Book Reviews

Alan KREIDER. *The Patient Ferment of the Early Church.* Grand Rapids: Baker, 2016. 336 pp. $26.99.

On the first page of this volume, Kreider acknowledges that many books and articles have been written answering the question, "What enabled Christianity to be so successful that by the fifth century it was the established religion of the empire?" (1). What the author adds to this scholarly conversation is an emphasis on "patience" and how it influenced the behavior, worship, and catechism of the early church over a long period of time (2-3). His other emphasis is on ferment which he defines as a gradual process that causes new growth (73). The characteristics of early Christians reviewed were their gatherings, their home life, and the role of women to see how each of the characteristics was part of the fermenting process.

This volume makes extensive use of primary sources from the first few centuries of the church. Among his favorites are Origen, Tertullian, Cyprian, and Augustine. Those are obviously outstanding sources respected throughout academia, however, he also weaves in content from other significant literature written by various early church leaders on the role of patience and how it impacted the Christians' behavior and practices. In addition to his excellent use of primary sources, it is readily apparent that Kreider is familiar with the contemporary work of authors and scholars who have more recently written on the growth of early Christianity.

Patience, for Kreider, is not only his interpretive lens, but a core value worthy of pursuit by all Christians. For example, in summarizing some of Origen's words on the subject, he writes, "Christ's followers are not in a hurry; they listen carefully when the word is read and preached, and they patiently call to account straying Christians who attend worship services irregularly" (19). Kreider further contends that patience played a vital role in the conversion of pagans within the Roman Empire.

The word "habitus," originating in ancient philosophy, is extensively used by the author to incorporate the behaviors, both personal and social, of the early Christians. He defines the word in his work and uses it both for analysis of patience and for the application of patience for Christian people (39). The patience of early Christians influenced their habitus in various spheres including business, relationships, sexual purity, prayers, and care for the poor. The early Christians, according to the author, were convinced that their habitus would lead their pagan neighbors to consider converting to Christianity (129).

Kreider is to be commended for his intellectual honesty throughout his work. For instance, at the very beginning of his work he acknowledges the inherent limitations of his book (3-4). When source material is inadequate to prove or illustrate a point, Kreider admits it (see 43 for example). Finally, he acknowledges when he states an opinion such as, "It may be hard to prove this, but I am convinced that from an early date the majority of Christians were women" (83).

A common technique in this volume is to ask questions and then immediately answer them. While this technique is generally helpful as it keeps the reader focused on the topic, occasionally he asks questions that are not intuitive to the reader and some questions he never answers.

As a church historian this book is a valuable addition to the corpus of material on the development of the early church. I was surprised however that the book also had relevance for ministers serving in a local church who are concerned about the spiritual formation of their members. His connection of catechesis with habitus is illuminating and worthy of deeper reflection: "Without habitus change one is not a Christian" (197).

James Hansee
Adjunct Professor of History
Cincinnati Christian University

Peter BROWN. *Treasure in Heaven: The Holy Poor in Early Christianity.* Charlottesville, VA: University of Virginia Press, 2016. 192 pp. $22.95.

To whom did early Christian writers refer when they talked about the "poor"? This is the first of two questions that Brown attempts to answer in his delightful new study of wealth in early Christianity. It is not as easy a question to answer as it first appears. In fact, the "poor" could mean one of two groups: the real poor and the holy poor. The first group was comprised of those materially impoverished persons whose existence was threatened by a lack of resources. The second group—the holy poor—were those who had given up the pursuit of wealth for a life dedicated to prayer and devotion; they were the priests, monks, and nuns who relied upon the alms of those who worked.

In the first chapter of this volume, Brown traces this distinction between the real poor and the holy poor all the way back to Jesus and Paul. Jesus commands his listeners to sell their possessions and give all that they have to the poor, in order that they may attain treasure in heaven (Matt 19:21). Jesus does not seem to have had the support of the religious in mind; heaven and earth are joined in giving to the real poor. The situation in Paul is more complex. On the one hand, he is presented as a laborer, making tents right alongside the Corinthians to which

he was ministering (Acts 18:1-3) and thereby supporting himself. On the other hand, in one of his letters Paul plainly states that spiritual work should be rewarded with material remuneration (1 Cor 9:11). In this latter case lie the roots for the monetary support of the holy poor. Christian financial loyalties have become divided.

Widening his scope from the Scriptures, Brown illuminates why the case of Paul possessed such complexity. Paul was living and working "under the shadow of a well-known negative stereotype" (10): namely, that of the religious sponger, typically seen as a wily member of the working class attempting to escape the drudgery of manual labor (*ponos*, in Greek). In late ancient society, the division between rich and poor was not so much quantitative as qualitative. Those who were truly rich did not have to work; everyone else was basically poor, or at least not wealthy enough to possess the leisure necessary for the life of the mind. One could be sure that anyone who bucked this division was simply an upstart trying to avoid work (13-14). All this puts Paul in a difficult situation: he knows that the religious leaders of the developing Christian communities need support, but he is also willing to prove he is not a sponger by showing the hard labor etched into his hard hands (Acts 20:33-35). Should the holy poor support themselves, or rely on the gifts of those who work? In future centuries, the holy poor of the Christian church would continue to wrestle with this issue.

This leads to the second question Brown poses: given this distinction between the real poor and the holy poor, what does the ideal member of the holy poor look like? Does she labor, or is her life completely devoted to the work of prayer? This question received a variety of answers over the first few centuries of the church. Brown lays out four main options: the bishops (Ch. 2), the Manichees (Ch. 3), the monks of Syria (Ch. 4), and the monks of Egypt (Chs. 5-6). The bishops of the Christian church almost serve as the real poor and the holy poor wrapped into one: while their necessities are supported by the congregation, they also serve as conduits of wealth to the truly destitute. The Manichean elect, on the other hand, lay claim to all the donations of their devotees—for it is only in the handing of material reality over to these divines that such gross matter can be purified and its donator lifted to the heights of the heavens. The real poor do not factor into this equation. Finally, the difference between the monks of Syria and the monks of Egypt is that the latter work while the former do not.

It is this last division, between Syria and Egypt, which is the most captivating section of the book. This attention to the East is a return to a significant aspect of what has made Brown the monumental figure he now is. One of Brown's most significant early works, *The World of Late Antiquity: AD 150–750* (1971), demolished Gibbon's reading of this period as one of decline. It did so largely through its attention to the vibrancy of the East: though the West was waning, the empire based in Constantinople was just coming into its own, and would survive for some thousand

years after the fall of Old Rome. Brown largely shows this through opening up to his readers the quality of the art, literature, and forms of religious innovation that the New Rome was producing. Yet Brown's most recent works, such as *The Ransom of the Soul* (2015) and the massive *Through the Eye of a Needle* (2012), have focused on Latin Christianity. Laudable though these treatments are, there is a special kind of electricity that fills the air when Brown turns his gaze eastward. One feels that here is something unfamiliar to us, presented in such a way that we are able to grasp the true difference of these phenomena from those we more regularly encounter.

Our picture of monasticism is largely shaped by its Egyptian form. The ideal monk of Egypt worked with his hands, thereby supporting himself and even making a surplus that was given to the real poor. This Egyptian vision of *ora et labora* was picked up by Augustine, Jerome, and Cassian, all of whom were influential for Benedict as he composed his *Rule*—the text that was to become the standard-bearer for Western monasticism until St. Francis formed his mendicant groups in the early 13th century (115). Yet, as recent scholars such as Roger Bagnall have emphasized, the physical evidence would suggest that Egyptian monastics never were really able to support themselves through their small labors (such as basket weaving). Instead, they also relied upon donations for sustenance. Whence comes the need, then, to represent a monastic ideal that did not exist?

Brown's answer is in equal parts simple, unexpected, and illuminating: the need for Egypt's monastic ideal came from a debate with the monks of Syria. Syrian monks had a quite different view of work than their Egyptian brothers. Free from the constraints of labor, Syria's holy poor lived lives completely devoted to prayer. Symeon Stylites, who lived his life atop a pillar and constantly bowed in worship of God, is a premier example. The Syrian monastic ideal was informed by their distinctive reading of the fall. The consequence of Adam and Eve's removal from the garden was not so much the life of sensuality that worried Augustine; instead, the fall was a fall into labor (57). Outside of Eden, humankind was condemned to a life of *ponos* (or, in Syriac, '*amla*). The monk who lived as an angel amongst humans, never stooping to labor, was a sign and reminder of the Edenic life which would soon be the faithful's possession once again. Thus: "To look at Symeon acting out the life of the angels in this fully concrete manner was to look through a society held in the grip of labor to a better world where the only toil was the enraptured worship of God" (61). The ideal Egyptian monk that became the model for the West does not constitute monasticism *tout court*; instead, it is just one side of a conversation. Brown thus opens our eyes to the fact that, in late antiquity, who it was who constituted the ideal member of the holy poor was an issue still up for grabs.

As is to be expected in a book by Brown, the marshalling of languages involved in the writing of the book is immense (Syriac, Coptic, Greek, French, Latin . . .),

but the English itself is smooth and readable. He continues to be a model for how history can be written. The book can and should receive a wide readership, for it provokes incisive reflection on the relation between Christianity and money—a relation no ancient or modern scholar can afford to ignore.

THOMAS J. MILLAY
PhD Student
Baylor University

Kat HILL. *Baptism, Brotherhood, and Belief in Reformation Germany: Anabaptism and Lutheranism, 1525–1585.* Oxford: Oxford University Press, 2015. 268 pp. $105.00.

In this volume, Hill does an admirable job of critiquing the traditional consensus that Anabaptism was insignificant in central Germany, more specifically Saxony, during the sixteenth century. She argues that the Saxon Anabaptists were more decentralized and less dogmatically coherent than their analogues in Switzerland or the Low Countries, but she also shows that Anabaptist beliefs and networks remained robust in Saxony well into the late sixteenth century. Finally, she convincingly argues that the experiences and beliefs of the Saxon Anabaptists were significantly shaped by their interaction with the area's Lutheran authorities, and that the continued survival of Anabaptism deeply troubled those authorities for generations.

The book has eight chapters. The first serves as an introduction that lays out interrelated theses and provides a historiographical background to the issues she covers. A more detailed explication of the major interpretations she argues against—Bender's approach of defining normative Anabaptism, the polygenesis model of Stayer et al., or Zschäbitz's Marxist interpretation—would have been helpful to nonspecialists. The second chapter is one of the strongest in the book and provides an excellent overview of the complicated political context of Saxony, particularly the rivalry between the Albertine and Ernestine branches of the Wettin family who ruled the region. It also gives the reader a good overview of the economic and demographic background of Saxony: it was a rural area with few urban areas, and its economy was dominated by peasant agriculture and mining. This rural context helped shape the Anabaptist movement there into a network of small communities within the largely evangelical villages and sustained by travelling teachers and kinship networks. The complicated jurisdictional issues of Saxony and of the Holy Roman Empire as a whole ensured that these teachers and believers could, when threatened by investigation or prosecution, easily move to safer areas nearby and then back again once the threat had passed. All these factors contributed to Anabaptist identity being remarkably fluid in sixteenth-century Saxony.

Chapter 3 examines the legacy of the Peasant's War on Saxon Anabaptism and finds that that legacy led many Anabaptists to a variety of communitarian views. The chapter also points out that the legacy of the Peasants' War shaped attitudes among the Saxon authorities, who often conflated Anabaptists with the rebels. Chapter 4 might be of the most interest to those from the Stone-Campbell tradition because it examines the issue of baptism among the central German Anabaptists. Hill makes a convincing case that, prompted by the questioning of tradition by Luther, Karlstadt, Müntzer, and others, the initial concern of those who became Anabaptists was the efficacy of infant baptism. Given the high rates of infant mortality at the time, this was a vital theological and pastoral issue for many people. Only after a sorting out period did the Anabaptists reject Luther's rather conservative reforms of Catholic baptismal theology and make a positive assertion that only the baptism of believers was valid. Many also rejected the Augustinian conception of original sin and asserted that infants did not need to be baptized in order to be saved since they were born sinless. While believers' baptism became the distinctive and unifying doctrine and practice of the Anabaptist movement as a whole, they were relatively indifferent regarding its mode. Full immersion was rare, and the most common mode of baptism was the tracing of the cross on the forehead in water.

Chapter 5 examines Saxon Anabaptist views on the Eucharist. On this sacrament, they were more unified in what they rejected—the traditional doctrine of transubstantiation—rather than on what they believed, and there was little agreement on a precise Eucharistic theology. This rarely caused schisms among them because communion did not occupy a central place in their praxis. Chapter 6 addresses the widespread use of fraternal and sororal rhetoric among the Anabaptists as indicators of a more communal ideal. However, Hill wisely cautions against seeing the Anabaptists as sexual egalitarians in a modern sense; though women were vital in the scattered Anabaptist groups, men still tended to lead both in the assemblies and in their families.

Chapter 7 is the least convincing chapter of the entire work. In it, Hill examines "the curious case of Hans Thon," an Anabaptist shepherd arrested in 1564 for his heterodox views. He escaped from prison with help and then was finally rearrested and executed in 1583. Thon's views were extreme even for the "radical Reformation": he denied the Trinity, the Incarnation, and the inspiration of the Bible, and his basic cosmology was very close to Cathar dualism. Hill uses the case as perhaps the ultimate example of the "breadth" of Anabaptist views, but her case is not particularly convincing because she does not provide clear evidence of how or even if Thon's extreme views were accepted by other Anabaptists.

Despite that misstep, this volume succeeds overall in arguing for its interrelated theses. These are restated in the concluding chapter, and there she provides a final, welcome assessment: theology mattered in Reformation Germany. Though

the Lutheran authorities often feared Anabaptists as sources of social disorder, most of the questions they asked Anabaptists during interrogations related to issues of theology and faith. Similarly, Anabaptists wrestled with important theological issues, with greater or lesser degrees of sophistication, because they sought to understand the cosmos in which they were living, not just as a cover for economic or social discontent. In her book, Hill demonstrates why the experiences of Anabaptists and of Lutherans were so intertwined in sixteenth-century Saxony: both sought to create their versions of godly community from the ashes of the old Church. Though too specialized for most undergraduate courses, I recommend this book for graduate study, and for those who seek deeper insights into a movement that sought to restore primitive Christian identity in the early days of the Reformation.

Bryan Givens
Associate Professor of History
Pepperdine University

Gary HOLLOWAY and Douglas A. FOSTER. *Renewing God's People: A Concise Global History of the Stone-Campbell Movement.* Waco, TX: Abilene Christian University Press, 2015. 180 pp. $15.99.

In the fourth and final installment of the Concise History Series, Holloway and Foster have gone global, showing the significant growth of the Stone-Campbell Movement in the twentieth century. First to appear in the series was *Renewing God's People: A Concise History of Churches of Christ* which made its debut in 2001 and then again in 2007 with an updated study guide. This was followed in 2009 with *Renewal for Mission: A Concise History of Christian Churches and Churches of Christ* with the addition of coauthor W. Dennis Helsabeck of Milligan College. Third in the series was *Renewing Christian Unity: A Concise History of the Christian Church (Disciples of Christ)* which appeared in 2011 with Mark G. Toulouse of the University of Toronto as a contributor. All four have been issued by Abilene Christian University Press where Foster teaches. Currently, Holloway is the Executive Director of the World Convention. When the series began, Holloway was teaching in Nashville at Lipscomb University. I have followed this series with great interest because I had the privilege of taking a history of the Stone-Campbell Movement class with Gary Holloway at Lipscomb when I first moved to Nashville in 2000 to take a position at the Disciples of Christ Historical Society. As a textbook, we used an early draft of the *Concise History of Churches of Christ*, taking it on a "dry run," if you will. Also, Dennis Helsabeck, the coauthor of the *Renewal of Mission* volume had been one of my major professors at Milligan.

Following the established pattern utilized in the first three volumes, the first major section of this volume deals with the common history shared by the heirs of the Stone-Campbell Movement. In fact, much of the text and illustrations for all four volumes are almost identical up to the Civil War, known as the *Great Divide*. Thereafter each volume develops somewhat independently based upon the target audience. Each volume also touches upon the themes subsequently developed in the others in the series so there is not only a concise history of each stream but a general introduction to the others, as well. This makes each of the books useful also as a text for general overview of the Movement. To that end, I easily used the Churches of Christ volume in my adult Sunday school class at a congregation of the Christian Churches and Churches of Christ before the latter volume was available. The *Global History* breaks the pattern in that after it surveys the developments of each of the three streams, it then follows those streams in their path of mission around the globe, now estimated to have reached 199 countries with over 10 million adherents. The book also recognizes that not all mission work was sent out from North America but gives due credit to the fact that Australia, New Zealand, and Great Britain, particularly have had pioneering mission work.

In many ways this volume is a distillation of *The Stone-Campbell Movement: A Global History* (Chalice Press 2013) of which Foster was one of the general editors. Much of the criticisms aimed at the larger history will probably also be true for the *Concise History*. Some will find their particular missionary hero slighted or organization omitted. For example, I felt that chapter 7 on the general history of the Christian Churches and Churches of Christ (my own stream), to be decidedly slim at less than five pages. But I admit my bias. Some chapters are necessarily—but disappointingly—brief. Anticipating this criticism, the authors cite in the introduction that it is a concise history, therefore only a few stories could be told and those told briefly. Many of the illustrations are poorly labeled, if captioned at all. An index would have been helpful; it is also missing in the Helsabeck coauthored volume but present in the remaining two in the series.

Written for a popular audience rather than the specialist, this volume is well suited for individual study or the small group. Each chapter is relatively brief and can be read in just a few minutes. Questions for Discussion follow each chapter, which are thought provoking, not just a pop quiz over the material presented. For those seeking more in-depth material, each chapter also presents a list of secondary sources, both print and digital. For the teacher, at the back of the book is a study guide with suggested outcomes and well-developed lesson plans with scripture study, as well.

