JETS 64.3 (2021): 583–640

BOOK REVIEWS

Scribal Tools in Ancient Israel: A Study of Biblical Hebrew Terms for Writing Materials and Implements. By Philip Zhakevich. History, Archaeology, and Culture of the Levant 9. University Park, PA: Eisenbrauns, 2020, xvi + 212 pp., $99.95.

Philip Zhakevich's book *Scribal Tools in Ancient Israel* is a helpful and thorough investigation into the terms used to describe the writing materials and writing tools of ancient Israel. Readers will enjoy his analysis of these biblical terms since he not only accounts for the biblical evidence, but he also incorporates into his discussions the relevant archaeological and historical evidence. By surveying this material, the author provides a thorough discussion of these terms. Zhakevich's goal, however, extends beyond lexicography: he seeks to provide evidence for the origins of Israel's writing practices, which he concludes are Egyptian (pp. 2, 168).

Zhakevich divides his work into seven chapters. He begins with an introduction that clearly states his thesis, summarizes the previous research, and states his methodology. Zhakevich's methodology expands the field of study because his discussion of each term accounts for its etymology, the biblical and extrabiblical usage, the term's renderings in the early translations, and the relevant archaeological and art historical evidence (p. 7). Thus, the book's unique contribution to the field results from the author's fuller methodology.

Chapters 2–5 are the main part of the book. In these chapters, Zhakevich applies his methodology to the Hebrew terms, and his analysis of these terms is consistent throughout the book. Each chapter begins with an overview of the use of the scribal surface or tool in the ancient world. In this section, the author discusses any relevant art history. Next, the author analyzes the Hebrew term according to its etymology, biblical usage, and extrabiblical usage. He then surveys the evidence from early translations. The author concludes each of these chapters with a concise and helpful list of the relevant Hebrew terms and definitions just discussed.

In chapter 6, Zhakevich moves beyond lexicography to determine the origins of Israel's writing practices. Throughout chapters 2–5, Zhakevich makes connections between the Hebrew terms and their corresponding Egyptian terms. Then, to buttress his argument that Israel's writing practice originated in Egypt, he surveys the nature of Egypt's contact with Canaan and ancient Israel. For example, Zhakevich discusses the presence of Egyptian artifacts in ancient Israel (pp. 160–63) and the influence of Egyptian writing technology on Israel (pp. 163–68). He also discusses in this section how the Egyptian writing system inspired the Proto-Sinaitic alphabet and concludes that "Egypt's influence upon Israelite writing culture is foundational; without the Egyptian writing system, there would be no Hebrew alphabet" (p. 165).

Finally, in chapter 7, the author provides a brief conclusion to his study (pp. 169–70). Here, he summarizes his work, restates his main argument, and lists a few areas of further study.

Zhakevich's work is a valuable resource for those interested in the technical nature of writing in ancient Israel, and one strength of this book is its accessibility. This is a welcomed strength given the topic's technical nature. An example of the book's accessibility is that the author consistently translates his terms. This characteristic is a benefit for the reader, even those with expertise in the ancient languages, since most of the words he discusses are used only seldomly. Readers do not have to read *Scribal Tools* with BDB, *DCH*, or *HALOT* in hand. This feature helps the reader remain focused on the author's main point rather than getting lost in looking up definitions.

Another example of the book's accessibility is the concise list of definitions at the end of chapters 2–5. Readers will enjoy this detail since this list provides quick access to the author's conclusions. Instead of having to work through each chapter to find Zhakevich's concise definitions, readers can simply review the conclusion of each chapter. These details, among others, make this technical book quite accessible.

Another strength of the book is the author's insightful discussions of how Hebrew words developed. For example, Zhakevich traces the development of the word *delet* "door" to "writing board" to "column" (p. 97). His discussion considers Jeremiah 36:23, which records the burning of Jeremiah's scroll, extrabiblical evidence such as Lachish letter 4 and the DSS, the early translations, and the testimony of church history (pp. 94–97). By accounting for this diverse evidence, Zhakevich was able to trace the semantic development of *delet* to "column."

Although this book has many strengths, there are some unconventional details to point out. First, the author consistently transliterates the Hebrew words he discusses, but he does not do the same for Greek words. The reason for this inconsistency was not immediately apparent to me. Second, the Hebrew accents are always retained, even when the argument does not depend on them (see, e.g., p. 67). Third, there is a minor issue with a *shewa* at the top of 67, where it does not seem to align properly.

Overall, Zhakevich has provided the scholarly community with an accessible and insightful work that will be a great benefit for generations to come. Although there are a few minor details that could have been corrected, these by no means detract from this helpful contribution to the field.

Anthony Ferguson
Upland, CA

Enjoying the Bible: Literary Approaches to Loving the Scriptures. By Matthew Mullins. Grand Rapids: Baker Academic, 2021, 224 pp., $22.99 paper.

Enjoying the Bible opens with the provocative claim that "just about everyone hates poetry, even those who write it and study it for a living" (p. 2). Since the Bible

is approximately one-third poetry, the author is concerned that a widespread aversion to poetry has negative implications for Christians engaging with Scripture. Matthew Mullins, an associate professor of English and history of ideas at Southeastern Baptist Theological Seminary, observes that antipathy towards poetry springs from a misguided approach to reading it. He therefore seeks to teach an approach to reading that will lead to increased enjoyment and understanding of all poetry and especially biblical poetry.

By outlining the history of major thinkers who have shaped the present understanding of poetry, Mullins demonstrates that modern readers are trained to read all texts for information (pp. 17–30). This is problematic for poetry because a poem enacts meaning on its readers in ways other than purely transferring information. In chapter 2, "non-literary texts" are differentiated from "literary texts"; for literary texts, the form of the content is as important for meaning as the content itself (p. 33). Mullins argues that while all the Bible is profitable for instruction, large portions of it are "literary" (pp. 32, 42) and therefore invite a particular approach to reading. Chapter 3 makes the case that to truly understand a literary text is to feel the emotions it evokes, not merely identify them intellectually (p. 50).

In subsequent chapters Mullins explores ways to engage emotions and imagination in Bible reading and other aspects of Christian worship. Chapters 9–11 are devoted to practical steps for reading the Bible as literature. Mullins also includes a brief compendium of literary terms for novice readers of poetry (pp. 167–76) and lists recommended texts from the field of biblical scholarship for further reading (p. 176). Each chapter concludes with practical exercises to develop the skill of reading literarily.

Mullins anticipates the objection that relying on the reader's experience of poetry to make meaning exposes biblical interpretation to subjectivity depending on the reader. Chapter 4 discusses controls for interpreting biblical poetry, allowing emotions and associations to contribute to meaning without spiraling into relativism (pp. 61–76). Mullins argues that poems are typically not reducible to a single concept but insists that irreducibility is not an excuse to claim a poem can mean anything (p. 62). He speaks of a limited, not boundless, spectrum of valid interpretations, and he equips the reader to identify the boundaries from the text.

Mullins does not pretend to offer an exhaustive hermeneutic for getting the most out of every part of the Bible. He merely contends that a literary approach to reading is appropriate for the literary parts of Scripture. It is not that Mullins underemphasizes intellectual understanding; rather, his focus is deliberately on engaging with the emotional aesthetic of a text as a corrective to reading for information. He reminds the reader that his aim is to increase enjoyment, and the book serves that aim successfully.

A strength of Mullins's offering is that he is not a Bible scholar but rather a literary critic who applies his expertise from that discipline to the pursuit of reading the Bible. He colors his work with the insights of literary scholars and English-language poets, contemporary and historical, drawing readers into contact with conversations they might not encounter in the usual course of theological study.

His approach of the Bible from outside the field of biblical studies, rather than from within it, facilitates encountering familiar texts like Psalm 23 with a fresh perspective.

In addition to being heavily influenced by prominent interdisciplinary scholars including James K. A. Smith and Leland Ryken, Mullins displays a high degree of familiarity with current scholarship on biblical poetry. He divides the field into three broad approaches: scholarly (Berlin, Dobbs-Allsop, Kugel), practical (Alter, Longman, Ryken), and devotional (Travers, Bonhoeffer, Lewis). He locates his own work in the "practical" category but differentiates himself from practical writers who focus on making the work of scholars accessible to non-scholars. Rather, Mullins teaches the skill of attending to one's own perspectives and how those perspectives shape reading. In this regard, he makes a distinctive and compelling contribution to the evolving pursuit of reading the Bible's poetry.

Enjoying the Bible is accessible to lay readers and undergraduate students, while academic readers will perceive the depth of scholarship beneath its surface. It will have fruitful applications for a range of contexts from personal devotional reading, to writing Bible studies and sermons, to studying and teaching biblical poetry at a college level.

Kamina Wüst
Moore Theological College, Sydney, Australia

The Problem of the Old Testament: Hermeneutical, Schematic and Theological Approaches. By Duane A. Garrett. Downers Grove, IL: IVP Academic, 2020, xi + 395 pp., $40.00 paper.

Duane Garrett's new book makes a helpful contribution to the continual project of understanding how the OT works as Christian Scripture. He does not—as far as I can see—"argue that the Old Testament is fulfilled in Jesus Christ," as he claims in the book's conclusion (p. 352), but he does develop a valuable, genre-based (law, narrative, prophecy) reading strategy designed to make sense of the OT on its own terms in a way that facilitates modern Christian use of these texts and elucidates their interpretation in the NT. While Garrett does not clarify the current book's place within his oeuvre, it seems to be the introductory volume of a series, with future volumes dealing with individual sections of the OT. Perhaps as the series develops, Garrett will be able to fully present his argument that the OT is fulfilled in Jesus Christ.

As the book's title indicates, Garrett treats "the problem of the Old Testament," the problem being that modern Christians do not know what to do with it. According to Garrett's first chapter ("Defining the Problem"), there are three aspects of this problem: (1) The OT is hard to define, without anything obvious binding these disparate books together; (2) It is hard to read, because large swaths can be viewed as boring, irrelevant to modern Christianity, and violent; and (3) The OT is hard to reconcile with the NT, a problem perhaps exacerbated by the strange apostolic interpretation of the OT. In chapter 2, "The Old Testament in the Early

Church," Garrett surveys two problems: the method of interpretation in the NT and the relation of the Torah to Christian faith. These first two chapters constitute the first major section of the book—"Facing the Problem."

Garrett turns in part 2 to "Inadequate Solutions," arguing against the ancient Alexandrian exegetical method (allegory, chap. 3), the ancient Antiochian exegetical method (more-or-less a literal approach, chap. 4), schematic approaches (dispensationalism and covenant theology, chap. 5), and a variety of conceptual approaches (chap. 6). Much in this section did not appeal to me. His dismissive discussion of allegory left me confused as to what allegory is. According to Garrett, allegory is an interpretive method by which the exegete can give any desired meaning to a passage, and it is therefore useless in theological polemics because it is not persuasive. Therefore, regarding the *Orations against the Arians* by Athanasius, he concludes, "Obviously allegorism was not going to work. He argues that Proverbs 8:22 concerns Jesus Christ in the flesh" (p. 59). Later, Garrett presents Bede's interpretation of Proverbs 22:29, a proverb promising honor to the diligent workman, which Bede relates to honor received in the afterlife (p. 69). According to Garrett, Bede offers a misinterpretation, because the proverb concerns not a Christian but an artisan, and the proverb imagines an earthly reward, not a heavenly one. It seems obvious to me that Bede understood the proverb's reference to an artisan in the same way people usually understand the bird (or the worm) in our familiar saying about early birds, and that Bede was trying to explain how the proverb might be true even when a righteous person apparently finds no reward on earth. Augustine's allegorical interpretation of the 153 fish in John 21:11 elicits this evaluation from Garrett: "It is not God but the clever manipulation of the number that is being 'enjoyed'" (p. 73). I choose to interpret Augustine more positively, assuming that he was attempting to bring his audience to marvel at God's majesty as evidenced by such wonders being found in a simple number. Garrett's chapter on allegory clearly revealed his own distaste for the method.

Antioch's more literal interpretive approach receives a more positive evaluation but does not escape criticism because of its failure to supply a comprehensive approach to the OT as Christian Scripture. The chief modern representative of this approach is R. W. L. Moberly, who "is a rigorous interpreter" (p. 109) but dodges the all-important question, "What if the New Testament writers were simply wrong?" Perhaps Moberly would query whether this is "the single, crucial question," but Garrett presses his case: If the true *telos* of the OT "is not the Christian gospel, then reading it *as* Christian Scripture is an act of fraud" (p. 109). In such matters, I find Moberly more compelling than Garrett. Those readers committed to dispensationalism or covenant theology might also find Garrett's brief discussions of these approaches frustrating.

Fortunately, a successful assault against these alternative Christian approaches to the OT is not required for Garrett's own "New Approach" in part 3 to prove worthwhile. In four chapters, Garrett covers "Foundations" (chap. 7), "Election and Covenants" (chap. 8), "Law" (chap. 9), and "Issues in Narrative" (chap. 10). In the foundations chapter, regarding the relationship of Israel to the church, Garrett

argues that Gentiles become a part of Israel rather than replacing Israel (a view he more-or-less attributes to covenant theology) or existing parallel to it (dispensationalism). Garrett also distinguishes two broad categories of OT literature, leading to a definition of the OT (one of his original "problems of the Old Testament"): "the corpus of Israel's sacred texts written by its prophets and sages. It is composed of two collections: Election Literature and Wisdom Literature" (p. 170). He finds the two collections complementary (p. 171) but denies a center to the OT that encompasses both categories of literature (p. 172). The rest of the book focuses on Election Literature.

In chapter 8, Garrett highlights the idea of election and surveys the main covenants (Noah, Abraham, circumcision, Sinai, Davidic, new covenant), devoting a surprisingly long section (pp. 181–88) to the terminology for enacting a covenant, *karath* vs. *heqim*. In chapter 9, Garrett partially accepts David Wright's argument that Hammurabi's law code influenced the Book of the Covenant. He dismisses the idea that Mesopotamian laws are "obviously inferior" to biblical law (p. 221), and he also rejects the traditional division of the law into moral, civil, and ceremonial categories (pp. 226–28). His survey of the biblical data on the role of the law (pp. 229–34) is very helpful. According to Garrett, the law's four functions are: serving as a covenant document; demonstrating the need for a new covenant; serving as a basis for judgment; and teaching. Only this last function is still fully operative. In chapter 10, Garrett contrasts metanarrative from narrative, discusses the dark nature of OT narrative, and investigates allusions in OT narrative, with a focus on 1 Kings 19.

In the final section, "Case Studies in Prophecy," Garrett treats Hosea (chap. 11) and Joel (chap. 12), including an especially useful section (pp. 326–31) showing that prophecies and other types of literature have applicability beyond what the prophet himself saw. An appendix considers Isaiah 7:14, where the author argues Immanuel is Maher-shalal-hash-baz, whom Isaiah fathered with an unmarried woman, whereas the use of the term *almah* allows for (or suggests?) a hitherto unfulfilled aspect of the prophecy brought to fulfillment in the virgin birth of Matthew 1. Needless to say, this appendix does not solve the problems of this prophecy, or even address them all (such as whether Isaiah announced that the *almah* was already pregnant).

Garrett's book will benefit teachers and students looking for a Christian approach to the OT that takes the Israelite literature seriously. I look forward to future volumes from Garrett in which he can flesh out his approach more fully.

Edmon L. Gallagher
Heritage Christian University, Florence, AL

Preaching Christ from Leviticus: Foundations for Expository Sermons. By Sidney Greidanus. Grand Rapids: Eerdmans, 2021, 333 pp., $35.00 paper.

For decades, Sidney Greidanus has focused his academic labors toward equipping pastors to preach Christ from the OT. In my opinion, this is both a no-

ble and, sadly, neglected cause. The culmination of Greidanus's life work has been made manifest in a series of books published by Eerdmans that apply Greidanus's methodology to specific books of the OT. Presently, this series includes volumes on Genesis, Ecclesiastes, Daniel, Psalms, and the volume under review here on Leviticus.

The latest installment in the series follows the pattern set out in the other volumes. The book commences with a concise but helpful chapter on interpreting and preaching OT law. In less than ten pages, Greidanus provides a trustworthy guidance system for any preacher who dares venture into this very challenging book. The main interpretive issue Greidnaus deals with in this opening chapter is the issue of continuity and discontinuity with regard to OT law and the Christian. He states the challenge this way: "How does one determine when a law is intended only for God's Old Testament people or also for the church?" (p. 3). Greidanus also briefly addresses the Reformed articulation of the law-gospel distinction and the traditional three-fold division of the OT law (civil, ceremonial, and moral). After discussing various ways to approach this material, Greidanus advocates for his own solution, which he refers to as "Torah." Essentially, this approach attempts to recognize the legitimate discontinuities presented by the advent of Christ and the new covenant, particularly the abrogation of the ceremonial and sacrificial rituals, while also contending for legitimate areas of continuity, particularly regarding how the laws found in Leviticus reflect "God's values" and "God's expectations" (pp. 11–12). Greidanus contends that we can effectively apply the content of Leviticus to the new covenant church by discerning the underlying principles we find in the law—principles that display God's values and expectations. Greidanus provides the example of the law that required the people of Israel to build a parapet on the roof of their homes (Deut 22:8). That law displayed God's value of human life and the expectation that his people take steps to preserve life. Greidanus then notes that a modern application of this value and expectation would be for us to construct a fence around a swimming pool. After this section on continuity/discontinuity, Greidanus proceeds to address the literary, historical, theocentric, and Christocentric interpretation of Leviticus and then concludes with a summary of his ten-step process of preaching Christ from Leviticus. In the first chapter, in an economy of words, Greidanus well equips the preacher to meet the challenge of preaching Christ from Leviticus.

After the introductory chapter, the book unfolds with ten additional chapters that focus on specific pericopes. Those looking for a verse-by-verse commentary on Leviticus should look elsewhere; this volume is not a commentary on Leviticus. The choice of pericopes covers the breadth of Leviticus, but there are significant gaps between the pericopes. For example, the first chapter deals with Leviticus 1, but the second chapter jumps to Leviticus 8. In addition to chapters on Leviticus 1 and 8, the reader will find chapters dedicated to Leviticus 9, 10, 11, 16 (the Day of Atonement), 19:1–18 (loving your neighbor), 19:1–2, 19–37 (loving aliens and enemies), 25:1–7, 18–22 (the Sabbatical Year), and 25:8–17, 23–55 (the Year of Jubilee). As one can see from this selection, the book provides the preacher a helpful

model to preach a ten-part sermon series on Leviticus. This seems like a wise approach for a preacher aiming to give the congregation a good representation of the content of the book without exhausting them with an extended series.

The ten main chapters follow a strict formula of organization. Greidanus commences each of these chapters with these preliminary steps: "Text and Context" (setting the boundaries of the text and placing it in its original context), "Literary Interpretation" (noting the key words, structure, and symbolism found in the text), and "Theocentric Interpretation" (answering the question, "Where is God in our text?"). After these preliminary steps, Greidanus helps the preacher begin to frame a textual theme and goal with a focus on the original OT audience and context. This is an important step because it gives due regard to the original redemptive-historical context prior to jumping ahead to Christ. Having set the text in its original context, Greidanus then walks through his familiar methodology of "Ways to Preach Christ" from the text. After helping us identify ways to preach Christ, Greidanus then refines the textual theme and sermon goal in light of this. He concludes each chapter with an extensive section entitled "Sermon Exposition," in which he provides incredibly helpful material to assist the preacher with sermon formulation and delivery.

