological questions. Knowledge of documents must precede judgment on any kind of readings, and so much is unknown about these fragments that one wonders if they can bear the thesis that Bell is trying to build. Most of these fragments are so tiny that it must be asked if they were intended as continuous-text manuscripts, which could have affected the strictness with which they were inked. For example, other NT papyri such as 𝔓3, 𝔓10, 𝔓12, *inter alia* were not. Also, would any of these exhibit "block mixture"—such as what we find in Codices Sinaiticus and Washingtonianus—if more text were available? Nonetheless, Bell has done the tedious work to extract what can be known from these tiny but important fragments of evidence.

Bell must be commended for the tedious and time-consuming compilation of data at the core of his study in chapters 2, 3, and 4. This data will remain foundational for further studies in the decades ahead. In addition, Bell's interpretation of the data using his new methodology also seems to be important as another way to perceive the textual stability of the early papyri and also coincides with similar conclusions by others (Juan Chapa, Charles Hill, Michael Kruger) using other methodologies. Bell has provided an additional window into the issue of stability and fluidity in the early text prior to the great majuscules even though the sample size is relatively small and the data somewhat limited.

Jeff Cate
California Baptist University, Riverside, CA

The Warning-Assurance Relationship in 1 Corinthians. By Andrew J. Wilson. Wissenschaftliche Untersuchungen zum Neuen Testament 2/452. Tübingen: Mohr Siebeck, 2017, xii + 223 pp., €74.00 paper.

Andrew J. Wilson, who serves as a teaching pastor at King's Church in London, is at home among academics as demonstrated by this monograph, slightly revised from his Ph.D. dissertation at King's College (London). He has written this volume, which reflects both academic rigor and pastoral discernment, to appeal to all who teach from either the lectern or the pulpit to assist with understanding and formulating the gospel's assurances that promise God's faithfulness to his own people and the gospel's appeals that warn against disloyalty and disobedience with eternal consequences. He adroitly navigates the nuances of these two gospel formulations without effacing the assurances by missteps concerning the gospel's warnings and without eradicating the warnings by mishandling the gospel's assurances.

Thus, in chapters 1–2 Wilson summarizes the variety of attempts scholars have offered to reconcile assurances and warnings, which many regard as contradictions. He presents each view with an abridged statement along with a brief critical assessment concerning their deficiencies. He identifies four primary approaches: (1) assurances are conditional, the traditional Wesleyan understanding represented by I. Howard Marshall; (2) assurances are only rhetorical rather than an affirmation of what Paul truly believes concerning the destiny of believers in Corinth, defended by B. J. Oropeza; (3) warnings against apostasy do not address true believers but people who only appear to be believers, argued by Gundry Volf; and (4) warnings do not concern salvation but rather loss of a reward, defended by Michael Eaton.

Wilson identifies ways in which each of these four approaches inadequately account for the full dimension of Paul's warnings and assurances throughout 1 Corinthians, which entails seven crucial passages (1:1–9; 3:5–17; 5:1–13; 6:1–20; 8:1–11:1; 11:17–34; 15:1–58). Their inadequacies concerning the exegetical details within Paul's letter warrant his full-length study that, "while not eschewing synthetic concerns, remains focused on one letter, and yet deals with the full range of material within it—warnings, statements of reassurance, complex statements which apparently incorporate both, and of course the context and shape of the letter that brings meaning to each of them" (p. 10).

Thus, he proposes a fifth approach to account for the full range of material for which exegetes and theologians must give an account. Wilson's thesis is that the urgent warnings and timely assurances that the apostle Paul writes to Christians in the Corinthian church are coherent and non-contradictory. They stand together within a theologically tolerable, unbreakable, and correlated tension. Thus, while Paul's cautions and consolations may seem contradictory, the apostle "genuinely does assure believers of their perseverance, and he genuinely does warn them away from falling, on pain of eschatological disinheritance" (p. 11). Paul's warnings are real: If believers lapse into sin and do not repent, they will not be saved. Likewise, the apostle's assurances are authentic: In Christ and by the Spirit, God will preserve all believers to the end. The warnings are God's ordained means to ensure the assured promise of salvation in the last day.

Wilson's exegetical accounting of all seven passages leads him to conclude that "the most likely explanation for the warning-assurance tension is that *Paul believes that his apostolic warnings are themselves a means by which the Corinthians will be preserved by God for future glory*" (pp. 167–68, emphasis original). He is convinced that this exegetical-theological explanation is the only one that neither eliminates the warning-assurance tension nor regards this tautness within Paul's thinking as incoherent. He contends that how he formulates the correlation between warning and assurance "is the most plausible explanation" as it exists throughout Paul's letter to the Corinthians, a formulation that is in harmony with the apostle's other letters and with other significant voices including John Calvin (*Institutes*, 3.2.40), the Canons of Dort (5:14), G. C. Berkouwer (*Faith and Perseverance* [Grand Rapids: Eerdmans, 1958]), and most fully expressed by Thomas R. Schreiner and Ardel B. Caneday (*The Race Set before Us: A Biblical Theology of Perseverance and Assurance* [Downers Grove, IL: InterVarsity, 2001], 160–93).

Chapter 2 is significant because here Wilson endeavors to identify the origins of the problems that Paul addresses in his letter to the Corinthians. He observes that the Corinthian church members continued to dwell within a culture where pagan ways of thinking and living with regard to "leadership, sex, litigation, idolatry, dress, eating, ecstatic religious experience and death" persisted to intrude and to shape the beliefs and behavior of Paul's and Apollos's converts (p. 27). Thus, Wilson finds Roy Ciampa and Brian Rosner's structural analysis of 1 Corinthians quite convincing, which he presents with slight adaptation.

Chapters 3–9 constitute the exegetical-theological core of Wilson's argument. Of these chapters, 3–6 and 8 provide concise exegetical accounts of the following portions of 1 Corinthians—1:1–9; 3:5–17; 5:1–13; 6:1–20; and 11:17–34. Much longer and more substantial are chapters 7 and 9, which offer extensive exegetical consideration of 8:1–11:1 and 15:1–58 respectively.

It is disappointing to see in his discussion of 1 Cor 3:5–17 that Wilson rejects as an "oddity" the insightful observation by Alexander Kirk that the gold, silver, gems, wood, hay, and straw represent individual members within the Corinthian church, a view not unique to Kirk (p. 47). Kirk's observation provides greater support for Wilson's thesis than he realizes. Despite his quibble, he acknowledges that Kirk's contributions reinforce his own conclusion that the passage, which concludes in 3:16–17, "amounts to an explicit warning that if everyone (εἴ τις), insider or outsider, destroys God's church, they will forfeit final salvation" (p. 56).

Chapters 7 devotes extended attention to the issue of "idol food," which is Paul's principal focus. Here, Wilson rightly and effectively distinguishes the issue the apostle addresses in 1 Cor 8:1–11:1 from the issue he discusses in Rom 14:1–15. Despite some similarities, Paul focuses the latter passage on relationships between believing Jews and Gentiles with regard to strong and weak faith. Paul's extended discussion in 1 Corinthians concerns the believer's conscience with reference to things associated with paganism relating to three matters: (1) eating at pagan temples food that has been offered to idols; (2) eating food sold at meat markets; and (3) eating food prepared by a pagan host, food that has been offered to pagan idols. Wilson contends that the issues Paul addresses here are not to be correlated with the decision of the Jerusalem Council addressed in the letter sent out to the Gentiles (Acts 15) nor to be regarded as a change of policy on Paul's part in response to that church council decision. Throughout this chapter, Wilson's main interlocutor is Judith Gundry Volf, with whom he substantially disagrees. He challenges her removal of eternal perishing from Paul's use of ἀπόλλυμι ("to destroy") when he speaks of the "weaker brother" who is "destroyed" by another one's eating (8:11). Wilson points to four places where Paul's use of ἀπόλλυμι reinforces the fact that the term designates eternal destruction (Rom 14:15; 1 Cor 8:11; 10:9, 10). He reasons that for Gundry-Volf to "strike out two of these immediately on the basis that 'salvation is never followed by destruction,' and the other two later on the grounds that they do not refer to the elect, is to invite the charge of solving the puzzle by sweeping pieces off the table" (p. 87).