One final note, chapter 13 "A Global Movement Faces the Future" may be worth the price of the book. As both Foster and Holloway have wide experience across all three streams both inside the US and out, their perspective has few parallels. The section on "A Common Identity" articulates nine core values of the

Stone-Campbell Movement held by most, a good reminder of our shared identity as followers of Jesus Christ. The book closes with "*May he come quickly.*"

CLINTON J. HOLLOWAY
Historian
Nashville, Tennessee

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

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

The introductory chapters highlight how conversant Hastings is with current trends in the study of Edwards's theology. He includes extensive and helpful footnotes, as well as a thorough summarization of his sources and how they agree and disagree with his arguments. This makes it helpful, as well, for those who are not deeply familiar with this field. Hastings sees Edwards as a conversation partner who needs to be critiqued. He says, "For all Edwards's attention to the theme of God as love . . . [he] retains a view of particularities election that limits the benefits of the love of God to relatively few humans (10)." By this he means Edwards's Calvinism, which is seen as his Achilles' heel.

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

The "fix" for the particular election problem is by favoring Karl Barth's more universal understanding of soteriology (428). He expands participation by engaging the Cappadocians. While it is noted there are numerous differences between

theosis and participation, he does well in weaving them together. This makes the book an interesting exercise in ecumenical dialogue. Edwards, despite his deficiencies, is treated fairly. Edwards is brought to fill out Barth's pneumatological deficit (187-191). He is careful to note Edwards's pastoral context as he sought to correct the excesses of the George Whitfield's "conversionism" (423). Thus, Edwards is depicted as a strong pastoral voice in time.

Hastings has written a book of both breadth and depth. This would be a difficult read for anyone who has not had some experience in reading heavy theological material, yet it is deeply pastoral in its concerns. From the beginning this work hopes to create a fresh understanding of the Christian God, the gospel, and indeed the Christian life as a rich experience of ultimately what it means to be fully human (16-18). In this way, he shares Edwards's heart. As Edwards says in *Dissertation concerning the End for which God Created the World*, "God's respect to the creature's good, and his respect to himself, is not a divided respect; but both are united in one, as the happiness of the creature aimed at, is happiness in union with himself."

Jordan Kellicut
Senior Minister
Oakland Drive Christian Church
Portage, Michigan

Josh McMULLEN. *Under the Big Top: Big Tent Revivalism and American Culture, 1885–1925.* Oxford: Oxford University Press, 2015. 248 pp. $74.00.

Millions of Americans attended big tent revivals during the Gilded Age, but McMullen believes scholars have largely misunderstood their place in the social and religious history of America. He makes two important claims about these religious meetings. This volume first challenges the dominant historical interpretation that these meetings arose as reactions to the massive cultural, economic, and political shifts in American society. It instead places these meetings at the vanguard of modern America. These revivals contributed to modernity because of his second contention that big tent revivalists used an emerging consumer culture and cutting-edge methods of mass media to advance their own agenda. These new techniques of communication had the unintended consequence of fostering recognizable tendencies within modern evangelicalism, like a focus on therapeutic self-fulfillment and valorization of material abundance.

McMullen argues big tent revivalism was fundamentally populist in character. Using Billy Sunday as the exemplar of this style of preaching, he examines how

Sunday deployed vernacular language, told homespun stories, and deemphasized denominational distinctions as essential components of his success. Making religion about the people ironically put big tent revivalism into conflict with the culture of the day. Big tent evangelists, like Sunday, saw Victorianism's embrace of respectability as impotent and inauthentic. Revivalists called on this lifeless culture to wake up and embrace an active faith by emphasizing a worship style composed of congregational singing and physical response.

The charges that big tent revivalists deployed against Victorian religion allows these revivals to be situated firmly within muscular Christianity. Action became the watchword for big tent religion as Christians publicly battled both internal and external sin. Putting their own spin on muscular Christianity, big tent revivals combined aggressive moral action with an emphasis on intimate self-examination. Teasing out this nuance allows McMullen to complicate understanding of gender in muscular Christianity. While men vigorously protected the home, they also prayed fervently with their families. Women formed the moral centers of the household, but big tent revivalism gave women the space to have public expressions of religion.

Many people who attended the big tent revivals came to them in need of not only eternal salvation, but also temporal healing. This volume connects the rise of healing evangelists to the modern embrace of therapeutic culture. By promising physical salvation, this volume portrays that they unintendedly emphasized immediate psychic well-being and personal fulfillment. Fostering a kind of self-help religion, revivalists then became celebrities with products to market to an increasingly consumeristic society.

This volume concludes the treatment of big tent revivalism by tracing how it blended entertainment with religion. Through the use of radio and other techniques of mass media, revivalists constantly sought new ways to reach their audiences. Besides populist modes of communication, revivalists made choices to make their meetings more exciting by holding them in dance halls, placing food stands at their meetings, and selling branded merchandise.

Big tent revivalism declined as Protestantism split into fundamentalist and modern camps in the 1920s and 1930s. While the heyday of these revivals was only a few decades, McMullen believes they had important consequences on American religion and American culture. Rather than being a reactionary movement, McMullen traces how big tent revivalism sowed the seeds for a religion of self-help and material abundance. Perfect for historians or theologians trying to understand the place of evangelicalism in modern America, this volume convincingly portrays how big tent revivalism served as the precursor to consumerism.

NATHANIEL WIEWORA
Assistant Professor of History
Harding University

Scott W. SUNQUIST. *The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900–2000.* Grand Rapids: Baker, 2015. 237 pp. $23.00.

In this volume, Sunquist treats the twentieth century as the most recent of three "great transformations" in the history of Christianity. In this era, the numerical center of gravity shifted from the historically Christian nations of Europe and North America to the so-called "Global South," where Christians are more often a persecuted minority. Only in the third and the sixteenth centuries has Christianity experienced transformations of similar magnitude.

This volume describes the twentieth-century transformation of Christianity first by establishing "how Christianity came to be the religion it was in 1900" (xix). In the Introduction, he offers a fast-paced overview of Christian missionary expansion, beginning with the work of the apostles described in Acts, describing the development of the imperial church and the conversion of "tribal Europe," and ending with both Catholic and Protestant missions of the late early modern period. In Chapter One he slows the narrative pace with a closer look at developments from the 1870s to the 1910s to discover why most church leaders could say "without blushing or winking" that the twentieth would be "the Christian century" (16). But, as it turns out, it will not be the Christian century they expected.

Recognizing that a comprehensive history of twentieth-century global Christianity is impossible in a slender volume, this volume explores five themes of global relevance, each in successive chapters. Chapter Two offers a "personal and biographical" perspective by focusing on 25 of the most influential Christians of the previous century. This sample provides a window into the piety and practices of diverse expressions of global Christian faith. Chapter Three focuses on several political developments that cut across geographic lines: warfare, secularization (especially in the parts of Europe overcome by communism), colonization, and de-colonization. Rather conventionally, Chapter Four traces developments within the major "confessional families" of global Christianity. The most creative is Chapter Five, in which he describes global patterns of migration—both voluntary and involuntary—and how they have shaped Christianity into a diverse global faith. Chapter Six rounds out his description of Christianity's reversal by exploring the faith's encounter with other religious traditions, treating both exchange and conflict.

In the Epilogue, this volume offers some theological reflections on what the most recent transformation of Christianity has taught us. Generally, these lessons focus on the hope that this history should inspire, even among church leaders in Europe and North America who continue to wring their hands over the decline of Christianity in their contexts.

Sunquist is a self-identified evangelical Protestant Christian, and Dean of the School of Intercultural Studies and Professor of World Christianity at Fuller

Theological Seminary. His theological perspective is evident on almost every page of this book, and at times—especially in the Epilogue—he borders on providential historiography. While I would not consider this a fatal flaw of his work, it is certainly true that not every reader will share his perspective.

Moreover, the narrative of Christian missionary expansion in this volume is essentially linear: even in the twentieth century he assumes Christianity to be a European and North American possession to be "shared" with the people of Asia, Africa, and Latin America. But he does not deal sufficiently with the late-twentieth-century trend as Christians from the Global South in turn look at Europe and North America as a mission field. Moreover, I wonder how this linear model of Christian missionary expansion squares with the narrative of Pentecost in Acts 2:1-11, the place he begins on page one of his Preface. Surely a key theological point of this biblical passage is that the world is not the *destination* of a gospel passed on from western Asia to other parts of the world; instead the whole world is the *origin* of the gospel, shared by all cultures and peoples from the beginning.

Nonetheless, Sunquist is to be congratulated and thanked for this pioneering work. He is one of a cohort of fine historians of global Christianity who have recognized the need for a new historiography for the twentieth and twenty-first centuries; but he is the first to attempt one of this scope. As with any pioneering historical work, his has strengths and shortcomings. But no one who tries to teach or learn about the recent history of global Christianity will be able to ignore his work.

Scott D. Seay
Associate Professor of the History of Christianity
Christian Theological Seminary

Andrew LOUTH. *Modern Orthodox Thinkers: From the* Philokalia *to the Present Day*. Downers Grove, IL: InterVarsity, 2015. 383 pp. $31.50.

Andrew Louth is a widely known and highly respected author and scholar of the Orthodox tradition from the early eastern church fathers to the present day. He defines the boundaries of the book on "modern Orthodox thinkers" to be from the publication of the *Philokalia* in 1782 to the present. The *Philokalia* is an anthology of ancient ascetical texts preserved by the monks of Mount Athos. Louth considers the publication of the *Philokalia* to have been "a watershed" in Orthodox theology which turned it from what might be called a defensive approach to theology to a mystical approach focused on an experience of God mediated through prayer and the transformation of the individual.

The book is divided into twenty-one chapters. After the first chapter, which is devoted to the *Philokalia*, each succeeding chapter takes up one or more Orthodox

thinkers, beginning with the Russian Vladimir Solov'ev (b. 1853) and ending with the English Metropolitan Kallistos (b. 1934). Louth insists that the book is about people, not thought. Nevertheless, there is much to be learned about Orthodox thought in this book, especially by those outside the Orthodox tradition. Non-Orthodox readers who have some knowledge of patristic theology will recognize a few names because of their English publications, names such as Vladimir Lossky, John Meyendorff, Nikolai Berdyaev, and Metropolitan Kallistos (whose earlier name was Timothy Ware). Most of the persons treated in the book, however, will be unknown to many Protestant readers.

It is impossible in a review such as this to treat all, or even most, of the people discussed in the book. To give some indication of the richness to be encountered in reading the book, I will briefly discuss three persons who seem to me at least to be of special interest to Louth, as they were to me. The first is St Maria of Paris (b. 1891 in Russia). She was not a contemplative nun, but one who was an activist on the part of the poor and underprivileged. She worked especially on behalf of the Russians in exile in Paris, including Jews, doing much to protect the latter from extermination by the Nazis. She was herself later executed in Ravensbrück camp. The second Gospel commandment, "You shall love your neighbor as yourself," was the foundation of her thought and work. She argued that this commandment has been too easily "sidelined or relativized," and when it is taken seriously, it is often obeyed to further one's own salvation. To love like this, she asserted, is to use the neighbor "as a way of loving oneself." One should rather perceive "the image of God in the other" without ignoring the way in which sin has distorted it, and desire to be God's instrument in the restorative work. There is much more about St. Maria of Paris in this volume, but this must suffice here as a glimpse into the life of one of the persons treated in this volume.

The second person to mention is Metropolitan John Zizioulas (b. 1931 in Greece). He studied in the universities in Thessaloniki and Athens and pursued a Master's degree at Harvard, studying theology with Fr. Georges Florovsky and philosophy with Paul Tillich, and later did doctoral work there. He was actively involved in the World Council of Churches and taught at numerous seminaries and universities. One of the important emphases in his thought, as also in that of a number of the other people discussed in the book, is that the West has ceased to think of human beings as persons. Now it thinks of them as individuals, each distinct from the other. Persons, on the other hand, are formed from relationships, not separated from others, but united in communion, and in this way, discover their identity. Another interesting point in the thought of Zizioulas is that the unity of the church is modelled after the unity of the Trinity.

The final person treated in the book to highlight is Philip Sherrard (b. 1922 in Oxford). Sherrard was a lay theologian, a translator and interpreter of modern Greek poetry, and one of the translators of the *Philokalia* into English. One of his

major concerns was the damage "modern Western society is inflicting on the natural world." Passing over much of interest and importance in the presentation of Sherrard's thought in this volume, I mention only the brief summary of his ecological concerns. He put the blame for the crisis on "the loss of a sense of who we are as human beings created in God's image." Because we have lost this sense of being created in God's image and see ourselves "as little more than two-legged animals" controlled by self-interest, we have produced a worldview which sees nature as "an impersonal commodity . . . which we think we are quite entitled to experiment with, exploit, remodel and generally abuse . . . in order to satisfy and deploy this self-interest" (246).

This volume notes weaknesses as well as strengths in the people he discusses. The book is not a hagiography, but a critical presentation of Orthodox thought by one who clearly understands it well and cherishes it deeply. This volume will introduce the reader to a wealth of people and thought that will inform all and, perhaps, trouble some. It would be especially useful in theology courses treating the 19th and 20th centuries, but also valuable for anyone wanting to learn about modern Orthodoxy.

Ronald E. Heine
Professor Emeritus of Bible and Theology
Northwest Christian University

Barry HANKINS. *Woodrow Wilson: Ruling Elder, Spiritual President.* New York: Oxford University Press, 2016. 248 pp. $35.00.

Woodrow Wilson, the 28th President of the United States, has of late become a controversial figure in United States History. Wilson has long been remembered for being the president who campaigned on the slogan "he kept us out of war," who then shepherded the United States into the "Great War" after Germany resumed unrestricted submarine warfare and approached Mexico about an alliance against the United States. He is also remembered for his doomed attempt to bring the United States into the League of Nations after the end of the war. Today, however, Wilson is increasingly being remembered for his virulent racism that brought racial segregation into federal government offices, and, on the eve of the 100th Anniversary of America's entry into the Great War, for his trampling of American Civil Liberties, especially those found under the First Amendment.

Professor Barry Hankins of Baylor University, in his new religious biography of Wilson for Oxford's "Spiritual Lives" series, provides a more or less traditional biography of Wilson, sticking to the accepted historiography, focused on how religion played a part in Wilson's life. The biography describes his upbringing, educa-

tion, and his time as a Professor of History and Political Science at Princeton, before then focusing upon his elevation to the President of Princeton, the Governorship of New Jersey, and then finally, the Presidency of the United States. Hankins opens his volume by stating that Wilson's credo in all of those positions was to "make the United States a mighty Christian nation and to Christianize the World." Hankins quotes William T. Ellis as saying that Wilson's creed "had lodged in the minds of more people on earth at that time than anyone other than Jesus and Mohammed," but then goes on to state that historians and biographers of Wilson, and sometimes Wilson himself, were not fully sure what his creed really was (vii). Hankins states that the purpose of his monograph is to answer the question of what Wilson's creed actually was.

In his attempt to do so Hankins follows Wilson's life, focused largely upon episodes and aspects that highlight his religious faith. Relying heavily on original primary source research, Hankins found a Wilson who was largely disinterested in Christian doctrine but who was interested in mobilizing Christian morality for the good of institutions, the government, and the nation. While Wilson himself was quite religious, having been appointed a Ruling Elder of the Presbyterian Church in 1897, Hankins determines that one of Wilson's main contributions to Princeton was the wholesale secularization of the University to the point that "in short, under Wilson, Princeton ceased to be Christian in any meaningful sense" (86). However, once Wilson entered politics he sought to imbue his politics with his Christian faith, martialing Christian morality for causes of public righteousness "in the Nation's Service." This theme, which appears throughout the text, appears indeed to be Wilson's creed, though Hankins never expressly answers his own question.

While the book itself provides a solid introductory biography of Wilson's life, it contains several shortcomings. This volume devotes less than ten pages to Wilson's involvement in the introduction of segregation to federal employment and fails to plumb the depth of Wilson's actual responsibility for this issue. He reports the facts bluntly with little commentary. Hankins also dedicates nineteen pages to Wilson and his role in bringing the United States into World War I, while largely depicting Wilson as simply reacting to German actions instead of actively shaping the response of the nation. Hankins also completely ignores Wilson's decision to conscript Americans into the armed forces as well as Wilson's request for expanded power through the Espionage and Sedition Acts, which Wilson used to lock up hundreds of war resisters and conscientious objectors. These laws, many of which were aimed at members of the Stone-Campbell Movement who opposed Christian participation in warfare, completely muted First Amendment rights during the conflict, including freedom of speech, the press, and religion. A biography that focuses on Wilson's spiritual life ought to address Wilson's trampling of constitutionally protected freedom of religion. Conversely, this volume has thirty-two pages describing Wilson's affair with Mary Allen Hulbert Peck. Such a lopsided focus sug-

gests that questions of the morality of sex are substantially more important to Hankins than questions of war and peace or the immoral imprisonment of Christians for following their beliefs.

However, even with these shortcomings, this biography of Wilson provides an acceptable starting point for further research focused on the role of religion and spirituality in the life and service of Woodrow Wilson.

Joshua Ward Jeffery
Milton Klein Fellow in American History
University of Tennessee

Paul R. HOUSE. *Bonhoeffer's Seminary Vision: A Case for Costly Discipleship and Life Together*. Wheaton, IL: Crossway, 2015. 208 pp. $17.99.

I first read *Life Together* and *Discipleship* (better known in the English-speaking world as *The Cost of Discipleship*, rather than the German original) in my freshman year at university for a study group. This book uses these two sets of Bonhoeffer's lectures to his students as the basis for a critique of the modern seminary. I did not appreciate at the time that the lectures were given in the context of an "underground seminary," but rather interpreted them more as a pietist reflection on Christian life than as a 20th-century *Rule of St Benedict*. At the turn of 1962–1963 I also read *Beyond Religion* by Daniel Jenkins. So, I was well prepared for Bishop John Robinson's *Honest to God* just before Easter 1963. In so far as the headline in the English Sunday newspaper, *The Observer*, "Our image of God must go" was a fair reflection of that study drawing on Bonhoeffer's later *Letters and Papers from Prison* when he was a Nazi prisoner (which was not very far), I was well-prepared, for, as far as I was concerned, it had already gone.

When used as a critique of a 21st-century seminary, the two books are pretty devastating. But as the stricken Seminary President falls wounded to the floor, he (for it is still usually a he) may reflect on certain things. Bonhoeffer was writing out of the experience of a state church, and his students will not be preparing for that in most countries today; furthermore, his was a seminary for the Confessing Church in late 1930s Germany, which had already begun to compromise some of its early ideals of 1933–1934, especially on the Jewish question. Consequently, Bonhoeffer was not troubled by the need to ensure that his seminary met the requirements of the various accrediting bodies, nor did he need to train his students how to raise the sums of money required to run a successful church in the mutually competitive environment of today. He did not even have to raise money to support his seminary, which was effectively "on the run." Nevertheless,

Bonhoeffer does raise fundamental questions about the kind of success Christians may expect in witnessing to their faith, and these are perennial questions, not confined to (though illuminated by) a particular context. His works are in a real sense "basic Christianity," though in a very different way from C.S. Lewis's nearly contemporary book of that title.