In addition to the ten chapters that focus on specific pericopes from Leviticus, the book also includes several helpful appendices. The first appendix is an outline of Greidanus's "Ten Steps from Text to Sermon." The second appendix provides another short outline of Greidanus's expository sermon model. Appendix 3 includes three full-length sample sermons by Ryan Faber, who assisted Greidanus with the book and serves as a pastor in Pella, Iowa. Each of the three sermons is related to one of the pericopes covered in the main chapters of the book (Lev 9, Lev 11:44–47, and Lev 25:1–7). These three sermons provide examples of how to apply Greidanus's methodology to real-world pulpit ministry. Finally, in Appendix 4, Greidanus provides one of his own sermons on Leviticus 25 (a pericope covered in the book) as an example.

One of the major strengths of the volume, and the entire series for that matter, is Greidanus's consistent application of his methodology to each pericope. Greidanus refers to that methodology as his "Seven Ways of Preaching Christ from the Old Testament" (Redemptive-Historical Progression, Promise-Fulfillment, Typology, Analogy, Longitudinal Themes, New Testament References, and Contrast). He articulated that methodology in his *Preaching Christ from the Old Testament,* and he has remained faithful while engaging various OT books. Greidanus's consistent application of his approach is helpful to the preacher because it functions as hermeneutical guardrails that prevent the preacher from straying from a Christ-centered focus. Another strength of the volume is how user friendly it is for the preacher. For example, each of the chapters unfolds in a manner that essentially walks the exegete through the sermon construction process.

The volume, however, is not without its weaknesses. One weakness is the selection of pericopes. Greidanus's selective approach leaves a great deal of Leviticus unexplored with only eight of its 27 chapters being addressed in the book. A second weakness is the doggedly consistent application of Greidanus's methodology.

Although I listed it as a strength, I also think this qualifies as a weakness because it can devolve into a form of hermeneutical myopia. In other words, Greidanus sees what he is looking for (his "Seven Ways") but sometimes is unwilling to see other things that are also present in the text. For example, Greidanus's methodology leaves very little room for the possibility that the OT can be legitimately used in an exemplary manner as well as a pathway to preaching Christ. While I generally endorse Greidanus's approach to preaching the OT, I do think he sometimes presses his methodology too far by excluding the OT's exemplary and moral lessons. There can and should be a synthesis between the redemptive-historical and exemplary approaches to the OT.

In conclusion, Sidney Greidanus has provided another excellent installment in this outstanding series on preaching Christ from the OT. May God grant Dr. Greidanus many more fruitful years so that the church may benefit from more volumes in this series.

Anthony T. Selvaggio
Rochester Christian Reformed Church, Rochester, NY

Ruth, Song of Songs, Esther: A Commentary in the Wesleyan Tradition. By Sarah B. C. Derck, Joseph Coleson, and Elaine Bernius. New Beacon Bible Commentary. Kansas City, MO: Beacon Hill, 2020, 304 pp., $32.99 paper.

This commentary addresses three OT books that bring the voices and experiences of women in the ancient world to the forefront. The subtitle casts this work within the Wesleyan tradition and citations from Wesley are found throughout, most frequently in the Esther section. The discussion of each book follows a similar format, beginning with an introduction that highlights historical background, literary themes, canonical significance, and structural arrangements. The commentary itself considers each passage according to a three-part scheme: "Behind the Text," which addresses historical-cultural considerations; "In the Text," which provides a literarily focused analysis of each passage; and "From the Text," which considers how the passage relates to broader biblical themes and its contemporary relevance.

Sarah B. C. Derck wrote the Ruth portion of the commentary. She focuses primarily on the literary-theological significance of the book, minimally addressing questions of date and authorship. The literary analysis is cogent and thoughtful. Derck notes that this book is "women's literature" (p. 27), providing a realistic portrayal of women's lives in ancient Israel. She highlights the vulnerabilities Naomi and Ruth would face with the loss of security brought on by widowhood. Derck's most noteworthy contribution to the literary shape of the book is her discussion of "long range wordplays" (abbreviated as "LRWPs") in the book. She identifies seventeen instances where key words reoccur at important plot junctures, with a lengthy separation between their appearances. These include words like "valor," "forsake," and "notice." This heightens the reader's awareness of how the author of Ruth uses vocabulary to create structure and meaning.

Another contribution that merits comment is Derck's analysis of the threshing floor scene in Ruth 3. This is found in an excursus entitled "Threshing Floor Morals." Derck cautions the reader against reading this scene from contemporary evangelical notions of sexual morality. She highlights its innuendo-laden nature and suggests the author leaves it deliberately opaque. This section is a helpful reminder of the necessity of restraint in trying to claim more than the text reveals. While the exact nature of the encounter is unclear, the reader should still see how the author considers both Ruth and Boaz people of valor.

The Song of Songs section is a jointly authored effort by Sarah B. C. Derck and Joseph Coleson. The co-authors are also daughter and father, which brings a rather unique perspective to this text. They provide a good introduction to the book, framing it as a series of poems exploring romantic love rather than a narrative with an ongoing plot. They identify two primary voices in the song with occasional interludes from secondary figures. Their approach makes good sense of the book's repetition of similar themes and images. They also caution against allegorical readings of the text on account of discomfort with its subject matter. In their analysis, the historical figure of Solomon is not part of the book; references to him are templates for the majesty and glory of the male figure.

The most significant contribution is their analysis of the portrayal of female sexuality. The authors highlight several places in which the song gives the woman agency over her sexual identity and how it is respected by her beloved. They leave the exact marital status of the woman and man opaque, instead noting that the "the integrity of the relationship is assumed, rather than expounded" (p. 161). This permits the reader to consider their "From the Text" sections against the background of a committed marital relationship, even if the text itself does not directly mention marriage. The authors competently explore the sexually charged imagery throughout the book, making its metaphors and double entendres accessible. They do not shy away from the book's inherent eroticism.

Elaine Bernius is the author of the Esther section. She does not try to resolve the historical challenges posed by this text. She reads it against the backdrop of the reign of Xerxes I without trying to engage in identifying a historical Vashti or explain the text's presentation of Esther's elevated status. Bernius places herself within the camp that views Esther as historical, even if there are literary embellishments. Her discussion on pp. 216–17 of how the book can be "true" if not fully "historical" is worthy of close consideration. Many will not agree with her framing, but her concern to live inside the text rather than standing outside of it until it is validated historically is thought-provoking.

The examination of Esther itself is solid, with useful historical-cultural data on both Jewish and Persian practices in the "Behind the Scenes" sections. The author provides a helpful presentation of the dynamics of the imperial Persian court, and how Esther might navigate it. Bernius also has good insight into the literary framing and theological shape of the book. She frames Xerxes as a self-involved tyrant, easily manipulated by those who know how to appeal to his ego. Esther, in turn, is an exemplar of what it means to maintain one's identity as a persecuted minority, and what it means to cleverly direct the tyrant's authority toward the

cause of justice. Her discussion of Esther's "purity" after the events of 2:15–18 is worth noting. Bernius notes that Esther's body is not under her control, thus any sexual encounter with the king cannot be used to diminish her character. A final point of interest is her frequent use of the "I" pronoun in the "From the Text" sections. This helps Bernius to engage herself and her reader in considering how this text about a foreign court might resonate theologically with contemporary Christians.

In the final evaluation, although this commentary is identified with the Wesleyan tradition, it is profitable for a wider range of readers. The discussion of each book is strongest in its presentation of literary artistry in the text. Other commentaries go deeper on matters of historical background, but what these authors provide is sufficient for their purposes. Some readers will struggle with the more relaxed approach to the question of historicity in both Ruth and Esther, but this does not negate the insights that this work provides. The commentary is accessible to nonspecialists. It would make a good resource for preachers and could be used as an undergraduate textbook.

Joel Barker
Heritage College and Seminary, Cambridge, Ontario

Discovering Psalms: Content, Interpretation, Reception. By Jerome F. D. Creach. Discovering Biblical Texts. London: SPCK; Grand Rapids: Eerdmans, 2020, 217 pp., $22.00 paper.

For millennia, the Book of Psalms has been a lifeline for the faith of the faithful. In *Discovering Psalms*, Jerome F. D. Creach provides a delightful introduction to the Psalms that is accessible, informative, theological, and spiritually oriented. Creach is well-suited for the task, as an ordained minister whose published PhD dissertation (*Yahweh as Refuge and the Editing of the Hebrew Psalter,* JSOTSS 217 [Sheffield: JSOT Press, 1996]) made a significant contribution to Psalms studies.

Discovering Psalms consists of an introduction and conclusion, with ten chapters that are grouped into three parts. In part 1, "Issues in Reading the Psalms and the Psalter," Creach inducts a reader into the psalms by pondering foundational questions in chapters 1–5. Chapter 1 begins with an overview of the basic parts of a psalm—heading, a body that consists of cola and stanzas, and sometimes a colophon. He then discusses the general assembly of the Psalter according to collections (e.g., David; Korah; Asaph) and themes (e.g., ascent; YHWH is King; *hallelujah*). Chapter 2 demonstrates how poetry has the capacity to uniquely grasp us. He then displays how semantic parallelism operates by intensifying and complementing progressive lines (à la Kugel and Alter), and then offers guidance for pondering figurative language in the Psalms.

Chapter 3 explores the question of authorship and psalm titles, particularly the vexing expression *leDavid* that appears in seventy-five psalms. In a pastorally sensitive way, Creach sides with the critical view that it is unlikely David wrote all of the psalms attributed to him. The closest we can get to "authorship" is acknowl-

edging that Levites edited and polished the psalms. Although David was not the author, Creach still maintains we must still read these psalms in association with David, for "David appears in the Psalms as our example for how to pray when we are in trouble" (p. 60).

Chapters 4–5 round out part 1 by drawing out the positives of Gunkel's legacy as it relates to genre and cult setting. As for genre, while mindful that every psalm is uniquely customized, Creach provides a distilled overview of prayers for help for an individual or for the community, hymns of praise, thanksgiving psalms, and royal psalms. As for setting, Creach presents ample evidence that psalms did have a role in the cult, though it is impossible to specify more precisely the role of given psalms at festivals and cult settings.

Part 2, "Reading the Psalms Together," considers the organization of the Psalter and its theological witness in chapters 6–8. Chapter 6 explores how the introduction (Pss 1–2), the conclusion (Pss 146–150), and each of the five books serve to highlight God's reign and the importance of taking refuge in God amidst a history where there was no longer a Davidic king. Chapter 7 develops the Psalter's theology of God's kingship, with Zion as God's administrative capital, the anointed king as God's administrator of justice, and torah as an expression of divine rule. Chapter 8 develops the Psalter's theology of humanity in view of the righteous and wicked, the call to trust, the need to praise, and how David serves as a model.

Part 3, "The Psalms as Prayers," ponders how praying the psalms aligns with the Lord's Prayer. Chapter 9 sketches prayer in general, and chapter 10 probes whether Christians can pray imprecatory psalms. Creach argues that Christians can indeed pray such psalms, as these psalms are statements of trust that leave vengeance in God's hands. In the conclusion, Creach sketches how the Psalms align with Christ's baptism, sufferings, crucifixion, death, and resurrection, arguing that David serves as a type for Christ.

Discovering Psalms is the introduction I now assign to my undergraduate and graduate students. It introduces most of what I would hope for—poetry, psalm types, canonical shape, and theology. Creach does this with eminent clarity, while retaining enough depth to provoke useful discussion. I also appreciate how prayer and faith do not get lost amidst description. One minor critique is that given the aims of the Discovering Biblical Texts series I was expecting a chapter on the reception of the Psalms across history. Although Creach integrates elements of reception along the way, students would have been well served by a brief survey across history that moves from the likes of Diodore to Augustine to Nicholas de Lyra to Calvin to Gunkel to Mowinckel to Childs and Wilson. This minor preference aside, I heartily commend *Discovering Psalms*. It has already proven useful to my students this past semester.

Andrew Abernethy
Wheaton College, Wheaton, IL

Jeremiah under the Shadow of Duhm: A Critique of the Use of Poetic Form as a Criterion of Authenticity. By Joseph M. Henderson. T&T Clark Biblical Studies. London: T & T Clark, 2019, 386 pp., $160.00.

Almost every historical account of Jeremiah scholarship begins with the compositional model initiated by Bernhard Duhm's 1901 commentary *Das Buch Jeremia*. Thus, the threefold division of the book into (A) poetic oracles of the prophet Jeremiah, (B) the narratives of Baruch, and (C) later Deuteronomistic additions in the form of prose speeches and other material is prevalent in Jeremiah scholarship. Joseph M. Henderson's *Jeremiah under the Shadow of Duhm* is unique in that it does not attempt to "move beyond" this paradigm, but rather it is a straightforward and comprehensive attack questioning the assumptions and aims standing behind Duhm's approach.

Henderson, Associate Professor of OT at the Torrey Honors Institute of Biola University, accomplishes his goal by meticulously and effectively tracing the roots of the basic components of Duhm's theory. These include Duhm's reconstruction of the biography of the prophet's life and message and a reconstruction of the composition of the book of Jeremiah. Henderson argues that the assumptions and aims inherent in Duhm's approach are grounded in the literature and biblical scholarship of his day. Thus, they are best understood as an attempt "to bring the book and the prophet into conformity with literary and theological systems of the nineteenth century" (p. 13). Furthermore, Henderson not only reveals the historical roots of Duhm's theory, but also claims that it forms an obstacle to perceiving the nature of the unity and coherence of the text.

Henderson develops his thesis in three parts. Part 1 (pp. 29–202) uncovers the extent to which Duhm's compositional model results from attempting to make the book of Jeremiah and the prophet conform to the assumptions and aims of the literature and thought of Duhm's era. Henderson examines how the basic trust and assumptions of Duhm's *Das Buch Jeremia* were considered "objective" and thus compelling to his followers. In sum, the distinction between prose and poetry, the reconstruction of Jeremiah's life by using only the poetic oracles as historical evidence, and the contrast Duhm creates between the prophet and later scribal authors coincide with the reconstruction of Israel's religious history that dominated OT studies at the time.

Part 2 (pp. 203–48) addresses a possible argument in favor of Duhm's approach, namely that it obtained higher credibility and became the dominant paradigm only after it was modified and supported by subsequent scholarship. Henderson examines this view by analyzing the influential works of two scholars who modified and extended the two basic components of Duhm's approach. First, John Skinner's *Prophecy and Religion* (1922) provides an extensive version of the prophet's biography. Henderson questions the objectivity of Skinner's reconstruction because of the extent to which Skinner brings Jeremiah into conformity with his own contemporaries. Second, Sigmund Mowinckel's *Zur Komposition des Jeremiabuches* (1914) uses form criticism and tradition criticism to bring a higher literary precision to the source analysis of Jeremiah. For Henderson, Mowinckel is unable to lend more

credibility to Duhm's compositional model. Although Mowinckel abandons the assumption that ecstatic experience is the root of poetic form, he insists on the inauthenticity of the prose material and on studying the poetry in its hypothetical historical context only rather than in its present literary context.

Part 3 (pp. 249–348) examines efforts that have attempted to "move beyond" Duhm by focusing on the structure and purpose of the final form of the text. Henderson uses rhetorical studies of Jeremiah 2–10 and redactional critical studies of Jeremiah 11–20 to show that while they have claimed to "move beyond" Duhm, they failed to do so because they adhered to his basic assumptions. Jack Lundbom and William L. Holladay have advanced Jeremiah scholarship by revealing several elements that demonstrate the intentional artistry and coherence of Jeremiah 2–10. However, this did not hinder them from following Duhm's agenda of biographical reconstruction and Mowinckel's form-critical assessment. As far as Jeremiah 11–20 is concerned, by using Kathleen O'Connor, Peter Diamon, and Mark Smith as prime examples, Henderson argues that these redactional critics were unable to discern the theological perspective of the final form of these chapters because they assume that poetic speeches are authentic and thus earlier, while prose sections are later additions by Deuteronomistic editors. The exegetical effect of this long-held distinction is that the theological purpose of Jeremiah 11–20 is identified with the theological agenda of the Deuteronomists rather than with the present text form.

Henderson believes that both groups of studies have established a solid case against the assumption of the standard compositional model that the material of the book of Jeremiah shows no intentional order and arrangement. Furthermore, they have revealed important aspects concerning the nature of the text's unity and coherence by showing that both Jeremiah 2–10 and Jeremiah 11–20 contain shifts of speakers and audiences that create dialogues. Thus, these dialogues form dramatic presentations that guide the development of the text's train of thought. Jeremiah 2–10 tells a tragic story from the early days of Israel when the Israelites entered the Promised Land until the aftermath of the fall of Jerusalem. Situated before the exile, Jeremiah 11–20 reveals the tragic change of the prophet from a hopeful Deuteronomistic reformer to a prophet of doom and despair. Henderson argues that both rhetorical critics and redactional critics were unable to see these two progressive narratives in Jeremiah 2–10 and 11–20 because of their continued adherence to Duhm's assumption: the priority and authenticity of poetry over against the late and inauthentic prose.

Overall, Henderson's book is a strong work that demonstrates successfully how the assumptions and aims of Duhm's approach influenced Jeremiah scholarship in the twentieth century and affect research in the early twenty-first century. Henderson's book is the most comprehensive critique of the dominant paradigm of Jeremiah studies that Duhm initiated. Furthermore, Henderson's notion of dramatic presentation is a welcome contribution to Jeremiah scholarship since it opens a new avenue to explore further the nature of the book's unity and coherence.

However, while the idea of narrative progression deserves attention, Henderson leaves open some details when identifying the speakers of Jeremiah 2–20. For example, most scholars argue that Jeremiah 2–3 either speaks about all Israel or

Judah. For Henderson, while God's accusation in Jeremiah 2:5–13 is directed towards the entire nation of Israel, the references to Assyria in Jeremiah 2:18 and 36 show the dialogue following in Jeremiah 2:14–3:5 consists of Yahweh and northern Israel. Whereas Yahweh is the first speaker of Jeremiah 2:14–3:5, the identification of the second speaker with northern Israel, Judah, or the entire nation depends on how one evaluates the mention of Assyria in Jeremiah 2:18 and 36 alongside the reference to Judah in Jeremiah 2:28. Furthermore, one also must deal with the role of the introductory formula in Jeremiah 3:6, which beings a new section. The latter is of concern because the mentioning of the divorce of northern Israel in Jeremiah 3:6–10 is Henderson's main argument for identifying the previous section of Jeremiah 2:14–3:5 with northern Israel rather than Judah (pp. 326–27). Although Henderson's analysis of Jeremiah 2–20 would benefit from considering these details, he makes a strong case for the importance of dramatic presentation for understanding the unity and coherence of the text.

In conclusion, Henderson's *Jeremiah under the Shadow of Duhm* is a valuable contribution to Jeremiah scholarship. By tracing the roots of Duhm's assumptions and showing how they have influenced Jeremiah studies, Henderson clarifies what it actually means to "move beyond" Duhm. Demonstrating intentional artistry and coherence in the text is not enough when one adheres to Duhm's basic assumptions that come with his approach. In sum, Henderson's book is a useful resource for every scholar and student interested in the study of the book of Jeremiah, and particularly the structure and unity of the book.

Daniel Buller
Southwestern Baptist Theological Seminary, Fort Worth, TX

The Theology of Jeremiah: The Book, the Man, the Message. By John Goldingay. Downers Grove, IL: IVP Academic, 2021, 160 pp., $22.00 paper.