Thus, against Gundry-Volf, Wilson insists that the apostle's appeal is to believers in Corinth whose consciences are strong to avoid eating foods offered to

idols in the presence of those whose consciences are weak, lest they induce them to sin and to perish eternally (p. 89). Instead, the "strong" are to relinquish their rights voluntarily and happily for the eternal salvation of the "weak," a relinquishing that Paul himself models by forgoing his several rights as an apostle on behalf of others, for their salvation (1 Corinthians 9). Thus, Wilson demonstrates that Paul renounces the use of his rights as an apostle, because he pursues his eternal prize or salvation while appealing to his Corinthian converts to follow his example as they also pursue this same salvation (pp. 93–96).

Wilson most cogently argues his thesis in chapter 7, where he convincingly demonstrates that Paul addresses both warnings and assurances to believers and that the issue at stake is their eternal salvation. He demonstrates from several other passages within the Pauline corpus that the apostle's urgent warnings do not jeopardize his affirmations of assurance. God's faithfulness to preserve his own people is not in doubt. Without any fear of contradiction, Paul purposefully and repeatedly places warning and assurance in tension, not because he is an incautious thinker but because he is a prudent and compassionate pastor who is confident in God's "trustworthiness, power and grace" that he will preserve his own people unto final salvation (p. 181). Why such confidence? It is because "Paul believes that his apostolic warnings are themselves a means by which the Corinthians will be preserved by God for future glory" (pp. 167–68).

Any serious exegetical and theological engagement with 1 Corinthians will be diminished apart from engaging with Wilson's stellar work on warning and assurance in Paul's letter. Everyone who ministers God's Word ought to read and ponder carefully this monograph. If possible, purchase it; if the cost is prohibitive, borrow it from a theological library, but read it.

Ardel B. Caneday
University of Northwestern–St. Paul, St. Paul, MN

The Letter to the Galatians. By David A. deSilva. New International Commentary on the NT. Grand Rapids: Eerdmans, 2018, lxxix + 542 pp., $55.00.

DeSilva's commentary stands out among those who comment on the rhetorical features in Galatians (e.g. Betz, Longenecker, Keener, Witherington). First, he provides a succinct and balanced introduction to rhetorical and epistolary theory, as well as their practices in the Greco-Roman world. Then, he further explains how a judicious use of rhetorical and epistolary analyses can help readers understand the message of Galatians without overly imposing overarching categories on the macrostructure of Galatians. Commentators usually present 2:15–21 as the *propositio* of the letter (e.g. Betz, Longenecker, Schlier). While deSilva agrees that 2:15–21 forms "a core statement of Pauline theology" (p. 213), he argues that 2:14 only forms the *propositio* of the Antioch incident with 2:15–21 as its supporting arguments. He further argues that 2:11–4:31 are supporting arguments for the "ultimate" *propositio* of the letter in 5:1 (p. 214). DeSilva explains that Gal 5:1 ("Christ freed us for a life of freedom: Maintain your stance, then, and do not again bear a

yoke of slavery") fits very well the function of a *propositio*, which is "a proposal of the course of action that the audience is to adopt, and the contrary course of action that they are to avoid" (pp. 408–9). On the use of *logos*, *ethos*, and *pathos*, deSilva not only clearly explains Paul's argumentation (*logos*) like most commentators do, he also clearly illustrates when *ethos* (constructing positive impressions of the orator/author and negative impressions of the rivals) and *pathos* (inducing appropriate emotions in the audience so as to steer them towards the *propositio*) are used (e.g., pp. 125, 432–33, 501).

In his comments on Paul's interactions with the "esteemed pillars" of the church, deSilva not only notes how these two parties accepted each other's differences amicably, he reminds readers to reflect on our current views and attitudes towards Christian traditions that differ from our own (pp. 190–92). Using excursuses, deSilva explains the terms: (1) "seeking to be justified" and "being justified" (pp. 216–24); (2) "works of the law" (pp. 224–29); and (3) "'faith' qualified by 'Jesus Christ'" (pp. 229–37). Regarding the meaning of "justification," based on the usual Greco-Roman usage of *dikaiosynē* ("righteousness"), deSilva maintains that it is "an *ethical* term … [that] provides the basis for a legal verdict, … but it is *not* a verdict" (p. 220; emphasis original). In deSilva's understanding, Christ's death acquits the believer for past sins, but the acquittal at the final judgment is based on the believer's life actually lived by the empowerment of the Holy Spirit (pp. 223–24).

On the "works of the law," deSilva rightly points out that the contention is not "faith over against works" but specifically "the faith of Christ and works of the law" (pp. 224–25). Although he agrees with a number of scholars that the immediate context points to food laws, circumcision, and calendrical observances, he points out that Paul has the "law" (Torah) as a whole in mind (pp. 226–27). For Paul, deSilva argues, faith works through love in Christ (5:6) and fulfills the righteousness of the law through the work of the Spirit (3:2–5; 5:13–25; pp. 227, 409, 428). In addition, deSilva stresses that Paul distinguishes between "doing" and "fulfilling" the Torah (pp. 450–51). The former is used to describe those "under the law" and the latter to describe Christians who walk by the Spirit.

While deSilva is correct in pointing out Paul's emphasis on the Holy Spirit as the means of receiving God's righteousness (e.g., pp. xv; 224, 227, 237, 248, 252, 421–25, 445–46), he argues that "the Holy Spirit *is* the content of the blessing of Abraham that was promised to the nations" (p. 303, emphasis original). However, as I have argued elsewhere (Chee-Chiew Lee, *The Blessing of Abraham, the Spirit, and Justification in Galatians: Their Relationship and Significance for Understanding Paul's Theology* [Eugene, OR: Pickwick, 2013], 211; cf. Douglas Moo, "Foreword," in *Blessing of Abraham*, vii) the blessing is not to be equated with the Holy Spirit, but rather "the Spirit [is] the evidence of receiving the blessing of Abraham and the means by which the blessing is perpetuated." It would have been better if deSilva had interacted with more recent works in this specific area (in addition to Lee, *Blessing of Abraham*; see, e.g., Frank D. Macchia, *Justified in the Spirit: Creation, Redemption, and the Triune God* [Grand Rapids: Eerdmans, 2010]; Jeffrey K. Anderson, "The Holy Spirit and Justification: A Pneumatological and Trinitarian Approach to Forensic Justifi-

cation," *Evangelical Review of Theology* 32 [2008]: 292−305; Reginald H. Fuller, "Justification and the Holy Spirit," *ATR* 83 [2001]: 499−505). Keeping up with recent bibliography in a long writing project such as this is not easy. While missing some important works, deSilva is still to be commended for including several commentaries, monographs, and articles published in the last decade.

On the meaning of *pistis Christou*, deSilva explains equitably the exegetical reasons behind those who understand the phrase to mean "the faithfulness of Christ." Nevertheless, he continues to refute each of these reasons with counter-exegetical evidence in favor of the believer's "faith in Christ" (pp. 231–35).

DeSilva's forte is in Greco-Roman background. His explication of the concept of "grace" as part of the patron-client relationship and reciprocity highlights the following: while "grace" is correctly understood during the Reformation and modern period to be bestowed as a favor not due to what the recipient deserves, gratitude from the recipient as a proper response and expectation in a continuous reciprocal relationship is often neglected or less appreciated (pp. 254–58). Human ingratitude towards God's gift of life and his sustenance of life invites God's wrath, because people refuse to reciprocate and attribute this honor to the Creator but show honor to their idols instead. Those who received God's gift of salvation are also expected to reciprocate by showing their gratitude and by not living for themselves but for God (pp. 258–59). According to deSilva, this reciprocal gratitude is often misconceived as "merit" (pp. 260–62).

On another note, it is unclear why deSilva draws an analogy between the ANE concept of covenant (cf. 3:17) and Greco-Roman testamentary wills (pp. 310–11). These two are not the same, especially with regard to the inalterability of ratified covenants versus the possible annulment or supplementation of testaments (see John T. Fitzgerald, "Last Wills and Testaments in Graeco-Roman Perspective," in *Early Christianity and Classical Culture* [ed. John T. Fitzgerald, Thomas H. Olbricht, and L. Michael White; Leiden: Brill, 2003], 637–72; Scott Hahn, *Kinship by Covenant* [New Haven, CT: Yale University Press, 2009], 256–62). *Diatheke* in 3:17 clearly refers to the covenant.