Perhaps more seriously I realize now that, when I read those books first, I was a celibate male, just as Bonhoeffer and his students were; and I wonder how far that vision of discipleship translates into a female perspective. I still cannot share the affirmation twenty years ago of a woman minister I know that "I am in love with Jesus," though I can see ways of interpreting that in a nongendered sense (see various hymns in that vein from the medieval and modern periods). But its translation for a married minister and family still seems less conditional—even more so for those who need to consider their spouse's job prospects in a different situation. Hence my reference to the monastic rule earlier.

This is a challenging reading of Bonhoeffer for our modern times that I have not seen done in quite this way before. At the least it is a stimulus to sharp reflection, and at most it might cause us to rethink what we are trying to achieve in ministerial education that goes beyond the transmission of certain functional skills to achieve programmatic goals and comes closer to being a disciple to make other disciples.

David M. Thompson
University of Cambridge, UK

Christine HELMER. *Theology and the End of Doctrine*. Louisville, KY: Westminster John Knox, 2014. 196 pp. $26.70.

The relationship between the academy and the church has had its tensions with each being somewhat suspect of the other, and theology is often caught in the middle. Helmer's task is to map out a path between these two great institutions, one in which theology "acknowledges its responsibility to church and academy while not falling into the abyss that in recent years opened between church interests and academic inquiry" (5). Doctrine is for the good of the church but is not above the critical inquiry of the university. Modernity has certainly done its fair share of damage to doctrine, but that is not the object of her critique, "Rather, I will argue that those who sought to protect doctrine from what they deemed modernity's assaults have brought doctrine to its present-day challenge. This is a crisis made by doctrine's defenders, not its revilers" (7). Who are these defenders? The postliberal or cultural-linguistic theologians who, in seeking to protect and preserve doctrine, have cut it off from divine reality and human experience. The "end of doctrine" has

a playful double meaning for Helmer that is both critical and constructive. First is that doctrine, as currently understood, has come to its end, and when reduced to grammar theology loses its voice (critical). But also doctrine, rightly conceived, has a telos which "is to show how God still has to do with humanity" (169).

Helmer sets out to show what has gone wrong with doctrine and theology by sketching the history of "metaphysics and mysticism" from the 19th and 20th centuries. She argues that Schleiermacher was misinterpreted and wrongly vilified by Emil Brunner when he alleged Schleiermacher conflated metaphysics and mysticism with nature. Helmer says, "The central issue at stake in Brunner's argument is his spiritualizing of word against its naturalization in sense experience" (59). Helmer then finds an unlikely ally in Karl Barth, who is often appealed to in support of postliberal theology, against Bruce Marshall, representative of the cultural-linguistic approach. Marshall's approach: "doctrine has lost its dialectic relationship to Scripture and proclamation" cutting the church off "from the living possibility of being open to God's word" (104). This is the end of doctrine, this is the end of theology as dialectic, interpretation, or as open conversation.

The constructive aspect of the book seeks a better way to relate language and reality, word and doctrine—Scripture and tradition. For this Helmer seeks the help of Schleiermacher in the construction of a better "theological epistemology that will show how a distinct understanding of language in relation to reality is at the root of the production of the New Testament" (113). Helmer is not afraid to speak about experience and its connection to tradition and the biblical authors. In her task to reconstruct theological epistemology she declares, "The experience of Jesus Christ is the origin of doctrine" (131) and that we should not fear the joining of "faithfulness and novelty" when it refers to the "reality of Christian experience" (132).

The final chapter discusses the normative place of doctrine for theology and religious studies. To do this Helmer first critiques George Linbeck's approach. She writes, "Doctrine reaches its terminus when its own status as social construction is no longer acknowledged and when it takes the place of the transcendent reality to which it is meant to refer" (150). "Thus doctrine's coherence becomes its own normative 'truth'" (150). But her criticism of postliberal thought does not mean that doctrine is beyond human construction and language. Theology is socially constructed—"all the way down" (152). Helmer concludes the book arguing for a dialectic between social construction and the real. Theology must be attentive to history and language, construction and deconstruction, for doctrine is always "the product and the producer . . . the shaper and the shaped" (164).

Helmer is to be applauded in seeking a means to rescue doctrine's normativity and theology's voice in the university, though many may be uncomfortable with her emphasis on religious experience or her thoughts on doctrine formation being an unending process. This book will be especially helpful for those interested in

modern and contemporary theologies. The writing is focused and careful, but demanding at times. It is recommended for graduate students and the well-read laity.

Wm. Curtis Holtzen
Professor of Philosophy & Theology
Hope International University

Keith L. JOHNSON. *Theology of Discipleship*. Downers Grove, IL: InterVarsity, 2015. 191 pp. $20.00.

Johnson, a Baptist theologian and professor at Wheaton College, laments that the discipline of theology has often been separated from the everyday practices of Christian life. A committed Christian may devote him or herself to God and the church and never engage in theology, while an academic theologian may disconnect himself and/or his scholarship from ecclesial life. This situation arose over the centuries as theologians shifted from being bishops, priests, and monks within the church to academics within a university, and theology went from queen of the sciences to a questionable discipline. While these shifts brought some benefits, they brought some negative baggage as well. Johnson seeks to reintegrate theology and discipleship. He says, "My goal is to show how the study of theology enriches Christian practice and how faithful obedience to Christ enables the learning of theology" (12).

Johnson notes, "We practice theology whenever we think or speak about God. . . . We are doing theology when we pray, worship, read Scripture, teach others about the faith and make decisions about how to live in a right relationship with God" (17). Therefore, every Christian practices theology, and, whether she knows it or not, has a functional theology. Johnson argues theology as a formal discipline is needed to prevent error, as much as possible, and to set guidelines for proper Christian speech.

Johnson sees theology as a practice that involves participation in the divine life and partnership with God. He says, "The discipline of theology is ordered correctly when its central practices correspond to God's saving work in Christ and the Spirit" (37). Christians practice theology as sinners saved by God, and in the context of the church. The church needs the practice of theology in order to have our assumptions reshaped, avoid having an idolatrous functional theology, and use our fallible human words rightly. God uses the Scriptures to refine and correct understanding and to guide love of God and neighbor.

Those who practice theology within the context of discipleship should come to understand and imitate the mind of Christ (Phil 2:5; 1 Cor 2:16). Theologians

should thus practice their craft with humility and obedience, knowing "all true knowledge comes to us as a gift of grace" (151). This means that theologians should be willing to learn and grow from others, continually allowing their minds to be reshaped; even to change their minds. They should also openly learn from scholars who work in other disciplines, including those who do not call themselves Christians, seeing where that work corresponds with the truth of God. "This means that our knowledge of God's wisdom in the present is true but provisional" (184). Theologians should thus not do theology for their own sake, but instead for the sake of the church and her mission. They should not see truth and unity as a false dichotomy, but instead as terms that should be held together. Johnson also reiterates that theology should not be a cold and detached discipline, but rather one undertaken with joy.

Johnson demonstrates that theology is a discipline that involves the whole person—intellect, emotion, action, body. Theology involves a continual practice of learning and growing, and cannot be compartmentalized from the life of discipleship. While the word "theology" has often been seen as a four-letter word in the history of the Stone-Campbell Movement—at times for good reason—Johnson's book can go a long way in disabusing people within the movement of their negative stereotypes of theology. It would serve as a helpful supplemental text in an introductory theology class in a college or seminary, and while Johnson wrote directly for the context of higher education, it could be used in church setting as well. This volume is *A Little Exercise for Young Theologians* for the twenty-first century.

Shaun C. Brown
PhD Student
Wycliffe College, University of Toronto

J. Ryan LISTER. *The Presence of God: Its Place in the Storyline of Scripture and the Story of Our Lives.* Wheaton, IL: Crossway, 2015. 368 pp. $25.00.

In this volume, Lister traces one—if not *the*—core theme of the Bible: that God wants to dwell with his people, and will even go to death and beyond to accomplish his purposes. This insightful book is full of the wonder of God's love and the humble gratitude of understanding his love for humanity. Lister's passion for communicating God's love and the power of his presence comes through every page.

The volume moves from the first of the story (Eden) to the last (Revelation), diving into each major turning point of the overarching biblical narrative to explore how the presence of God reaches out to his people and moves them forward to the

consummation of his presence in the new Jerusalem. Reading these accounts as fundamentally intended to communicate God's story of dwelling with his people removes the androcentric element from interpretation, placing the focus firmly on what the passage reveals about God and God's purposes in creation. This creates a reading that is full of awe and wonder at God's majesty and infinite love and patience.

This volume begins with a panoramic view of Scripture in its entirety, focusing on the dominant themes of presence, sin, covenant, and redemption. He then moves into the chronological stories, starting with Eden and the patriarchs, then continuing on to David, the prophets. He next settles firmly on Christ before focusing the story and its implications on the church, both then (in Acts) and now. Lister's conclusion is excellent, drawing the reader out of theological and thematic exploration into application. Each major theme and piece to the puzzle is pulled out and examined for its impact on the life of the believer and of the corporate church today, highlighting God's call on the believer in light of his indwelling presence.

One small note on the author's theological perspective may be useful: Lister presents the epic story of Scripture and of God's love for his creation within the rubric of Reformed theology. This approach is most apparent in his discussions of sin and of God's redemptive response. Thus while Lister's target audience is clearly any seminary classes, pastoral staff, and mature church members, the volume may be more appropriate in the Stone-Campbell context for students and pastoral staff who are eager to experience the breadth of the full narrative of God's presence with his people, while also remaining capable and willing to engage the questions of God's sovereignty and the problem of evil, particularly as they touch on the narrative of God's presence as told from a Reformed perspective.

Judith A. Odor
Ph.D. student in New Testament
Asbury Theological Seminary

David VANDRUNEN. *Divine Covenants and Moral Order: A Biblical Theology of Natural Law*. Grand Rapids: Eerdmans, 2014. 594 pp. $45.00.

In a previous historical study, *Natural Law and the Two Kingdoms* (Eerdmans, 2010), VanDrunen explored the place of natural law in Reformed theology over the past five centuries. His present work is a "Reformed biblical theology of natural law" (2). This volume takes into account recent works on natural law by numerous scholars, but he also relates it to broader Christian natural law traditions (22-36).

VanDrunen's argument for the validity of natural law is constructed with covenantal themes taken from Reformed covenant theology, which he argues are explicitly biblical. In this way he hopes to commend his conclusions to those who come from other Christian traditions, enabling him to "contribute to broader discussions about the place of natural law in Christian theology and ethics" (11). His basic argument "is that God promulgates the natural law in covenant relationships with human beings, who are rulers of the created world under him" (14). This began with Adam and continued after the fall with Noah: "As God gathers a redeemed people through a series of gracious covenants through history, he calls them to continue acknowledging and honoring the norms of the natural law in common with all humanity, even while he reveals with increasing clarity their citizenship in the new creation, in which the natural law, as it now exists, no longer binds" (14).

As a definition of natural law, this volume offers the following: "Natural law consists in the obligations and consequences incumbent upon and known by human beings as image-bearers of God and participants in the protological moral order" (15). He affirms that natural law communicates binding obligations from God, but these are not "a collection of discrete rules." His argument is that they precede special revelation. He assumes that knowledge of natural law and its moral obligations are known, in some way and to some degree, by all human beings (18).

Part 1 gives VanDrunen's discussion of the natural moral order's foundation in the covenants God made with mankind and the role of natural law in God's dealings with the human race. Chapters 1 and 2 address the covenant of creation and the Noahic covenant. Chapters 3 and 4 examine God's government of the world through natural law. Chapter 5 is a detailed study of a key text, Rom 1:18–2:16.

Part 2 reviews the covenants of grace and the importance of natural law for the redeemed people of God at each stage of history. Chapters 6 and 7 cover the Abrahamic covenant and the Sinai covenant, respectively. Chapter 8 focuses on the OT wisdom literature, particularly Proverbs, while chapter 9 reflects on natural law and the new covenant. Finally, in chapter 10 this volume provides a conclusion, which is followed by four appendices, a bibliography, and two indexes.

Some of VanDrunen's arguments will be contested, such as his assumption that natural law precedes special revelation, the extent and meaning of *lex talionis*, or the somewhat confusing tension between Christians not being under natural law, yet still being subject to it. This latter idea is how VanDrunen explains the different moral perspectives in conservative and liberal forms of Christianity (476-477).

VanDrunen has made a substantial contribution to the literature of natural law theology. His work is a gold mine of information and research that should not be ignored by anyone studying the biblical theology of natural law.

Joel Stephen Williams
Professor of Theology
Amridge University

Ron HIGHFIELD. *The Faithful Creator: Affirming Creation and Providence in an Age of Anxiety.* Downers Grove, IL: InterVarsity, 2015. 392 pp. $38.00.

Ron Highfield argues, "Anxiety is built into the structure of human existence" (13). This anxiety stems from the human inability to control the future. This reality is not a new one, for Jesus reminded his followers, "Don't be afraid" (Luke 12:7) and "do not worry about your life" (Matt 6:25). Highfield builds upon Jesus' calls to not worry by considering God as the "faithful Creator" (1 Pet 4:19). Highfield not only develops a constructive volume that defends the traditional or classical view of God and God's relationship to creation, but also critiques open theism, process theology, and "other models of creation and providence that deny that God accomplishes his good will in all things, and, hence, undermine the confidence that Peter commends" (15). Highfield opposes the use of univocal terms to refer to God and creatures and insists "all our language about God is analogical" (15). He also distances his position from certain forms of theological determinism that are overconfident in knowledge of how God accomplishes his will.

This volume is divided into three parts. In part one, the longest of the three, Highfield introduces the doctrine of creation. He develops five theological theses that summarize the biblical teaching of creation, which he utilizes throughout the volume: 1) "The one God is the absolute origin and sovereign ruler over all that is not God" (36). 2) God creates freely and established the Creator-creature relation, which is asymmetrical. 3) God's creation is good, and "can be used for the purpose God intended" (37). 4) The Creator-creature relation will endure. 5) Humans have a unique relation to the Creator.

Highfield clarifies these theses by emphasizing that Christ is the one through whom God creates. Therefore, Christians should understand God "in light of the entire economy of salvation" (57). God is simple, and so "all God's actions" are "expressions of the whole divine being" (62). Highfield also demonstrates that God's actions differ qualitatively from human actions. The entire world process depends upon God, and therefore it cannot be reduced to biological categories. Highfield also discusses God's relationship to time by saying God's eternity is qualitatively, not quantitatively, different from created time. God does, however, have quasi-temporal, yet eternal relations with creation in his simultaneity. Highfield also discusses the relationship of theologies of creation to (modern) science. He concurs with Augustine's opinion that Christians should not make issues irrelevant to faith (six literal days, sun-centered cosmology) central to doctrine.

Part two focuses upon divine providence. This volume begins by discussing the biblical material on providence and then sketching a definition of providence. Providence is not separate from other divine actions, but is instead "an aspect of the one God-creature relationship" (211). God "orders and directs" creation, and thus

"covers every event in the history of creation, great and small, good and bad, contingent and necessary" (218). God's providence is guided by his eternal purpose for creation, and God does not leave creation to chance. Also, "God realizes his aims perfectly. God cannot fail, even in part" (223).

Highfield argues that those who disagree with his definition, in particular the last part of it, confuse creature-creature relationships with the God-creature relation. He argues, "The problem of mutual exclusivity of divine and human freedom arises only when one thinks of human freedom as absolute, as exempt from all metaphysical laws and from dependence on God" (225). Highfield upholds an omnipotence model of providence that sees human freedom as a gift from God and as compatible with God's providence.

Part three engages the problem of evil. Here this volume reiterates that the dualism found in the Bible is not metaphysical, but rather moral. Human beings are "naturally fallible, peccable and corruptible," and due to the fall, they sin (308). The original sin of Adam and Eve explains the universality of sin, but does not remove responsibility for sin from people. Highfield, following Barth, is also careful to distinguish original sin from inherited guilt. Despite sin, however, creation is still good, and God works in Christ to redeem his creatures.

Highfield notes that philosophical arguments from evil have been used since the ancient Greeks to question God's omnipotence, goodness, or existence. The volume provides a brief genealogy of these arguments from evil, as well as some theodicies. He concludes that while some revisionist views of God may initially seem more compassionate, that the traditional understanding of God "will provide the surest foundation for hope," for only that God can bring confidence, as well as the renewal, forgiveness, and liberation that the world needs (359).

This volume has a few shortcomings. While Highfield does say, "All God's acts are acts of the whole Trinity" (62), he does not spell out in much detail what it means for the Holy Spirit to be, as the Nicene-Constantinopolitan Creed calls him, "the Lord, the giver of life (*bios*)." Also, his argument would have been aided in utilizing Thomas's distinction between God's antecedent and consequent wills (*ST* 1.19.6, 8).

These weaknesses, however, are more than overcome by the strengths of this volume. Throughout this volume, it engages with an impressive variety of sources: biblical texts from across the canon, ancient philosophers, church fathers like Irenaeus and Augustine, medieval teachers like Bernard of Clairvaux and Thomas Aquinas, theologians of the reformations from Calvin to Bellarmine, modern theologians such as Barth, Pannenberg, and Moltmann, as well as various modern biblical critics, philosophers, and scientists. While the volume takes sides in a variety of debates, it remains gracious even in criticism and represents opponents' positions fairly. Highfield demonstrates that he is not only a major theological voice within the Stone-Campbell Movement, but across the church catholic as well. This volume

positively develops the author's previous work in *Theology for the Praise of God* (Eerdmans, 2008) and *God, Freedom & Human Dignity* (InterVarsity, 2013), and could serve as a textbook in a graduate course on creation or the doctrine of God. It would also serve as a valuable volume in a minister's library.

Shaun C. Brown
PhD Student
Wycliffe College, University of Toronto

James L. PAPANDREA. *The Earliest Christologies: Five Images of Christ in the Postapostolic Age*. Downers Grove, IL: InterVarsity, 2016. 144 pp. $14.40.