Veteran OT scholar John Goldingay's newest work is a 140-page lay-level introduction to the scroll of Jeremiah. Published by IVP Academic, the book is geared towards serious lay Christians with no formal training in biblical studies. The book has no footnotes, and Goldingay writes in a colloquial, conversational tone—e.g., Jeremiah "isn't really a 'book' in our sense but something more like a collection of blogposts" (p. vii). Goldengay's book is divided into two major sections. The first provides an introduction and then works section-by-section through the scroll. The second surveys five key topics in Jeremiah.

Part 1 contains three sections. The first introduces "the man and the scroll." This chapter is one of the book's highlights. Goldingay clearly and engagingly surveys Jeremiah's life and times, and particularly the composition history of the scroll. In contrast to much OT scholarship, Goldingay takes "the more old-fashioned view" that the scroll was "produced during the decades soon after the fall of Jerusalem, during or just after Jeremiah's lifetime" (p. 9), with the message of the entire book coming from the historical Jeremiah. Goldingay helpfully compares the process to the composition of the Gospels, and he draws attention to textual indicators

(e.g., the Jeremiah-dictated scroll section of chapters 2–6, see p. 11). He guides beginning readers to think through these issues in a way that does not leave them either overwhelmed or enamored by the claims of critical scholars.

The second section of part 1 is an attempt to read Jeremiah "backwards," starting with the last mention of the prophet in Egypt and working back to the beginning of his ministry. Goldingay holds that Jeremiah's end in exile is key to understanding the theological trajectory of the scroll. (Here and elsewhere he makes comparisons to understanding the Gospels; see, e.g., pp. 4, 5, 8, 13, 17.) Finally, the last two chapters in part 1 work section-by-section through the scroll, but again in a somewhat unconventional way. Goldingay discusses the topic at the opening of a section, sometimes using it as a jumping-off point for considering the topic elsewhere in the scroll. Then he simply provides an outline of the entire section before moving to the next section. For example, Jeremiah 11–13 begins with the theme "Think about the covenant" (p. 34). Goldingay includes a long quotation from Jeremiah 11:3–10 (in his own First Testament translation), a discussion of the theme of covenant in Jeremiah, and then an outline of chapters 11–13. The downside of this approach is that there is not always a clear connection between the opening and the rest of the section. Thus, sometimes the outlines almost look like an unfinished part of the book.

Part 2 takes a more conventional loci approach to Jeremiah. Each chapter in this part takes a major theme in Jeremiah: God, the people of God, wrongdoing, being a prophet, and the future. Each theme incorporates significant subthemes; for example, "The People of God" includes subheadings of "a possession, a household, a community," "a country, a domain," "a city and its Sabbath," "well-being," and "leaders." One strength of this part is that each chapter concludes with a subsection about the chapter's theme "in Christian theology." Goldingay seeks to take seriously the distinctive witness of Jeremiah; he compares the material to relevant treatment of the same theme in the NT and notes similarities, differences, and developments.

One weakness is Goldingay's understanding of Jeremiah's new covenant and its relationship to the NT. While he sees the NT's appropriation as valid (p. 139), he also maintains that God "fulfilled" these words in the post-exilic Israelite community who followed Torah "as they had not before" (p. 139). He also questions whether believers in Jesus "live out the promise of the new covenant any more than [post-exilic] Jews who do not trust in Jesus" (p. 139). Goldingay does not adequately wrestle with the radical disjunction between old and new covenant in Jeremiah 31:31–34 or with the nuanced yet decidedly Jesus-centered application of it in the NT. On a lesser note, the style of the book's prose at times feels a bit clunky, both in the main text and in the author's translation of Scripture.

Goldingay's book is an interesting, concise introduction to the prophet Jeremiah and his scroll. It could be used as a helpful primer on Jeremiah for Bible college students or for an adult Sunday school class.

Paul Lamicela
The Southern Baptist Theological Seminary, Louisville, KY

Daniel. By J. Paul Tanner. Evangelical Exegetical Commentary. Bellingham, WA: Lexham, 2020, vii + 780 pp., $40.00.

J. Paul Tanner is the Middle East director for BEE World. In his *Daniel* volume of the Evangelical Exegetical Commentary series, Tanner addresses one of the most challenging books to study. He posits that the book of Daniel serves as the OT's blueprint of the entire Bible's overarching eschatological narrative. As such, he thoroughly examines several salient aspects of the book of Daniel such as the revelation of Israel's future in relation to Gentile kingdoms, God's exaltation of Daniel as a conduit through whom God reveals his will, and God's sovereign control over the nations under whom Israel is being oppressed and ultimately disciplined.

The book is a robust 780 pages, not including the general introduction. The introduction alone is valuable as it contains detailed thoughts on the authorship of Daniel, historical background, a discussion of different texts and versions and abundant discussions on the biblical languages involved. The bibliography is also extensive and provides great additional research opportunities. The book itself is divided into two main divisions: Part 1 covers the historical setting and generally focuses on Daniel 1–7. Part 2 focuses on Daniel 8–12.

This treatment on Daniel is one of the most thoughtful and clear I have come across. It is an up-to-date premillennial interpretation of Daniel with a strong conservative approach and defense of a date for the book in the early sixth century BC. Even if one does not wholeheartedly agree with Tanner's interpretation, this is a must-have resource on every scholar and pastor's bookshelf. What I discovered while reading this work was incredible depth and scope of material while maintaining clear reasoning and engaging writing throughout. Tanner's discussions about the text, especially the Aramaic words and other grammatical structures, are probably best suited for those interested in more scholarly endeavors, but his writing style is not aloof and therefore distancing from other readers. Before they finish the introduction, readers will be convinced that Tanner is committed to the inerrancy of Scripture, a premillennial view of eschatology, and Israel's future importance in God's kingdom.

The book's two parts have similar structures. First, Tanner gives an overall title and then subdivides into various topics corresponding to specific chapters of Daniel. Then he further divides his discussion to include textual notes, translation, commentary, biblical theology comments, and application and devotional implications. Each of these sections contains thorough approaches to the material.

In part 1, Tanner begins with the rather unapologetic assumption that Daniel was a real person who was carried away to Babylon in the sixth century BC. The author uses this historical setting to argue that Daniel 1 establishes the overall setting and direction for the rest of the book (p. 125). In particular, he contends Daniel 1 introduces a series of court tales that make up the first half of the book (chaps. 1–6). These tales provide the tension Daniel and his fellow Jewish exiles faced regarding their loyalty to Yahweh in the face of Babylonian opposition. Following these assertions, Tanner then does a masterful job outlining these events while

providing in-depth analysis regarding textual notes, translation issues, biblical theology comments, and more. One f the striking components of this analysis is how Tanner remains consistently conservative in his interpretation but also deals with a wide range of differing theological beliefs. Pastors will overwhelmingly agree that one of the most beneficial aspects to this analysis is the section on application and devotional implications. Completing the hermeneutical spiral, we are taken from the intellectual and scholastic discussions to the practical.

Continuing the historical section, Tanner tackles the question of why the language shifts from Hebrew to Aramaic beginning in chapter 2 through chapter 7. He argues that it is possible that chapters 2–7 "are intended as a literary unit, and the Aramaic language serves to underscore this conclusion" (p. 161). In fact, he has an entire section in the introduction devoted to this discussion. Tanner argues that chapters 2–7 serve as a literary structure highlighting that Gentile nations were being used to discipline and oppress Israel as part of God's program. Thus, since the emphasis is on the Gentile nations, Aramaic was the language used because it was the language of those Gentile nations.

Part 2 of Tanner's work focuses on what he called "The Hebrew Section" and deals with Daniel 8–12. He notes that the language shifts back to Hebrew from Aramaic and remains so until the book ends. Also, there is a shift in the book's theme away from God's dealings with the Gentile kingdoms squarely back to God's future plan for Israel. Maintaining his conservative interpretation, Tanner argues for a future Jewish Antichrist from a revived Roman Empire.

In this section, the author systematically breaks down each of the remaining 6 chapters, outlining them according to the same format as in part 1. He gives detailed textual notes, commentary, translation, and an applicational/devotional section. Using solidly consistent conservative scholarship, he points out that God demonstrated to Daniel a clear pathway for Israel's future. For example, in his discussion on Daniel 9, he examines God's response to Daniel's fervent prayer, which comes through the angel Gabriel. The message is that Israel would continue to be dominated by Gentile powers. Then a ruthless ruler would rise up from the Hellenistic kingdoms, namely Antiochus IV Epiphanes in the second century BC. He would severely persecute the Jews but would pale in comparison to the one he was typifying, the Antichrist, revealed to Daniel as the little horn on the fourth beast. Daniel's prayer focuses on deliverance from exile, but God goes beyond that to his plans for Israel's future, looking beyond near-term deliverance to the arrival of the Messiah and the subsequent establishment of the millennial kingdom. In discussing Daniel 11, Tanner holds the view that all of Ezekiel 38–39 will be fulfilled after the millennium as the fulfillment of Revelation 20. But through all of his premillennial beliefs, he does a fine job dealing with multiple theological perspectives.

I found this commentary to be immensely helpful. While at 780 pages, it can be cumbersome, the writing style is remarkably fluid and well maintained throughout. Any scholar, Bible student, or pastor would be well served to own a copy of Tanner's *Daniel* commentary. It may not be as straightforward as some would like, but it is a commentary that believes as it explains. In other words, the presuppositions are premillennial and the theological perspective is one of the inerrancy of

Scripture. He takes a conservative position on the date and authorship of the book of Daniel, which is rare in most modern commentaries. Any serious Bible student would be impressed with Tanner's treatment on the most difficult interpretation regarding the prophecy of the seventy weeks. His structure is also well done. Many commentaries on Daniel are judged based on the author's prophetic opinions or presuppositions before they are ever read. I encourage readers of this review not to let that be an issue that prevents the acquisition of this fine work.

Jeff Dabbs
Spring Creek Baptist Church, Rome, GA

Hosea. By Jerry Hwang. Exegetical Commentary on the Old Testament: A Discourse Analysis of the Hebrew Bible. Grand Rapids: Zondervan, 2021, xxii + 362 pp., $39.99.

In the present commentary, Jerry Hwang demonstrates his aptitude for reading the book of Hosea by means of a discourse analysis approach. The commentary is divided into three parts: Translation of Hosea, Introduction of Hosea, and Commentary on Hosea. The book also includes select bibliographies and indices.

In the first part, "Translation of Hosea," Hwang provides his own translation of the book. In the translation, he uses brackets to clarify the meanings that are implied by the Hebrew but are not explicitly present and parentheses to explain ambiguous grammatical elements.

In the second part, the "Introduction of Hosea," Hwang introduces a main theme of the book of Hosea: "God's Reconciliation with His Estranged Household" (p. 23). The introduction consists of five sections: (1) The Historical Background to Hosea's Prophecy, (2) Hosea's Distinctive Theology in Its Cultural Context, (3) The Literary Style of the Book of Hosea, (4) Hosea's Contribution to Christian Theology, and (5) Outline of the Book of Hosea.

In the first section, Hwang discusses the historical situation in which Hosea delivered his prophecy during the eighth century BCE. During this period, Samaria and Judah syncretized religiously, politically, and economically with foreign countries and assimilated into Canaanite religions, which involved placing trust in Baal.

The second section illuminates how the book of Hosea contextualized Hosea's prophetic messages into categories: theology of creation, history, and YHWH and covenant. By doing so, the book of Hosea clearly delivers an explanation of who YHWH is and how Israel came to be estranged from YHWH.

In the third section, on Hosea's literary style, Hwang explains the Samarian origins, the Judahite reception, and the later recontextualizations of Hosea's prophecy. In particular, Hwang indicates in this section that the features of shifting grammatical persons, the broken chiasm that "delays or splits the elements of the expected chiasm to heighten suspense for the hearer" (p. 54), the use of pseudosorites that magnifies the disorderliness of Hosea's depiction of the world, and wordplays are all significant literary elements or mediums of Hosea's message.

In the fourth section, which focuses on Hosea's contribution to Christian theology, Hwang suggests a parallel between Hosea's portrayal of God's agonizing love for his people—his perfect love and his perfect justice—with the cross of Jesus Christ. Both God's love and Jesus's cross bring people together. The fifth and final section provides readers with Hwang's outline of the book of Hosea.

The "Commentary on Hosea," which is the last part of the commentary, has ten chapters. Each of these is dedicated to commentary on a designated passage or pericope of the book of Hosea: Chapter 1 is dedicated to 1:1, chapter 2 to 1:2–2:3[1], chapter 3 to 2:4–25[2–23], chapter 4 to 3:1–5, chapter 5 to 4:1–5:7, chapter 6 to 5:8–7:16, chapter 7 to 8:1–9:9, chapter 8 to 9:10–11:11, chapter 9 to 12:1–14:1[11:12–13:16], and chapter 10 to 14:2–10[1–9].

Each chapter has the following six components: (1) Main Idea of the Passage, (2) Literary Context, (3) Translation and Exegetical Outline, (4) Structure and Literary Form, (5) Explanation of the Text, and (6) Canonical and Theological Significance. Hosea 1:1 is a superscription that indicates the book of Hosea is the word of God to Hosea, the son of Beeri. According to Hwang's commentary on Hosea, Hosea 1:2–3:5 is about Hosea's family as prophetic sign-acts, illuminating YHWH's and Israel's estranged and reconciled relationship. Hosea 4:1–14:1[13:16] is an interpretation regarding YHWH's contentions with Israel. In his reading, Hwang clearly elucidates YHWH's contention against Israel's priestly failures, political failures, YHWH's announcement of Israel's exile, YHWH's covenant lawsuits, and Israel's disobedience provoking YHWH's covenant lawsuits. In his reading of the last chapter, Hosea 14:2–10[1–9], Hwang explains Israel's repentance, restoration, and reconciliation with YHWH. Hwang notices repetition of the Hebrew root שׁוב (to turn, return, repent) and its derivative מְשׁוּבָה (apostasy) as "signals of the interplay between repentance and restoration as the theme of the last chapter of the book of Hosea" (p. 313).

Readers may appreciate Hwang's commentary for the following reasons. First, the commentary is easy to follow for theological students and pastors, who are the target audiences of the commentary. By dividing the main commentary section into the six aforementioned components, readers are helped to understand what issues the commentary seeks to address.

Second, the commentary explains well how the texts of the book of Hosea address what YHWH would like to deliver to Israel through Hosea, who lived in the eighth century BCE, by analyzing the literary context, the structure, and the relationship of the texts of the book of Hosea; any grammatical issues, changes, and relationships within the texts; and any wordplay used therein. The fifth component of each of the ten commentary chapters ("Explanation of the Text") utilizes well discourse analysis as its methodology.

Third, through the sixth component, "Canonical and Theological Significance," Hwang helps his readers consider the book of Hosea canonically and theologically in order for them to make connections with other books across both the OT and NT and to find applications of the texts for use in real life.

However, there are some elements that raised questions. In the first section of the commentary, "Translation of Hosea," Hwang avoids discussion of any text

critical issues in the Hebrew text of Hosea. If readers raise questions regarding Hebrew textual issues or challenge Hwang's choices or his translation of the Hebrew text, the commentary may not be able to answer or defend itself.

Additionally, in terms of contextualization, Hwang mentions the honor and shame system of the Israelites in the eighth century (pp. 116–17). When he mentions this system and the guilt-based and shame-based system (p. 117), he seems to presuppose that audiences of his commentary are already familiar with these systems and therefore does not provide any further explanations regarding them. However, some of his audiences might be unaware of or confused about the systems. If Hwang had provided explanations of the honor and shame system in the eighth century BCE, readers might gain more understanding of the context of Hosea's period.

Lastly, Hwang provides less on the intertextual relationship of Hosea with other books than his readers might expect. He shows some intertextual connections between Exodus and Hosea, and between Hosea and other prophetical books from the same era such as, but he does not fully develop any intertextual relationships between other books and the book of Hosea.

In summary, Hwang's commentary of the book of Hosea is a very welcome work among biblical students, pastors, and scholars who want to read the book of Hosea with a discourse analysis approach. Further, the commentary provides insights to biblical students and scholars relating to how the grammar, words, and literary context of the Hebrew text deliver YHWH's message to the historical audience who lived in a specific time and space. For biblical students and scholars who want to read the book of Hosea with a discourse analysis approach, Hwang's commentary will be a good starting point.

Timothy Hyun
Faith International University and Seminary, Tacoma, WA

The Book of Amos. By M. Daniel Carroll R. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2020, 574 pp., $52.00.

In the preface, the author states he intended to wrestle with the social message of the book of Amos. As a former pastor, I would say he has succeeded commendably. Attention to the social message of Amos is one of the strengths of this commentary.

This volume is divided into two main parts: (1) "Introduction" and (2) "Text and Commentary." The introductory material includes historical background; authorship, composition, structure, and poetics; religion and theology in Amos; Amos in early Judaism and the NT; the message of Amos; and the text.

Concerning the authorship of Amos, Carroll concludes that a "judicious case can be made for the plausibility of someone like Amos, a person of standing who was called briefly into prophetic ministry, to have been involved in the creation of the text that bears his name" (p. 33).

As far as the date of Amos is concerned, the author doubts it is possible to fix the date of Amos's ministry with any accuracy. That said, the author adopts the traditional date for the prophet's ministry, somewhere between 765–750 BCE.

Discussing the structure of the book of Amos, Carroll subdivides Amos into four primary sections: (1) the preface (1:1–2); (2) the oracles against the nations (1:3–2:16), which focus on the cruelty of the nations and culminate in the Israel oracle (2:6–16); (3) the guilt of Israel and the impending judgment of God (3:1–6:14); and (4) the reports of five prophetic visions (7:1–9:15). In the first two visions, Yahweh shows Amos scenes of incredible disaster (7:1–6). The third vision reveals the demise of the military, religion, and the monarchy (7:7–9), as well as a confrontation between Amos and Amaziah, a confrontation that affirms the national sin and impending judgment (7:10–17). The fourth vision is a revelation of the end of Israel (8:1–3), including a more detailed accounting of the sin of Israel that warrants the impending punishment (8:4–14). The final vision shows how Yahweh judges the religion and the people (9:1–6), but also promises there is hope beyond the disaster (9:7–15).

Attention to the poetics of Amos is one of the strengths of the commentary. Carroll affirms that the objective of discussing the poetics of the text "is to be able to get at the *why* of the book of Amos. What is it trying to say and for what reason?" (p. 64). In order to do this, the author takes five steps. The first is to identify the *rhetorical units* of Amos, which are laid out in the outline of Amos (pp. 63–64). The second is to determine the *rhetorical problem* of Amos, which Carroll concludes is to "delegitimize Israel: its government, its social life, and its religious institutions" (pp. 65–66). The third is to recognize the *rhetorical genre* of Amos. Drawing on Karl Möller's work (*A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*, JSOTSS 372 [Sheffield: Sheffield Academic Press, 2003]), the author affirms that a *deliberative* focus determines the thrust of Amos. Specifically, the book of Amos "attempts to convince the audience about what would be the best course of action in light of the future" (p. 67). The fourth step is to discover the *rhetorical strategy* of Amos. Once more drawing on Möller, Carroll concludes that Amos utilizes the strategy of debate. This means that Amos "intended to convince the hearers and readers of the book in Judah to learn from the errors and fate of Israel" (p. 67). The fifth step concerns unpacking the book's *rhetorical effectiveness*. The question here is: "Did the message of Amos impact his immediate audience so that Israel changed its attitudes and actions?" (p. 68). The author concludes that it did not.