When discussing the role of Torah in relation to transgressions, deSilva summarizes four views and he is cautious not to assume its role as explicated in Romans to be the same in Galatians (pp. 316–19). In the section on the *pedagogue*'s role as an analogy to the role of the Torah, deSilva explains clearly how Paul has used this analogy successfully to show that the Torah had been preparatory in ushering in the era of faith, as well as why it is necessary to leave behind and not return to the previous stage of life under the *pedagogue* (pp. 324–33). Other than explicating how Paul argues that the era of faith introduced by Christ has eradicated the "racist and chauvinistic" separation between Jews and Gentiles (p. 339), slaves and free persons, as well as male and female (3:28–29), deSilva also challenges contemporary readers to reflect on the implications for their own context by citing one example from America (Christians of European and African descent) and another from Asia (Sinhalese and Tamil Sri Lankans; p. 341).

On the meaning of *stoicheia* in 4:3, 9, deSilva explains that it refers to "the guiding powers and principles of this age" (pp. 348–53). However, he differs from

other scholars holding this view in that he does not restrict it to religious references (e.g. fundamental practices of the Jewish and Gentile religions) but broadens it to include social categories (cf. 3:28).

Paul's interpretation of Hagar and Sarah as two covenants (4:21–31) is admittedly one of the most difficult-to-understand passages in the NT. Nevertheless, deSilva explains the logic behind the association clearly, especially how Isa 54:1–2 and its preceding context (Isaiah 53: the Suffering Servant) provide the crucial link between the barren Sarah, the Jerusalem above, and the promised descendants of Abraham in Christ (pp. 400–402).

When discussing the issue of righteousness and works produced through faith by the Spirit (5:1–6), deSilva leads the reader to reflect carefully on the contexts during the Reformation that gave rise to formulations such as "justification by faith/grace alone" and how they have become misconstrued by later generations to be "faith-in-isolation-from-everything-else" as sufficient for salvation. According to deSilva, this is a notion that is not found in Galatians or other Pauline epistles (pp. 428–29). Finally, deSilva presents justification in terms of two sides of the same coin—the work of the Spirit as a "gift" and the human responsibility of walking in the Spirit as a "task" (pp. 494, 498–99).

As a whole, deSilva has written an excellent commentary on Galatians. He is also to be commended for providing thought-provoking contemporary reflections based on principles derived from exegeting the passages.

Chee-Chiew Lee
Singapore Bible College, Singapore

Ephesians and Artemis: The Cult of the Great Goddess of Ephesus as the Epistle's Context. By Michael Immendörfer. Wissenschaftliche Untersuchungen zum Neuen Testament 2/436. Tübingen: Mohr Siebeck, 2017, xviii + 469 pp., €99.00 paper.

This slightly revised University of Wales dissertation by Michael Immendörfer examines the relationship between Ephesians and the ancient city of Ephesus, especially the cult of Artemis. Specifically, it argues that "Ephesians is not a general, non-specific letter, but evinces a distinct, local Ephesian character. … [The letter] contains a number of significant possible analogies to the city goddess of Artemis and her cult, without naming her" (p. 9).

This project unfolds in seven chapters. In chapter 1, Immendörfer laments the disinterest NT analyses of Ephesians have towards historical sources regarding the life and religion of Ephesus. His project rectifies this distortion as it specifically examines the link between Ephesians *and* Ephesus using epigraphic, numismatic, and archaeological sources. The rest of the chapter lays out the methodology for his task. Immendörfer readily admits that there are no explicit references to Artemis in Ephesians. Nevertheless, this does not rule out the possibility of allusions. The criteria for evaluating these allusions are fourfold: (1) *Accessibility*: The sources must be accessible to the author and readers. (2) *Verbal coherence*: There should be "verbal similarities and volume, which include accumulation and completeness" (p.

31). (3) *Conceptual coherence*: The investigation must not only examine individual terms but must also include thematic and conceptual similarities. (4) *Dissimilarity*: Possible points of connection should be specific to Ephesians and not found in other Pauline letters, especially Colossians.

Chapter 2 examines the recipients of Ephesians in two ways. First, it analyzes current research on the relationship between Ephesus and Ephesians, concluding that many works do not consider the location of Ephesus to be helpful in interpreting the letter. Second, it investigates the identity of the recipients of the letter. Immendörfer affirms Pauline authorship of Ephesians and concludes that the textual variant ἐν Ἐφέσῳ in 1:1 is authentic. The apostle Paul was therefore "not writing to Christians in general, but had a specific group in mind" (p. 63). He wrote to Gentile believers in Ephesus—those who were familiar with Artemis Ephesia.

Chapter 3 investigates the geography, history, archaeology, and religious life of Ephesus. Immendörfer notes that the most important buildings in Ephesus were already constructed by the time Paul visited Ephesus. Magic was also important. The imperial cult started during the reign of Augustus. However, the primary religious influence in Ephesus during the time of Paul was the Artemis cult.

Chapter 4 analyzes the worship of Artemis Ephesia, paying attention to the temple, the goddess, and its cultic practices. The temple of Artemis (Artemision) during the time of Paul was a magnificent structure. Ancient authors considered it one of the seven wonders of the world. Strabo also maintained that Artemis was born by Leto in Ephesus, thus linking the goddess and the city together. The Artemis cult played a pivotal role in the life of the city. There were annual sacrifices, festivals, and processions in honor of the goddess. Moreover, her temple functioned not only as a place of worship, but also as a bank and mint for the city, and a sanctuary for the persecuted.

Chapter 5 looks for analogies between Ephesians and the Artemis cult. The treatment is extensive, and this chapter is the longest, comprising 136 pages. Here, Immendörfer shows how "the text of Eph contains numerous analogies to the rich historical material on Ephesus, which comes from inscriptions, literature and other sources that have only partly been considered in research" (p. 180). For example, the distinctive temple construction terminology in Eph 2:20–22 alludes to the Artemision, since Gentiles in Ephesus would be more familiar with its construction than that of the Jerusalem temple. Similarly, the descent of Christ into the grave in Eph 4:9 should be compared with the procession of Artemis through the graveyards of Ephesus. This passage "shows the superiority of Christ: while Artemis only visits graves, Christ went into the grave himself" (p. 262). Evaluating these allusions by the four criteria mentioned earlier, Immendörfer concludes that "it is not only possible, but likely, that the cult of Artemis is part of Ephesians and that the worship of the Ephesian goddess provides the ideological background for the letter" (p. 313).

Chapter 6 draws out the implications of chapter 5. If the cult of Artemis informs the specific life setting of Ephesians, the letter should then be understood as a teaching letter to former adherents of Artemis. Moreover, the letter should also

be used as a resource for understanding the development of the early church in Ephesus.

Chapter 7 concludes the project in three short pages. Immendörfer reiterates his claim that there are credible links between Ephesians and the cult of Artemis. Paul "adopts local Artemis terminology and redefines it in relation to Christ … [such that] Ephesians is a contextualisation of Paul's gospel for the specific situation of the church in Ephesus" (p. 330).

Immendörfer's dissertation is a forceful investigation of the parallels between Ephesians and the Artemis cult. He is right that more attention should be paid to inscriptions, numismatics, and archaeology. Moreover, the four criteria that he employs to evaluate possible allusions are reasonable. Nevertheless, I have several reservations about his conclusions.

(1) Methodologically, the lack of comparison with inscriptions in other cities mitigates the force of his conclusions. Immendörfer first selects themes and lexemes that are present in Ephesians but not Colossians. He then compares these themes and lexemes with the inscriptions. A match suggests that Paul alludes to the local context of Ephesus. It would, however, be more satisfying methodologically if these themes and lexemes were also compared with inscriptions from other comparable cities in Asia Minor. Such cities may include Miletus, Smyrna, or Pergamum, since Colossae has not been excavated. This comparison would then ensure that such themes and lexemes are indeed specific to Ephesus and not part of the general cultural, political, and religious milieu of Asia Minor.

(2) Immendörfer's argument that Ephesians was specifically written for the local context of Ephesus would be strengthened if he gave further reasons for the impersonal nature of the letter. He notes that the letter was written approximately seven years after Paul left Ephesus. Thus, many might have joined the church after his departure. "This would explain the impersonal nature of the letter and suggest that Paul did not know exactly who would read it" (p. 318). Although possible, this line of reasoning is not fully convincing when we examine Colossians. The letter of Colossians was written around the same time as Ephesians. Moreover, it was written to a church that Paul himself never planted. Yet, it contains numerous personal greetings. One would expect that a church with which Paul was familiar to include more personal greetings.