In this short volume, Papandrea has written a succinct, accessible introduction to the different Christologies prevalent in the second century CE. The five Christologies which garner attention in the work are: Christ as Angel, Christ as Prophet, Christ as Phantom, Christ as Cosmic Mind, and Christ as Word. This volume is structured into a discussion of the Christologies of two kinds of adoptionism and two kinds of gnosticism, with the final Christology being the mainstream Christian view. Central to the argument in this volume is that the beliefs held by these different camps, especially those of the gnostic groups, impacted the way the adherents lived in the world.

Chapters 2-3 detail adoptionist views of Christ, relating specifically to the Ebionites. The adherents to these frameworks thought that the man Jesus was not divine, but was nonetheless adopted as a child of God through the possession of his body by either an important angel or the Holy Spirit. These views are problematic because the Jesus represented in them is a mortal man and receptacle of the divine. Docetism, Gnosticism, and the hybrids of those belief systems make up the content of chapters 4 and 5. The Christologies behind each of these religions focuses on an immaterial Jesus who lacks corporeality and thus does not provide humanity guidance for living in the world. The Jesus of these positions is not human and not part of this world.

This volume closes out with an extended discussion of how Logos Christology became the mainstream Orthodox position. Papandrea describes it as a middle way between the dangers of the adoptionist and docetic and gnostic groups. Logos Christology holds to both the humanity and the divinity of Jesus and is thus counter to both the adoptionist and gnostic views. By middle way, Papandrea means that Orthodoxy provided a both/and position as opposed to the either/or positions of adoptionism and gnosticism. The second reason for Logos Christology's success was the account of apostolic succession. Because the mainstream churches

could trace a line of succession back to the original apostles, their theology held a greater argument from antiquity to today.

The merits of this work are its concise nature and clear communication of the differing Christologies, and how it connects the beliefs of these early communities to the actions which governed their lives. Because the book focuses on Christology, it is able to show how the Gnostic systems did not align with Orthodox Christianity, while also avoiding the, at times, taxing discussion of cosmologies, which helps to make this book accessible.

The work lacks several attributes that would aid students beginning in early Christian studies, and yet it does not seem to be designed for seasoned scholars either. For instance, there are no suggestions for further reading on the Christologies, and there is no bibliography aside from the footnotes. More pressing issues relate to the work's methodology. Papandrea mentions that there are few primary sources from the different Christologies themselves, but he does not offer a rationale for why he uses Epiphanius's Panarion, a document from the fourth century, as a primary source to detail second-century issues. This problem is compounded when he openly questions the Nag Hammadi library as providing insight into the second century, because it likely dates to the fourth century (19).

Overall, this is an accessible book that provides helpful insight into the development of Christology in the early church. This work offers the beginner or layperson accessible terminology and explanations of early Christologies. Along with supplementary material and primary sources, this book would serve well as an introductory textbook to early Christologies.

David Kiger
PhD Student
Marquette University

Michael E. CAFFERKY. *Business Ethics in Biblical Perspective: A Comprehensive Introduction*. Downers Grove, IL: InterVarsity, 2015. 487 pp. $36.00.

Cafferky, the Ruth McKee Chair for Entrepreneurship and Business Ethics at Southern Adventist University, has provided instructors of business ethics a highly useable textbook that is written from a Christian perspective. Rather than case studies dominating the work, students are first taught theology and ethics, enabling them to analyze various issues in the marketplace along with the numerous case studies in the last chapter of the book. Once a foundation is laid in theology and ethics, this volume reviews six contemporary situations where ethical issues can be

applied—consumer behavior, management, accounting and finance, marketing, and global business. Last, he considers corporate responsibility, the morality of political-economic systems, and the pressure to compromise.

After introducing why ethics in business is important and some fundamental tensions in the environment of business, this volume introduces twelve biblical story [narrative] themes for business ethics: cosmic conflict, creation, holiness, covenant relationships, *shalom*, Sabbath, justice, righteousness, truth, wisdom, loving kindness, and redemption. The themes are explained along with their implications for morality in the marketplace. Helpful charts are provided in Appendices B and C to summarize these biblical themes and to give a scriptural basis for them. The themes are grounded in the character of God and in Jesus Christ and his work. On the whole, some excellent themes for business ethics have been selected, especially creation, holiness, *shalom*, justice, righteousness, truth, and loving kindness. The presence of some other themes is not as helpful, and the theme of Sabbath on the same plane is a distraction.

In part II contemporary secular approaches to ethics are examined, namely, egoism, relativism, common sense, social contract, utilitarianism, universalism, agency, justice and rights, and virtues and character. The goal of this volume is not to be exhaustive, but rather to be representative in evaluating some common approaches through the lens of biblical themes. The author assumes that most people will use more than one method of making ethical decisions; therefore, it is important to know some strengths and weaknesses of different approaches. The explanation of each ethical system is brief, so students will not be overwhelmed with complex, philosophical ethical reasoning.

The ethical method in the last part of the book discusses and evaluates each topic through the dozen biblical themes. This method is confining. Individual themes are relevant on some topics, but less helpful on others. The *whole* list is repeatedly used as a lens for evaluation which leads to frequent redundancy on the one hand, and occasional strained applications on the other hand. To illustrate the latter, after a general discussion of ethical issues of consumer behavior with helpful charts and lists, the author then evaluates consumer behavior by means of his list of biblical themes. On the Sabbath theme, he appeals to Amos 8:5. But here, Amos and the prophets were concerned with the practice of true religion where one's morality was consistent with the claims implicit in one's faith (Amos 5:21-24; 8:1-14; 1 Sam 15:22; Hos 6:6-8; Mic 6:6-8; Isa 1:11-17), and this is not founded on Sabbath story or a new moon festival. The standard for determining the good was and is the will of God, which we know from his attributes, his works, and his revealed word. A broader theology established on the very essence of God's nature applied with deftness and wisdom would be more useful than a strict list of themes.

Nevertheless, with discussion questions, case studies, and other helps, this work will certainly be a highly useable one for teaching business ethics.

Joel Stephen Williams
Professor of Theology
Amridge University.

Rick RUSAW and Brian MAVIS. *The Neighboring Church.* Nashville: Thomas Nelson, 2016. 184 pp. $24.99.

Ecclesiology is changing. The manner of how we "do church" is being evaluated not only in culture, but also within the church. Even, perhaps especially, the megachurch is taking a deeper look at how we can better reach and engage our culture. Rick Rusaw and Brian Mavis of LifeBridge Christian Church in Longmont, Colorado, have captured the biblical, cultural, and practical insights into the movement from the attractional model to the incarnational model.

Chapter three's title gives a keen insight, "Being a Good Neighbor Is Better Than a Good Program." This concept takes the church back to its roots: "Day by day . . . they broke bread at home and ate their food with glad and generous hearts" (Acts 2:46). Rather than being program oriented, they are emphasizing personal relationship. Rather than just meeting in the church building, they are advocating meeting with one's neighbors in one another's homes.

In the "Externally Focused Church" Rick Rusaw and Eric Swanson ask, "Would your community weep if your church vanished?" In "The Neighboring Church" Rick and Brian ask, "Would my neighbors care if I left?" They bring the church to a different level than just the organizational church in a church building. They bring the church to the home! Their conclusion is, "Pragmatically, we don't think the church, as it is institutionally expressed, matches the future." (11). Their book is then an exploration of what the future church could and should become.

Theologically the concept of being a good neighbor is tied to God and Jesus. They state that God was the original—the first—good neighbor because he created a place for humankind to live with him (31). Jesus then demonstrated that attitude by moving into the neighborhood (33). He tented among us, as John 1:14 states. It is an interesting metaphor worth contemplating. If God and Jesus were good neighbors, perhaps we should be too. That approach may be what the upcoming generation will respond to.

There is still a place for corporate worship in this model. However, that service is not the focal point of the church. The main ministry takes place where people live, in their neighborhood.

The authors reiterate an important concept from the "Externally Focused Church": "While evangelism may be our ultimate motive, it is not our ulterior motive" (111). This concept is an important one regardless of the model being used.

Perhaps there is a new wind blowing in the church. That wind is a fresh wind that comes from the early church. Now may be the time for the church of today to learn from the church of the first century: day by day in people's homes they shared and expressed their faith!

Dietrich Bonhoeffer said it well: "The person who loves their dream of community will destroy community, but the one who loves those around them will create community." (*Life Together: The Classic Exploration of Christian Community*, 27) (45)

Joe C. Grana, II
Dean of Pacific Christian College of Ministry & Biblical Studies
Hope International University

Roland BOER. *The Sacred Economy of Ancient Israel*. Library of Ancient Israel. Louisville, KY: Westminster John Knox, 2015. pp. 308. $50.00.

Boer is professor of Literary Theory at the Renmin (People's) University of China in Beijing and Research Professor in Religious Thought at the University of Newcastle in Australia. He has written several volumes on the Bible and theology including *Marxist Criticism of the Hebrew Bible* (London: Continuum, 2014), *The Earthy Nature of the Bible: Fleshly Readings of Sex, Masculinity, and Carnality* (New York: Palgrave Macmillan, 2013), and *Political Myth: On the Use and Abuse of Biblical Themes* (Durham: Duke University Press, 2007). He has also written volumes on Marxism and theology, and capitalism and the Bible.

In the volume under review Boer applies his Marxist ideology to the economic and political structures or regimes of the third to first millennia in the Mesopotamian valley and southern Levant (Palestine) or what he calls Southwest Asia. The book is organized into six chapters, eleven excursuses, a glossary, four indexes and a bibliography. The excursuses offer further bibliographical resources on topics covered in the text. The four indexes are scriptures cited, modern authors cited, subjects cited, and ancient sources cited.

The first chapter addresses the issue of economic theories and explains his Marxist theory through using recent Russian scholarship. His goal is to apply the Marxist "*Régulation*" theory to the economies of the ancient middle east. He finds the Marxist inspired approaches that consider deeper economic patterns coming out of the data more accurate than those that impose alien theoretical constructs

on the material. The latter are attempts to find the seeds of capitalism in the ancient world, especially grounded in the mythology created by Adam Smith's *The Wealth of Nations*. Boer calls this the neo-classical approach and returns to its critique often in the book.

Boer defines "*Régulation*" theory as an approach "interested in how specific economic systems stabilize crisis in order to gain some continuity for certain periods" (32). Crisis is the norm for the ancient economies, not stability, so what social, institutional, and ideological factors determine stability? The bulk of chapter 1 provides the theoretical basis for these assertions.

Following his theory, Boer analyzes the ancient economies in four phases or regimes which are interrelated and seem to follow a progression from the first to the last. Chapters 2, 3, 4, and 5 each cover one of these regimes. Chapter 2, entitled "Of Bread, Beer, and Four-legged Friends" describes the most basic and most persistent economy mode of the ancient world which enabled everyone to survive. He calls it the subsistence survival system. This basic form lasted for centuries in the southern Levant, even when more complex systems were imposed on it. It even persists in parts of the world today. The basic components were agricultural-oriented farms and pastoralists. The chapter describes the components in detail, based on ancient texts, zooarchaeology, and archaeobotanical research. Much of this information is helpful to the student of the OT. We learn that there are good environmental and economic reasons why sheep and goats were common and bovines and pigs were not. The former provided several necessities for survival (meat, wool or hair, milk) while the latter two provided only one or two items. They also consumed much less water and food. Religion or the sacred was also a large part of this economy that took seriously the spiritual forces in nature, idols, and maintained household gods. The most important foodstuffs were beer and bread in that order. This economy worked best in small villages of 75-150 people where work and resources were allocated to individuals for the greater good of the community.

Chapter 3 explores the role of clans and households or kinship-households. These were coterminous with the village and provided the structure for ensuring that the collective processes were optimal for survival of the village. From this the patron system developed leaders who emerged to oversee the allocation process. Eventually this system could lead to strong leaders and then kingship and the allocation process became extractive as nonproducers emerged to support the leadership.

Chapter 4 covers the rise of the estates that paved the way for the states, which developed systems to take (extract) from the subsistence economy support for the nonproducing elite class. The estates originated with the temples and the need to support the priests and eventually were developed by the palace also. The evidence for this is in Mesopotamia and only developed marginally in Israel. These estates developed out of class conflict and became the means for the ruling class to oppress the lower classes.

The last major development in the Levant was the empire, chapter 5 ("The Many Faces of Plunder, or, Tribute-Exchange"). These empires were specifically the Neo-Assyrian, Neo-Babylonian, and Persian empires. The Neo-Assyrians especially used plunder which accounts for its rapid rise and fall, for a nation can plunder others only once. The Persians refined the process more by developing taxation and tribute.

Chapter 6 ("Spiral of Crisis") shows why the states did not fare well. The crisis mode was the norm in a subsistence economy and stability rare. But the states strove for stability and only briefly achieved it. The subsistence economy was best suited to deal with the ongoing crisis mode.

This book is considered a major breakthrough in analysis of the ancient economy of the middle east. Two pages of accolades from leading OT scholars at the beginning and more on the back cover testify to its importance. The research is extensive and broad and the analysis comprehensive. There is much to learn from it. For example, many of the prophetic and legal texts he cites from the OT ring true to the point he is making. But, Boer admits that much is theoretical.

I offer a few observations. There is a large body of work today that supports the basic historical reliability of the OT which needs to be taken seriously by anyone who attempts to interpret it. But the Bible is not a reliable source for Boer because the first half of the OT is myth and fable and represents projections into the past by scribes from the post Neo-Assyrian period. For example, the picture of Solomon and his wealth is false and represents what the scribes wanted him to be, someone like an Assyrian king. Part of his proof is the assertion that Jerusalem at Solomon's time was just a small village above the Gihon Spring, based on research up to 2002. But recent archaeological work (from 2005) by Eilat Mazar has revealed a large foundation for a monumental building from the time of David that she associates with his palace. Further, recent excavations at Khirbet Qeiyafa (OT Sha'arayim ["two gates]), a town twenty miles southwest of Jerusalem, revealed an administrative center dated to the time of David and a city wall with two gates. These finds suggest the Davidic kingdom was well organized and had the characteristics of others.

An example of his use of mythic interpretation is his explanation of Genesis 1–3. It is a text that supports a "palatine" economy perspective in which the idealized estate simply produces everything the ruling class needs. There is little work and everything the upper class and priests need are provided. Agricultural labors are outside, and the subsistence form of economy is seen as punishment. This is a text written by the elite. But this economic grid prohibits reflection on the deep theological issues behind the text.

A smaller point. Boer's consistent foil is capitalism. He remarks that humans seem to make decisions against their own best interests, the "disastrous effects of capitalism are but the latest example" (205). But these effects seem to me to pale

in the light of the great economic disasters of Marxist economies displayed for us in Soviet Russia, Mao's China, Castro's Cuba, and most recently Venezuela.

Boer may have a created a mythology of his own, the ideal subsistence survival economy which is most friendly to the environment and offers a simple lifestyle. It also offers possibilities of an inclusive culture which values equality and openness, and is sustainable (see his concluding unnumbered chapter, "A Subsistence Regime for Today?"). Is this utopianism really a part of the ancient regime or a dream of a modern leftist economist?

Gary Hall
Professor of Old Testament, Emeritus
Lincoln Christian Seminary

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

Those who teach OT must periodically make the case for why it is so important. This is especially so for those who teach among churches committed to perpetuating the spirit of NT Christianity like the Stone-Campbell Movement. As an OT professor, I was therefore intrigued by a book title that turns this question around by asking whether we need the *New* Testament.

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

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

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

The second chapter is central to the thesis of this volume. In it, he asks why Jesus is important. His answer: Jesus' significance lies in who he was, what he did and what happened to him, and what he will do when he returns. What Jesus did

not do, according to Goldingay, is bring "new revelation." He was about what God has always been about. Jesus did not bring the kingdom in some sort of definitive way. He did what several OT prophets did: announce the imminence of God's kingdom when, in fact, it does not come as expected, which leaves God's people wanting more. Jesus did not, this volume insists, fundamentally change the course of world history.

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

Before concluding, this volume turns to hermeneutics in chapter 9. The foil is the "theological interpretation of Scripture." Though Goldingay is not averse to reading the OT theologically, he objects to the notion that one does so properly by interpreting the OT through the lens of Christocentrism, Trinitarianism, or the "rule of faith." He does not object to the specific dogma that these terms represent, but to reading them into the OT itself.

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

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

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

John C. Nugent
Professor of Old Testament
Great Lakes Christian College

John GOLDINGAY. *Do We Need the New Testament? Letting the Old Testament Speak for Itself*. Downers Grove: IVP Academic, 2015. 178 pp. $22.00.

In this volume, Goldingay examines the need for the NT and defends the value of the OT (which he prefers to call the "First Testament"). By flipping on its head the oft-held assumption by Christians that the OT is dispensable because the gospel of the NT now exists, Goldingay underscores the many ways in which the OT is essential to understanding the questions that arise when we read the NT.

This is not a new question. Scholars of the Hebrew Scriptures have long opined the relegation of these texts to a second-tier status, read and interpreted only through a "Jesus" lens and not as texts that have a value and a voice in their own right. The question (and the title of this volume), then, is provocative in that it holds within it the critique of Christians who would do this very thing.

This volume examines such issues as the need for the NT, the importance of Jesus, the function of narratives in the "Grand Narrative," the role of the Holy Spirit, the "mis-reading" of the book of Hebrews, spirituality, the relationship of memory and faith, and ethics—all through the primary lens of the OT. In the closing chapter, he urges readers to adopt a theological reading of scripture wide enough to include the diversity and mutually interpretive elements of both testaments.

This volume limits the use of other scholarly sources (there are few footnotes), and Goldingay's writing is often conversational, rather than strictly academic. His tone is frank and his insights are presented with little elaboration. Biblical scholars will likely find his claims too simplistic and his discussions of complicated issues too concise, but this is best explained by his aim to (a) invite readers who are not professionals in the field to the table, (b) reframe the problem in a way that provides an invitation to dialogue, and (c) introduce issues that he plans to address more thoroughly in a later book on biblical theology. This book, then, provides an entrée into an important topic for all Christians to consider. It would be useful as a small-group study or even in a first-year undergraduate course on the scriptures and hermeneutics.