In terms of the rhetoric of Amos, Carroll makes use of speech-act theory. It is the author's position that the book of Amos "is an illocution (a communicative act) that is reflective of and originates in the locutions of the prophet in Israel" (p. 68). In speech-act theory, there are five kinds of illocutionary acts: assertives, directives, commissives, declaratives, and expressives (John R. Searle, *Expression and Meaning: Studies in the Theory of Speech Acts* [Cambridge: Cambridge University Press, 1979]). Carroll affirms that each of these plays a part within Amos. Beyond illocutionary acts, the prophet's words have perlocutionary effect: the effect produced *by* the prophet's words. Carroll writes that "a perlocutionary purpose of the book may

have been to be a testament to the judgment that Yahweh had announced against Israel" (p. 69).

It is the book's treatment of Amos as a speech-act with which I have a quibble. The author's rightful claim that illocutionary acts play a part within Amos is not pursued to any meaningful extent within the body of the commentary. According to speech-act theory, interpretation is a matter of correctly describing the illocutionary acts performed in the text. Kevin Vanhoozer notes that "to interpret a text is thus to ascribe a particular illocutionary act, or set of acts, to its author" (*First Theology: God, Scripture and Hermeneutics* [Downers Grove, IL: IVP Academic; Nottingham: Apollos, 2002], 182). In his treatment of the text in the body of the commentary, I would have liked to see Carroll describe what Amos was actually attending to, performing intentionally, with the illocutions he was performing.

The body of the commentary is well laid out and very consistent. With every passage, the author provides his own translation, discusses text critical matters, engages with critical scholarship concerning disputed issues, offers a literary analysis of the passage, and then treats the text verse-by-verse. On several occasions the author uses his literary analysis to defend the text as written against emendations or against doubts as to the authenticity of a passage.

Throughout the commentary, Carroll mentions a variety of social issues; this is another strength of this commentary. The author points out leaders who bear responsibility for the sins of the people (1:5); human trafficking (1:6); God's presence in judgment (1:14); God's people following other voices (2:4); greed, exploitation, and lust (2:7); misguided nationalism (3:6); socio-economic oppression and the abuse of the powerless (3:10); empty worship (4:4–5); the suffering of the pious (5:4); the foundation of ethics (5:7); self-assured complacency of those in power (6:1–3); injustice (6:4–7); narcissistic lavishness (6:6); misguided trust in military prowess (7:8); self-censorship of the prophetic message (7:9); manipulation of commerce and fraud (8:5); presumption of unaccountability before Yahweh (8:7); and hope beyond judgment (9:11–15).

In light of the book's attention to social issues, I would have liked to see the author concentrate a bit more on them. For preaching and teaching purposes in the church, additional theological reflection would have made this excellent commentary even more useful. Amos is certainly a book that needs to be preached widely.

In the final analysis, Carroll's commentary should take its place among the standard commentaries on the book. The breadth of the commentary—translation issues, critical issues, literary analysis, social concerns, and verse-by-verse examination—makes it a commentary scholars and pastors must consult.

Loren Lineberry
Bryson City, NC

Linguistics and New Testament Greek: Key Issues in the Current Debate. Edited by David Alan Black and Benjamin L. Merkle. Grand Rapids: Baker Academic, 2020, xi + 276 pp., $29.99 paper, $59.99 hardcover.

On April 26–27, 2019, a conference called "Linguistics and New Testament Greek: Key Issues in the Current Debate" was held at Southeastern Baptist Theological Seminary. The conference was organized by David Alan Black and Benjamin L. Merkle, both of whom teach NT and Greek at SEBTS. *Linguistics and New Testament Greek* represents the fruit of that conference, containing the eleven papers that were delivered, now bookended by Black's "Preface: Where Did We Come From?" and Merkle's "Postscript: Where Do We Go from Here?"

In chapter 1, "Linguistic Schools," Stanley Porter surveys major linguistic approaches utilized in NT Greek studies. After succinctly describing what constitutes a linguistic school and explaining how he has chosen to organize his survey (pp. 13–14), Porter first evaluates traditional grammar (i.e., "an approach to language that is prelinguistic"; p. 15), including rationalistic and comparative-historical approaches. Porter then discusses formalist schools (including Chomskyan formalism and construction grammar), cognitive schools (including cognitive linguistics and relevance theory), and functional schools (including cognitive functionalism and Systemic Functional Linguistics). Porter helpfully enumerates scholars employing these methodologies, introducing, for example, Joseph Fantin and Margaret Sim under relevance theory, Stephen Levinsohn and Steven Runge under cognitive functionalism, and so on. Perhaps less helpful are Porter's dismissive remarks aimed at the "rationalistic approach" of Wallace and the more-recent grammar by Köstenberger, Merkle, and Plummer (p. 17), and his conclusion that the cognitive-functional approach of Levinsohn and Runge "does not really merit being called an approach" and "is not a linguistic theory at all but is founded upon a relatively small set of generalizations and assertions mostly from structuralist linguistics, with very little that appears cognitive" (p. 31).

Chapter 2, "Aspect and Tense in New Testament Greek," by Constantine Campbell, defines the terms *aspect* ("viewpoint") and *Akionsart* ("kind of action"), describing perfective and imperfective aspect as well as punctiliar, iterative, and ingressive *Aktionsarten* (pp. 38–39). Next, Campbell provides a brief historical sketch of the evolution of the discussion on aspect and clarifies areas of agreement (e.g., the central importance of aspect, its definition, and that the aorist tense-form is perfective and the present and imperfect are imperfective) and disagreement (e.g., the aspect of the perfect and pluperfect [stative, combinative, or imperfective?] as well as the future [unaspectual or perfective?]) among contemporary scholars. Campbell also elucidates the ongoing debate regarding tense, expressing his preference for the spatial metaphors of remoteness and proximity over against the "aspect-only" or "aspect + tense" approaches (pp. 48–50). He also explains the exegetical importance of understanding verbal aspect.

In chapter 3, "The Greek Perfect Tense-Form: *Understanding Its Usage and Meaning*," Michael Aubrey demonstrates that there are competing definitions of the perfect tense-form and offers a somewhat unique approach to this problem. Rather

than stating whose definition is correct, Aubrey makes this intriguing suggestion: "Perhaps the most beneficial thing we can do is to provide students with some basic tools for finding the grammatical patterns of the Greek perfect and pluperfect" (p. 59). The remainder of the chapter seeks to equip the student for success in this task, and Aubrey certainly does not disappoint.

In chapter 4, "The Greek Middle Voice: *An Important Rediscovery and Implications for Teaching and Exegesis*," Jonathan Pennington summarizes developments pertaining to how the middle voice is understood, doing so largely from an autobiographical perspective due to his involvement in these advances. Simply put, the misapplication of the category of deponency to the Greek verbal system has obscured the true meaning of the middle voice. The key feature is subject-affected action; the middle voice is marked for subject-affectedness, while the active is unmarked for this feature (pp. 95–98).

In chapter 5, "Discourse Analysis: *Galatians as a Case Study*," Stephen Levinsohn first underscores the importance of tracking and incorporating into one's work the ongoing advances of other linguists; he then walks the reader through several steps for analyzing the discourse structure of an NT book. Chapter 6, "Interpreting Constituent Order in Koine Greek," by Steven Runge, explicates the concept of "Natural Information Flow" (NIF) and elucidates how violating NIF by a departure from the default ordering of the constituent parts of the clause results in a frame of reference or emphasis. He also unpacks the significance of constituent order in relation to dependent adverbial clauses. For those already familiar with Runge's *Discourse Grammar*, this chapter is a helpful supplement, whereas it will serve as a useful introduction to these concepts for those who are not.

Chapter 7, "Living Language Approaches," by Michael Halcomb, conducts a historical survey of pedagogical approaches to language instruction from the Renaissance to the modern era, advocating a "more holistic and embodied approach" employed by linguistically trained teachers (pp. 166–67). Next, in chapter 8, "The Role of Pronunciation in New Testament Greek Studies," Randall Buth demonstrates that fluent speech is vital to successful development of high-level reading skills (pp. 169–172, 193) and explains at some length his recommended pronunciation system for Koine Greek.

Chapter 9, "Electronic Tools and New Testament Greek," by Thomas Hudgins, surveys various resources available in digital format, including tools pertinent to language acquisition, textual criticism, lexical analysis, and syntactical analysis. This chapter provides an excellent introduction to many free, online resources, but it appears less than obvious how the topic *directly* relates to any area of *current linguistic debate* in continuity with the overall discussion of the volume. In chapter 10, "An Ideal Beginning Greek Grammar?," Robert Plummer offers two caveats and then delineates six characteristics of such a textbook. Chapter 11, "Biblical Exegesis and Linguistics: *A Prodigal History*," by Nicholas Ellis, calls upon the biblical studies guild to "reengag[e] with the linguistic schools," rightly arguing that "it is the duty of the exegete to respond to such [linguistic] truth claims with sober engagement,

to avoid either being led around by the proverbial linguistic nose or conversely ignoring serious linguistic theories" (p. 231).

Linguistics and New Testament Greek has much to commend it. The usability of the book is enhanced by the inclusion of three indices (including Scripture/ancient writings, author, and subject), as is its accessibility for the non-specialist or student by the inclusion of a glossary (though readers may find that the definitions are not all equally helpful). This collection of essays presents an excellent introduction to some key points of development and ongoing debate within linguistic analyses of the Greek NT, with a wealth of information provided in engaging and accessible ways throughout. It will prove useful not only for the NT scholar or Greek professor wanting to stay abreast of developments relative to linguistic approaches to Koine Greek but also for the bewildered second-year Greek student. The book would serve quite well as supplementary reading for intermediate or advanced level Greek courses.

Adrian P. Rosen
Asia Pacific Theological Seminary, Baguio, Philippines

The Ancient Mediterranean Social World: A Sourcebook. Edited by Zeba A. Crook. Grand Rapids: Eerdmans, 2020, xliii + 348 pp., $65.00.

The goal of *The Ancient Mediterranean Social World: A Sourcebook* was "to serve as a resource for teaching or research: to provide easy access to a vast and representative array of texts relating to many topics of social-scientific interest to scholars of antiquity" (p. 3). The compilers of the book take an *emic* approach to describe the biblical world, seeking to use the language of the ancient materials to develop the descriptions of these social-scientific realities. Furthermore, they avoid some familiar categories from other sourcebooks (education, marriage, slavery) for the purpose of taking a fresh, diverse approach. All of the topics surveyed in this sourcebook are considered through the lens of religion rather than religious studies being relegated to a separate section. As one reads the work, this emphasis is clear in the consistent attention to religious belief and practice in every chapter.

In the introduction it is noted that the ancient sources cited in the volume are diverse in their languages of origin, genre, contextual usage, and application (p. 41). There are twenty ancient texts referred to in every chapter equaling about 120 different primary sources utilized in the sourcebook. Eighty of the 400 source references (or 20%) across the twenty chapters are from the biblical text, with the other sources most frequently cited (at least ten times) being: Aristotle (12 times), Cicero (15 times), Herodotus (10 times), Josephus (14 times), Plato (10 times), and Plutarch (26 times).

The book is divided into twenty chapters spread across five parts, which are designated by major themes of social-scientific criticism. With each of the parts, chapters include cursory introductions, texts from primary source materials, a vocabulary list, a bibliography, and more ancient texts for further research. With regard to the vocabulary lists, a total of 403 Hebrew, Greek, and Latin words are

introduced in these lists across the book's twenty chapters (chap. 1 includes no vocabulary). The bibliography in each chapter contains five or six recommended secondary sources. The multiple pages of additional recommended ancient texts at the end of every chapter are helpful for those who want to do additional research.

In part 1 on "Institutions," the three themes explored are Economy (chap. 1), Kinship (chap. 2), and Patronage (chap. 3). In this section, Douglas E. Oakman gives helpful attention to the nature of agricultural work with regard to the relationship between urban and rural settings in the biblical text (pp. 12–13). Also, the distinction made by Zeba A. Crook, the editor of the volume, between patronage and benefaction was particularly useful in chapter 3 as related to one's service to God or the gods (pp. 45–47). In part 2, titled "Social Interaction," the volume addresses the themes of honor, shame, collectivism, gossip, space, and gender. In chapters 4–5, both Richard Rohrbaugh and Ronald D. Roberts make note of the positive and negative nature of "shame" (pp. 64–65, 79). Three of the chapters in part 2 speak of the complexity of the regard for women in antiquity, effectively highlighting the contrast of seeking to protect the honor of women in a family (p. 80), while also considering public space "male space" (p. 125) and females "as ill-conceived and unfinished" males (p. 141). The other highlight in this section is a chart by Dennis Duling and Richard Rohrbaugh that features the differences between collectivistic culture and individualistic cultures (pp. 94–95).

In part 3 on "Social Interaction with God and the gods" attention is given to the themes of domestic ritual, public ritual, purity, alternate states of consciousness, and healing. Jason T. Lamoreaux's article on "Ritual, Domestic" (chap. 10) and Amy Marie Fisher's chapter on "Ritual, Public" (chap. 11) both do well in not defining ritual or cultic practice too strictly, while avoiding anachronistic or oversimplified explanations. The general avoidance of anachronistic applications was most evident in Agnes Choi's chapter on "Healing" (chap. 14), where the professional, popular, and folk sectors of ancient health-care systems are differentiated (p. 225). Generally, what happens in this section of the work is a good display of the avoidance of an *etic* approach throughout the volume.

In part 4, titled "Social Commodities," the themes surveyed include loyalty, friendship and gifts, and limited good and envy. While the link between loyalty and political structures in Laroreaux's chapter on "Loyalty" was helpful (pp. 244–245), the greatest contribution made was by John H. Elliott, Crook, and Jerome H. Neyrey in chapter 17 on "Limited Good and Envy." Considering the striving for status in a "vertically structured society" (p. 274), where everyone is in need and there is a very limited amount of goods available, is a welcome addition as a theme for a sourcebook. Finally, in part 5, dealing with "Social Subterfuge and Control," the contributors address the three themes of deviance, mockery and secrecy, and the evil eye. The attention given by John H. Elliott to the motif of the evil eye in four complex, related ideas (pp. 322–23) was the most useful contribution made in this section of the volume.

One of the greatest strengths of this sourcebook is the thorough nature of resources to which it makes reference. A helpful list of 102 primary source categories

is located at the beginning of the volume (pp. xxxi–xliii), which includes a total of over 130 sources listed. Furthermore, the diversity and expertise of the contributors, including well-known scholars in the field like Neyrey and Rohrbaugh, is notable. Though the chapters are diverse, it is apparent that great effort went into making the sourcebook read as one volume, rather than simply a collection of twenty different essays. When one reads the introduction, one cannot help but appreciate the persistence of those who produced this helpful volume in view of the deaths and transitions faced along the way.

As with any work with various contributors, there will be disparate aspects of the study. While the terms associated with each chapter were consistently applied, the vocabulary list does not provide any context for how the words function syntactically in any given contexts. Most of the chapters in this work do not interact with the listed vocabulary with any consistency. With regard to helpful parallels to other chapters in the study, these parallels are not always highlighted, as evidenced in chapters 4 and 6. The introductions to each chapter are necessarily brief, serving as a way of acclimating readers to the ancient texts that follow. The writers acknowledge the disadvantage of having to write in such a brief manner with one saying the summary "falls short of anything at all that would be considered comprehensive" (p. 159).

Sourcebooks are valuable in any field of study. *The Ancient Mediterranean Social World: A Sourcebook* offers a fresh *emic* approach to an emerging field of study and has made a contribution to the work of biblical interpretation. The desire from the contributors to integrate religion into all of these areas of emphasis is both commendable and helpful. While there are other, more specialized sourcebooks that are also useful, this work makes a valuable contribution in terms of its breadth of application in a religious context that will certainly be appreciated by all who utilize this volume not only for its content, but also in what it points readers to continue to explore in the primary, ancient texts.

Doug Burleson
Freed-Hardeman University, Henderson, TN

In Stone and Story: Early Christianity in the Roman World. By Bruce W. Longenecker. Grand Rapids: Baker Academic, 2020, x + 292 pp., $34.99.

Longenecker's book is an interdisciplinary presentation contrasting and comparing first-century Greco-Roman culture with the Jesus movement. He uses archaeological evidence and ancient literature to unpack the culture of two first-century Roman towns that were buried in AD 79 by the eruption of Mount Vesuvius—Pompeii and nearby Herculaneum. He does not attempt to delve into every aspect of Roman culture. He touches only on important aspects of the Vesuvian towns that shed light upon how people of the first century might have processed the ministry of Jesus, the gospel message, and the ethics of the early Jesus followers. In acquainting the reader with various aspects of Roman society by examining visual artifacts from the excavations of the Vesuvian towns, he hopes that readers will

"come to a better understanding of the early Jesus-movement" (p. 2). He later clarifies that his work "is not an academic book. Its goal is not to propose a stimulating novel argument for academic scholars but, instead, to assemble a helpfully creative resource for interested learners" (p. 24). Consistent with his goals, it is a visually engaging book that includes nearly 200 maps, drawings, and photographs, most of them taken by the author. The volume references hundreds of epigraphs, graffiti, frescos, mosaics, and ancient authors. He excludes footnotes to modern authors; instead, he includes a further reading section of academic books—essentially an annotated bibliography.

The book is organized in four parts with multiple chapters in each. Part 1 is introductory and parts 2–4 contain the main content. Appendices with discussion questions, a glossary, and a further reading list are included. In parts 2–4, Longenecker presents visual evidence along with literary sources, which often provide interpretive commentary, and then makes contrasts and correlations to the early Jesus movement. He leaves the fuller significance and meaning for the reader to ponder. The "Questions to Consider" appendix asks three questions per chapter, helping the reader connect the material presented to the biblical text. In the Textbook eSources by Baker Academic (www.bakeracademic.com/professors), further discussion questions are provided that help the reader connect the content of the book to the broader Greco-Roman culture and to 21st-century culture.

Part 1 addresses the "Protocols of Engagement" (pp. 3–36). In three chapters, Longenecker explains the rationale for writing the book (material artifacts are the access points to the ordinary person), the motivating force behind the Roman culture (the quest for status), and some explanatory notes about the book. Chapter 3 delimits the inquiry to Pompeii and Herculaneum. This eliminates some possible discussion from the book, such as the deities prominent in other areas of the empire, or the impact of the Stoics on the Jesus movement since there is no evidence of a Stoic presence in those towns. He also does not interact with Judaism or OT backgrounds since there is little evidence of a Jewish presence there. Further, his concern is the impact of Greco-Roman culture, not the influences of Judaism. He also explains his terminological preferences. He writes of *Judeans* and *deities* rather than *Jews* and *God/gods*. Lastly, the author notes his dating of the NT books. He adopts a late dating, which impacts his interpretation regarding slaves, family relationships, and women (pp. 32–33).

Part 2, "Protocols of Popular Devotion" (pp. 37–118), explores matters of cultic belief and practice. Chapters 4–9 discuss temples, devotion to deities, sacrifices, sin, Epicurean ethics, the *Pax Romana*, emperor worship, and the mystery cults—Bacchus and Isis. What Longenecker demonstrates is that much of the cultic devotion was focused on improving one's life or status. In every instance, either contrasts or comparisons are made to the norms of the Jesus followers. Their presence sometimes ran cross grain to the culture, and sometimes it threatened the stability of the culture. At times it offered a corrective, as with the mystery cults. Bacchic devotion celebrated the "good life" and the sexual debauchery that often followed. Isis devotion held out a promise of a beatific afterlife. The author notes

the contrasting teaching of early Christianity regarding moral transformation and the resurrection.