(3) The two dozen allusions that Immendörfer cites may not be fully convincing to some. For example, he states that the flaming arrows in Eph 6:16 allude to the cult of Artemis, since arrows are the primary weapons that Artemis uses to punish those who do not worship her. This allusion is possible, but not probable. The text of Eph 6:16 is "flaming arrows of the evil one." The gender of "the evil one" is masculine, not feminine. Moreover, the context makes it clear that "the evil one" is the devil, mentioned earlier in 6:11. One can make the weaker argument that a resident of Ephesus might have read the flaming arrows of Eph 6:16 as a reference to the arrows of Artemis. However, this move would then undercut Immendörfer's argument that such specific elements of Ephesians "show a distinct authorial intent" (p. 311) that points to the local context of Ephesus.

One cannot charge Immendörfer with parallelomania since the inscriptions that he uses as the bases for comparison are typically located in public places. They are therefore accessible to both Paul (given the years that he ministered in Ephesus) and his readers. One, nevertheless, gets the sense that Immendörfer overstates his case in several of the allusions he examines.

Immendörfer's arguments will be persuasive to those who are already convinced that Ephesians is a letter written specifically to the local context of Ephesus. Those who still maintain that Ephesians is a circular letter will have reservations. Nevertheless, Immendörfer's work is a welcome contribution to the ongoing discussion concerning the destination of the letter. Not only does he explain possible connections between Ephesians and the cult of Artemis, he also provides 73 pages of appendixes that tabulate occurrences of common words between Paul's letter and the inscriptions of Ephesus. He also provides the Greek text and English translations of literary testimonies to Artemis, including several of the most important inscriptions. There are a few spelling mistakes, but this does not detract from the significance of this work.

Te-Li Lau
Trinity Evangelical Divinity School, Deerfield, IL

The Divine Christ: Paul, the Lord Jesus, and the Scriptures of Israel. By David B. Capes. Grand Rapids: Baker Academic, 2018, xvii + 206 pp., $24.99 paper.

David B. Capes, Associate Dean of Bible and Theological Studies and Professor of NT at Wheaton College, has produced a readable and accessible update of his more sophisticated 1992 work, which was originally published in the WUNT series under the title *Old Testament Yahweh Texts in Paul's Christology* (WUNT 2/47; Tübingen, Mohr, 1992). This new text published under the title *The Divine Christ: Paul, the Lord Jesus, and the Scriptures of Israel* makes accessible Capes's important critique of a major theory that was proposed by scholars of the so-called history-of-religion school. Prominent scholars of the history-of-religion school proposed that early Christianity gradually moved from adherence to a low Christology to adherence to a high Christology due to the seismic ethnic-worldview shift that took place as Christianity transitioned from a movement that was primarily Jewish to one that was primarily Gentile. This new text, while in the process of rebutting the history-of-religion school, also contains devotionally rich insights concerning Paul's appropriation of OT texts that spoke of YHWH and the application of them to the person of Christ.

As Capes remarks in the second chapter of his book, "The year 2013 marked the one hundredth anniversary of the publication in German of Wilhelm Bousset's magisterial work *Kurios Christos: Geschichte des Christusglaubens von den Anfängen des Christentums bis Irenäus*" (p. 22). The publication of Bousset's book marked a watershed moment in the development of the history-of-religion school, which attempted to show that late first-century belief in the divinity of Christ should be understood as the culmination of an evolutionary process. In other words, it was Bous-

set's contention that the late first-century Christian declaration that "Jesus is *kyrios*" was not driven by the theological convictions of the earliest Jewish adherents of this fledgling Jesus movement but by shifting cultural and historical realities. Bousset argued that no self-respecting first-century Jewish Christian would have ever declared that Jesus was *kyrios*, because *kyrios* was the Greek word used by the translators of the Septuagint to capture God's OT name, YHWH. To do so would have violated their monotheistic sensibilities. Instead, early Jewish Christians tended to use titles for Jesus such as "Son of Man" and "Christ," both of which had a purely human understanding associated with them in the context of the eschatological expectation of the return of the Jesus as the agent of God's judgment. It was only after Jewish Christianity began to make its way into the Gentile world, according to Bousset, that Gentile Christians began to transform the movement by forsaking the more human, eschatologically focused titles "Son of Man" and "Messiah" to embrace a new divine title: "Jesus is *kyrios*." This new confession was of a decidedly pagan, not Jewish, origin. After all, Gentiles were quite familiar with the pagan claim that some prominent human beings also had divine status, to which the common confession "Caesar is *kyrios*" bears witness. First-century pagan writers, in fact, often applied the term *kyrios* to rulers as a way to mark their semi-divine status. As Capes concludes, "Based on evidence such as this, Bousset argues that Hellenistic culture, with its emperor cults, gods, and goddesses, provided the kind of setting in which it became not only possible but popular to invoke Jesus as *kyrios* and make him the cult figure of early Christianity" (p. 26). Thus, the history-of-religion school, of which Bousset was a prominent voice, declared that the Christology of the earliest Jewish Christians was "low," and it was only after the infusion of Hellenistic influences that Christology developed into its "high" form.

Other scholars were convinced by Bousset's perspective and further developed it. Ferdinand Hahn is one such scholar. He theorized a trajectory of Christological development more nuanced than that of Bousset. Hahn postulated a trajectory of development that began with Jewish Christianity, which emphasized a human Jesus; to a Hellenistic Jewish Christianity that began the move toward a divine Jesus; to a Hellenistic Gentile Christianity that highlighted Jesus as divine *kyrios*; to the apostle Paul himself who codified this entire trajectory through his creative exegesis of the Hebrew Scriptures. As Capes summarizes Hahn's conclusions, "According to Hahn's theory, the Palestinian followers of Jesus considered him their rabbi and teacher, while the gentile churches worshipped him as their 'Lord.' Under this reconstruction Paul's Christology must be understood as a significant departure from the Christology of the earliest believers" (p. 28).

Of course, the question that we might ask in response to the history-of-religion school is this: Can we find evidence that grounds early high Christology not in popular, pagan culture of the first century AD but rather in the literature of the earliest Jewish Christian sources? This question was asked by the earliest conservative critics of Bousset, including J. Gresham Machen in his important work *The Origin of Paul's Religion* (New York: Macmillan, 1923), and it continues to be asked by more recent critics of Bousset, including Capes in this book.

The preface of Capes's book lays out both a brief overview of each of the six chapters of his book and explains what amounts to his working thesis. Capes argues in the book that, contrary to the claims of scholars like Bousset and the history-of-religion school, "Paul does not impose a high Christology on his churches. Rather he demonstrates it is the common currency of the Jesus movement, which began among Jewish monotheists living in Judah and Galilee" (p. xvi). Capes does this by examining the early Jewish Christian practice of applying OT "YHWH texts" to Jesus, a practice that Paul simply continues in his role as Jewish apostle to the Gentiles.

Chapter 1, titled "'Lord' and 'LORD' in the Bible," reviews the practice of the majority of English translations of the OT of translating several Hebrew words using the English words "Lord" (both *adon* and *gebir* for example), while the tetragrammaton is translated into English as LORD. What becomes interesting is when the Hebrew OT is translated into Greek in the Septuagint. Many of these terms are simply collapsed into one Greek term, *kyrios*, giving *kyrios* a range of possible referents, including YHWH or a human king or simply a respected human. What becomes important at this point, then, is what the NT writers were doing when they asserted that Jesus was *kyrios*. Capes argues that there is evidence from the NT that the earliest Jewish Christians understood that certain *kyrios* texts from the Septuagint that have YHWH as their Hebrew antecedent actually speak of Jesus, affirming therefore that Jesus is YHWH.

Chapter 2 is a survey of the scholarly conversation beginning with the work of Bousset and leading up to the present day. The strength of this chapter is the clear and concise summary of Bousset's critics, including the likes of Machen, W. D. Davies, Martin Hengel, and Larry Hurtado.