Holly J. Carey
Professor of Biblical Studies
Point University

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

The first good attribute of this volume is the main premise: "While parents and churches may avoid the subject of sex, our culture doesn't" (18). He goes on to

say, "Hopefully, this book is a small step in the other direction, taking the biblical theme of sexuality seriously since it reveals God behaving graciously toward humans behaving badly" (27). Lamb is consistent in coming back to this theme but his techniques deserve comment.

As the title suggests, the book concentrates on prostitutes and polygamists in the OT. It is not about all aspects of OT love, but Lamb does not hesitate to stray into the NT on numerous occasions. Major characters he considers are Abraham, Noah, and Tamar (also Jesus) with a chapter tacked on the end about Sodom.

The author, in good popular seminar-speaker style, is deliberately provocative and humorous. His subheadings are intended to jar (18) ("Cut Off Part of Your Penis"). His puns cause smiles and an occasional good groan. Abraham is presented as a pimp and Tamar as righteous. The author attempts to include himself in the openness he espouses on the subject of sex. However, there are no juicy tales told and occasionally, he descends to what may seem a little crass. Do we really need to hear about his vasectomy?

In examining sex in the OT, Lamb attempts exegeting a few Bible passages, but it is done in a light manner. His main academic sources are Gordon J. Wenham's commentaries. His most often cited work is his own, *God Behaving Badly*. Television shows are oft quoted and there are quite a few family and personal anecdotes. However, whether one agrees with him or not, there are two further good attributes of the book here. Lamb highlights that the biblical text is not afraid of talking about sex and so presents biblical characters with their true flawed sexual behavior. Lamb shows that there is no whitewashing of the OT heroes. Further, this volume gives some unconventional analysis of certain biblical characters and passages. Abraham is not just a grand patriarch but has some sordid sexuality, while the sins of Sodom are not homosexuality but inhospitality and injustice.

To his credit, Lamb very much attempts to contextualize and apply the biblical text (as he understands it) to modern day life. I am not sure that Lamb's deductions on polygamy in Africa have sufficient research, and this book does not pretend to give technical advice on the likes of abuse or trafficking. The fourth good attribute is Lamb's constant reminder that no matter how badly we behave, God does act graciously.

The audience for this book may be fourfold. First, although there is no need to go to quite the extent that Lamb does, a preacher may find it helpful to spice up his sermons or Bible studies a little. Second, the book may present a few ideas on how to communicate better with those in the pew who have not been vestal virgins. Third, it may be of interest to the preacher or church leader who would like a little jolting out of complacency and/or hiding behind prudish Victorianisms instead of facing the stark facts of some human sexual behavior. Last, but not least, the book is written in a popular enough manner that it may be beneficial to the

individual who is constantly plagued by guilt from past indiscretions (or abuse) but who needs to be reminded again and again of God's unconditional graciousness.

Ross Wissmann
Adjunct Professor of Intercultural Studies
Johnson University

Mark R. SNEED. *The Social World of the Sages: An Introduction to Israelite and Jewish Wisdom Literature*. Minneapolis: Fortress, 2015. 450 pp. $44.00.

In this volume, Sneed provides an introduction to both scribalism in the ancient Near East and Israelite wisdom literature. In Chapter 1, he explores the nature of wisdom by considering different kinds of wisdom, such as political and rhetorical, as well as the semantic domain of the term. He also discusses the identity of the sages, and makes the important note that "there was no one clearly defined group that was described as sages . . . in ancient Israel, unlike for the priests and prophets" (20). He points out that, while "there were certainly professional sages in ancient Israel who would have had to undergo special training and education, and who, as a group, formed a type of vocational guild" (20), there were also amateur sages, as well as all kinds of people "who temporarily or periodically assume the role of sage as an advisor or counselor" on an ad hoc basis (21), such as parents, elders, and others. In Chapter 2, Sneed utilizes an anthropological approach to reconstruct the world and worldview of the wise.

Chapters 3-5 present discussions of scribalism in ancient Egypt, Mesopotamia, Ugarit, Emar, Canaan, and Israel. Sneed demonstrates how, in each of these cultures, "scribes performed numerous roles that benefitted both the private and public sectors" (109). He suggests that, in Israel, scribes received training similar to that of those in the Western Periphery of the Middle and Late Bronze Ages (113). While this section runs 115 pages and might have been abbreviated, it makes an important contribution in that it contributes to current debates about the relationship between the emergence of the Hebrew Bible and the onset of literacy and scribalism.

In Chapter 6, Sneed considers the nature of the wisdom literature and the conventions that distinguish it from other modes of literature in the Hebrew Bible, as well as how it interacts with and relates to the other modes. He makes the important point that the wisdom literature has a particular focus and purpose, which was to preserve and convey Israelite morality, social norms, and values. He says, "Scribes did not only study this mode of literature," however; "it was only one of several that were necessary for the training of scribes" (215). This is an important

chapter in that in it Sneed demonstrates the complementarity of the wisdom literature with the rest of the scribal corpus, including other materials in the OT.

Chapter 7 discusses the poetics, axiology, and rhetoric of wisdom literature, and Chapter 8 studies the social world of the sages, with special emphasis on the values of honor and shame in Israelite society. Chapters 9-13 each introduce the individual wisdom books, including Ben Sira, the Wisdom of Solomon, Wisdom Psalms, and wisdom literature from among the Dead Sea Scrolls.

The book contains three maps, which cover the ancient Near East, the topography of Syro-Palestine, and Syro-Palestine in the Late Bronze Age. The volume includes twelve illustrations that depict seals, deities, the Israelite cosmological system, artifacts, and scribes, all drawn by Lauren Sneed. There are twenty-six figures that provide a timeline, explain relationships, elucidate literary structures, and much more. Finally, the volume includes twelve sidebars, which provide short articles, excerpts from ancient texts, lists, and other materials. It concludes with a list of works consulted, as well as indexes of Scripture passages, names and subjects.

One weakness is that the volume both begins and ends abruptly. It would have benefited from an introduction explaining the purpose, methodology, and contents of the book, as well as a concluding chapter summarizing the author's findings and their implications. Another possible criticism is that the volume devotes a great deal of space to reconstructing scribalism in the various regions of the ancient Near East, while its introductions to the biblical wisdom books, by contrast, are relatively brief. However, as noted above, these chapters make an important contribution to ongoing discussions about the relationship between the development of the Hebrew Bible and the beginnings of literacy and scribalism. Furthermore, Sneed's argument that the wisdom literature complements, rather than competes with other genres of literature in the Hebrew Bible, is an important innovation. These strengths make this volume an important contribution to the study of the biblical wisdom literature. It will serve well as a graduate-level textbook, and will provide an important resource for those engaged in research on the wisdom literature or the growth and development of the Hebrew Bible.

RALPH P. HAWKINS
Associate Professor of Biblical & Archaeological Studies
Averett University

James NOGALSKI. *Interpreting Prophetic Literature: Historical and Exegetical Tools for Reading the Prophets.* Louisville, KY: Westminster John Knox, 2015. 144 pp. $25.00.

This volume is an excellent introduction to prophetic literature and serves as a more in-depth introduction to this difficult OT genre than in most commentaries

on prophetic books. It is perhaps more deep in some areas than a typical undergraduate might be able to handle, but would be an appropriate supplemental text for a graduate class on prophetic literature. However, all the Hebrew language used in the book is explained for those who have not had the language.

Several aspects of the book are worthy of note. First of all, it does as good a job as any in presenting the various subgenres of prophetic literature and gives clear examples from the text. It also points out not just the prime examples of such subgenres but also significant variants of the subgenres. This is often put in the form of a chart of which several useful examples are found within the book. It also is a helpful aid in understanding rhetorical intent and flow in prophetic works, helping to give clarity to such items as prophetic formulas, major themes, and identifying the speaker (a sometimes-difficult problem in prophetic literature).

For several of my students who read the book with me, the part that was most useful and interesting was the final major section on the hermeneutical approach. Of particular interest was the application of prophetic literature to a contemporary audience, a section that they found so useful they actually wished it had been longer.

It should be noted that this volume limits the contact between the prophetic literature and the pages of the NT as seems typical for volumes that favor a "Hebrew Bible" over the OT of Christian traditions. Therefore, the treatment of Messianic material may be different than some evangelical scholars would be accustomed to. Still, considering the exceptional usefulness of this volume, the niche it fills in prophetic introduction, its ease of use, and its helpful charts, this is a book that should be on the shelf of anyone interested in the prophets. Nogalski packs a lot in a few pages, making it well worth the read.

Chad Summa
Professor of Old Testament Studies
Central Christian College of the Bible

John J. COLLINS. *Apocalypse, Prophecy, and Pseudepigraphy: On Jewish Apocalyptic Literature*. Grand Rapids: Eerdmans, 2015. 399 pp. $34.00.

This volume is a collection of John Collins's essays, all but two of which he previously published, and one of which he reprints from a defunct Irish publishing company. It is Collins's intention that one read this book in conjunction with his recently released *The Apocalyptic Imagination* (Grand Rapids: Eerdmans, 2016). When one sees the disparate number of books, journals, and proceedings in which Collins's essays exist, and the length of years between these publications, 1998–2014, the necessity of this collection is self-evident.

The various chapters cover such topics as the eschatology of Zechariah, the relationship of apocalyptic material and prophecy, the afterlife, Jerusalem and the temple, otherworldly journeys, and Apocalyptic Millenarianism. As reviewers have appraised the other essays, the focus of this review is on the author's previously unpublished work.

The book opens with the chapter, "Introduction: The Genre Apocalypse Reconsidered," based on a paper given at the University of Manchester in 2009.[1] It provides needed follow-up comments to *Semeia*, vol. 14, published in 1979, in which Collins and others attempt to define the previously fragmented connotations of the genre of Apocalyptic. This volume outlines the history, assumptions, and intentions behind the 1979 project, while graciously accepting and responding to critics, finding the critique of Carol Newsom to be most helpful.[2] The critique of Wittgenstein's "family resemblance" theory of genre, and general acceptance of the "prototype theory" in this volume are enlightening.

The most illuminating, and frustrating, aspect of the chapter is the admission that the project intentionally omitted function in its definition of Apocalyptic. The problem with the omission is that many functional grammarians such as Geoff Thompson and David Y.W. Lee, argue that communicative purpose is an essential element of genre. Absent function, one does not have a genre but rather something broader, like a text-type.[3] The volume points out that the project wished to leave the discussion of purposes to individual texts.[4] If functional grammarians are correct, however, leaving the discussion of purpose to individual texts defeats the rationale of defining genre, since common purposes are integral to genre.

Collins is aware of this problem, noting the distinction between form and function, appearing to favor the form of a text in determining genre rather than function.[5] However, the brief recognition and response in this volume to this issue leaves one hoping for a robust future rejoinder.

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[1] In the acknowledgements, Collins states it was at a symposium entitled *Forms of Ancient Jewish Literature in Its Graeco-Roman and Ancient Eastern Setting*, January 19-21, 2009.

[2] Carol A. Newsom, "Spying Out the Land: A Report from Genology," in R.L. Troxel, G. Friebel, and D.R. Magary, eds., *Seeking Out the Wisdom of the Ancients* (Winona Lake, IN: Eisenbrauns, 2005).

[3] See Geoff Thompson, *Introducing Functional Grammar* (London; New York: Routledge, 2014) 42, and David Y.W. Lee, "Genres, Registers, Text Types, Domains, and Styles: Clarifying the Concepts and Navigating a Path through the BNC Jungle," *Language Learning & Technology* 5, no. 3 (September 2001) 38.

[4] John Collins, *Apocalypse, Prophecy, and Pseudepigraphy* (Grand Rapids; Cambridge, U.K.: Eerdmans, 2015) 13.

[5] Although Thompson and Lee more recently articulate the issue of purpose and genre, Collins cites the critique of John Swales, *Genre Analysis: English in Academic and Research Settings* (Cambridge: Cambridge University Press, 1990) 46.

The other newly published chapter is entitled, "Apocalypticism and the Transformation of Prophecy in the Second Temple Period." It addresses the struggles of modern scholarship as it attempts to distinguish potential differences between the categories of apocalyptic and prophecy. The chapter outlines various positions, such as understanding apocalyptic and prophecy as the same, seeing one as a subcategory of the other, or, seeing the two as distinct.

He is aware that "apocalyptic" is a modern designation and that many ancient texts in question refer to themselves as prophecy (Rev 1:3). Collins thus believes the difference between apocalyptic and prophetic may be an etic versus emic approach. An emic, or insider, perspective notes that the authors understood the texts as prophetic. An etic, or outsider, approach that comes from those at greater distance of time and culture would label these texts apocalyptic.

In the end, this volume regards the two as separate, but related. It argues that apocalyptic contains its own Gestalt, providing a more "comprehensive view of cosmos and history," than prophecy (67). However, one believes the struggle Collins and others are having on this subject relates to the inadequacy of defining genre, as above. Collins does not consider that apocalyptic may be a generic category, whereas prophecy may be a functional category.

Advanced undergraduate students, graduate students, professors, and experienced ministers will find this a useful tool in the study of eschatology, apocalyptic, and prophecy.

Fred Hansen
Assistant Professor of Biblical Studies
TCMI Institute

Jeffrey B. GIBSON. *The Disciples' Prayer: The Prayer Jesus Taught in Its Historical Setting.* Minneapolis: Fortress, 2015. 178 pp. $44.00.

Gibson attempts to demonstrate that the Lord's Prayer (which he terms "The Disciples' Prayer" to distinguish it from a prayer of Jesus' own piety) is best understood against the backdrop of Israel's collective wilderness and wandering traditions (96). Doing so requires an articulation of the forms of the prayer as it exists in liturgical texts (ch. 1) and of the differences between what Christians mean when they pray it and what Jesus originally intended (ch. 2). The distinctions are significant, particularly in the "daily bread" petition (which invokes the giving of the manna) and in the "temptation" petition (where the focus is on testing God's faithfulness).

Critical to Gibson's argumentation are two interpretive elements. First among them (ch. 5) is that this prayer is not eschatological in focus or scope. Gibson here

interacts with a thread in scholarship that treats this prayer as eschatological in nature (praying the great and future heavenly things into the present). Eschatological interpreters suggest that the invocation of the "kingdom come" is a hastening of the second coming, that the "daily bread" is to be spiritualized as the person of Jesus (who called himself "the bread of life" John 6:35,41,51), and that the request to be delivered from the evil one is about salvation. Gibson counteracts all of this by noting that the prayer is, at its core, extremely Jewish and presently focused, requesting divine assistance to live as faithful people of God in the here and now. Second, Gibson argues that the Lord's Prayer is not drawn from the Amidah and therefore not concerned with the same eschatological kingdom concerns (ch. 3). For him, the prayer is strongly Jewish (and not overtly Christian) in nature, albeit originating in the unique Jewish theology of Jesus.

There are several items of concern that warrant a more careful scrutiny of Gibson's approach and methodology. Several typos notwithstanding (108; two on 163), the book itself spends little time exegeting the Lord's Prayer. Chapter one is concerned with two perfunctory issues: 1) whether this ought to be labeled "The Lord's Prayer" or "The Disciples' Prayer," as this was not something Jesus prayed regularly—a point rather well-established in both the academy and the church; and 2) deciphering which version of the prayer (Matthew or Luke) represents the actual teaching of Jesus. Matthew is deemed to be the more accurate here against the views of those (Jeremias, Goulder, Crossan, *et al.*) who view Luke as more accurate. But to denigrate those who claim one Gospel is more accurate and then to claim the authenticity of the other is to play the same game only with a different outcome. On the same note, Gibson is quite adamant that the Gospels are not concerned with historical detail, that they are "not concerned with giving the facts about Jesus' life, let alone with getting them right, and contradict one another more often than they agree" (64). The pejorative and inaccurate nature of this comment aside, one has to wonder why then Gibson quotes the text so liberally as evidence to legitimize the Gospels' presentation of Jesus' teaching on prayer (70-102), only then to assert that the Gospels *can* be trusted because they represent what Jesus actually said (98). There's an inconsistency here born from playing the synoptic game, but not well-thought as to its conclusions, significance, or impact upon the book's argumentation (a book which is heavily dependent upon the Gospels' testimony). Also perplexing here is Gibson's confident assertion that Jesus did not attend the synagogue services regularly to pray until he was an adult (56-60), that the synagogue service contained little to no elements of prayer in the first century (56-58), and that Jesus had no intention of praying when he went to the synagogue (57). The evidence of the NT and the use of *proseuchē* as a well-known euphemism for the synagogue in the first century all cut against the grain of Gibson's argument here.

The biggest contribution, however, is Gibson's understanding of the prayer against the wilderness and wandering traditions. Particularly helpful is the exten-

sive discussion about the *periasmos* ("testing," "temptation") and its connection with the "grumbling" the Israelites did in Massah and Meribah about the manna (Exod 17:1-7). He views *periasmos* as the testing of a covenant partner's faithfulness, a demand that the partner prove loyalty to the covenant (33-34). This understanding is particularly helpful in modern contexts in which God is expected to prove himself by answering prayer, giving material blessings, or healing the sick as a sign of his covenant faithfulness to us (or even proof of his existence). As Gibson presents it, the Disciples' Prayer keeps us from all of this, teaching us to pray, "Let us not participate in testing you (as our fathers did at Massah), but deliver us from such evil" (*translation mine*; cf. 135-160). Seeing the "temptation" petition against the Massah ("grumbling") tradition begins to locate the Disciples' Prayer in the recitation of The Shema, where loving Yahweh with one's entire being is demonstrated by faithfulness to the commands of the covenant (Deut 6:4-25).

This volume is best suited for the prayer scholar and for those interested in competing views of the interpretive history of the Lord's Prayer. Its price point, combined with its limited contributions, make it unsuitable for undergraduate courses.

Les Hardin
Professor of New Testament
Johnson University Florida

Michael F. BIRD, Craig A. EVANS, Simon J. GATHERCOLE, Charles E. HILL, and Chris TILLING. *How God Became Jesus: The Real Origins of Belief in Jesus' Divine Nature*. Grand Rapids: Zondervan, 2014. 236 pp. $16.99.