Part 3, "Protocols of Social Prominence" (pp. 119–180), addresses status capture and social mobility. Chapters 10 and 11 use graffiti, epigraphs, and buildings to demonstrate how occupants of the towns bought prestige through money, social initiatives, and campaigns for public office. Each of these Longenecker compares and contrasts to the early Jesus followers, suggesting ways that they were not immune from the social pressures of status-seeking and how the Christian ideal challenged the status quo. Literacy, gladiator combat, courts, and business were all measures of and means for increasing status that Longenecker explores in chapters 12–14. Again, using graffiti, frescos, artifacts, and devotion to the deities, he observes how each of these is understood in light of the quest for status. Turning to the NT, Longenecker makes connections that show how each aspect of the culture was reinterpreted or shunned by the followers of Jesus.

Part 4, "Protocols of Household Effectiveness" (pp. 181–249), includes material that is of significant interest for a modern reader (chaps. 15–17). Longenecker writes a more extended treatment of slavery, family order, and the use of the home than of topics in other chapters. In each case, the material evidence paints a picture of Roman norms that are problematized by the NT authors. The final two chapters address spiritual realities in the Vesuvian towns, the reality of spirits and spiritual influences, and rituals for the dead—especially banqueting for the dead. Longenecker interacts with each of these, either contrasting or correlating with NT texts, always showing how the early followers needed to live either counterculturally or learn to negotiate a different motivation for how they lived.

This book fulfills the author's intent, "a creative resource for interested learners" (p. 24). As a course text, or supplemental text for an introduction to Greco-Roman backgrounds, it fills a gap. The use of visual archaeological data balances the present available texts, which lean heavily upon ancient literary data. Each of the chapters in parts 2–4 can stand independently. For teaching purposes, an instructor can select any number of chapters in any order to use after reading the introductory chapters. Depth of interaction with NT texts is not a strength of the book, nor is it intended to be the main contribution. The connections between the Greco-Roman world and the NT situation are best made by the reader or a group of readers in discussion. Additionally, the exegetical understandings that Longenecker brings to the analysis will not be shared by every reader. The book does, however, set the NT context in greater relief against the world with which the new converts interacted. Although ancient cultures are always more complex than even the most careful and elaborate reconstructions, Longenecker assembles a thoughtful and thick description of the Vesuvian towns and, by extension, other Roman towns. For this alone, the book is commendable.

Paul J. Brown
Trinity International University, Deerfield, IL

Jesus the Great Philosopher: Rediscovering the Wisdom Needed for the Good Life. By Jonathan T. Pennington. Grand Rapids: Brazos, 2020, 230 pp., $18.99 paper.

Jonathan T. Pennington, professor of NT at Southern Baptist Theological Seminary, has written a useful general work that explores the inherent connections between philosophy and Christianity. While the topic is not new in apologetics or NT backgrounds, this book is exceptional in its accessibility. At once, Pennington guides readers to both a philosophical perspective of Christianity and a Christian perspective of philosophy. The result is an apologetically charming book that arouses curiosity in anyone seeking the good life.

The book contains ten chapters, two each in five sections: (1) "Your Personal Lord and Philosopher"; (2) "The Bible as Philosophy?"; (3) "Educating Emotions"; (4) "Restoring Relationships"; and (5) "Being Human and Happy."

In "Philosophers, Martyrs, and Canoes," Pennington notes how most today do not accept Christianity as a respected philosophy and cites four reasons for this bias. The modern Christian (1) often practices a faith "*disconnected* from other aspects of our human lives"; (2) looks for "*alternative gurus"* for practical wisdom; (3) "stopped asking a *set of big questions*" that the Bible addresses; and (4) has *"limited our witness* to the world*"* (p. 10, emphasis original).

Next (in "The Genius of Ancient Philosophy"), Pennington argues that philosophy, though recently maligned "as irrelevant at best and destructive at worst," has been historically foundational for individuals and societies (p. 18). Today, specializations are abundant and material for pragmatic living are relatively fewer. Ancient philosophers ("lovers of wisdom"), however, practically combined physics and metaphysics and modeled it holistically for others. They also encouraged *philokalein* ("to love the good") through focus on four "main compass points": metaphysics, epistemology, ethics, and politics (p. 28). Presently, such comprehensive analyses of life are lacking.

Next, Pennington presents "the Philosophical 'Big Ideas'" of the Bible. First, he explains how Hebrew Scriptures are God-revealed ancient philosophy. Major metaphysical ideas include God as one, distinct, sovereign, and personal Creator, with humans made in his image. Epistemologically, knowing God is experiential and relational. His people forget him and need to know him again. Ethically, the OT stresses virtue shaped by the ultimate Good: the covenant-making God and his revelation. It also features a horizontal and political vision for nations under God's rule. These philosophical ideas are ultimately good for all.

The NT also addresses great philosophical questions. Like the ancient *bioi,* the Gospels record Jesus's life and teachings (e.g., aphorisms, parables, debates, epitomes, conversations, etc.) for discipleship. Metaphysically, the entire NT reveals that Jesus, God's Son, created and sustains the universe and inaugurates the kingdom. Epistemologically, while Jesus perfectly reveals the Father, sinners cannot know God without the regenerating Spirit. NT ethics present Jesus for imitation, and his followers are significant moral agents. Ultimately, the NT aims for "fullness of maturity," to reach "fullness of humanity" (p. 78).

In the fifth chapter, Pennington engages in "A Big Emotional Debate," demonstrating the complexity of emotions. They are mental or physical states; irrational (Plato) or cognitive (Aristotle); for management (Aristotelian) or detachment (Stoic); and discussed by ancient philosophers and modern psychologists. Agreement exists, however, that emotions can be educated for tranquility (*ataraxia*) and happiness *(eudaimonia*). Also important are their uses in determining right and wrong and revealing moral character.

Next, in "Christianity's Sophisticated Solution," Pennington asserts the "Scriptures has something important to say about emotions" (p. 101). Like other philosophies, Christianity as a religious philosophy proposes a cognitive approach to emotions of the heart. Unlike others, the Bible presents God as simultaneously emotional and good. Emotions are cognitive and controllable, but neither Stoic nor meant for detachment. Instead, Christianity encourages habitual intentional reflection and prayers of confession and supplication.

"The Necessity of Relationships" in chapter 7 is a philosophical topic as important as emotions. The Good Life encompasses marital, familial, political, societal, and friendly relations. Pennington stresses friendship in particular, surveying the Epicurean communal approach to felicity, the Aristotelian pursuit of friendships of virtue, and Cicero's search for "a kindred soul" (p. 150). More recent philosophers, however, have taught scantly on this subject, as the Freud Factor (eroticism) and idealization of marriage relegate genuine friendships.

The alternative (in "Christianity's Renewed Relationships") is a "vision rooted in God's creation of the world and consummated in the incarnation of the God-man Jesus into this world" (p. 156). The Bible prioritizes in both testaments the family (foundational for societies and redefined in Christ), the society (hope of God's reign and church's internal structure as community and fellowship), and friendship (*hesed* as covenant faithfulness and *parrēsia* as complete honesty).

The penultimate chapter ("Humans, We Have a Problem") deals with meaningful happiness, its definition, and attainment. Various solutions arise from various sources, including Greek *eudaimonia* (Herodotus), history of human evolution (Yuval Noah Harari), nihilism in secular age (Hubert Dreyfus and Sean Dorrance Kelly), atheistic philosophy (Alain de Botton), and quest for happiness (François Lelord). With so many options and specializations, only few offer a comprehensive philosophy of happiness.

Finally, Pennington presents "Christianity's Whole, Meaningful, and Flourishing Life." Christians are privy to comprehensive knowledge of life and pursue ultimate happiness biblically and sincerely (without Kantian altruism). Even the reality of suffering does not preclude the Good Life that is obtainable through the Christian hope of the heavenly future. In the Bible and in Jesus, "we find the biblical answers to be sophisticated, profound, and life-transforming wisdom" (p. 220).

Pennington's insights are accessible from various different perspectives, those of either philosophers or theologians, and complemented with inserted images, pop culture references, and appropriate humor. The author organizes the material around relatable and general topics of emotions, relationships, and happiness. There is less space for full coverage of major theological and philosophical themes

(e.g.. Jesus as the metaphysical logos [pp. 70–71], his place at the symposium [p. 180], theodicy, and bioethics). Rather, the book functions as a corridor to in-depth discussions. So then, supplementing the book with indices of Scripture, key words, subjects, and/or authors would have helped readers recall the many ideas Pennington introduced and delve deeper. Besides a minor misspelling in my copy (p. 178), I find little for criticism.

Sung J. Cho
Faith Bible Church, Elkridge, MD

Echoes of Lament and the Christology of Luke. By Channing L. Crisler. New Testament Monographs 39. Sheffield: Sheffield Phoenix, 2020, xviii + 335 pp., $48.50 paper.

Studies on biblical lament typically are found in the field of OT studies. Between the lament psalms, the prophets, and the book of Job, there is an abundance of lament material to investigate. In recent years, however, studies on biblical lament have begun to emerge in the field of NT studies. One of the voices pioneering this area of research is Channing Crisler, whose most recent monograph on lament in the Gospel of Luke follows the 2016 publication of his doctoral dissertation on lament in Romans (*Reading Romans as Lament: Paul's Use of Old Testament Lament in His Most Famous Letter* [Eugene, OR: Pickwick, 2016]). In his latest work, Crisler argues that the interplay between scenes of lament in Luke and echoes of OT lament in those scenes generate "Christological points of resonance" (p. 3)—that is, the Christological implications that are illuminated when the interpreter reads the Lukan lament scenes in light of their echoes of OT lament. Such points of resonance are found throughout the Gospel and reach their climax in the crucifixion scene, where Luke narrates the intersection of laments to and by Jesus. Building on Richard Bauckham's articulation of Christological monotheism (as laid out in *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* [Grand Rapids: Eerdmans, 2009], 1–59), Crisler suggests that Jesus partakes in the divine identity of Israel's God and represents the ideal righteous lamenter.

As with most contemporary studies that use the word "echo" in their title, Crisler follows the intertextual approach of Richard Hays, employing with minimal adaptations Hays's seven criteria for hearing an echo (see *Echoes of Scripture in the Letters of Paul* [New Haven: Yale University Press, 1989], 29–32). Additionally, Crisler constructs four criteria for identifying a lament in Luke based on the standard features of OT lament. In order to qualify as a lament, an episode in the Gospel must contain (1) a setting of lament, (2) a cry of distress, (3) an answer to lament, and (4) a shift from lament to praise.

Chapters 1–3 lay the groundwork for the rest of the study. The first chapter covers the history of interpretation of lament in Luke. Because few Lukan scholars have concentrated squarely on this topic, Crisler summarizes three strands of Lukan research that influence the study: (1) Christology and prayer, (2) Christology and intertextuality, and (3) lament in the Synoptics. The next two chapters involve

an extensive analysis of lament in the OT and Second Temple Judaism. Crisler describes the key elements of OT lament according to its literary form and theology, drawing examples primarily from the lament psalms. With respect to lament in the Second Temple period, Crisler joins a group of scholars who challenge Claus Westermann's longstanding conclusion that penitential prayers replaced lament in Second Temple times. Instead of being supplanted, fragments of lament are "embedded" (p. 86) in Second Temple penitential prayers like those recorded in Ezra 9, Nehemiah 1, and various prayers in the Apocrypha, OT Pseudepigrapha, Dead Sea Scrolls, and in Philo and Josephus.

Chapters 4–7 focus on lament in Luke and constitute the heart of the study. Each of these chapters analyzes the textual interplays between Lukan lament episodes and the echoes of OT laments within them. For each interplay, Crisler follows a four-step process. He (1) sets the Lukan text within its literary context, (2) identifies the OT lament source text and shows how it meets aspects of Hays's criteria, (3) demonstrates how the Lukan text meets the criteria for a Lukan lament, and (4) explains the Christological resonances that are produced by the interplay. Chapter 4 examines echoes of OT laments in scenes in which people cry out to Jesus for forgiveness, healing, deliverance from death, and deliverance from evil. The key Christological implication of laments to Jesus is that they include him within the identity of Israel's God as the one to whom others lament and as the one who answers lament. Chapter 5 addresses echoes of OT lament in scenes in which Jesus laments. Jesus laments over Jerusalem, instructs others how to lament, and laments over his impending death. These episodes highlight Luke's portrayal of Jesus as the ideal lamenter, who does not answer lament but awaits a response from God like his lamenting predecessors. Chapter 6 deals with the intersection and culmination of laments to and by Jesus in the crucifixion scene. The lament of the dying criminal to Jesus and Jesus's dying lament to the Father form the chief interests here. These laments "evoke all previous laments to Jesus and by Jesus in Luke's Gospel" (p. 265) and reveal Jesus to be the one who answers lament and aslso the ideal righteous lamenter. Chapter 7 concludes the study with a theological synthesis of the significance of lament in Luke, discussions on Christological monotheism, and Christian theology, and an analysis of Stephen's lament in Acts 7.

Crisler's study is full of fascinating and persuasive insights, each of which is a product of the study's core strength—namely, its patient and systematic exegetical process. The central theological conclusions of the study are substantiated exegetically in numerous texts that span much of the Gospel. Even if one finds only half of the echoes convincing, the theological conclusions remain intact. In this way, Crisler provides a model for how to make the proverbial move from exegesis to theology. Another strength of the study is that it cogently demonstrates the significance of OT lament for Jesus's self-understanding and Luke's portrayal of Jesus. Crisler shows a deep appreciation for Luke as a theologian who composes a coherent Gospel with a high Christology in the light of OT lament.

With any work on biblical intertextuality, scholars will quibble over whether an alleged echo actually amounts to such, and the same is true for this study. Not everyone will agree with all of Crisler's echoes or hear them at the same volume he

does. Rather than nitpicking over specific intertextual readings, I wish to highlight three areas that could raise questions and offer one suggestion. First, some readers may not be satisfied methodologically with the use of Hays's criteria. Though still in use, Hays's criteria have undergone significant revision and adaptation by so many scholars over the last three decades that one wonders if Crisler's study would be sharpened with an updated and more nuanced approach (see, e.g., David Allen's critique of Hays's criteria and survey of adaptations in "The Use of Criteria: The State of the Question," in *Methodology in the Use of the Old Testament in the New*, ed. David Allen and Steve Smith, LNTS 579 [London: T&T Clark, 2020], 129–41). Second, some may view Crisler's understanding of OT lament as too broad and take issue with some of the OT texts identified as laments. For example, Crisler proposes that Luke 5:4–11 echoes Jeremiah 16:1–16 (pp. 136–38). While the Jeremiah passage contains some thematic overlap with lament, it is a divine judgment pronouncement with instructions for the prophet. This does not call into question the legitimacy of the echo itself; rather, it potentially undermines or weakens the perceived level of influence lament has on Luke's Gospel. Third, those coming to Crisler's work for its Christological insights may be left wanting a more nuanced description of how Jesus laments. Crisler admits that he sees "less of a clean divide between Jesus' identification with humanity and divinity" (p. 276) than Bauckham, who himself avoids the metaphysical distinction between the human and divine natures of Christ. Yet there could be advantages to saying Jesus laments "according to his human nature," to use a classical theological qualifier, because the act of lament seems to imply the powerlessness of the lamenter to effect change. Without proper nuance, the statement "Jesus laments" could be interpreted as projecting a dimension of powerlessness into the triune God. Finally, Crisler might have strengthened his argument had he adopted Chris Tilling's relational Christological model rather than Bauckham's (see Tilling's *Paul's Divine Christology* [Grand Rapids: Eerdmans, 2012]).

These potential weaknesses notwithstanding, Crisler's monograph makes advancements in Lukan scholarship, the study of lament in the NT, and debates over the development of early Christology. It taps into an underexplored dimension of the Gospel's Christological significance and marks the most significant contribution to the study of NT lament since Rebekah Eklund's landmark monograph (*Jesus Wept: The Significance of Jesus' Laments in the New Testament*, LNTS 515 [London: Bloomsbury T&T Clark, 2015]). Anyone interested in these areas of research should consult this study.

Grant Flynn
Wheaton College, Wheaton, IL

Jesus as Mirrored in John: The Genius in the New Testament. By James H. Charlesworth. London: T&T Clark, 2020, xxii + 601 pp., $39.95 paper.

In the academic year of 1991–92, as a ThM student at Princeton Theological Seminary, I had the privilege of taking the seminar course on the Gospel of John

offered by James H. Charlesworth. I remember that class with great fondness. In fact, much of what I remember about that class (apart from the content material, of course) was the graciousness, kindness, and hospitality of Dr. Charlesworth. In addition, what made that seminar especially wonderful was that his friend, mentor, and fellow Johannine scholar, D. Moody Smith, was on sabbatical from Duke at the time and thus occasionally guest lectured. Once, a friend of mine in the class and I were invited to play tennis against Drs. Charlesworth and Smith at a local tennis club. We youngsters were roundly trounced by these two seasoned veterans. Years later, I experienced another example of Dr. Charlesworth's kindness. I discovered that a very minor insight that I had made in a paper that I produced for that seminar was footnoted in an essay that he published in D. Moody Smith's *Festschrift* titled *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and C. Clifton Black (Louisville: Westminster John Knox, 1996). As I read *Jesus as Mirrored by John*, I can hear the friendly voice of Dr. Charlesworth behind the words on the page.

Charlesworth, longtime George L. Collord Professor of NT Language and Literature at Princeton Theological Seminary and Director of the Princeton Dead Sea Scrolls Project, has dedicated over fifty years of his scholarly career to the study of the Gospel of John and the historical context in which it emerged. *Jesus as Mirrored by John* is a collection of eighteen essays, organized into these four parts: "The Origin, Evolution, and Settings of the Gospel of John" (part 1), "John and the Historical Jesus" (part 2), "The Gospel of John and Other Sacred Literature" (part 3), and "Symbolic Language in the Gospel of John" (part 4). The volume's front matter includes a preface and an introduction, and the volume's back matter includes a conclusion, an impressive select bibliography, and standard indices.

There are elements of this volume that we as evangelicals should welcome. This includes Charlesworth's important work confirming the Jewishness of John's Gospel in contradistinction to the once dominant view of Bultmann and others that the Fourth Gospel emerged from a Greek, and even gnostic, context. However, there are also elements of this volume that may cause some degree of consternation for those of us with evangelical convictions, some of which will be discussed below.

Two prominent contributions are Charlesworth's sustained argument for the Jewishness of John's Gospel and his argument for a more nuanced reading of the serpent typology of John 3. Time and again, in several of the eighteen essays, Charlesworth highlights arguments for why Johannine scholars should see this Gospel emerging from a Jewish context. In fact, Charlesworth makes the bold claim multiple times that John's Gospel is the most Jewish of all four canonical gospels. In the past, interpreters have argued that the Fourth Gospel "makes up" historical and geographical details, and some interpreters in the past have argued that some details are meant to present Jesus in fanciful ways. One example is the view of older scholars that the imagery of the five porticoes at the Pool of Siloam was meant by the author of this Gospel to represent how Jesus is greater than Moses, the author of the five books of the Pentateuch. Charlesworth points out in several of the essays that archaeology has now proven that there were actually five colonnades that surrounded the two pools of Bethesda. On pages 24–29, Charles-

worth offers five persuasive reasons why we should be impressed that the author (or authors, in his view) of John's Gospel had intimate knowledge of the Jewish setting of the story of Jesus, and even a detailed personal knowledge of the topography and geography of Jerusalem. "John is incredibly knowledgeable of places in Jerusalem," Charlesworth writes (p. 47).