Chapter 3 explores those key passages in the letters of Paul where the apostle refers to Jesus as *kyrios*. Far from perceiving a pagan-driven, Greek foundation behind Paul's application of the title *kyrios* to Jesus, Capes observes important OT realities behind Paul's use of the term. For example, Paul writes often about the Day of the Lord (*kyrios*) and applies it sometimes to the work of Jesus on the cross and other times to the second coming of Jesus in judgment. From where does this idea of the Day of the Lord come? Those steeped in an OT thought world would recognize that the concept of the Day of the Lord goes as far back in redemptive history as one of the earliest literary prophets: the prophet Amos. Amos 5:18–20 contains an oracle concerning the coming Day of the Lord where "the Lord" is the tetragrammaton in Hebrew, and in the Greek Septuagint the tetragrammaton is translated by *kyrios*. It is clear, so argues Capes, that Paul is not superimposing a pagan Greek conception of the cult hero upon Jesus but that Paul represents the early Christian insistence that Jesus is God himself, coming in judgment, in fulfillment of the prophet Amos's words and other canonical prophets like Amos.

Chapters 4 and 5 are similar in content. Chapter 4 begins with Capes's observation that, regarding Paul's quotation or allusion of OT texts that contain the tetragrammaton, "in the undisputed letters the apostle quotes OT YHWH texts thirteen times; roughly half of those refer to God, and the rest refer to Christ" (p. 85). Thus, chapter 4 explores Paul's quotation of OT YHWH texts where he applies

them to *theos*, while chapter 5 investigates Paul's quotation of OT YHWH texts where he applies them to Jesus.

Chapter 6, titled "Pauline Exegesis and High Christology," serves to pull together the data explored particularly in chapters 4 and 5 to assert: "Taken together, what we have in Paul's Letters is an unprecedented application of God's unique covenant name to Jesus that results in a lofty estimation of his significance for the churches. … This adds yet another layer to the 'emerging consensus,' which holds that a high Christology can be traced back to the earliest years of the Jesus movement before it left its original, Jewish moorings" (p. 155). The book ends with a four-page "Conclusion," which summarizes the content of the book, followed by a "Select Bibliography" and standard indices.

Who might be interested in purchasing this text? Perhaps three categories of people: (1) apologists who are interested in taking on the argument put forth by the "popular grandchildren" of Bousset, like Bart Ehrman and others, who want to argue that high Christology is only a late development and not evident in Christianity's earliest forms; (2) students of Pauline theology who are interested in furthering their understanding of the ways in which Paul appropriated the OT; and (3) upper-level Greek and Hebrew students who are interested in translational issues pertaining to the lord, Lord, and LORD phenomena in our English Bibles. All in all, this is an excellent and accessible book that updates a previously less accessible WUNT monograph.

C. Scott Shidemantle
Geneva College, Beaver Falls, PA

Inventing Hebrews: Design and Purpose in Ancient Rhetoric. By Michael Wade Martin and Jason A. Whitlark. Society for NT Studies Monograph Series 171. Cambridge: Cambridge University Press, 2018, xiv + 305 pp., $99.99.

The attempt at applying insights from ancient rhetorical theory to an analysis of Hebrews' structure boasts a long history but one with strikingly varied results. In *Inventing Hebrews*, Michael Wade Martin, Professor of NT at Lubbock Christian University, and Jason A. Witlark, Associate Professor of NT in the Honors College at Baylor University, offer a fresh embodiment of this project, seeking to extend the dialogue on Hebrews' arrangement by analyzing the discourse against the backdrop of classical rhetorical conventions.

The authors begin the monograph with an introductory chapter on "Modern Approaches to an Ancient Text." Here they present a brief survey, focusing on the influential works of Wolfgang Nauck and Albert Vanhoye, followed by the more recent attempts of Guthrie, Westfall, and Gelardini, which build in various ways on their predecessors. They then offer their own approach, addressing anticipated objections to the application of rhetorical criticism to Hebrews and detailing the layout of their study. They conclude the chapter with a selective survey of prior attempts at applying rhetorical criticism to the structure of Hebrews.

Two main parts make up the balance of the book. Part 1, entitled "Laying the Foundation—Syncrisis in Hebrews," takes in chapters 2 and 3. Here the authors make their case for reading *syncrisis* (forms of comparison) as marking the structural backbone of Hebrews (chap. 2) and set forth the distinctions between deliberative and epideictic *syncrisis* in the book as decisive for discerning the book's arrangement (chap. 3). They give part 2 the title, "Arranging the Speech—the Ancient Rhetorical Design of Hebrews." This much larger movement encompasses chapters 4–10, although the tenth chapter, which examines the implications of the study, really functions somewhat as a fitting conclusion to the whole monograph. As this part's title suggests, chapters 4–9 cover the "Arrangement" of Hebrews. Chapter 4 sets out the groundwork for the analysis by addressing methodology ("Ancient Compositional Theory and a Proposal for Modern Analysis"). Chapters 5–8 examine the various parts of a conventional speech, including *argumentatio* (chap. 5), *narratio* (chap. 6), *exordium* (chap. 7), and *peroratio* (chap. 8), proposing in each chapter that particular movements in Hebrews conform admirably to the part of the speech under consideration. Chapter 9 then brings the study's fruit together in the authors' proposal on Hebrews' structure, with an *exordium* (1:1–4), disjointed *narratio* with *argumentatio* in five movements (1:5–2:18; 3:1–4:13; 5:1–6:20; 7:1–12:13; 12:18–29; with a secondary *exordium* [4:14–16] and a secondary *peroratio* [12:14–17]), and a *peroratio* (13:1–25).

First among the strengths of *Inventing Hebrews* stands the authors' delving into the technical intricacies of classical rhetoric. Their grasp of "Design and Purpose in Ancient Rhetoric," the monograph's subtitle, shines as a helpful contribution, especially where it probes dynamics rarely discussed in scholarly literatures, such as "disjointed *narratio*" (p. 133). The attentive reader can learn much from their careful explanations and copious quotes from the rhetorical handbooks.

Second, this account of ancient rhetoric actually confirms the conventionality of certain fruit of scholarship on Hebrews' structure from the past, for example the movement back and forth between deliberative and epideictic forms of discourse, the importance of *syncrisis*, and the contention that the program of the whole is deliberative in nature. Far from novel is their conclusion that Hebrews is deliberative in its ultimate aim and challenges the hearers to persevere in following Christ, but to have that assertion confirmed from another layer of analysis contributes to the history of interpretation on the knotty question of Hebrews' arrangement.

Yet, in terms of an analysis of Hebrews' structure, the devil is in the details, and the monograph's very real contributions are mitigated by a number of what might be read as missteps in the application of methodology. First, the authors evoke five units of epideictic *syncrisis*, all focused on the theme of the new covenant's superiority to the old covenant, as the key organizing principle for the macrostructure of Hebrews (pp. 23–24, 30). Yet, there is some question as to whether 3:1–6 and 12:18–24, the second and fifth of these units, are, in fact, epideictic *narratio* in nature. The focus of the first is to urge the listeners to a certain course of action (note the exhortation of 3:1 and the caution in 3:6), which constitutes a function of deliberative *syncrisis* (pp. 53–55), and the author of Hebrews particularly calls them to a response of faithfulness. The author follows on the ex-

ample of Moses's—and preeminently Jesus's—faithfulness, with the faithlessness of the wilderness wanderers (3:7–19). Thus, the point of the passage is not that Jesus is a greater covenant mediator than Moses (neither mediation nor covenant are mentioned in the passage) but that he offers an even better model of faithfulness to follow than respected Moses. Hebrews 12:18–24, on the other hand, has all the marks of *peroratio* as detailed by the authors in the monograph's eighth chapter. Here we find recapitulation, the strong appeal to emotion (fear set over against joy), and the use of vivid imagery, all in the service of preparing the hearers for a positive response.

Second, and following from our reflections above on 3:1–6, time and again in the monograph we find a superimposition of topics on units of Hebrews, without sufficient attention to the micro-level intention of those units. In this way, the labels used at times actually draw attention *away* from the content and program of the discourse. For example, we are told that 1:5–2:18 has to do with "Covenant Origins" (pp. 75, 253), but it should be noted that "covenant" is not mentioned in Hebrews until 7:22, as the author anticipates the topic of new covenant in 8:7–13. Neither is the section primarily about "origins," that topic being superimposed on the discourse at this point. At 1:6, we are told that the "firstborn" designation has to do with "Birth." Yet, the verse arguably speaks of exaltation of God's heir to the heavenly world, not the incarnation in Bethlehem, a point not lost on the authors; but they smooth the way for the label by suggesting that exaltation is a "type of birth into a new, eschatological life" (p. 35); the conclusion seems forced at best. Hebrews 7:1–28 is subsumed under "Covenant Deeds"; yet the section has little to do with the "deeds" of Melchizedek or of Christ, but rather the key topic of appointment to priesthood stands out as the author unpacks the "oath" of Ps 110:4. Again, the topics assigned to the sub-movements of Hebrews 7 (origin, birth, pursuits, death) have some relevance for the content so labeled but often miss the point. Having begun with the topics expected in the Greco-Roman handbooks (origin, birth, pursuits, etc.), these are read onto Hebrews, and this occurs time and again throughout the book.