This book is a response to Bart D. Ehrman (*How Jesus Became God*, HarperOne, 2014). Using publisher's proofs of Ehrman's book, it was hurriedly put together in order to appear concurrently. The essays directly address claims in *How Jesus Became God*, another of Ehrman's popular attempts to discredit conservative Bible interpretation. As such, despite Tilling's disclaimer (118), this book is functionally an apologetic for traditional understandings of orthodox Christology. A strength of the book is its international representation: Bird is Australian, Gathercole and Tilling are British; Evans had a distinguished academic career in Canada. The book includes five unsigned excursuses about early Christian attitudes toward Jesus' divinity, and textual and archaeological evidence for early faith in Jesus' divinity. For the reader desiring more information, each essay is supported by substantial endnotes.

In the preface, Bird explains what this book is about: "In the recent work, *How Jesus Became God,"* Ehrman proffers the view that Jesus' divinity emerged gradually in a messy process that ebbed and flowed from exaltation to incarnation" (8). Bird concedes that much of what Ehrman says is acceptable: "some things are quite true, some things we agree with but would say differently" (8). He focuses, though, on the claim that some of what Ehrman says is out of sync with the evidence. While there is no disagreement with the general assertion that early Christian Christology developed over time and that the ensuing theological controversies were messy, Bird states that "we dispute . . . whether Ehrman's account and explanation of (Christological) development is historically accurate" (8).

In "Did Jesus Think He was God?" Bird faults Ehrman's methodology (46). Ehrman has claimed that Jesus' public ministry and proclamation were not about his divinity "at all" (46), suggesting that Jesus was not himself the source of this idea but it developed from his later followers. In response, Bird asserts that Jesus "spoke as one who spoke for God in an immediate sense, and believed himself to be embodying the very person of God in his mission." (46). Several stories and sayings in the Synoptics point to "Jesus' unique role as a divine *agent* with an unprecedented *authority* and who undertakes divine *action"* (57, Bird's emphasis).

Evans, a veteran of live debates with Bart Ehrman, offers a thorough treatment of the historical evidence for Roman crucifixion and burial in the time of Jesus. In so doing he challenges Ehrman's claim, reminiscent of Crossan, that "normally" bodies were left on the cross, thereby casting doubt on the idea that the crucified Jesus would have been buried.

Simon Gathercole addresses the differing Christologies found in the Gospels, and views them in light of the pre-literary formulas about Jesus found in Paul and elsewhere. As a corrective to Ehrman, Gathercole concludes by offering an alternative understanding of Jesus' exaltation which does not force the reader to conclude that some NT Christology is "adoptionistic" to the exclusion of (pre-exaltation) divine Christology (110-116).

Tilling outlines several positive contributions by Ehrman before delivering "heavy blows" to Ehrman's argument. Similar to Gathercole, Tilling faults Ehrman for creating a false dichotomy between "exaltation" and "incarnation" Christologies, leading to the errant notion that incarnational ideas are a late addition to the NT and therefore not legitimately part of Jesus' own self-understanding nor of that of Jesus' first disciples (118-119).

Of Ehrman's reading of Paul, Tilling states boldly: "Ehrman has botched his reading of Paul so entirely that his whole project collapses" (135). Tilling proceeds to deconstruct Ehrman's argument against a Pauline "divine Christology" in a thorough and nuanced critique which includes the observation that Ehrman's only

extended engagement with Paul's letters in his entire book is his questionable exegesis of Phil 2:6-11, which is based precariously on a disputed translation of a single word (supported by citing one scholar), while at the same time ignoring the strong support for the opposite translation (146). Tilling rightly faults Ehrman for his overstated claims based on such flimsy evidence.

Hill tackles Ehrman's claim to developing orthodoxy (Christology) in the early patristic period. According to Ehrman, the "hard and fast irony" of early Christianity is that views which were once widely held and considered "right" were eventually left behind and considered "wrong" (156). While granting that development in early Christian doctrine clearly took place on the way to official Nicene Orthodoxy, Hill notes that some of the evidence cited by Ehrman does not in fact establish the alleged "hard and fast irony." In chapter nine, Hill challenges Ehrman's claim that the early church ended up pushing doctrinal paradoxes, and ultimately persecuted its opponents.

Bird concludes the volume with a helpful summary of each chapter's core argument against Ehrman's claims (202-204). He notes that, while many consider claims for Jesus' divinity "silly" (including Bird himself, earlier in his life), it is not a silly belief (205). "Jesus spoke and acted in such a way as to be claiming that he spoke and acted with, for, and as Israel's God. His self-understanding was . . . vindicated by his resurrection from the dead which is why those who encountered the risen Christ worshiped him (Matt 28:17) and even skeptics confessed him as 'My Lord and my God' (John 20:21)."

For those interested in early Christology, and in the debate with Bart Ehrman, this book offers much valuable material. The presentations are often fresh and are often compelling. The book is not without flaws, however.

A few critiques of the book include 1) its tone: especially in Bird's presentation, and to a lesser degree Hill's, the smug rhetoric of overconfident apologetics dominates. This is likely the result of the desire to relate to a popular audience, but some of it comes off as flippant and condescending, and amounts to a mere "preaching to the choir." On balance the book's positive aspects outweigh this defect, but the tone can be off-putting.

2) Contributors sometimes overstate their case (while simultaneously faulting Ehrman for the same failing). Bird's contribution has been strongly criticized (by evangelicals) for flawed argumentation (assuming what is being argued for), and for misrepresenting Ehrman's views (http://www.jrdkirk.com/2014/04/24/god-became-jesus-part-1-review-evangelical-response-ehrman/). Failings at this point are to some degree a result of the attempt at popular writing in a document of mixed popular and academic purposes, as well as the rushed schedule required to get the book into print.

3) That the Synoptics portray "Jesus' unique role as a divine *agent* with an unprecedented *authority* and who undertakes divine *action*" (57), has been alter-

nately interpreted of Jesus as God's messianic agent, while stopping short of conferring upon Jesus identification as YHWH (for example, J. R. Daniel Kirk and Stephen L. Young, "'I Will Set His Hand to the Sea': Psalm 88:26 LXX and Christology in Mark." *JBL* 133.2 (2014): 333-340). In the Synoptics, the sometimes fine line between the presentation of Jesus' divine agency with (prophetic) divine action, and attribution of divine identity, requires a more nuanced approach than found in Bird's contributions.

4) Another overstatement occurs in the excursus, "Second Century Evidence for Jesus as God: the *Nomina Sacra*" (172-174). The excursus asserts that the use of *nomina sacra* in NT manuscripts substantiates the claim that early Christians revered Jesus as divine, and this "from the beginnings of the second century" (172). This is overstated, however. It is widely acknowledged that we have very little manuscript evidence from the second century, and none that can be traced with certainty to the "beginnings" of the second century (INTF *Kurzgefaste Liste*). While Hurtado (cited in the excursus) lists more manuscripts which date to the second or third centuries, and lists the four earliest *nomina sacra* as occurring "from second cent. mss. onwards," he makes no claim for how early in the second century any manuscript may be dated (https://larryhurtado.files.wordpress.com/2010/07/nomina-sacra1.jpg; updated August 2016). Note that P52—often considered the oldest NT manuscript—does not contain any examples of *nomina sacra,* and in fact, on line 5 of the recto, the *INTF* reconstruction of missing material at John 18:33 has deduced that Ἰησοῦν (*Iēsoun*) was written out. This seems to undercut the book's premise. Oddly, the manuscript pictured in the excursus is from the third century. Other such imprecisions and overstatements may be cited.

Finally, this book demands of us the awareness required by all apologetics: winning a debate may exact concessions, but as a rule does not produce faith. Bart Ehrman, having thought his way out of faith, is only the latest example of a bright and knowledgeable person who, when confronted with the evidence, has come to conclusions other than those believers find self-evident. Bird concedes as much in his conclusion: some think "silly" the belief in Jesus as divine (205). On the other hand, some commit their lives to him in faith. Ultimately, the claim that "Jesus is God" is—as is the claim of the resurrection itself—a matter of faith. While valuable at several levels, this book will not change that fact. Because of their impact on popular culture, Ehrman's broad and sometimes misleading claims deserve a response. This book presents a generally credible, if imperfect, response.

Thomas Scott Caulley
Associate Professor of Bible
Kentucky Christian University

Edwin M. YAMAUCHI & Marvin R. WILSON. *Dictionary of Daily Life in Biblical & Post-Biblical Antiquity.* Vol. II. De-H. Peabody, MA: Hendrickson, 2015. 480 pp. $24.95.

This review deals with Volume II of this four-volume reference work. The title of this volume reflects its contents and the contents of the other volumes as well. It is a dictionary. Thus, the entries are arranged alphabetically. The volumes do not attempt to be exhaustive in the sense of dealing with every biblical word as it occurs. This is good, since that approach would have made the volumes a mile wide and a few inches deep. Instead, somewhat less important components are treated as parts of 120 larger, more complex topics.

Volume II, like the other volumes, deals with the ancient world, emphasizing daily life. As the editors acknowledge (1), modern readers do not necessarily understand what ancient writers and readers have assumed and left unsaid. However, if modern readers are to understand the Bible, it is important to fill in these assumptive gaps. The authors and editors of this volume fill in the gaps by basing their approach "on the Human Relations Area Files, an anthropological grid of human society, which would systematically and comparatively survey different aspects of culture, whether they were highlighted in the Bible or not" (1). The articles are written by about thirty-four excellent scholars. While some are better writers than others, all the articles are chock full of helpful information and excellent insights.

An extensive bibliography, alphabetically arranged, follows each article. This provides a wealth of resources that would be useful for further study. After the bibliography are directions to other related entries in the dictionary. A select bibliography of resources that are generally helpful for the study of the background of the Bible is found at the end of the volume.

There is a lot to like about this dictionary. Volume II (and I am certain the rest of the volumes as well) offer a treasure trove of background information for the serious study of the Bible. This volume provides helpful information, whether one is interested in the OT, the NT, or the early church fathers up to the time of Chrysostom and Augustine. The cultural contexts for the Bible are dealt with in a masterful way in terms of Ancient Near Eastern, Greek, Roman, and Jewish cultures.

These paperback volumes are comprehensive, but will not clean out your bank account. They will be useful for professors, but accessible to students as well. These volumes are among the rarest of scholarly books, in that they are academically rigorous without being pedantic. They would be useful not only for seminary and undergraduate students, but for pastors, Sunday School and church Bible study facilitators, and for serious lay students of the Bible.

Perhaps the best recommendation for this series, is that, as I was reviewing vol-

ume II, I decided to send away for the other volumes as well. I heartily recommend the use (and, if possible, the ownership) of these volumes.

Daryl Docterman
Adjunct Instructor
Cincinnati Christian University

Katherine BAIN. *Women's Socioeconomic Status and Religious Leadership in Asia Minor in the First Two Centuries C.E.* Minneapolis: Fortress, 2014. 210 pp. $49.00.

This book is a dissertation, published in Fortress's selective Emerging Scholars series. It reads like a dissertation, and only specialists will resist the urge to skim through the survey of scholarship and explanation of method in the introduction and first chapter. (That is not to say these sections are of no value.) The methodology builds on Rosemary Hennessy's "material feminism" and the "kyriarchy" of Elisabeth Schüssler Fiorenza, Bain's *Doktormutter* at Harvard University. One principle of a kyriarchal approach is that literary sources tend to adhere to stereotypes more than inscriptions do. Bain argues that "the view from below in kyriarchal analysis highlights subordinated persons who remain invisible in other models of socioeconomic status" (171).

In short, Bain's study demonstrates first that studying women in the Hellenistic cultures of the first two centuries CE is more complex than has typically been recognized. Gender, marital status, and socioeconomic status are interwoven. An understanding of women's religious leadership therefore rests on integrated knowledge of these and other factors. Second, Bain makes a compelling case that the number of women who functioned as heads of households, possessors of wealth, and leaders in civic and religious arenas is greater than is often supposed.

Chapter 2 concerns "Wealthy Women and Household Status." Here Bain surveys iconography and inscriptions, primarily funerary, that describe women as heads of households, citizens, professionals, and as women with civic status and legal liability. She goes on to add similar insights from Xenophon's *Oikonomikos* and Ignatius's two letters sent to Smyrna. In the latter, Bain sees Ignatius promoting a kyriarchal understanding of marriage and household.

This chapter affirms other scholarship, notably that of Charlotte Methuen and Anne Hanson, that χήρα ("widow") "connotes a woman who did not live with a man" (69). Other points of interest for biblical studies include that Judean wives could in fact divorce their husbands (69), Greco-Roman city neighborhoods tended to have workplaces and residences for both rich and poor clustered together (83-84), and not all wealthy Greco-Roman wives were matrons (85-86).

Chapter 3 describes a handful of women patrons, utilizing both inscriptions and literature. Most prominent are Tryphaena from *The Acts of Paul and Thecla* and Phoebe from Romans 16. Bain's section on Phoebe is especially interesting. Some of her conclusions follow: "As a wealthy widow, she expected to engage in patronage and demonstrate leadership. Phoebe . . . served as more than host and financial supporter. . . . Wealthy widows' patronal religious leadership could have included reading and preaching in assemblies, evangelizing, occupying a prominent seat, wearing distinctive clothing, hosting travelers, reading and writing letters of recommendation, and making organizational decisions" (132-133).

Chapter 4 asks whether and to what extent slave and freed women participated in patronage and leadership. Bain's answer is affirmative, and she gives examples of slave and freed women performing numerous occupations and gaining wealth sufficient for such participation. These occupations sometimes involved managing businesses, land, or other slaves. One surprise (both to me and to Bain) is a funerary inscription mentioning a slave who herself also owned a slave (149-150). Bain goes on to examine Jewish manumission inscriptions and Ignatius's *Letter to Polycarp*, in which Ignatius advises that Christian slaves, male and female, "should not long to be set free through the common fund, lest they be found slaves of passion" (164, *To Polycarp* 4.3). Bain argues that Ignatius "sought to strengthen kyriarchal structures in the ekklesia by urging slaves to accept a religious status that spiritualized slavery while reinforcing the socioeconomic status quo" (166).

The book is aimed at scholars and should be in all seminary libraries. It is an especially helpful resource for those who, though already informed about the subject matter, are in need of updated and nuanced information.

Jeff Miller
Professor of Bible
Milligan College

Gary M. BURGE. *A Week in the Life of a Roman Centurion*. Downers Grove, IL: InterVarsity, 2015. 192 pp. $14.40.

This volume is a companion to Ben Witherington, III's earlier *A Week in the Life of Corinth*. The series seeks to bring the biblical background—the life and times of NT people, places, and cultures—into the modern reader's experience of the Bible by introducing the scholarly data via fiction, thus defusing its intimidating nature and rendering it alive and memorable to the reader. Burge accomplishes this with panache and erudition as he reimagines the character and life of the centurion of Luke 7 (whom Burge names Appius), building a possible realistic scenario leading up to his meeting with Jesus and the healing of his servant.

The title of the volume is actually somewhat misleading, as Burge's story covers a much longer period of time—perhaps a year or more—and is told in short vignettes that highlight critical points of Appius's life and move the story toward his meeting with Jesus. The story is well told, relying on a balanced mix of dialogue and prose to tell the story and develop the characters within the tale. Yet the volume is more than a short work of fiction, as it combines a depth of knowledge of first-century Palestine and its factions that flows easily from the pen of a scholar. Unfamiliar people, places, and cultural references are clarified in brief informative sidebars that not only define and describe but often provide pictures of sites and material realia that bring the artifacts of the story into the reader's own reimagining of Appius's life.

Most of these sidebars are quite short (less than half a page), but some occupy a full page and a very few (usually places and people) take more than a full page to explain particularly crucial or complex places or concepts (such as Caesarea Maritima, Pontius Pilate, and circumcision). The longer sidebars effectively interrupt the story with their own set-in history, which detracts overall from the flow of the larger narrative, yet they offer significant input into the reader's imaginative experience of the story. The smaller sidebars fit easily into the flow of the story, offering depth and vividness that are otherwise nearly impossible to communicate across such a gap of time, location, and culture.

The narrative itself uses the very different native cultures and beliefs of its characters to drive the plot forward: the intrinsic clash of Roman and Jewish belief systems and lifestyles propel the story toward meeting Jesus. Seeing the incompatibility of cultures through the eyes of those seeking integration or simply a ceasefire brings home the volatility of first-century Palestine in a visceral way difficult to reproduce in textbook or classroom, much less in one's own self-study.

The volume would be an excellent choice for college-level students, pastoral staff, and lay adult readers who want to experience—even vicariously—the dynamics at work in Jesus' world. While some of the issues explored are inappropriate for children, Burge's presentation is not offensive but engaging and redemptive, potentially creating space for dialogue about the reality of such issues both 2,000 years ago, and today. Overall, an enjoyable read that is chock-full of high-quality scholarly research, presented in the most memorable medium in the world: story.

JUDITH A. ODOR
Ph.D. Student in New Testament
Asbury Theological Seminary

Fredrick J. LONG. *Κοινὴ Γραμματική. Koine Greek Grammar: A Beginning-Intermediate Greek Exegetical and Pragmatic Handbook.* Wilmore, KY:

GlossaHouse, 2015. 630 pp. $25.99; *Workbook for Koine Greek Grammar: A Beginning-Intermediate Greek Exegetical and Pragmatic Handbook.* Wilmore, KY: GlossaHouse, 2016. 337 pp. $17.99; Answer Key & Guide for the *Workbook for Koine Greek Grammar: A Beginning-Intermediate Greek Exegetical and Pragmatic Handbook.* Wilmore, KY: GlossaHouse, 2016. 280 pp. $17.99.

Long is Professor of New Testament at Asbury Seminary and is the International Coordinator of Gamma Rho Kappa Greek Honor Society. He is the series editor for AGROS (Accessible Greek Resources and Online Studies) and the coeditor of *The Journal of Inductive Biblical Study.* Several of his recent publications include *2 Corinthians: A Handbook on the Greek Text,* Baylor University Press, 2015; *Speak Koine Greek: A Conversational Phrasebook*, GlossaHouse, 2014; and *In Step with God's Word: An Incremental and Exegetical Approach for Interpreting the New Testament*, GlossaHouse, 2016. His articles and chapters in edited works cover a range of issues in Greco-Roman culture, NT text, and the Greek language.