In addition, this volume contains an essay devoted to exploring serpent symbolism in first-century Judaism (chap. 16), and mention is made of this imagery in several other essays. Charlesworth argues that most commentators on the familiar language of John 3:14, "And as Moses lifted up the serpent in the wilderness, so the son of man must be lifted up" (ESV), are insufficient in their examination. Most interpreters focus on only two typological parallels between the event of the bronze serpent in Numbers 21 and Jesus: (a) that both the serpent and Jesus are "lifted up" on a "pole," and (b) that both events require faith. Charlesworth argues that these analyses are insufficient because they fail to look closely at the parallel between the serpent itself and Jesus himself. He makes a very strong case that in the first-century Jewish context, there is much evidence for seeing "serpents" as symbols of wisdom and eternal life. Even the Genesis 3 account of the Fall portrays the serpent that tempts Eve as "crafty" and "wise." Charlesworth then reminds us of the presence of a shrine to Asclepius adjacent to the Pool of Bethesda, a Greek deity portrayed using serpent imagery. Thus, Charlesworth draws the conclusion that the writer of the Fourth Gospel presents Jesus as better than Asclepius because Jesus, in fulfillment of Numbers 21, provides wisdom and eternal life for his people.

There are arguments presented in this volume that evangelicals would probably push back on. For example, Charlesworth presents the hypothesis that the "beloved disciple" in the Fourth Gospel is none other than Thomas (chapter 3, titled, "The Beloved Disciple: Criteria and Observations"). In chapter 17 (titled, "Is it Conceivable that Jesus Married Mary Magdelene? Searching for Evidence in Johannine Traditions"), he concludes that there are passages in the Gospel of John (and the Synoptics) that suggest that Jesus married Mary Magdelene, including evidence found in the Wedding at Cana story in John 2. He suggests that the wedding feast portrayed in John 2, before being reworked by a redactor, may have been the wedding feast of Jesus and Mary Magdelene. While Charlesworth's work on serpent symbolism is fascinating and helpful, he suggests that Jesus himself never taught that he would be "lifted up" on a cross. Instead, he suggests that Jesus "imagined he might be stoned" (p. 438) and not crucified. Charlesworth goes on to state, "I agree with numerous scholars who (perhaps disappointingly) have been forced to conclude that no authentic saying of Jesus indicates he contemplated that he would be crucified" (p. 438).

Lastly, evangelicals may push back on what appears to be his disdain for ecclesiastical restraints on scholarship when he speaks about the importance of studying the text "without the burden of 2,000 years of ecclesiastical dogma" (p. 532). Charlesworth's words here raise interesting questions for us. For example, is there a certain hubris that we might be guilty of when we set ourselves over the text and engage in scholarship without the accountability of a confessional tradition? What

are the limits of restraint, if any, when we engage in scholarship within a confessional tradition?

Jesus as Mirrored in John is certainly a fascinating collection of essays. There are points at which evangelicals will be deeply appreciative of the author's observations, and there are points at which evangelicals will disagree. Nonetheless, serious students of the Fourth Gospel will be challenged to think deeply about the text and to wrestle with issues that they have not, perhaps, considered.

C. Scott Shidemantle
Geneva College, Beaver Falls, PA

The Epistles for All Christians: Epistolary Literature, Circulation, and the Gospels for All Christians. By David A. Smith. Biblical Interpretation Series 186. Leiden: Brill, 2020, 172 pp., $114.00.

For whom were the Gospels written? In 1997, Richard Bauckham edited a volume of essays titled *The Gospels for All Christians: Rethinking the Gospel Audiences* (Eerdmans). In this work, Bauckham and the other contributors challenged the widely held notion that each of the four Gospels were originally written to individual and isolated communities. In *The Epistles for All Christians*, David Smith affirms this general thesis and presents further evidence for the central claims of *The Gospels for All Christians*. Whereas for many, the letters of the NT should have no bearing on the question of Gospel circulation, Smith argues that there is more overlap here than sometimes presumed.

Smith's basic argument has four straightforward steps. First, the authors of the NT epistles most likely expected their letters to circulate widely. Second, regardless of the intention of the authors, the earliest recipients of these epistles did in fact circulate them broadly. Moreover, the earliest readers of NT literature did not make a distinction between genres (i.e., a Gospel vs. an epistle) when it came to the reception and dissemination of these texts. Accordingly, the evidence for a wide circulation of the epistolary literature is corroborating evidence that the distribution of the Gospels had a similar scope.

In the orientation to his study, Smith summarizes and synthesizes both Bauckham's central argument and various critical responses to his thesis. Smith notes that much of the discussion has focused on issues of interpretation rather than on the social dynamics of reception and circulation. Further, many proponents of an "open community" model for the Gospels contrast this with an "isolated community" model for the epistles (pp. 5–18). One of the critical tools that Smith utilizes in order to correct and clarify these two issues is "social network theory" (pp. 19–27). This theoretical model provides a tool for the analysis of information flow between various members of a given community ("to illuminate the connections between nodes," p. 20). Smith applies this model to the circulation of letters (and Gospels) among the network of the earliest readers in the early church.

One of the benefits of the model of social network theory is the way that it helps explain how an individual (an author) might be influenced and shaped by a

broader community of people. For Smith's purpose, the Gospel authors would have known and been shaped by the prevailing patterns and practices of authors within their social network (i.e., early Christianity). Thus, if the authors in the social network wrote for a broad audience and texts did in fact circulate in this manner in practice, then it is reasonable to assume that the Gospel writers also adopted this basic expectation. The payoff of these observations is that the burden of proof shifts to those making the argument that the NT authors expected the circulation of their writing to remain local and relatively isolated from the larger Christian community (see pp. 31–36, 134–39).

Smith's study also suggests an adjustment to the way the concept of "community" is sometimes defined and employed in biblical studies. Smith concludes that "the overwhelming evidence suggests that early Christian communities were *connected*, as revealed in the circulation and in the structure of the early Christian clusters, and that many early Christian epistolary authors assumed that interconnectedness when they wrote to one or more of those communities" (p. 139). The presence of theological diversity or disagreement does not speak against this observation, because virtually all communities represented a variety of viewpoints. Consequently, "the objection that early Christian authors of letters or Gospels wrote to those who shared their distinct theological viewpoints *alone* would need to be demonstrated in order to constitute a legitimate objection" (p. 36).

In addition to the extrabiblical literature that Smith utilizes to support his basic thesis (e.g., the apostolic fathers and the Oxyrhynchus papyri), he also leans heavily on internal evidence from the NT collection. These biblical texts present the reader with quite an extensive window into quite an extensive early Christian social network. For example, when examining "Paul's social network," a numerically extensive and geographically expansive set of connections is immediately apparent (see pp. 108–18). From Peter and James, to Timothy and Titus, to Priscilla, Aquilla, and Apollos, to Andronicus and Junia, Paul's named social connections in his letters and the book of Acts reveal a "dense network" (p. 118). Along with other examples (e.g., the Johannine network or the network of Jewish Christianity), this evidence reveals the "sub-networks within the early church that help explain the expectation of circulation found in early Christian letters and in the actual practice of circulation" (p. 103). Once the scope and depth of these connections is recognized, it appears not only possible but plausible that the earliest churches shared not only consistent physical fellowship but also frequent textual correspondence.

A further area of interest might be the connections to canon studies. Though Smith's argument is focused on the social issue of audience, he does mention several implications throughout his study that have bearing on the formation of the NT canon. For example, Smith establishes the plausibility that individual authors composed their texts with a general expectation of broad circulation. This would represent an organic link between the composition and canonization phases of canon formation (a connection that is sometimes downplayed or denied). That this social situation was a generally known reality means that an author could work with this possibility in mind even as he writes to a particular community. In other words,

this study provides a fresh angle on the possibility that biblical authors wrote with a form of "canon-consciousness."

Concerning the community that was receiving these texts, the question is often asked, what is the canonical principle by which they gathered and ordered these writings? Especially in light of the "problem of particularity," what could justify the inclusion of a letter intended for a single locale to be gathered into a collection that circulates much more broadly? Rather than this set of assumptions, Smith's work offers an alternative starting point for this question. If the NT authors expected a broad audience and a wide circulation, and if they composed their texts with this reality in mind (Smith draws on "social network theory" to establish this possibility), then the subsequent inclusion of those individual texts into a gathered collection of writings with a wider audience would not be wildly antithetical to the "original" scope and intention of the initial writing.

As Smith observes, "in spite of the letters' particularity, it is precisely through the lens of catholicity that the early church came to view Paul's epistles in and because of their circulation" (p. 72). Further, "the act of circulating the letters shows that early Christians saw these particular texts to have a wider relevance than their initial audiences" (p. 73). From this scenario, what *effect* this practice had on the disseminated texts is worth considering. The context of the public reading of Scripture (e.g., 1 Tim 4:13) and the expectation that Paul's letters were to be read in the presence of the gathered community (e.g., 1 Thess 5:27; Col 4:16) prepared the way for the acceptance of a burgeoning NT collection.

Smith suggests at this point that the common circulation of texts in the Christian community was a feature of this process as well. "As texts from other communities began to be circulated," he explains, "the most opportune time for everyone to hear them would have been in communal gatherings" (p. 133). These communal reading events that involved circulated texts in worship gatherings likely "gave rise to their later, authoritative status" as these writings were "read alongside texts that were already considered authoritative" (p. 133). These circulated Christian texts, then, likely "took a share of that authority due to their being read together" (p. 133).

Overall, this monograph features a clear thesis and careful argumentation. Because the scope of Smith's modest argument is tightly focused, many will find the basic conclusion offered here compelling. There are also several avenues that Smith does not pursue that might build upon his straightforward analysis of the relevant primary sources. As a further support for the important reminder that the Gospels *and* the epistles of the NT circulated broadly by both design and by social circumstance, this volume too deserves a wide and sympathetic readership.

Ched Spellman
Cedarville University, Cedarville, OH

Paul's Three Paths to Salvation. By Gabriele Boccaccini. Grand Rapids: Eerdmans, 2020, 180 pp., $30.00.

This relatively short book offers a bold and sweeping re-reading of Paul's view of salvation. In it, Gabriele Boccaccini attempts to rescue Paul of Tarsus from the tradition that he preached the intolerant (because exclusive) message that faith in Jesus Christ is the only path to salvation. He recovers Paul's authentic message through the fire of historical criticism—namely, by reading him through the lens of his apocalyptic Jewish context. As a professor of Second Temple Judaism and early rabbinic literature at the University of Michigan, as well as the founding director of the Enoch Seminar, Boccaccini is certainly poised as well as anyone to undertake this rescue operation, although he is not the first to make the attempt.

This is the latest edition in what we might call the quest for the historical Paul inaugurated by E. P. Sanders's *Paul and Palestinian Judaism*. The first quest argued against the traditional "Lutheran view" that Paul did not oppose Jewish legalism but rather Jewish ethnocentrism or particularism (the "New Perspective"). The second quest argued that Paul did not oppose anything about Judaism but rather proclaimed justification by faith, apart from works of the law, only to the Gentiles ("Paul within Judaism"). According to this view, Paul saw *two* paths to salvation: the law for Jews and a special path (*Sonderweg*) for Gentiles. Boccaccini sympathizes with the "Paul within Judaism" view (p. 15) and indeed makes this perspective the starting point of his study (p. 20). But he critiques the view because "the Jesus movement was born within Judaism, and the many Jews who joined it (including Paul) did so in their search for salvation" (p. 16). He thus begins a third quest of reading Paul against the background of Second Temple Judaism, one in which he concludes that Paul actually saw *three* paths to salvation: the law for righteous Jews, the natural law of the conscience for righteous Gentiles, and forgiveness in Christ for the unrighteous, lost sinners, both Jews and Gentiles (p. 162).

How does Boccaccini come to this conclusion? His first six chapters establish the apocalyptic Jewish lens through which he re-reads the Paul of history. Paul must be viewed as a Second Temple Jew synchronically (although diachronically he can be viewed as a Christian) (p. 23). The radical change in Paul's life that has traditionally been identified as his "conversion" from Judaism to Christianity is better viewed as a movement *within* Judaism from his former Pharisaic view to the apocalyptic Judaism of the early Christians (p. 35). Many in apocalyptic Judaism viewed the origin of evil not in the human will (Adam) but in the rebellion of angelic powers (pp. 44, 53). Much of the apocalyptic Enoch tradition seems to say that this angelic sin, which has influenced some people toward sin, cannot be forgiven. This makes for a stark distinction between two groups of people: the righteous and the sinners; but in the Parables of Enoch, forgiveness is offered to a third group, "the others," who "may repent and forsake the deeds of their hands" (1 En. 50:2; cf. 1 En. 40:9, which speaks of Phanuel, the angel of repentance) (pp. 68–75). The Synoptic Gospel tradition follows this apocalyptic view except that now forgiveness of sins or justification is offered *before* the final judgment (p. 85). A key point, which will spill over into Boccaccini's discussion of Paul, is that "justification is not [final]

salvation. The forgiveness given by the Son of Man does not annul the reality of the judgment according to deeds" (p. 86).

In the seventh and eighth chapters, Boccaccini moves into his discussion of Paul. Paul, the apocalyptic Jew, never suggested that all are sinners but rather that all are "under the power of sin" (Rom 3:9)—that is, as in the Enoch tradition, under the influence of evil angels (pp. 111, 113). This situation does not hinder free will or necessarily render all to be evil but rather makes it very difficult to obey God and his law and therefore "*many* were made sinners" (Rom 5:19), but not all (p. 116; cf. p. 159). To these many sinners the gospel teaches that Jesus Christ has now won the battle against evil angels and offers them a "second chance" (p. 119). Here Boccaccini follows Chris VanLandingham's argument that justification by faith in Paul refers only to the forgiveness of *past* sins and that at the final judgment each person will be assessed solely according to their works (pp. 121–22). In conclusion, "To say that all humans must believe in Christ in order to be saved is a misrepresentation of Paul's preaching, since the last judgment for all will be according to each one's deeds" (p. 162).

The strength of this book is also its weakness in my view: The attempt to read Paul in his historical context and with an eye toward modern relevance. This is a strength of the Sanders-revolution as a whole—especially its attempt to expose pejorative misrepresentations of Second Temple Judaism that had in some cases fueled the atrocities of the Holocaust. Paul was indeed a Second Temple Jew, both in his ethnicity and religion, and Boccaccini is correct to say that Paul never understood himself to be an apostate from Judaism (pp. 33–34; although note that Paul does speak of his "former life in Judaism," Gal 1:13, a phrase Boccaccini does not explain). We thus have warrant to read Paul along with Jewish sources for agreement and not only for disagreement. After all, Jews did not all agree with one another in the Second Temple period any more than Christians all agree on everything today, a common theme in this book. Nevertheless, Boccaccini often *assumes* that Paul would agree with his reconstruction of apocalyptic Judaism rather than actually proving it from Paul's letters. For example, he says, "Nowhere does Paul explicitly link the sin of Adam to the temptation of the devil or of a demonic agent, but since he was a member of the Jesus movement, it is hard to imagine he thought otherwise" (p. 115; for similar statements see pp. 53–54, 118, 130). More importantly, there are statements in Paul's letters that would seem to contradict Boccaccini's reading of Paul. If Paul did not believe that all are sinners then why does he sum up his opening argument in Romans with "all have sinned and fall short of the glory of God" (Rom 3:23; cf. 5:12)? If Paul thought that justification offered the believer forgiveness only for past sins and that final salvation was solely on the basis of works why does he say that justified believers "shall be saved [future] *by him* [i.e., by Christ] from the wrath of God" (5:9, my emphasis) or that Jesus is the one "who delivers us [believers, in context] from the wrath to come" (1 Thess 1:10). Or why does he encourage believers that Christ has not only died and been raised but is *currently* "at the right hand of God … interceding for us" so that no one can bring a charge against God's elect (8:33–34)? While it is important to read Paul

within his historical context, and perhaps even sometimes to use this context to read between the lines, isn't it more important to listen to Paul's own words?

Here perhaps I can risk my own reading between the lines. Albert Schweitzer observed a century ago that scholars in the quest of the historical Jesus tended to make Jesus into their own image. Are we seeing the same thing in the modern quest for the historical Paul? First, we had the egalitarian Paul of the New Perspective, then the ecumenical Paul of "Paul within Judaism," and now in this book we have the cosmopolitan Paul, who not only reaches across the line between Jew and Gentile or between Christianity and Judaism but between Christianity and all other religions (and non-religions), offering final salvation for anyone who is a good person (and a second chance to be a good person for all who have failed). At the end of the day, Boccaccini's reading of Paul really seems to offer not three paths to salvation but one: being a good person. But again, this seems radically different from the apostle who was so captivated by the glory of God in his mercy to the disobedient through the new covenant (11:25–36), not to mention the vision of other early apocalyptic Jewish Christians (Rev 5:9–14).

Kevin W. McFadden
Cairn University, Philadelphia, PA

Paul's Emotional Regime: The Social Function of Emotion in Philippians and 1 Thessalonians. By Ian Y. S. Jew. Library of New Testament Studies 629. London: T&T Clark, 2021, xvi + 218 pp., $102.00.

As multidisciplinary studies of emotions have become more prevalent in many academic disciplines, the study of emotions within biblical studies, particularly in the analysis of the Pauline corpus, have tended to lag behind. In the foreword to this volume, John M. G. Barclay suggests that one cause for this deficiency may be the erroneous perception that emotions are "irrational" (p. xi). Ian Y. S. Jew aims to correct this deficiency and misperception by examining the function of joy and grief as they are featured in Philippians and 1 Thessalonians respectively. His work represents "the first monograph-length study of emotion in Paul's letters" (p. 18). Jew combines historical and exegetical analysis with current social-scientific approaches to emotion and argues that "emotion plays a critical role alongside belief in the shaping of identity and community, and is therefore integral to the proper acculturation and social formation of the early Christians" (pp. 18–19). Jew fleshes out the particularities and implications of his argument over the course of five chapters culminating in his articulation of Paul's "emotional regime" which is a heuristic tool borrowed from sociology. This "regime" refers to the regulation of emotions that in turn shapes one's "self-understanding and corporate identity formation" (p. 153). According to Jew, Paul regulated the emotions of early Christians based on God's eschatological work in Christ for the purpose of strengthening and unifying churches. Simply put, Paul established "right patterns of feelings" for churches based on "right patterns of beliefs" (p. 183).

In chapter 1, Jew surveys previous research related to emotion and early Christianity, reviews relevant aspects of contemporary emotions research, articulates the work's primary aims, and summarizes the methodological approach to be implemented. Within his review of research related to emotion and early Christianity, Jew highlights the contribution of Stephen Barton, particularly Barton's engagement with the concept of an "emotional regime," which is an analytical tool that helps "to locate emotions within wider social-symbolic realities" (p. 3). With respect to contemporary emotions research, Jew chooses to interact primarily with social constructionist approaches to emotion rather than neuroscience and psychology. Here he leans heavily on the work of Ole Riis and Linda Woodhead (*A Sociology of Religions Emotion* [Oxford: Oxford University Press, 2010]), who provide a model in which "emotion is generated in the interactions between individual agents, societal structures, and cultural symbols" (p. 13). While defining various terms to be used in his study, he qualifies emotion as a portmanteau term that generically refers to things such as passions and *eupatheiai* ("good emotions").