Third, the authors have eschewed "literary indicators" such as *inclusio*, hook words, and chiasmus as more to do with ornamentation and thus unable to "provide a sufficient foundation for the overall structure and logic of a speech like Hebrews" (p. 5). It can be agreed that a device such as *inclusio* has the role of marking the *parts* rather than the whole of Hebrews' discourse. Nevertheless, that *inclusio* serves as a significant closure device in both classical and especially biblical literatures of the ancient world is beyond dispute. There is also copious evidence that the device occurs throughout Hebrews, time and again the author closing a movement of the discourse with numerous verbal and formal parallels with which the movement began. For example, the extensive, exact, verbal, and formal parallels at 4:14–16 and 10:19–25 are unmistakable and must be accounted for in some way. It may be suggested that they bracket successive movements on the Son's appointment as high priest (5:1–10, 7:1–28) and superior new covenant offering (8:3–10:18), sub-movements also marked with exact verbal parallels at beginning and end. The problem is not that Martin and Whitlark hold devices such as *inclusio* as

insufficient for establishing the "overall structure" of Hebrews, but that they give such discourse markers no place at all. It may be suggested that such exact, distant, verbal, and formal parallels should not be relegated to *mere* ornamentation.

Finally, whatever else Hebrews' purpose, it is to demonstrate the validity of the book's message as grounded in and permeated with the Jewish Scriptures, words presented as falling from the lips of God. Thus, any account of Hebrews' structure, message, and intent must be offered in dialogue with rabbinic methods of argumentation and Hebrews' appropriation of the Jewish Scriptures. Admittedly, such is a topic outside the purview of classical rhetoric, but that is the point. No method of structural analysis will be adequate if based on the conventions of classical rhetoric alone.

Although my criticisms enumerated above are extensive, I have great appreciation for the book and learned much from it in terms of the details of Greco-Roman rhetoric. Furthermore, there are places at which Hebrews' discourse is elucidated by Martin and Whitlark. However, the monograph excels more often in relation to the book's subtitle, *Design and Purpose in Ancient Rhetoric*, than in an explication of Hebrews' structure. Thus, the conversation continues.

George H. Guthrie
Regent College, Vancouver, BC, Canada

Temple of Presence: The Christological Fulfillment of Ezekiel 40–48 in Revelation 21:1–22:5. By Andrea L. Robinson. Eugene, OR: Wipf & Stock, 2019, xxviii + 205 pp., $28.00 paper.

Temple of Presence is Andrea L. Robinson's revised dissertation from New Orleans Baptist Theological Seminary, which she completed in 2018. As such, in many ways the seven-chapter book is laid out and reads like a dissertation. In her introduction, Robinson sets forth her thesis that in Rev 21:1—22:5, "John presents Jesus Christ as the fulfillment of Ezekiel's temple vision" (p. xxiv). As is typical of dissertations, in her opening chapter Robinson also establishes her methodology and delimits the terminology she uses throughout. Chapter 2 functions as an overview of the state of research on the topic in question.

Robinson examines three issues in chapter 3: the scholarly perspective on the unity of the book of Ezekiel, and the two-part discussion on the literal versus figurative interpretation of Ezekiel's temple vision. In keeping with her thesis, Robinson adopts a figurative interpretation for the detailed presentation of Ezekiel's temple (esp. pp. 30–31).

In chapter 4, Robinson uses a diachronic approach to survey numerous intertestamental texts (e.g. Tobit, Baruch, the Testaments of Levi, Dan, and Benjamin, 1 and 2 Enoch, Jubilees, Sibylline Oracles 3, and the Qumran literature) regarding the relationship between the temple and Messiah to see if this literature may have influenced John the Revelator. Robinson examines how the topics of temple and Messiah intersect and whether or not these writers viewed the future temple as literal or figurative. Here she concludes the textual evidence points to these texts as

relying upon, developing, and building upon Ezekiel 40–48 in a manner John may have adopted (p. 77).

A similar evaluation continues in chapter 5, where Robinson examines more texts that date closer to the period of Revelation (i.e. the Similitudes of Enoch, 4 Ezra, 2 Baruch, Pseudo-Philo, the Apocalypses of Baruch and Abraham, Sibylline Oracles, 1, 2, 4, and 5, Mishnah *Middoth*, and the Ezekiel Targum). Upon completion of this overview, Robinson admits that only the Similitudes offer a clear parallel for her thesis (p. 108).

Robinson uses chapter 6, the longest of the book, to assess the connections between Ezekiel and Revelation. Apart from the concluding comments in chapter 7, this penultimate chapter addresses the heart of Robinson's thesis. Here, she examines a variety of parallels but focuses mainly on the connections between Ezekiel 40–48 and Rev 21:1–22:5.

Robinson's handling of sources is thorough, and for the most part up to date. Her mastery of the secondary literature related to this controversial topic is commendable. Robinson also interacts with the relevant primary literature outside of the biblical text. Those studying this topic would do well to use her book as a resource in this regard. Even if one rejects Robinson's conclusion, her intertextual analysis is helpful and fits well with others who have done similar work on this topic.

There are only a few things I would offer as a critique of Robinson's presentation. First, in chapter 3 when handling the literal interpretations of Ezekiel 40–48, it would have been helpful for Robinson to address the modern Jewish Temple Movement related to the literal rebuilding of the temple. This group has made preparations for a third temple, which includes many components of the day-to-day aspects of temple life (e.g. priests' vestments, altar, sacrificial utensils, etc.). Second, chapter 6 could have been divided into two chapters; at seventy pages, it is a bit long. Third, although the author briefly addresses Ezek 11:16, which notes that YHWH was a sanctuary for a little while for the exiles in Babylon (p. 159), a more detailed treatment of this passage would have fit well with Robinson's discussion on the similar topic under the heading of "God's Tabernacling Presence" (pp. 131–36). Even though this is outside of her chapters of focus in Ezekiel, this does set a solid precedent for her thesis. Fourth, I found a number of issues related to the editing of the book somewhat distracting. Apart from several stylistic and editing issues in the footnotes, a number of errors appear in the main text. Finally, it would have been nice to see Scripture and topic indexes added.

Despite these minor issues, I feel Robinson has not only advanced our understanding of the intertextual connections between Ezekiel and Revelation but has offered an intriguing solution to John's use of Ezekiel's final vision.

Brian Peterson
Lee University, Cleveland, TN

Blessed Among Women? Mothers and Motherhood in the New Testament. By Alicia D. Myers. Oxford: Oxford University Press, 2017, xii + 240 pp., $99.00.

Alicia Myers's book focuses on how the NT presents mothers and motherhood beginning with the notion of Mary as "blessed among women." Her goal is "to problematize [a] simple acceptance of maternal motifs in the New Testament," which assume only one answer to the idea of motherhood as salvific for all women, "by using gender analysis to uncover the ambivalence toward mothers and motherhood that was common in the ancient Mediterranean world and that is repeatedly reflected in the New Testament" (p. 3). Myers places her book within the broader context of questions about motherhood today, such as whether motherhood is required to create "real" women and what the role of motherhood should be for followers of Christ. In other words, is motherhood necessary to be called "blessed" or does the NT provide a wider range of perspectives on motherhood than this? While Myers focuses on the question of mothers and motherhood, the book is not intended for only female readers. Indeed, the book speaks to questions of masculinity as much as it does to questions of femininity. The book is also valuable to all as it is rooted in a picture of obedience to God and to the word of God.

Toward this end, Myers begins with a preface sharing her reasons for writing this book. Her reasons are personal and academic, showing the interface between the experience of mothers and their academic study common to books on this topic. Chapter 1 sets the stage for Myers's analysis of biblical texts by first providing a close examination of understandings of mothers and motherhood in the ancient contexts surrounding the NT. This discussion leads to Myers's second chapter.

In chapter 2, Myers provides an extensive exploration of the construction of motherhood and understandings of the female body (and person) using Greco-Roman sources. The close analysis of primary texts in this chapter gives the reader solid evidence for Myers's assertions, while demonstrating the complexity of an oversimplified picture of women and mothers in Mediterranean antiquity.