This grammar contains 27 chapters, that cover the indicative mood of all tense-forms, 1st and 2nd declensions of nouns and all proper prepositions in the first half, while covering the non-indicative mood, third declension nouns, -μι verbs, and conditional sentences in the second half. Intermediate level material intended for a third semester is tucked into the 27 chapters in greyed-out pages. The 30 appendices contain charts of various parts of speech, rules for the accent, and pronunciation advice. These are followed by a list of Greek words occurring 20 times or more, and two indices, of authors and then of subjects covered. The workbook contains exercises for each of the 27 chapters of the grammar, divided into five sections called "Overview," "Vocabulary," "Review," "Focus," "Sentences," and "Reading." The answer key contains the answers to the "Review" section through the "Reading" section of the workbook. Both the workbook and the answer key are introduced with a guide explaining the best way to use them. Both the workbooks and the answer key conclude with the same 30 appendices and the list of Greek words occurring 20 times or more contained in the grammar.

While the size of this grammar is much larger than most typical grammars, it offers many benefits not found in shorter grammars. First, it contains all the material one would want in a first-year grammar and it includes the material for a third semester. It also serves as a reference work, to be repeatedly consulted as one expands their inquiry or focuses on a particular item. Secondly, it helpfully includes an overview of English grammar at the beginning with an eye towards discourse pragmatics, and connects the grammatical discussion throughout the grammar to diagramming and matters of discourse. Thirdly, this grammar offers a full explanation of each concept followed by plenty of examples to illustrate the concept. Fourthly, this grammar also includes guides for approaching the lexicons. Finally,

this grammar endorses a restored Koine pronunciation as opposed to the Erasmian approach found in most grammars.

Three diagramming methods are described in this grammar with the idea that the professor would choose one of them and not use all three. These are the Constituent Marking Method, the Reed-Kellog approach, and the Semantic Diagramming and Analysis. The recommended approach overall to using this grammar is to cover the basic material of each chapter in the first year, and then return to the chapters in the third semester to deal with the intermediate material.

While the grammar has some of the intermediate material marked in greyed-out sections, not all is so marked. So the professor using the grammar will need to decide beforehand what to teach in the first year and what to teach later. An index of intermediate material sections along with a different way of marking those sections in the table of contents would enhance the grammar and workbook for use as a textbook, especially for situations where a different individual teaches the third semester course than the one who taught the first-year course. Another index of Greek texts used throughout the three-book set would enable someone to locate a specific citation within the three-book set, or focus on texts from a single biblical book or author. This would also assist someone in assessing the balance of texts used in the set whether focusing on genre or author.

This grammar, along with its workbook and answer key, fills a gap in Greek grammars by placing three semesters of material into one volume, in a way that each section in the first-year grammar is connected to the relevant intermediate material. This grammar is rich with its many references and launching points to other discussions, and thoroughly interwoven with linguistic, discourse, and pragmatic concerns. This grammar would function best as a three-semester grammar for an institution interested in preparing learners for exegesis with attention to matters of discourse. This grammar is also a useful resource for anyone who wants more than what is offered in a typical grammar. Greek professors, pastors, and students alike will all be delighted by this grammar.

James E. Sedlacek
PhD Student
The University of Manchester, U.K.

David L. MATHEWSON and Elodie Ballantine EMIG. *Intermediate Greek Grammar: Syntax for Students of the New Testament.* Grand Rapids: Baker, 2016. 331 pp. $32.99.

Mathewson is an Associate NT Professor at Denver Seminary. He has published several books involving the Greek language within apocalyptic literature, including

the recent *Revelation: A Handbook on the Greek Text,* Baylor University Press, 2016. He has a number of book chapters dealing with apocalyptic literature, Gospels, and Greek grammatical concerns. His articles as well focus on these three areas along with the use of the OT in the NT. Emig is a full-time instructor of Greek at Denver Seminary, and has conducted biblical exegesis for *Where Grace Abounds*, a ministry devoted to discussing relational or sexual issues. Issues involving the Greek language have been a major focus for both authors.

This volume is divided into thirteen chapters, where the nominal system is presented first, the verbal system next, and the clausal system last. A chapter on elements of discourse follows the clausal system. The Appendix contains principal pairs of verbs that occur more than fifty times in the NT. Throughout this volume, a minimalistic approach is adopted that tends to reduce the multiplicity of categories found in many grammars (xvii-xviii). This is evident in the section on the Genitive case, where this volume has five major uses and three special situations where the genitive might be found, yet all of them fit under one overarching category, "restriction" (11). This is in stark contrast with Wallace's approach in *The Basics of New Testament Syntax: An Intermediate Greek Grammar*, Zondervan, 2000, where twenty-four uses are listed along with three special situations (Wallace, 41). It tends to have the same perspective on the NT Greek language as does Porter's *Idioms of the Greek New Testament*, Sheffield, 1992. This volume is marked by its preference for a synchronic approach and its insistence upon the distinction between semantics and pragmatics (xx, xxi-xxii). The definition of verbal aspect as a category is most similar to that of Porter (112), and the three types of verbal aspect (perfective, imperfective, and stative) that Porter defines are applied in the same way to the tense-forms as does Porter (113). This means that the Perfect tense-form points to stative aspect (133), and is a prominence indicating tense-form in narrative and discourse (115-116, 278). Following a recently growing consensus in scholarship, this volume rejects deponency as a category for Greek verbs (152).

Although this volume shows evidence of interaction with recent linguistic thought, and favors many developments in Greek grammar that are based on Systemic Functional Linguistics, at many points throughout, it does not follow all of them, nor is it informed by all of them. For example, the understanding of the Greek article as a demonstrative is based on Robertson's *A Grammar of the Greek New Testament in the Light of Historical Research*, New York: Hodder and Stoughton, 1914, rather than on emerging linguistic analysis. This volume does not interact with the recent noteworthy work, Ronald Peters, *The Greek Article: A Functional Study of the ó- Items in the Greek New Testament with Special Emphasis on the Greek Article*. LBS:9. Edited by Stanley E. Porter. Leiden: Brill, 2014. Another interesting lack is that this work cites statistics at several junctures, but does not interact with Corpus Linguistics, another growing field of linguistics, which often informs those statistics.

Several features of this grammar make it a strong candidate in its genre. This volume simplifies the labels and tiers much of the categories found in similar works. This volume fills a gap in literature in that it engages many elements of recent linguistic thought and provides an up-to-date resource for the biblical exegete. This volume is best suited as a textbook for an advanced course in Greek grammar, and is also useful as a resource for anyone wanting to move beyond a typical first-year grammar. Students of the Greek language at all levels would be better informed by consulting this advanced grammar.

James E. Sedlacek
PhD Student
University of Manchester, U.K.

Francis G. H. PANG. *Revisiting Aspect and Aktionsart: A Corpus Approach to Koine Greek Event Typology.* Linguistic Biblical Studies: 14. Leiden: Brill, 2016. 311 pp. $142.00.

Pang is an Assistant Professor of New Testament at McMaster Divinity College, and an Associate Editor for the journal, *Biblical and Ancient Greek Linguistics.* His peer-reviewed articles cover topics such as Corpus Linguistics, Aspect and *Aktionsart*, and the synoptic Gospels. The current volume appears in a series that contains several works that connect linguistic discussions to biblical studies. This volume is the first in the series to utilize a corpus approach to analyze the relationship between aspect and *Aktionsart.* This volume is the published version of his dissertation for his doctoral degree, and after providing a fresh perspective on the distinction between aspect and *Aktionsart*, it conducts a corpus approach to determine that no relationship exists between perfectivity and telicity.

This volume has five chapters, followed by two appendices, a bibliography, and an index. The first chapter provides an overview of the discussion of verbal aspect and *Aktionsart.* The second chapter provides an overview of various approaches to event typology and discusses how several scholars applied this to NT Greek. The third chapter discusses corpus linguistics as a method, the nature of telicity, and the debate on relationships between perfectivity and telicity. The fourth chapter analyzes the data collected in the corpus linguistic method, and concludes that perfectivity and telicity are unrelated. The fifth chapter defines *Aktionsart* as non-systematic due to the implication of the study in the previous chapter. The two appendices provide a proposal for the contents of a Hellenistic corpus that is to be useful for biblical studies, and the data from the Corpus analysis. The index includes both ancient and modern sources along with a scripture index following the bibliography.

This volume begins by providing a fresh analysis of the discussion on verbal aspect and *Aktionsart* (9). It next challenges the conception of the nature of the relationship between the two (62). This volume then describes models for event typology (66) and then challenges them (104). This volume then describes how Corpus Linguistics will inform the research method through using a corpus defined by the author and presented in Appendix A (134-135, 243-244). This volume proceeds to define the *Aktionsart* category of telicity (135), and then to analyze how it might be related to perfective verbs (183). After rejecting the idea that the use of a perfective verb or the use of a perfective verb plus something else in the context can predict telicity (223), the volume moves to understand telicity as an interpretative category rather than a lexical one (240). Although only one aspect (perfective) and one *Aktionsart* category (telicity) were analyzed in this work, the point of this work is to demonstrate that aspect and *Aktionsart* are unrelated, thus countering the formulations provided by Fanning and Campbell.

Throughout this volume, the author is not concerned about whether the subjective/objective, semantic/pragmatic, or grammatical/lexical categories apply to verbal aspect or to *Aktionsart*, but is insistent that verbal aspect is morphological, while *Aktionsart* is not. This decision allows for a robust discussion regarding possible connections between aspect and *Aktionsart* while at the same time maintaining an essential distinction between them. This volume is insistent throughout its contents that the category of verbal aspect and that of *Aktionsart* are not related to each other in a formulaic way.

This volume fills several gaps in literature. First, it is the only work that applies Corpus Linguistics to grammatical categories for NT Greek in a rigorous way. Secondly, it provides an example of a Hellenistic corpus from which to analyze NT Greek. Thirdly, it provides a fresh discussion on the nature of *Aktionsart* and its possible relationship to verbal aspect. This book will largely appeal to Greek grammar specialists, although it can be used as a reference text for advanced students of Greek exegesis. Biblical exegetes should consult this work as a model for determining which elements from the text supply *Aktionsart*.

James E. Sedlacek
PhD Student
The University of Manchester, U.K.

Andreas J. KÖSTENBERGER and Alexander E. STEWART. *The First Days of Jesus: The Story of the Incarnation*. Wheaton, IL: Crossway, 2015. 271 pp. $17.99.

Andreas Köstenberger and Alexander Stewart provide readers the opportunity to consider the NT accounts and the spiritual significance of the birth and early

days of Jesus in Bethlehem. They support what has traditionally been known as "gospel," and what some have recently characterized as "Christian metanarrative." Based on the Gospels, Christians have historically made enormous claims regarding the historicity of Jesus' birth, his nature as both God and man, and his fulfillment of messianic prophecies. In response, doubters and opponents have written much in the waves of discussion regarding the "Historical Jesus." While the authors of this book do not directly address the writings of skeptical Post-liberal theologians and new homiletical style narrative preachers, they affirm the reliability and demonstrate the utility of the Canonical infancy narratives. A most useful apologetic discussion suggests the census that led Joseph to go to Bethlehem was the one "before" the well-established AD 6 census of Quirinius (137-139). The book is, however, more devotional and evangelical in nature. The writers conclude that each reader's own story will be shaped by a positive response to the Incarnate Word and participation in "God's story."

The authors engage readers in the introduction with the lyrics of "It's the Most Wonderful Time of the Year" and they seem initially to target a popular audience. The authors go on to characterize their text as a "guidebook" introducing the reader to the Gospel infancy narratives (21). This work will however lose many of their popular audience along the way as some of the material bogs down in academic parlance. Average readers will not understand how an author's "discussion unduly dichotomizes the virgin conception and Jesus's human descent in the line of David." (53). The insertion of two artistic color reconstructions of the Temple Complex from the time of Herod and a map showing a reconstruction of Jesus' movements to and from Egypt (inserted without pagination, 64) would be beneficial for a popular audience, but they are never integrated with the text. Nowhere in the text is there discussion of the location of the angelic revelation to the Priest Zechariah at the altar of Incense in the Holy Place or the venue where Mary and Joseph brought the infant Jesus to the awareness of the elderly Simeon and Anna at the Temple. Individual Seminary students and very engaged Christian readers will best appreciate the book. Aspiring scholars will enjoy the first appendix which provides a collection of primary texts that reflect intertestamental and first-century Jewish messianic expectation in English translation. A small group or Sunday school class of mature Christians could proceed through this book in conjunction with the Advent reading plan as suggested by the authors in the second appendix (254-255). This reader found that a number of fresh and thought-provoking insights like the explanation of the mission of John the Baptist as the second witness needed in Jewish jurisprudence (184-188) made the book a beneficial read.

Readers who come from the Stone-Campbell tradition will find they share Köstenberger and Stewart's belief that the individual reader has the capacity to respond to the message of the gospel and unwrap God's Christmas present. Following the tradition of giving priority to the Scriptures, Restorationists will

appreciate the fact that the authors place a primacy on Scripture and have started every chapter with the words of the infancy narratives under consideration. Conservatives in the Stone-Campbell tradition will applaud the affirmation of the compatibility of the three narratives in giving a complete portrait of the birth of Jesus Christ.

Robert W. Smith
Professor of History and Bible
Mid-Atlantic Christian University

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

Garland is well-suited to write this comprehensive theology of Mark's Gospel after having written two successful commentaries on Mark. The scope of this book is broader than a commentary as it not only surveys and interacts with recent scholarship, provides a treatment of introductory matters, and presents literary and theological commentary, but the bulk of the book is devoted to major themes within Mark's Gospel. Garland firmly opposes a mirror reading model for Mark that has been successfully utilized in the study of the Pauline epistles because he believes Mark's simple purpose "was to present Jesus to his readers as the Messiah and Son of God and to show that his shameful death on a cross was part of God's plan for the redemption of humanity" (25).

The book is divided into two sections: introductory matters and major themes in Mark's theology. The first 98 pages are prolegomena for Markan studies that both orients the reader to the methodological approach in this volume and to the historical framework for studying Mark's theology. Garland devotes such space to matters of introductions because he believes "it is important to understand, as best as one can, who created this gospel" (43). For instance, Garland argues that Mark's narrative "devotedly encapsulated the teaching and preaching of Peter" (43), a belief that influences his understanding of Mark's theology of discipleship. Garland affirms that "History and theology cannot be separated" (43) because one's interpretation hinges on his views of authorship and situation. Even advanced students who will be familiar with Mark's introductory matters can benefit from this volume's detailed treatment and exhaustive bibliography. The second chapter is a literary and theological reading (a mini-commentary of 80 pages) of Mark's Gospel that anchors the subsequent thematic chapters in what could otherwise become a disbanded fleet of themes. A literary examination of Mark is more than pertinent because "Mark conveys his theology through narrative" (46). Had Garland only

written this chapter, it would still merit the attention of all Markan students. This chapter itself will be particularly valuable to pastors and Bible class teachers.

The final twelve chapters are devoted to special Markan themes. Mark's own introduction (1:1-13) is treated in the third chapter while the final chapter details Garland's views on Mark's ending. Garland argues that Mark intended to conclude his narrative at 16:8. What modern readers may see as an abrupt ending is what Mark may have intended as an open end to his narrative that masterfully suggests reading the entire narrative in light of its first verse: his entire narrative is only "The beginning of the gospel of Jesus Christ, the Son of God." The chapters in-between discuss such themes as Christological titles, enacted Christology, the presentation of God, the kingdom of God, secrecy motifs, discipleship (two chapters on this theme), mission, atonement, and eschatology.

The length and depth of the book may hinder some students from purchasing their own copy but those who are heavily engaged in Markan studies should consider adding this book to their personal libraries where its unique treatment and valuable bibliography will be referenced often. Pastors will also find this to be a convenient reference tool in their studies even if they are not likely to read it from cover to cover.

Matthew Crowe
PhD Student
Kearley Graduate School of Theology, Faulkner University

Richard B. HAYS. *Echoes of Scripture in the Gospels*. Waco, TX: Baylor University Press, 2016. 524 pp. $49.95.

Finally, it is here: Hays's follow-up to his much-lauded *Echoes of Scripture in the Letters of Paul* (1989). In 2014, we received a little taste of what Hays was planning on offering in a book titled *Reading Backwards*, based on his Hulsean Lectures; this earlier and much briefer book, it should be noted, was a condensation of the larger text now before us (rather than being a preparatory or prefatory volume). Instead of developing *Reading Backwards*, this volume polishes and completes the larger work from which the smaller book was excerpted.

The full orchestration of Hays's work on the Gospels now available is remarkable both in its production and its accomplishment. Part of the reason for this is personal: Hays received a serious cancer diagnosis in July of 2015 (xiv). If the text were going to be completed, then, it would need to happen in abbreviated fashion. Carey Newman and the staff of Baylor Press devised a solution: while Hays filled in the remaining gaps in the manuscript, four scholars would be recruited, one for each Gospel, who would help in providing the appropriate footnotes for the body

of the text. This display of collegiality enabled the work to be readied for the press in less than two months. It is heartening to see a collaborative project pulled-off so well (and so efficiently).

Even if a team of scholars has assisted the effort, the result is vintage Hays. The combination of literary sensitivity and theological insight is deft throughout; this volume patiently shows his readers that a greater appreciation of the Evangelists' literary artistry leads to a richer understanding of their theology. The bedrock of this demonstration is the drawing together of individual scriptural intertexts, showing when the Gospel writers are drawing on the OT (usually the Septuagint) and suggesting what that appropriation might mean. For example, when Jesus quotes Ps 118 in Mark 12, he is using the biblical text to suggest multiple things: (a) his forthcoming passion (the rejection of the stone), (b) his resurrection (Ps 118 is a Hillel song, a psalm of victory to be sung on the way to Jerusalem for Passover), while at the same time (c) evoking his Davidic role as ruler of the people of Israel, and (d) transforming that Davidic role such that it now includes suffering and pain, while also (e) gesturing toward the fact that suffering on behalf of Israel has always been a part of the Davidic/messianic role, considering the pattern of suffering and redemption that is evident in so many of David's psalms (53-54, 80). All these layers of meaning are available to those with ears to hear, and this volume is a more than able guide through this strange new world of intertextual Scripture.