Chapter 2 explores the way Stoics, primarily Seneca and Epictetus, understood and engaged emotions to lay the groundwork for his later comparison with Paul's view of emotions in Philippians and 1 Thessalonians. Jew aims to correct the caricature of Stoics as philosophers who are "almost inhumanly disengaged from emotions" (p. 64). To the contrary, Jew suggests that Stoics purposefully engaged emotions in their overarching quest to find *eudaimonia* ("happiness") by harmonizing the divine reason extant in individuals with the divine reason extant in the cosmos. However, in this emotional engagement, Stoics sought to eliminate the deleterious impact of passions that arose from false beliefs and thereby threatened the perfection of their "rational core" (p. 64). They did so through a kind of "cognitive therapy" that attacked the "objectionable aspects of emotions" (p. 64).

In chapter 3, Jew examines the emotion of joy in Philippians. After dealing with basic exegetical issues related to the letter, Jew reviews explicit references to Paul's suffering and to joy. His overarching argument here is that joy is a cognitively laden pleasure derived from participation in and understanding of God's eschatological work of renewal in Christ. Given this understanding, present suffering need not "cripple" the Philippians emotionally (p. 98). Rather, suffering affords them a "deeper and richer understanding of the Christian life" (p. 98). This experience of joy has both an individual and a social dimension. Jew emphasizes the latter, noting that within Paul's process of inculcating joy among the Philippians, a process marked by teaching and modelling it, he ultimately "derives joy from his relationship with his Lord, and from his relationship with others who call Christ Lord" (p. 99). In this way, somewhat counterintuitively, Paul finds his happiness in others.

In chapter 4, Jew shifts his attention to the emotion of grief as Paul articulates it in 1 Thessalonians. After addressing basic exegetical issues related to the letter, Jew analyzes relevant passages, though giving most of his attention to 1 Thessalonians 4:13–18. Jew suggests that the Thessalonians' grief stemmed from being "stigmatized as socially and ideologically" deviants (p. 136). Unexpected death within the community then compounded this grief, compelling Paul, like his Stoic counterparts, to implement "feeling rules to control grief" (p. 136). However, in

contrast to Stoics, whose "feelings rules" related to death were rooted in the understanding that grief is an "irrational affective response to death," Paul rooted his "rules" in the expectation of Christ's Parousia (p. 136).

In chapter 5, Jew ends his work by fully articulating what he refers to as "Paul's emotional regime." He situates the regime's explanatory potential within studies on the social world of Paul, such as the seminal work by Wayne Meeks (*The First Urban Christians: The Social World of the Apostle Paul*, 2nd ed. [New Haven: Yale University Press, 2003]). Jew then describes in detail the sociological concept of an emotional regime that contends emotions emerge from the interplay of three interactions: (1) self and society; (2) self and symbol; and (3) symbol and society (p. 145). These interactions occur in any social unit, including ancient Stoics and Pauline communities. An emotional program emerges from these interactions "in which certain emotional notes are encouraged and others repudiated" (p. 151). While the emotional regimes of Stoics and Paul overlap at certain points, particularly their shared emphasis on right thinking producing "right patterns of feeling," their regimes are grounded in vastly different "patterns of belief." Stoics ground right feelings in their belief that happiness is located in the harmonization of individual and cosmic rationality. By contrast, Paul's emotional regime finds its impetus "in nothing less than the epic narrative of how God is renewing his creation on the basis of Christ's work" (p. 183).

Overall, Jew's work makes a unique and promising contribution to Pauline studies. In addition to offering a fresh and neglected angle from which to consider Paul's social setting, Jew's work has implications for Pauline biography. If Jew's thesis holds, it follows that Paul not only shaped the theology of early Christians but their emotional lives as well. This is no small advancement. With that said, I do have a few questions. For example, if Paul modelled a careful regulation of his emotions for the Philippians as Jew contends, what are we to infer from bald statements such as the apostle's confession that the death of Epaphroditus would have resulted in "grief upon grief" (Phil 2:27)? This is not necessarily an isolated emotional outburst by Paul, and it is less than measured and regulated within an emotional regime. Perhaps Jew could give more consideration to the likelihood that Paul often broke his own "emotional rules." How then might those breakdowns impact our overall understanding of Paul's emotional regime? Such concerns aside, I highly recommend Jew's work. I hope that other scholars will build upon the strong foundation he has established for exploring emotions in the Pauline epistles.

Channing L. Crisler
Anderson University, Anderson, SC

Voices and Views on Paul: Exploring Scholarly Trends. By Ben Witherington III and Jason A. Myers. Downers Grove, IL: InterVarsity, 2020, xiii + 233 pp., $30.00 paper.

Keeping up with the volume of academic publications on the study of Paul is an exercise in frustration, if not futility. Compounding the difficulty is the current

absence of any dominant school or paradigm to steer the conversation in a single direction. For these reasons, surveys of Pauline scholarship chart the order in the apparent chaos. They identify the most significant scholars and works of scholarship. They offer genealogical maps of ideas and proposals. They articulate the questions and concerns that animate current discussion.

Ben Witherington and Jason Myers have co-authored a brief, well-digested, and serviceable overview of the last generation or two of the study of Paul. The first chapter is an especially accessible introduction to the New Perspective. In the space of fifteen pages, readers receive an introduction to the contours and concerns of the writings of Krister Stendahl, E. P. Sanders, James D. G. Dunn, and N. T. Wright. The next three chapters explore in more detail the work of Sanders, Wright, and Dunn (although the introductory chapter presents Dunn before Wright, the chapter on Wright inexplicably precedes the chapter on Dunn). The chapter on Sanders explains the "Sanders Revolution," the paradigmatic reassessment of first-century Judaism that launched the New Perspective. It also surveys some of the main emphases of Sanders's own views on Paul—being in Christ as the center of Paul's thought; Paul's movement from solution to plight; and what are said to be the fundamental inconsistencies in Paul's statements about the law. The chapter on Wright devotes its energies to exploring portions of Wright's massive *Paul and the Faithfulness of God*—the degree to which Paul engaged in criticism of the imperial cult; Wright's defense of Paul as a narratival and covenantal theologian; and what Wright sees as Paul's reconfiguration of Jewish monotheism in light of Christ. The chapter on Dunn offers a thoughtful, diachronic survey of Dunn's publications regarding the "works of the law" in Paul and concludes that Dunn modified his view over time (p. 123). In the course of addressing Dunn's statements on the law and salvation, brief attention is given to Dunn's statements on justification, the "righteousness of God," and "faith in/of Christ" in Paul's letters.

The fifth chapter surveys a constellation of apocalyptic readings of Paul. After a lucid discussion of the problematics of the definition of "apocalyptic," the chapter turns to the contemporary history of reading Paul apocalyptically. Beginning with Käsemann as the "intellectual grandfather to the new apocalyptic school," it explores the work of Beker, Martyn, de Boer, and Gaventa as representatives of that "school" (p. 148). Whereas New Perspective proponents emphasize continuity between Paul and Judaism, apocalypticists frequently emphasize discontinuity. Even so, the chapter helpfully registers the efforts of some recent apocalyptic readings of Paul to highlight continuity.

The sixth chapter, titled "Other Voices, Other Views," explores John Barclay's *Paul and the Gift*, and Stephen Chester's *Reading Paul with the Reformers*. It offers clear-sighted presentations of Barclay's theses regarding the social dimension of "gift" in antiquity, the so-called "perfections" of grace, and the way in which Paul's perfecting of grace in light of Christ is said to set him apart in some important respects from his Jewish contemporaries. The discussion of Chester offers reflections on Chester's assessment of the Reformers' writings on the works of the law, righteousness, and justification in the letters of Paul.

The final chapter brings the survey to a close. The literature surveyed, the authors argue, shows an unresolved and ongoing debate about the relationship of Paul to his Jewish heritage. The authors further note that many critical scholars fail to incorporate the disputed epistles into their study of Paul, to the detriment of their scholarship. Finally, they note that much work remains to be done to probe the relationship between Paul's thought and his missionary endeavors.

Voices and Views on Paul has done well in its choice of Pauline scholars to review. While some scholars who might have merited more attention are given a sideways glance (Mark Nanos, Paula Fredriksen), and interaction with Douglas Campbell is regrettably confined to a single footnote (p. 180n.82), the choices of Sanders, Dunn, Wright, representative Apocalypticists, and Barclay aptly frame the boundaries of the academic discussion of Paul in the English-speaking world today. The authors trace for readers the development of scholarship from the mid-twentieth century to the present, even as they highlight common questions and emphases emerging from diverse interpretations of Paul. In their treatment of individual scholars, furthermore, the authors are consistently fair and even-handed without being uncritical. In that respect, *Voices and Views on Paul* accomplishes an important goal of such a survey, namely, to prompt readers to engage these scholars for themselves with understanding and discernment.

There is, however, an unevenness of presentation within *Voices and Views on Paul*. While, for example, the chapters on Sanders and Dunn do remarkably well in capturing the main emphases and lines of each scholar's reading of Paul, the chapter on Wright is largely dedicated to Wright's assessment of the imperial cult in Paul and the intersection of Christology and monotheism in Paul. These facets of Wright's work are, to be sure, not incidental to his portrait of Paul. But they hardly constitute the elements of Wright's scholarship that have garnered the most attention, not least in the evangelical world—his views on righteousness (of God) and justification. Further, the book returns frequently to the question of the future of Israel, not least in relation to Romans 11, in the scholarship of the proponents surveyed. While this question is undoubtedly important in itself, and certainly important to the authors, it is rarely clear that it is equally important to the proponents themselves.

The authors rightly recognize that "the debate over Paul's understanding of justification enters us into one of the most vigorous and contentious debates within Pauline studies" (p. 131). But readers are afforded little sustained assistance in navigating those debates. The authors do not extensively probe the way in which their subjects have interpreted such Pauline terms and phrases as "justification," "faith," or "the righteousness of God." Neither do they highlight the ways in which these interpretations signal a departure from the Reformation's reading of Paul. Readers will also struggle to discern the authors' own views on these questions. For example, Witherington claims that Paul's expression, "the righteousness of God," refers to God's character (p. 204). He furthermore subjects what he terms the "wholly alien righteousness of Christ" to a brief series of criticisms (pp. 204–7). But *Voices and Views on Paul* stops short of offering a systematic and thorough analysis of

"righteousness" language in Paul. Both in exposition and analysis, then, the authors' handling of justification in the academic discussion of Paul is regrettably muted.

These concerns notwithstanding, *Voices and Views on Paul* is a recent, accessible, and measured treatment of a difficult subject. It is not the last word on the subject, nor does it claim to be. What it does, it does effectively—to equip readers to navigate with confidence the seas of Pauline scholarship.

Guy Prentiss Waters
Reformed Theological Seminary, Jackson, MS

Children of Laughter and the Re-creation of Humanity: The Theological Vision and Logic of Paul's Letter to the Galatians. By Samuel J. Tedder. Eugene, OR: Wipf and Stock, 2020, xix + 246 pp., $32.00, paper.

Nearly 50 years ago, C. K. Barrett's article "The Allegory of Abraham, Sarah, and Hagar in the argument of Galatians" exhumed Paul's allegory from its aesthetic tomb. In many ways, Samuel J. Tedder's book *Children of Laughter and the Re-Creation of Humanity* serves as the culmination of the work Barrett started decades prior. At least since Luther, Galatians 4 has been placed into the background of Paul's argument. Struggling to understand its role in Galatians, Luther and those like him took the allegory as a mere illustration, adorning the theological points that Paul had already made more clearly. Barrett pushed back on this trend. Rather than seeing Paul's allegory as an exegetical afterthought, Barrett argued that the enigmatic pericope actually functioned as the climax of his argument. Tedder takes Barrett's thesis one step further. Paul's allegory is not merely the climax of his argument. It is "the best vantage point for configuring the contours of Paul's presentation of the gospel in Galatians … [and for revealing] aspects of Paul's hermeneutic that lead to a clearer perception of his theological vision and logic" (p. 27). In other words, not only do disparate themes converge in the allegory, but the allegory itself provides a lens by which those themes might be individually enlightened.

Tedder grounds this self-admittedly audacious claim in two factors. First, "the passage has a strategic function in the letter as the culmination point for the preceding argument and as a bridge into what follows" (p. 35). In other words, Galatians 4 serves as vantage point because it ties together various pieces of Paul's argument and moves the letter toward parenesis. Second, "the passage coordinates and clarifies important themes for configuring Paul's vision and logic" (p. 35). A point already hinted at in his thesis, this factor simply claims that Galatians 4:21–5:1 provides explanatory power for the rest of the letter. It serves as a vantage point because it self-evidently clarifies the other portions of the letter upon which it looks.

The majority of the book aims to establish these two points, but there is much more to Tedder's work worthy of discussion. Tedder begins his argument by surveying several modern readings of Galatians. From Luther's still popular law-grace Paul to Daniel Boyarin's radically hellenized Paul, Tedder's survey provides an overview of the landscape within which his reading of Galatians intends to settle

(pp. 2–26). Before he gets to Galatians 4 itself, Tedder offers in-depth readings of Genesis 16–21 and the whole book of Isaiah, attempting to show how each text is theologically pregnant with the points Paul would eventually use them to make (pp. 55–133). Tedder then summarizes modern scholarship on ancient allegorical technique to provide the hermeneutical context in which Paul operated (pp. 134–64). Finally, he finishes his argument by showing how Paul's reading is best described as intertextual, combining the Christ-event with the Scriptures of Israel to create one textual horizon (see esp. p. 224).

There is much to commend in Tedder's work. For example, Tedder fairly definitively shows that Paul's allegory cannot be considered a mere illustration. His structural analysis alone demonstrates that the allegory plays an integral role in warning the Galatians away from circumcision (pp. 35–54). Luther was apparently wrong. Also, his readings of both Genesis and Isaiah convincingly show that both texts are indeed "theologically pregnant." In Genesis, "Ishmael is everything that Isaac is, except that he is not a son of promise" (p. 180). It is not hard to see, therefore, why Paul questions circumcision's ability to mark out the people of God. Both Ishmael and Isaac were circumcised, and yet, Ishmael was not God's chosen son. Tedder's work on Isaiah bears similar fruit. Isaiah does seem to present the people of God as those who merely recognize the sovereignty of God, and in so doing, he does away with the national/ethnic boundaries of the people of God presumably affirmed by Paul's interlocutors (p. 125).

There are times, however, when Tedder spends too much energy on themes that are not observably present in Galatians 4. For example, Tedder points out that the suffering servant's self-sacrifice serves as the impetus for the creation of God's Jew-Gentile people (pp. 116–23). Perhaps this is true, but it is not clear how this point is salient to Paul's reading of Isaiah 54:1 in Galatians 4:27. Thus, when he attempts to run this connection through Paul's allegory to the rest of the letter, it feels artificial, almost as if Isaiah has become the vantage point from which to view the other portion of the letter, not Paul's allegory.

This very slight issue uncovers perhaps the biggest chink in Tedder's armor—his strongly stated thesis puts the exegetical bar out of reach of what the textual evidence of Galatians 4 will allow. Is Paul's allegory integral to his argument? Yes. Is it "the best vantage point for configuring the contours of Paul's presentation of the gospel in Galatians?" (p. 29). Probably not. To be sure, Paul's allegory does tie together important themes that run throughout the letter, but there are multiple themes it omits. For example, the theme of justification that dominates chapter 3 is noticeably absent. Tedder seems to recognize this issue when he tries to smuggle in justification through the theme of "right relatedness" (Tedder's rendering of righteousness) and "sonship," but his efforts seem somewhat forced (p. 42). Also, it is not clear how the themes that are present are coordinated with one another. At best, the allegory connects the Spirit's regenerative activity to the identity of the people of God, but the beginning of chapter 3 is probably the better place to go to see Paul thread these two themes together. Tedder does do a great job of showing that Galatians 4:21–5:1 forms an important piece of Paul's argument; but since the

two supporting premises of his thesis are questionable, Tedder falls just shy of achieving his admittedly audacious aim to place the pericope on its Pauline throne.

Nevertheless, Tedder's work is excellent. Readers who rummage through its pages should expect to learn about Galatians 4 scholarship on a number of levels. Tedder contributes to the conversation on hermeneutics by using modern research on allegory to help better elucidate the interpretive field in which Paul operated. He also threads the needle between two seemingly separate camps in John Barclay and N. T. Wright. Barclay places heavy emphasis on Paul's personal experience with incongruent (unmerited) grace. Wright places more weight on the role of Scripture in forming Paul's gospel. Tedder's intertextual view successfully combines the strengths of the two (pp. 224–25). With these contributions, *Children of Laughter and the Re-Creation of Humanity* is bound to serve as a launch point for those wishing to work on Paul's famous enigmatic passage for the foreseeable future.

Jarrett Ford
The Southern Baptist Theological Seminary, Louisville, KY

Narrative and Drama in the Book of Revelation: A Literary Approach. By Lourdes García Ureña. Translated by Donald Murphy. Society for New Testament Studies Monograph Series 175. Cambridge: Cambridge University Press, 2020, xviii + 218 pp., $29.00 paper.

In *Narrative and Drama in the Book of Revelation*, Lourdes García Ureña provides a sophisticated and nuanced approach to reading and understanding the final book of Scripture. By comparing Revelation to a short story, she seeks to demonstrate that John's literary techniques create an immersive experience for hearers and readers. Her methodology is primarily literary analysis, but she also evaluates rhetorical, intertextual, linguistic, historical, and liturgical aspects of Revelation.

Ureña's analysis is comprised of three lengthy chapters. In the first chapter, the author divides Revelation into five sections based on literary form. Ureña explains that identifying the form of each section helps readers understand the coherence of disparate textual elements. First, Revelation 1:1–3 serves as a prologue and interpretive key for the audience. Next, 1:4–8 takes the form of a liturgical dialogue, "typical of an assembly that has gathered to pray together" (p. 20). The largest section of the Apocalypse, 1:9–22:5, is characterized by an obvious narrative structure, according to Ureña. In 22:6–16, a narrativized discourse functions as an epilogue, and, finally, 22:17–21 takes the form of a concluding dialogue.

Ureña also discusses disjunctive features of the Apocalypse. She identifies "two elements that break the narrative thread" of Revelation: vivid descriptions and direct speech (p. 24). In chapters 3 and 4, she examines these descriptive and auditory elements, respectively. Before proceeding to her evaluation, however, Ureña outlines the theoretical framework upon which her analysis rests. Turning to the work of French scholar Philippe Hamon, Ureña draws upon descriptive guidelines for realist literature. She acknowledges that the apocalyptic genre of Revelation does not comprise a direct parallel to realist literature. Yet, because John seeks to

guide hearers and readers into a sensory experience of his reality, the descriptive models for realism can serve as a useful tool.

Resultantly, most of chapter 2 follows a template based on categories proposed by Hamon. The descriptive categories consist of vision *in actu*, audio vision, vision speech, anaphoric description, angel vision, topography, and integrated description. Ureña methodically proceeds through the categories, examining demarcation signs and constitutive elements for each. She concludes that the descriptive elements, far from being a distraction, actually enhance the development of the narrative and support her identification of Revelation as a short story. Ureña affirms, "These descriptions, then, are not superfluous, nor are they superimposed over the narrative in such a way as to make them difficult to follow, but rather combine with it to form a single narrative texture. This truly enables the audience to visualize John's experience" (p. 125). In short, John uses description to create an immersive, visceral, and emotional response in his audience.