In chapter 3 Myers moves from conceptions of women's bodies, particularly birthing bodies, to conceptions of the ancient household and the role of women as parents. In this chapter she highlights how developing understandings of women in the household of God as the children of God in the NT and in the early Christian community shift cultural assumptions about women in ancient households.

Chapter 4 gives a surprising exploration of how breastfeeding was understood as *paideia* in the ancient world during the time of the NT. Myers's examination of maternal metaphors associated with breasts and breastfeeding in John's Gospel, Hebrews, and 1 Peter give new insight into the feminine imagery used of God, Paul, and Jesus.

Myers demonstrates in chapter 5 the diverse NT and early Christian responses to the maternal *telos* model of women. Myers argues that, while the Pastoral Epistles appear to affirm traditional models of its time, the household codes in Ephesians and Colossians tend to assume, rather than affirm directly, these ideas and read them in light of Christ as superior over all. Other early Christian writings, including 1 Corinthians, adhere with the Gospels in offering another approach that rejects

traditional models of motherhood and replaces them with the picture of women as children of God over their roles of wife or mother. This demonstrates that the NT is not univocal in its picture of mothers and motherhood, but instead offers a range of responses.

Myers's conclusions in chapter 6 not only review the insights drawn from throughout her book, but also engage American constructions of motherhood in light of her biblical insights. This conclusion then serves as a biblical response to the often problematic American constructions of motherhood and femininity. In doing so, Myers shows how Jesus as Christ and women's relationship with Christ "unseat[s] the maternal ideal" (p. 160) and offers new hope to transform their identity as part of God's household. Thus, women become "blessed" not by becoming mothers but by becoming those who "hear the word of God and obey it," whether this obedience involves motherhood or not (p. 160).

One of the great strengths of Myers's work is that she provides a close analysis of the NT texts (and some extracanonical texts) and a close analysis of topics associated with mothers and motherhood in the Hebrew and Greco-Roman world. This includes close analytical study of female and maternal figures such as Eve and Pandora, ancient conceptions of female anatomy, ancient embryology and lactation, and shifts of maternal roles in the Augustan age. Thus, Myers's work provides not only a compendium on maternal texts in the NT but also detailed access to maternal themes in the ancient world. This is a great strength to Myers's work, which is consistently deeply rooted in a close analysis of conceptions in the ancient world that often provide new insight into biblical texts.

Furthermore, a great strength of Myers's work is how it reflects one of the recent trends in biblical studies, namely a rising interest in the exploration of gender, motherhood, and biblical understanding (for several helpful examples, see the essays in Beth M. Stovell, ed., *Making Sense of Motherhood: Biblical and Theological Perspectives* [Eugene, OR: Wipf & Stock, 2016]). Myers's book provides a biblical hope for blessings for women that moves beyond their ability to be mothers and focuses on their obedience. This is significant for everyone, but it particularly impacts how society and the church might interact with women who are struggling with infertility, with women who have experienced miscarriage, and with single women.

Not all readers will agree with all of Myers's conclusions. For example, some readers may struggle with Myers's conclusion that salvation is equated with masculinity in both ancient contexts and in the NT. For such readers the instinct may be to propose alternative ways of interpreting these same biblical texts from Myers. Other readers may disagree with her reading of the Pastoral Epistles as maintaining traditional models of women and marriage, pointing to other readings of these biblical texts.

Yet these weaknesses do not undermine the value of this book, which provides a compendium of knowledge on ancient Mediterranean understandings of motherhood, parenting, female bodies, embryology, conception, and other topics that are rarely discussed in relation to biblical scholarship. While the cost of the book may make it difficult for some to purchase, its availability in both ebook format and hardcover helps with the overall accessibility of the book. Academic audi-

ences as well as educated pastors will find this book both helpful for fresh understandings of the NT as well as a future resource on ancient topics.

Beth M. Stovell
Ambrose University, Calgary, Alberta, Canada

Biblical Theology of the New Testament. By Peter Stuhlmacher. Translated and edited by Daniel P. Bailey. Grand Rapids: Eerdmans, 2018, xxxiv + 935 pp., $95.00.

Just the bookends of this monumental study mark it as distinguished: G. K. Beale provides a valuable foreword (pp. ix–xii) that set forth key themes and distinctives. Then comes the even lengthier "Translator's Preface" (pp. xiii–xviii) that recounts the book's genesis, features, and production specifics, all illuminating for the book's substance. At the end comes a massively detailed essay (pp. 824–68) by the translator, an essay endorsed by Peter Stuhlmacher (and Morna Hooker) and supplementing what the book itself says on the subject ("Biblical and Greco-Roman Uses of *Hilastērion* in Romans 3:25 and 4 Maccabees 17:22 [Codex S]"). This English edition of Stuhlmacher's two-volume German work (vol. 1, 2005[3]; vol. 2, 2012[2]) is truly a collaborative effort that stretched over many years.

Stuhlmacher calls his work "biblical theology" because many dispute the legitimacy of interpreting the NT primarily along the grain of the Bible's own storyline. They argue that the proper context for interpreting the NT is rather the Hellenistic syncretism out of which they believe it emerged. In that sense, a synthesis of the NT should not be "biblical," much less theological, but historical, in the sense prescribed by "the historical critical method" (p. xix). Stuhlmacher cites H. Räisänen, W. Wrede, G. Theissen, and to some extent K. Berger as supporters of this approach. He seeks rather to apply a hermeneutic that will "*do justice to both the historical claims to revelation and the ecclesiastical significance of the New Testament canon*" (p. 5, emphasis original). Moreover, the "biblical theology" Stuhlmacher assays to write "*cannot remain content with the analysis and description of historical traditions and facts, but must rather lead beyond them to confession*" (pp. 10–11, emphasis original). Given this method, one can expect to find Stuhlmacher's exposition of the NT more user-friendly for preachers and other Christian believers than many of the tomes of this genre emanating from Germany tend to be. Stuhlmacher bravely marks out where he differs from other German NT theologians (i.e. Schelkle, Gnilka, Bultmann, Conzelmann, Jeremias, Kümmel, Lohse, Strecker, Hahn, Schnelle [pp. 16–32]; he finds more to like in Cullmann, Goppelt, and Wilckens). He also includes an appreciative survey of NT theologians from the English-speaking world: Ladd, Dunn, Guthrie, Morris, Caird, Marshall, Thielman, Matera, Schreiner, and Beale (pp. 32–36).

The structure of a NT theology reveals its agenda, and this one is no exception:

Book One: The Origin and Character of the NT Proclamation (pp. 49–740)	Book Two: The Problem of the Canon and the Center of Scripture (pp. 741–823)
Part One: The Proclamation of Jesus Part Two: The Proclamation of the Early Church Part Three: The Proclamation of Paul Part Four: The Proclamation in the Period after Paul Part Five: The Proclamation of the Synoptic Gospels Part Six: The Proclamation of John and His School	Part One: The Formation of the Two-Part Christian Canon Part Two: The Center of Scripture Part Three: The Canon and Its Interpretation Part Four: Recent Work and Future Prospects

Several matters stand out. One is the asymmetry of the two "books": 691 pages versus 82 pages. Quite appropriately, Stuhlmacher devotes the lion's share of attention to the NT writings and not to canonical considerations, important though they be. Another is the stress in the first book on "proclamation" (*Verkündigung*). From the beginning, the NT attests to a message proclaimed and spread. The word "mission" occurs over 80 times, a sign that Stuhlmacher is in tune with what first-generation believers prioritized under Jesus's direction. A third distinctive is the placement of so much prior to "The Proclamation of Paul." In historical-critical understanding, the Gospels and their claims so fundamentally postdate Paul's epistles that Paul (or factors affecting him) can be regarded as the source of much of what passes for Jesus in the Gospels. The Gospels attest more to post-Pauline religious convictions of the AD 70–100 (or later) time frame than to things actually said and done under Caesars Augustus and Tiberius and Prefect Pontius Pilate. Stuhlmacher is less skeptical of the historicity of the Gospel accounts (here siding with Jeremias; see p. 24). He concedes that the "critical historical quest for Jesus" cannot be circumvented (p. 61). He affirms that "a presentation of Jesus worked out with the help of historical criticism has value as an academically responsible approximation to the word and work of the earthly Jesus" (p. 61). Yet the historical-critical conclusion "cannot itself be the content of faith because of its hypothetical character" (p. 61). The central content of a biblical theology of Jesus is not the facts gleaned from-critical analysis; rather, "*the person and history of Jesus are the central content of the gospel*" (p. 59, emphasis original).