The burden of this book, however, is not just to exegete individual passages. This volume has an argument to make—or, rather, several arguments. What follows is only a selection: (1) that when it comes to the identity of Jesus Christ, the more one pays attention to the OT intertexts the Gospel writers use, the more clearly one will see that each holds to a divine identity Christology; (2) that the story told in the Gospels is an extension, rather than a break, from the OT narrative of Israel; (3) that the continuity between the two testaments should be established through the use of figural exegesis, which entails a retrospective discovery of the ways in which various figures in the OT foreshadow the Messiah of the New, rather than seeing OT authors as intentionally predicting Jesus Christ.

It must be admitted that there are some problems with the third argument in the list. Hays claims to be recovering figural exegesis in a manner akin to the way it was practiced in the early church fathers (9). This claim is challenged in a profound book by John David Dawson, *Christian Figural Reading* (which, to his credit, Hays does in fact cite).

In this book, Dawson lays out a crucial difference between ancient and modern interpreters of Scripture: ancient exegetes thought of Scripture as a record of divine performance, whereas modern exegetes think of Scripture as a text that constructs identities and forms meanings. Hays firmly falls in the latter camp, even if he occasionally tries to escape it (7-8, 359, 364-366), and it makes little sense to withhold an intentional predicting of Jesus Christ in the OT if the author of the OT is God.

If that is the case, then the meaning of these texts was always Jesus Christ; and even if some readers might need to retrospectively discover this, such a program of reading backwards would not be absolutely necessary. The church fathers would be puzzled, I think, by what this volume is doing (which is not to say that one or the other is right, only that they are different). It would be better to frame what is going on in the book not as a quasi-patristic figural exegesis, but simply as intertextual reading (in addition to Dawson, one can now see Ephraim Radner's recent book, *Time and the Word: Figural Reading of the Christian Scriptures*, for further consideration of these issues).

Despite this problem of framing, this volume argues the other points with convincing insight and erudition. Particularly well accomplished is the argument for a divine identity Christology across the Gospels. This volume shows, for instance, several Gospel texts where the evangelist references an OT scripture and, while doing so, puts Jesus into the same role which in the OT is played by God, the LORD (74-75, commenting on Mark 7:37/Isa 35). One can see here, in nuce, the legitimacy of Hays's argument that the more one pays attention to the Hebraic OT intertexts, the more evident a divine identity Christology will be.

Beyond argument, what lingers with the reader of this volume is an appreciation for the distinctive style of each evangelist, and especially for the way in which each Evangelist's use of Scripture contributes to that style. Mark's use of Scripture is dense, allusive, and mysterious; Matthew's use is clear, even didactic; Luke's use is based on the continuation of large narrative arcs; and John's use is more visual (vine, temple, water) than verbal. Each of these descriptors could just as easily be applied to the style of their respective Gospels as a whole. That the Evangelists' use of Scripture is inseparable from their overall style shows just how thoroughly embedded these texts are in the Scriptures that preceded them.

The implied audience for this volume is those with an advanced theological degree. Knowledge of Greek, Hebrew, and German is not necessary for comprehension, but it does help. Still, this volume aims to be useful for pastors (361-362), and he succeeds in that aim: the writing is, for the most part, nontechnical, and everywhere it is lucid. Furthermore, the added context the book will yield for a sermon expositing any of the Gospel texts that are treated is so manifest that it need hardly be mentioned. And for any Gospel text not treated, this volume ably equips the reader to do her own searching of the Scriptures; he has gone some way to giving the receptive reader ears to hear.

We owe Hays an enormous debt for leading us into the world of Scripture in which the Gospel writers lived. For many of us—even those of us who are biblical scholars—that world will indeed be strange and new; or, at least the depth and breadth of it will be. The debt that is owed, then, originates from a sense that one may not have discovered this world apart from Hays's assistance. Hays

remains, therefore, a preeminent guide to the abundant presence of the OT in the NT.

THOMAS J. MILLAY
PhD Student
Baylor University

Karl Allen KUHN. *The Kingdom according to Luke and Acts: A Social, Literary, and Theological Introduction.* Grand Rapids: Baker, 2015. 336 pp. $30.00.

In this volume, Kuhn examines the distinctive proclamation of the good news of the Kingdom of God in Luke-Acts. He argues that in this unified narrative Luke challenges his readers to leave behind their commitment to the prevailing social, economic, and cultural norms of first-century Roman society and embrace the alternative vision of God's Kingdom and the way of life it demands. In making his case, Kuhn has written a highly readable, informative, and well-researched introduction to Luke-Acts.

Kuhn lays out his study in three parts. Part 1 introduces the two intertwined, yet competing, dimensions of Luke's "world": The Roman empire and Israelite tradition. Following a popular line of current interpretation, Kuhn characterizes the Roman empire as an "empire of disparity and want" in which a very small elite class sought to preserve its own status, wealth, and power by means of an oppressive and often violent control of the majority population which lived at the edge of basic survival. In contrast to Rome, Israelite tradition affirmed Yahweh's sovereignty over all the universe, and in spite of the creation's present brokenness, looked forward to the day when God would intervene to re-establish order, justice, and peace. In the Gospel of Mark, Christ inaugurates this divine intervention, a story which Luke then builds upon in distinctive ways in his own two volume narrative. In Part 2, this volume devotes five chapters to the elements of Luke's narrative artistry, describing, among other techniques, Luke's use of parallelism, character speech, and emotion. In Part 3, this volume returns to the themes introduced in Part 1 and examines Luke's take on Israel's basic kingdom story in his narrative of Christ and the early church. In a concluding chapter, Kuhn draws all the pieces together and proposes that Luke's main purpose was to persuade Theophilus and other elite readers to relinquish their claims to privileged status for the sake of becoming participants in the story of God's Kingdom and recipients of its blessings.

Readers will benefit especially from Parts 2 and 3 in this volume. Kuhn's discussion of Luke's narrative strategy is thorough, engages with current scholarship, and provides numerous examples from the text of Luke-Acts to explain the narra-

tive techniques he describes. Kuhn does the same in Part 3 as he persuasively demonstrates Luke's distinctive shaping of the Israelite story of God's Kingdom in the coming of Christ. Scholars, students, and pastors will find these sections useful either as a refresher or introduction to the Lukan literature.

While he is certainly not alone in reading Luke-Acts as a covert, yet decidedly, anti-imperial text, Kuhn's portrayal of the oppressive nature of Roman rule lacks nuance, and he too quickly dismisses Lukan episodes which depict Roman officials and agents of the imperial order in neutral, if not positive, ways. Luke does indeed relativize the power of the Roman empire in comparison with the Kingdom of God, but Rome's imperial system is not the greatest adversary in Luke-Acts. Instead Luke's narrative depicts the magnitude of the plight of the human condition which affects all people, regardless of their station in life. In Luke's story, it is not only the "elites" who stand opposed to God's kingdom. Luke presents a variety of characters—the high-born and the lowly, Jewish and gentile, Roman and non-Roman—some of whom embrace the Kingdom while others decide to reject it. For Luke, the real enemy is human ignorance and sin, which are rooted ultimately in the power of Satan (Acts 26:18), and it is Satan, not the Roman empire or the "elites," whose domain is conquered in the coming of Christ, which marks the fulfillment of Israel's long-anticipated intervention of God for salvation.

Nevertheless, Kuhn has written an informative guide to Luke and Acts which will be accessible and useful to a wide readership seeking an introduction to the purpose, design, and theology of the Lukan texts.

K.C. Richardson
Associate Professor of History and Biblical Studies
Hope International University

Craig S. KEENER. *Acts: An Exegetical Commentary*, vol. 4 (24:1–28:31). Grand Rapids: Baker, 2015. 1,147 pp. $79.99.

The fourth and final volume of Keener's commentary on Acts has appeared. The four volumes comprise 4,515 pages, with a total of 34,583 footnotes. If "bigger is better," then surely Keener's commentary is the best one now available on the book of Acts.

In vol. 4, Keener brings to a close his "social-historical" commentary on Acts (see vol. 1, 3, 11, 25).[1] In this final section, Acts 24:1–28:31, Keener continues to explore the historical reliability of Luke's text. He attempts to elucidate the mean-

[1] Reviews of the first two volumes of *Acts* appeared in *SCJ* 16.1 (2013) 144–145, and 17.1 (2014) 148, respectively.

ing most likely held by its first readers by gathering insights gleaned from numerous other ancient writings. This feature has always been a hallmark of Keener's writings.[2] But in these four volumes, Keener has excelled even himself. On the back cover of the fourth volume, the publisher declares that in this four-volume set Keener "cites more than 45,000 extrabiblical ancient references." And in this final volume, Keener finishes strong with hundreds of ancient texts that illuminate Luke's account of Paul's appearances before magistrates like Felix, Festus, and Agrippa II, or that add color and depth to Luke's depiction of Paul's voyage and shipwreck on the way to Rome. Keener believes that Luke had handwritten notes that must have survived this shipwreck (3658).

Nearly two-thirds of vol. 4 is reserved for his massive bibliographies and exhaustive indices. The number of works that Keener has cited, both ancient and modern, is astounding. He lists 349 ancient works in his bibliography of "primary sources" (3781-3788) and over 14,000 modern works in his bibliography of "secondary sources" (3789-4087). And yet sometimes even this number was not enough. For example, Keener gives us the wrong impression of Harnack's view on the date of the composition of Acts, because apparently Keener only consulted Harnack's commentary on Acts (3895).[3] Contrary to Keener, Harnack did *not* "ultimately" maintain "the likelihood of a later date" for the composition of Acts (a date after Paul's death).[4] Three years later in another work, Harnack clearly understood Luke's failure to tell about the verdict of Paul's appeal before the Roman emperor and about Paul's death as proof that neither has yet taken place.[5]

Keener's commentary is too expensive and too large to serve as a useful textbook for a course in a college or seminary. And yet advanced students on Acts should feel their work unfinished until they have consulted him, for he has brought together hundreds of insights, both from his own store as well as from thousands of other scholars. And while one may not always agree with his conclusions, one should always benefit from his discussions. To take a personal example, I think that he presses too far the notion of "Luke's 'literary freedom'" when he suggests that

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[2] See especially his two earlier works, . . . *And Marries Another: Divorce and Remarriage in the Teaching of the New Testament* (Peabody, MA: Hendrickson, 1991), and *Paul, Women & Wives: Marriage and Women's Ministry in the Letters of Paul* (Peabody, MA: Hendrickson, 1992), as well as his commentaries on Matthew and John: *A Commentary on the Gospel of Matthew* (Grand Rapids: Eerdmans, 1999) and *The Gospel of John: A Commentary* (2 vols.; Peabody, MA: Hendrickson, 2003).

[3] Adolf von Harnack, *The Acts of the Apostles* (trans. John R. Wilkinson; Crown Theological Library 27; New Testament Studies 3; New York: G. P. Putnam's Sons; London: Williams and Norgate, 1909). The German original was first published in 1908.

[4] Keener, *Acts*, 1:385, fn. 10, here citing Harnack, *Acts*, 293, 296-297 (see also Keener, *Acts*, 1:392).

[5] Adolf von Harnack, *The Date of the Acts and of the Synoptic Gospels* (trans. John R. Wilkinson; Crown Theological Library 33; New Testament Studies 4; New York: G. P. Putnam's Sons; London: Williams & Norgate, 1911) 93-99. Note that the German original was also first published in 1911.

Jesus probably never actually told Paul on the road to Damascus, "It is hard for you to kick against the goads" (Acts 26:14). Though Keener stands in good company with Witherington, whom he cites (3514-3515), I must agree with F. F. Bruce and C. S. C. Williams that this instance actually proves nothing. Besides, why should he who knew all things about all humans (John 2:24-25; 4:29,39) not also know a Greek proverb from Paul's own past? Here Keener helped me to make up my own mind, even though I ultimately disagreed with him. In fact, anyone who ponders Keener's comments on any passage will come away with a *keener* insight, if not a *Keener* insight, into the book of Acts.

David H. Warren
Minister
Selmont Church of Christ, Selma, Alabama

J.B. LIGHTFOOT. *The Gospel of St John: A Newly Discovered Commentary.* Eds., Ben Witherington III and Todd D Still, assisted by Jeanette M. Hagen. Downers Grove, IL: InterVarsity, 2015. 375 pp. $36.00.

InterVarsity has performed a great service to scholars in making available in print these lecture notes by Professor J.B. Lightfoot on the Gospel of John. Their description as a Commentary is perhaps somewhat exaggerated. Witherington acknowledges that they began as notes in 1848 (before his election to a Fellowship at Trinity in 1852) and then became the basis of lectures he gave at Trinity; after the introduction of the undergraduate Theology honours examination in 1871, he used them with some additions until he became Bishop of Durham in 1879, after which all his academic energy was devoted to his work on the Apostolic Fathers. Moreover, in the various schemes for commentaries on the NT devised by Westcott, Lightfoot and Hort, the Johannine writings were always reserved for Westcott, who published a commentary on the Gospel in 1881. The editors have also reprinted two essays on the external and internal evidences for the authenticity of John's Gospel from Lightfoot's *Biblical Essays*, and an essay by Martin Hengel on "Lightfoot and German Scholarship on John's Gospel" from the centenary lecture series at Durham in 1989.

Lightfoot was one of the most meticulous NT scholars in the UK in the 19th century. Ideally the reader should know NT Greek and Hebrew to appreciate the text fully, but much can still be gained by a scholar without them. Lightfoot's detailed knowledge of the original text of the NT, the LXX, and the Hebrew scriptures, as well as more recently discovered manuscripts, was deployed to attack the central argument of the Tübingen School of German biblical scholars, that the

Early Church was the result of a conflict between James and Paul, only finally resolved in the second century. This was not based on textual criticism but on a philosophical belief in the Hegelian dialectic; it was also essentially anti-Catholic. The leading scholars here, Baur and Strauss, had dated John's Gospel between 150 and 170. Lightfoot's entire work was devoted to proving them wrong, and bringing the date back to the end of the first century.

This book shows how he did it. His careful discussion of words, their meanings and uses, alongside an amazing knowledge of both Scripture and history, meant that he emerged victorious. One can imagine him dwelling on a word for several minutes to exhaust every piece of information it might give. Argument after argument is relentlessly piled up to demonstrate the superficiality of the German critics. The NT is not usually taught this way today. So, it will be more useful for graduates than undergraduates, and for ministers who take biblical exegesis in their sermon preparation seriously. General readers may also read it with profit.

Hengel's essay shows sympathetically how scholarship has moved on in the century or more since then, because of further manuscript discoveries. The work of Lightfoot and others has provided the foundations upon which many of us now walk, without ever pausing to ask how we know that these things are so. This book is full of contrasts: on the one hand, Lightfoot states categorically that the phrase "the Word of God" "*is never used in the Bible as an equivalent for the Scriptures, the written word*" (88, italics original); on the other, he defends the Gospel as an authentic revelation from God. Here we have critical conservatism in scriptural interpretation. It fully deserves careful reading.

David M. Thompson
Emeritus Professor of Modern Church History
University of Cambridge, U.K.

Stanley E. PORTER. *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice*. Grand Rapids: Eerdmans, 2015. 309 pp. $30.00.

This volume contains Porter's focus on distinctive features of John's Gospel and his challenge to conventional scholarly conclusions regarding John's origin, structure, and theology. Seven essays were read at conferences while two of them are revised previously published contributions.

He begins by responding to the common view that John was written later than the Synoptics, some even suggesting an early second-century date. Reexamining the papyrological evidences often cited in discussions about John's date, Porter contends that the evidences can be dated earlier and permits a possible date of John more closely to 70 CE.

In chapter two Porter tackles arguments identifying the original audience of John. Echoing Bauckham that the Gospel was not written for a specific Christian community in a particular geographical location (Jewish-Christians in Ephesus), Porter lays out reasons why John was written for a general "public" reader (here going further than Bauckham by claiming that even non-Christians were expected to be readers), declaring Jesus as the Son of God for everyone.

The sources used by the author of John are explored in chapter three. Porter argues that, like the Synoptics, John's author had access to Jesus tradition that plausibly could have gone back to Jesus. Contrary to the majority of scholars' suspicion of John for historical Jesus study, Porter believes that with more rigorous criteria for historical Jesus research John's Gospel shows itself a reliable historical source.

Chapter four explores John's prologue utilizing Form, Source, Musical-Liturgical and "Functional" Criticisms. While noting that other methods demonstrate how the prologue is connected to the rest of the Gospel, "Functional Criticism" moves beyond these other approaches to expose the implications of the divine Word incarnate in Jesus Christ.

The distinctive use of "I am" sayings in John is the focus of chapter five. Porter contends that critics should not only look at the predicate usage ("I am the light of the world") but also the absolute (even those not attributed to Jesus) and adverbial/locative ("I am not from this world") usages of all "I am" sayings. The result is that John was structured in a major way via the "I am" sayings to declare Jesus as the Messiah.

John is frequently characterized as anti-Jewish because of its utilization of "the Jews" to represent those who oppose or want to kill Jesus. Porter surveys all of the various ways the expression is used (for Jewish leaders, Torah-observing Jews, Judeans, and those who betray Jesus). He ends up saying previous attempts to give a generic blanket definition for the expression either fall short or fail to do justice to it. Highlighting the need to pay attention both to its sense and reference, Porter asserts that the author is using a reasonable linguistic expression to mark out a split that would eventually occur between Judaism and believers in Messiah Jesus.

Porter outlines in chapter seven his reading of John's use of the concept of "truth" by examining all words in the Gospel that are derived from the root ἀληθ-. He observes that more than half of the chapters mention the notion of truth and that the author's intention is to point to Jesus as the major instructor of truth and how characters in the Gospel respond to God and his truth by their response to Jesus.

John's use of the Passover theme is the concentration of chapter eight. Porter notes that throughout the Gospel Jewish Scripture is cited to reaffirm Jesus as the Passover victim, becoming both the substitute and replacement of the Passover sacrifice.

In the last essay, Porter investigates the contemporary debate whether John 21 was original to the Gospel. Highlighting the consistency of the language and themes in chapter 21 with the rest of the Gospel and responding to critics who have argued on grammatical grounds that John has two endings, Porter sides with the extant manuscript evidence for John's ending, all of which contain chapter 21.

These essays are fresh, newly argued treatments on major topics of Johannine scholarship. More ideally suited for a graduate course on John's Gospel, Porter opens up new methodological approaches, engages in detail with a wide array of scholarly research, and offers new solutions to centuries-old conundrums.

John Harrison
Professor of New Testament
Oklahoma Christian University

List of Books Reviewed in This Issue