In chapter 3, Ureña turns her attention to the oral and aural elements of Revelation. As before, she outlines the theoretical framework before evaluating specific auditory elements. Ureña suggests that in order to create a shared reality, John borrows strategies common in Greek drama, namely dialogue as diexis, dialogue as an indicator of movement, the messenger speech, and the chorus. The presence of such strategies, according to Ureña, further undergirds her comparison of Revelation to the short story form.

Next, Ureña examines the broader "aural atmosphere" of the Apocalypse. She suggests that John utilizes auditory descriptions, such as "a variety of sounds, tones of voice, music, and even the rumblings of a storm," to facilitate the sensory experience of hearers (p. 143). As with the visual descriptions, the voices and sounds produce a narrative shift from diegesis to mimesis, "creating an effect of reality" for the audience (p. 127).

In the final section of chapter 3, Ureña scrutinizes the heraldic style of Revelation. She insightfully notes that because John intended his apocalypse to be read aloud, he used strategic devices to maintain the attention of hearers. Various formulas create predictability and clarity, thus facilitating communication between speaker and audience. John also enhances audience engagement through the use of repetition, conjunction, amplification, and narrative interruption, in which the narrator speaks directly to the audience. Unfortunately, because modern students of John's apocalypse typically experience Revelation in written form, "the oral strategies employed therefore seem to them monotonous and repetitive" (p. 186). Nonetheless, Ureña asserts that understanding John's strategy provides modern readers with tools to overcome cultural and chronological disparities and experience John's vision in the way he intended.

To conclude, Ureña provides a summation of her analysis in a brief epilogue. She proposes that her model clarifies both the harmonious and dissonant aspects of Revelation. Moreover, reading the Apocalypse as a short story helps the modern audience overcome a lack of familiarity with the original context. Because the short story is a literary form that seeks to involve the audience, understanding Revelation

as such better equips readers to navigate the sensory and mental overload that often accompanies a reading of the Apocalypse.

In sum, Ureña's proposals are convincing and her commentary is insightful. Her reading strategy facilitates a deeper understanding of Revelation as a whole, and her meticulous analysis yields insight into a multitude of intricacies found in the Apocalypse. Ureña exhumes aspects of John's visions that are often buried beneath overwhelming layers of visual and auditory data. She helps readers perceive John's vivid descriptions as vital elements of the narrative rather than disruptions of the visionary account. Such awareness should encourage modern exegetes to slow down and read the Apocalypse as a visceral experience. On a similar note, understanding John's role as both narrator, observer, and participant should deepen the immersion for readers as they seek to experience the visions alongside the seer.

Narrative and Drama is directed toward the academy, as the analysis is dense and based in the original Greek language. Nonetheless, Ureña's insights are beneficial for the church as well. Academic research sometimes bears no ready application for the layperson, but Ureña's reading strategy has the capacity to empower any student of scripture to read Revelation more perceptively if presented in a distilled, accessible manner.

Although Ureña is insightful, the structure of her monograph is often repetitive and monotonous. Much of the book is comprised of literary categories followed by examples from Revelation. However, the repetitive organization gives Ureña's work lasting value as a reference work. Even after appropriating her primary arguments, exegetes will want to refer back to specific examples. Indices are provided to facilitate such research. Ureña also provides a wealth of supplementary information in the footnotes. The notes alone are worth the price of the monograph. In short, *Narrative and Drama* is an insightful work that belongs in the library of every serious Revelation scholar.

Andrea L. Robinson
Building Church, Madison, AL

The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution. By Carl R. Trueman. Wheaton, IL: Crossway, 2020, 425 pp., $35.00.

Carl R. Trueman has written what some call the most important book of the decade. That assessment may indeed end up being true.

Trueman is clear about his thesis, repeated or summarized several times in the introduction: "The so-called sexual revolution of the last sixty years, culminating in its latest triumph—the normalization of transgenderism—cannot be properly understood until it is set within the context of a much broader transformation in how society understands the nature of human selfhood" (p. 20). Similarly, "the sexual revolution is a manifestation of a much deeper and wider revolution in what it means to be a self. … [T]he changes we have witnessed in the content and signifi-

cance of sexual codes since the 1960s are symptomatic of deeper changes in how we think of the purpose of life, the meaning of happiness, and what actually constitutes people's sense of who they are and what they are for" (p. 23). Trueman's book is "a history that reveals the intellectual background of the modern revolution in selfhood with a view to showing *that* the ideas of key figures stretching back centuries have come to permeate our culture at all levels, from the halls of academe to the intuitions of ordinary men and women; it is not an exhaustive account of *how* those ideas came to do so" (p. 29). As he summarizes this purpose: "My aim is to explain how and why a certain notion of the self has come to dominate the culture of the West, why this self finds its most obvious manifestation in the transformation of sexual mores, and what the wider implications of this transformation are and may well be in the future" (p. 31).

The book is well-organized into four parts: Part 1, "Architecture of the Revolution," featuring Charles Taylor, Philip Rieff, and Alasdair MacIntyre, has two chapters: "Reimagining the Self" and "Reimagining Our Culture." Part 2, "Foundations of the Revolution," offers chapters on Jean-Jacques Rousseau (chapter 3); the Romantics Wordsworth, Shelley, and Blake (chapter 4); and the three familiar figures of Nietzsche, Marx, and Darwin (chapter 5). Part 3, "Sexualization of the Revolution," contains chapters on Sigmund Freud (chapter 6) and "The New Left" (chapter 7). Part 4, "Triumphs of the Revolution," has three chapters titled "The Triumph of the Erotic" (chapter 8), "The Triumph of the Therapeutic" (chapter 9), and "The Triumph of the T" (T = transgenderism; chapter 10). The book ends with a "Concluding Unscientific Prologue."

In "Architecture of the Revolution," Trueman explores the "self" (chapter 1) and culture (chapter 2). Charles Taylor, Philip Rieff, and Alasdair MacIntyre are his key interlocutors. In chapter 1, "Reimagining the Self," Trueman offers something of a preview of the argument that will be explicated in detail throughout the book, that with the advent of "psychological man" (Rieff), the self is seen as inextricably bound up with the individual and with the inner psychological individual. There is a shift from *mimesis* (where there is an external order to which I must conform) to *poesis* (where I construct or even assert what reality is). There is *some* sort of line—albeit complicated and circuitous—from Descartes and Rousseau to transgenderism, but in this chapter, we get an overall sense of where Trueman is going.

In chapter 2, "Reimagining the Culture," Taylor, Rieff, and MacIntyre continue to serve as interlocutors, with the first two as especially helpful conversation partners. Where many (all?) traditional cultures have a sort of transcendent, even divine, order that informs the social order of a particular culture, Trueman maintains that Taylor's "immanent frame" and Rieff's "third world" are terms that describe social orders that seek to govern themselves *without* reference to any sort of sacred or divine order. This is an attempt to provide order simply from within (hence Taylor's term "immanent") a given culture, without reference to any sort of divine or transcendent order or reality. This approach leads to significant social strife, as any given political entity (in American terms, a city, county, state, or country) can have persons within them who *will* appeal to some transcendent order (e.g.,

a traditional Christian order) and other persons more in line with "the immanent frame" or "third world" thinking. Persons in different "camps" will face true "incommensurability" (MacIntyre's terminology); they work from such radically different frames of reference that communication and understanding is virtually impossible. Trueman offers a fascinating summary and discussion of Rieff's notion of "deathworks," cultural artifacts that are designed to challenge, mock, or dismiss the moral claims and values held by first and second worlds. For Trueman, what lies behind Rieff's notion of "deathworks" is "a basic repudiation of history as a source of authority and wisdom" (p. 100).

With the "architecture" of the revolution (key notions of the self and of culture) in view, Trueman turns in part 2, "Foundations of the Revolution," over the course of three chapters, to three persons or groups. The first of these (chapter 3, "The Other Genevan") is Jean-Jacques Rousseau, who, according to Trueman, puts the inner psychological self front and center. Whereas Augustine, in his *Confessions*, saw man as inherently sinful, Rousseau, in his own *Confessions*, sees the natural man as fundamentally good, with conflict and problems entering the scene only due to various social relations in which one finds oneself. For Rousseau, it is the inner life that matters, and the expression of this inner life is fundamental for truly being free and truly being human. Rousseau is a foundational figure in the move toward our contemporary moment, where many see "the inner life of each person as the most important or distinctive thing about him or her" (p. 125).

In chapter 4, "Unacknowledged Legislators," Trueman focuses on key figures of Romanticism: William Wordsworth, Percy Bysshe Shelley, and William Blake. Trueman contends that, in order to understand how heady notions seen in Rousseau eventually became somewhat commonplace in our own era, "we need to see how ideas akin to those of Rousseau served to reshape culture more generally. And that brings us to the artistic movement known as Romanticism" (p. 130). For Trueman, Shelley in particular viewed Christianity and its affirmation of traditional marriage and monogamy as fundamentally *immoral* and something that hampered, even destroyed, true human freedom and liberty; indeed, for persons to be truly human, traditional marriage must be abolished. As Trueman's narrative unfolds, he demonstrates that there is a real link between the fundamental tenets of Romanticism and the sexual revolution consuming our culture in the present.

In chapter 5, "The Emergence of Plastic People," Trueman links Friedrich Nietzsche, Karl Marx, and Charles Darwin to some of the sexual pathologies we see today. In short, all three thinkers "provided conceptual justification for rejecting the notion of human nature and thus paved the way for the plausibility of the idea that human beings are plastic creatures with no fixed identity founded on an intrinsic and ineradicable essence" (p. 166). In all three thinkers, both persons and the world in general are stripped of any inherent, stable, and created meaning.

Chapter 6, "Sigmund Freud, Civilization, and Sex," continues the narrative, with Freud both continuing key emphases (the turn inward, expressive individualism, an emphasis on sexual freedom, and the way in which civilization or society hampers one's true freedom and identity) and offering his own unique contribution to the general narrative—an even more heightened conviction that sexual desire

and freedom are essential to one's identity. Trueman offers a helpful summary of his narrative: "The self must first be psychologized [as seen in Rousseau, Wordsworth, Shelley, and Blake, and Nietzsche, Marx, and Darwin—albeit in variegated ways], psychology must then be sexualized [as seen in Freud], and sex must be politicized" (p. 221) as seen in the New Left—the focus of the following chapter.

Chapter, 7, "The New Left and the Politicization of Sex," focuses on critical theory and persons either directly or more indirectly associated with the Frankfurt School: Wilhelm Reich, Herbert Marcuse, Simone de Beauvoir, and, to a lesser degree, Shulamith Firestone. Marcuse is particularly important for Trueman: "the issue of sexuality and the issue of politics fused in Marcuse's thought to form a potent revolutionary mix that has come to exert significant influence over today's political discourse and behavior. The notions that political freedom is sexual freedom and that shattering heterosexual norms is a vital part of transforming society for the better are now intuitive cultural orthodoxies" (pp. 249–50).

Part 4 is titled "Triumphs of the Revolution" and begins with chapter 8, "The Triumph of the Erotic." This chapter focuses on two key elements: surrealism and pornography. Surrealism was not "art for art's sake" but a tool of revolution: "In other words, surrealism attempted to achieve through art what Reich attempted to do in his writings: promote social revolution through the application of aspects of Freudian theory to life" (p. 279). Equally significant, surrealism helped make pornography not only something acceptable but actually "good and healthy" (p. 280) and was explicitly anti-Christian. The normalization of pornography is a particularly striking example of the "triumph of the erotic," which in turn is a key expression of the expressive individualism being chronicled in this volume.

In chapter 9, Trueman explores how Rieff's notion of "The Triumph of the Therapeutic" can be seen in three key areas: (1) the US Supreme Court and the question of gay marriage, (2) what Trueman calls "Ivy League Ethics," and (3) the "anticulture" seen on many college campuses. First, on the Supreme Court and gay marriage, Trueman argues that the Obergefell decision was simply the consistent working out of the currents discussed in this volume: "The sexual revolution [including Obergefell] is … simply one manifestation of the wider revolution in selfhood that has taken place over the last four hundred years" (p. 315). Second, Trueman offers a fascinating sketch of the ethics of Peter Singer—especially on the question of abortion—arguing that Singer's particular way of thinking about abortion is "the ethics of the therapeutic" (p. 324). Third, the "anticulture" seen on many college campuses (seen in the outworking of the thought of Herbert Marcuse, where tolerance must be abandoned when it serves to further alienate and bring psychological harm to certain persons or groups) is one more function "of a notion of selfhood that places self-expression and individual psychological well-being at the heart of what it means to be human" (p. 336).

In chapter 10, "The Triumph of the T" (the T in LGBTQ+), Trueman explores the question of transgenderism, continuing to advance his general argument: "The issues we face today in terms of sexual politics are a symptom or manifestation of the deeper revolution in selfhood that the rise and triumph of expressive

individualism represents" (p. 355). He contends that certain elements of the LGBTQ+ coalition are not necessarily in fundamental philosophical agreement but, rather, are banded together for political expediency. Trueman also argues the following: "Transgenderism is a symptom, not a cause. It is the not the reason why gender categories are now so confused; it is rather a function of a world in which the collapse of metaphysics and a stable discourse has created such chaos that not even the most basic of binaries, that between male and female, can any longer lay claim to meaningful objective status. And the roots of this pathology lie deep within the intellectual traditions of the West" (p. 376).

In the final chapter, "Concluding Unscientific Prologue," Trueman offers "some reflections on possible futures and possible responses to the cultural condition in which we find ourselves and in which we are all to some extent complicit" (p. 382). While having constantly decried the reality of expressive individualism, Trueman concludes that the real problem is not individualism as such but "the fact that expressive individualism has detached these concepts of individual dignity and value from any kind of grounding in a sacred order" (p. 387). He also counsels his readers to grasp the way in which the Rieffian anticulture is ubiquitous. He likewise encourages Christians to understand and come to terms with the debate about LGBTQ+ issues, and in particular to "engage in a thoroughgoing critique of such [category mistakes, like 'sex is identity'] and refuse to define themselves within [such a] framework" (p. 391).

In a section titled, "Possible Future," Trueman offers thoughts on four areas: sexual morality, gay marriage, transgenderism, and religious freedom. Regarding sexual morality, he concludes that "the sexual revolution is in some difficulty at the moment, but there is little evidence that its contradictions will be resolved by a return to traditional moral codes" (p. 395). He believes that gay marriage is likely here to stay, but whether other options (e.g., polygamy) will come to be viewed as normal is yet to be seen. Trueman suggests that the instability of the LGBTQ+ alliance will not hold and that there will be financial repercussions in the decades ahead—as persons encouraged to undergo gender reassignment procedures when younger will eventually sue their parents, doctors, and insurance companies. While religious freedom in the West was encouraged by the Protestant Reformation, which also has its own kind of "expressive individualism," Trueman opines that in our own day, religious freedom may be seen more and more as in conflict with expressive individualism, especially since in the modern West unhindered sexual expression is central to being a self or to the expression of personal identity. He is pessimistic whether a culture (here, the US) can affirm both religious liberty and the vision of those advancing the various components of the sexual agenda.

Finally, Trueman offers three suggestions for the Christian church. First, "the church should reflect long and hard on *the connection between aesthetics and her core beliefs and practices*" (p. 402). Second, the church "*must also be a community*" (p. 404). Third, "*Protestants need to recover both natural law and a high view of the physical body*" (p. 405).

This is an excellent book with many strengths. First, Trueman is clear about his thesis from the opening pages and continues to explicate it throughout the volume. Through three epilogues (after parts 2, 3, and 4), he draws together the key

themes of that part, underscores the key architectural elements of the revolution (the self and culture), relates the key themes of Rieff, Taylor, and MacIntyre to what he has just discussed, and intertwines the key players in the narrative—which by the end are Jean-Jacques Rousseau; the Romantics Wordsworth, Shelley, and Blake; the key moderns Nietzsche, Marx, and Darwin; Freud; and finally the New Left, especially Herbert Marcuse, Wilhelm Reich, Simone de Beauvoir, and Shulamith Firestone. The final epilogue draws the narrative together in light of the three triumphs of the revolution: the erotic, the therapeutic, and transgenderism.

Second, Trueman is a very clear communicator, and what a gift it would be if more academics wrote this clearly and effectively. While the material can be turgid, many readers will be able to work through and understand his thesis.

Third, Trueman has written a narrative covering and exploring some of the most thorny and complicated issues of the day. He has immersed himself in the relevant scholarship yet does not get bogged down in refereeing the scholarly literature or in grandstanding. In short, this is a significant work of cultural analysis, rooted in good scholarship, without being overly technical or pedantic.

It is somewhat difficult to offer negative criticism without drifting into the territory of criticizing a book for what it does *not* do. But a few thoughts. While this is an excellent work of historical and critical analysis, I found myself looking for a bit more explicit or thorough theological analysis of the issues. I suspect Trueman would quite happily say that is not the book he was writing. Fair enough. Trueman does offer brief words about the importance of the created order and of the importance of natural law. But I would like to have seen him linger on the theological roots of current problems as well as offer theological insights that might help Christians walk faithfully among current challenges. In fairness to Trueman, the last words of his volume express his hope that what he has written "might form a helpful prolegomenon" (p. 407).

As one example, I raise the question of ethics and social order. As seen in chapter 2, "Reimagining our Culture," but resurfacing throughout the book, Trueman seems happy to posit actual cultures that try to structure their culture without reference to any sort of a divine or sacred order. I wonder. As he has argued, both Charles Taylor and Philip Rieff have analogous ways of speaking of such societies. Taylor speaks of "the immanent frame" and Rieff speaks of "third world" social orders. If we think about these things like Christians, we will likely recognize or conclude that there is a good reason why even "immanent frame" cultures or "third world" cultures will develop various moral, legal frameworks with their own behaviors that are either encouraged/rewarded or discouraged/punished. This is the world of image bearers that God has created and against which they have rebelled. Given this reality, it makes sense that such creatures—even if they reject the biblical God—will nonetheless create societies in which their own idols or gods are honored in and through how society is governed and structured. Such unbelieving cultures—whether we use the nomenclature of Taylor's "immanent frame" or Rieff's "third world" is really beside the point—will develop societies, systems of law, and systems of rewards and punishments that accord with whatever god or

gods are being served in those cultures. Hence, I wonder if Trueman misses this point when he seems to suggest that "third world" cultures really *can* "build their moral codes" without reference to a sacred order (p. 71).

To illustrate my point: Trueman rehearses Rieff's contrast between "first world"/"second world" cultures—both of which in different ways appeal to some kind of transcendent order—and "third world" cultures, which are actually anti-cultures: "Anti-cultures translate no sacred order into social. Recycling fantasy firsts, thirds [i.e., "third world" cultures] exist only as negations of sacred orders in seconds [i.e., in "second world" cultures]" (p. 89). To the extent that "third world" cultures refute sacred orders, might Christians see this negation as a kind of hostility to a *particular* sacred order, a kind of hostility that is rooted in its own set of gods, in its own idolatrous "sacred order?"

Carl Trueman is to be commended for writing a book that should be read far and wide as it offers help in navigating choppy cultural, ideological, and indeed theological waters.

Bradley G. Green
Union University, Jackson, TN