Stuhlmacher's *Biblical Theology* is marked by a strong stress on OT background and fulfillment. He does not permit Second Temple convictions to overwhelm theological convictions that Jesus or NT writers drew from the OT, sometimes in contradistinction to contemporary Jewish beliefs, as when Paul "radically opposed" (p. 364) the understanding of Abraham's faith held by his contemporaries. There is also an exegetical stress—Stuhlmacher works from the textual details up to thematic findings. He does not simply construct headings and then offer supporting expo-

sition. The book preserves the German convention of alternating between standard and then smaller font size when more technical details are broached (see forays brief or long into form criticism [p. 57], Matt 5:17–19 [pp. 121–22], the North and South Galatian theories [Stuhlmacher argues for the South; pp. 255–56], the question of whether works of the law are in themselves sinful [Stuhlmacher argues they are not, siding with A. Schlatter and against G. Klein; p. 375], the household codes [pp. 477–78], the seven Johannine signs [pp. 705–6], and the Johannine Paraclete [pp. 712–13]).

Occasionally, though, the detail may be numbing, as when Stuhlmacher traces out Hofius's strophic reconstruction of the hymn allegedly contained in John 1:1–18 (pp. 679–85). On the other hand, the detailed weighing of the authorship of Revelation (pp. 656–59) is valuable, as it distills the views of prominent Johannine scholars Jörg Frey and the late Martin Hengel on the question. For both scholars, John the son of Zebedee is not the source, at least not directly. Yet from their views Stuhlmacher salvages the position that "*the material summarized in the Apocalypse belonged to the Johannine school tradition just like the Jesus tradition summarized in the Fourth Gospel*" (p. 658, emphasis original). It is in the John sections that Stuhlmacher is most dependent on the scholarship of others. It is unfortunate that Stuhlmacher apparently never accessed Charles Hill's *The Johannine Corpus in the Early Church* (Oxford: Oxford University Press, 2006), which also fails to appear in any of the bibliographies (see below).

A word is warranted about book 2. Stuhlmacher takes up "three fundamental problems that are especially important for biblical exegesis" and in this way seeks to move toward a biblical theological synthesis. The first is the form and content of the canon. Stuhlmacher affirms that the early church made sound decisions in their literary and theological judgments, so that "critical exegesis" rightly devotes "the work required for a biblical theology" of the NT to "the canonical Scriptures of the New Testament" (p. 770). As already indicated, this by no means indicates Stuhlmacher will neglect the OT foundation and fulfillment which the NT affirms.

Second, regarding the center of Scripture, "*the one apostolic gospel*" is summarized in eleven lines (p. 788, emphasis original). The center of this central statement is: "*The gospel proclaims that in the mission, work, atoning death, and resurrection of his Son, the one God who created the world and chose Israel to be his own people has provided for the end-time deliverance of Jews and Gentiles once for all*" (p. 788, emphasis original). Since this is the essential burden of the NT corpus, it may be viewed as the animating core of Stuhlmacher's *Biblical Theology*.

Third, regarding "The Canon and Its Interpretation," Stuhlmacher offers a rich reflection on hermeneutics that calls out rationalist hubris and (with, e.g., Schlatter and Wilckens) calls for a return for the Bible's own view of knowledge, checking methods and assumptions that "dispense with the need for humility" (p. 805). "It is therefore high time to be reminded that *the Bible itself suggests particular methods of interpretation that correspond to its special character*" (p. 742, emphasis original). It should not be interpreted just like any other book, because no other book is like it in testimony, veracity, and efficacy.

The book is well served by over sixty pages of indexes on subjects, modern authors, and Scriptures plus other ancient sources. The modern authors index is not comprehensive, especially when it comes to authors in the numerous "Further Reading" or "Secondary Literature" sections, which were helpfully added by translator and editor Daniel Bailey. Dozens of important books like David Chapman and Eckhard Schnabel, *The Trial and Crucifixion of Jesus* (Tübingen: Mohr Siebeck, 2015; see pp. 71, 179); Craig Blomberg, *The Historical Reliability of the Gospels* (Downers Grove, IL: IVP Academic, 2007; see p. 63); and numerous works by N. T. Wright (mentioned only three times in the index; his name occurs eight times total in the original two German volumes) will be encountered only by poring over the dozens of "Further Reading" sections.

No informed reader is apt to affirm all Stuhlmacher's critical judgments. However, in its consistent pushback against reductionist Western readings of the NT, as well as its courageous affirmation of the Bible's own saving message, this volume owns a unique place in its German context and for the international scene. It will serve as a valuable reference point and guide for years to come.

Robert W. Yarbrough
Covenant Theological Seminary, St. Louis, MO

The Marks of Scripture: Rethinking the Nature of the Bible. By Daniel Castelo and Robert W. Wall. Grand Rapids: Baker Academic, 2019, xiii + 178 pp., $21.99 paper.

Daniel Castelo and Robert Wall teach at Seattle Pacific University and write from the perspective of the Methodist tradition (p. 141). In their work *Marks of Scripture,* they argue for a particular understanding of the nature and purpose of Scripture. They propose using a church-Scripture analogy, meaning that they define key marks of the church from the Nicene Creed and apply it to Scripture. In particular, they seek to supplant the common Christ-Scripture analogy in which Scripture is seen to be both divine and human in ways similar to the incarnation. They argue that this analogy wrongly assumes the unique status of the incarnation (p. 140). They also aver that such a binary forces positions like seeing Scripture as literally God's words written down or as merely a human production (pp. 140; see also pp. 30–33).

While not every specification of the incarnational model (e.g. Peter Enns) satisfies traditional Christian convictions about Scripture, the paradox of Scripture's divine and human character has considerable nuance and pedigree as the authors note when discussing John Calvin, whom they categorize as having an incarnational model (p. 24).

Nevertheless, Castelo and Wall attempt to clarify what Scripture is (ontology) and what its purpose is (telos). They explain, "The theology of Scripture that undergirds this book highlights the terms 'canon' and 'means of grace' to secure both its nature as an auxiliary of the Holy Spirit and its holy ends in forming a community of the faithful" (p. 139).

With this in mind, they define four marks from the Nicene Creed that they apply to Scripture—namely, its unity, holiness, catholicity, and apostolicity. Discussion of these topics makes up four of the book's seven chapters. The other three chapters introduce, conclude, and expand on the authors' argument.

Castelo and Wall's proposal has a number of obstacles to overcome. First, they argue for a canonical understanding of Scripture without substantially engaging James Sanders or Brevard Childs. Yet, their project seems at least to imply Scripture is the product of the Christian community as Sanders maintained (p. 140). Furthermore, they certainly affirm that the final form of the canon is authoritative for the church, as Childs maintained. They have underengaged key scholarship in this area, which may hurt their overall argument.

Second, but related to the first point above, Protestants generally maintain that Scripture births the church, not the other way around. Scripture is viewed as authoritative *because of its divine character*. Yet both authors to some degree want to minimize this emphasis in place of an emphasis that underscores the Holy Spirit's role in shaping the community that canonized Scripture (pp. 35, 140).

While the authors' view is not incongruous with the traditionally Protestant view, it definitely places a new focus on the community of faith that most Protestants do not emphasize today. Due to this emphasis, the authors may not give Scripture the divine character that Scripture claims for itself. For example, Heb 3:7 cites Psalm 95 and introduces the citation with "the Holy Spirit says." Certainly the authors of Scripture were carried along by the Holy Spirit; however, something occurred during the inspiration process that allowed the author of Hebrews to claim a divine person as the speaker of Psalm 95.

Although a number of obstacles prevent Castelo and Wall's thesis from being simply accepted, their argument can integrate into already existing paradigms of Scripture's definition. For example, their emphasis on the Holy Spirit's role in forming the church, as well as Scripture's role as an auxiliary for the Spirit, helpfully articulate certain aspects of Scripture.

In the end, Castelo and Wall have written a theological essay on the nature and purpose of Scripture that both fits their Methodist roots and advances a particular paradigm for the larger Protestant community. Their proposal deserves a hearing, although I am not certain every part of the argument can or should persuade evangelicals.

Wyatt A. Graham
The Gospel Coalition Canada, Hamilton, ON