

Book Reviews

James L. GORMAN. *Among the Early Evangelicals: The Transatlantic Origins of the Stone-Campbell Movement*. Abilene, TX: Abilene Christian University Press, 2017. 240 pp. \$22.99.

It is not every day that a book is able to disrupt major pieces of the scholarly consensus in a field. Works about the origins and precursors of the Stone-Campbell Movement (SCM) have been plenty. Some have found as the primary source Scottish restorationism, others American frontier revivalism, and still others point back to the Puritans or even the reformers, while a select few have traced a direct line all the way to the early church itself. Gorman's offering, however, is so logical and straightforward that it seems too obvious to have been wholly ignored. His thesis is that the Campbell movement — and in particular Thomas and Alexander — were products of the late-18th and early-19th century Anglo-American evangelical missions' movement. He examines the particular milieu of the Campbells in Ireland, specifically showing the striking similarities between the Evangelical Society of Ulster and the later Campbell-initiated Christian Association of Washington. He then picks up on the textual and theological parallels between the *Declaration and Address* and the foundational documents of the interdenominational missions' societies such as the London Mission Society. Finally, he reconstructs the Campbells' web personal contacts with key players in the evangelical missions' movement such as the Haldanes, Ewing, Sandeman, and Glas, all of which emphasized the following: A simple evangelical Christianity; interdenominational cooperation; evangelization through preaching, teaching, and the distribution of Bibles; and a certain postmillennialism that optimistically saw the kingdom of God progressing.

The book is a rework of Gorman's dissertation and a wonderful example of what a published dissertation can and ought to be. It is rare that a book of this nature is able to find a balance between nuancing and navigating historical primary source material carefully and tracing the overarching trajectory and scope of the work, but Gorman manages to do that well. This book will be a challenging read for most lay members of our congregations, but pastors and scholars will find both challenge and reward in following Gorman's narrative. Overall, and beyond even the immediate scope of the SCM, the book is a refreshing look at the pre-20th century intersection of missiology and ecumenism that marked evangelicalism before the late-19th century and has long since been forgotten (see Chapter 2 especially).

One of the strengths of the book is Gorman's willingness to tackle the obvious reason that scholars have overlooked the evangelical missions' context of the Campbells — the aggressive anti-mission society stance that Alexander took in his *Christian Baptist* days of the 1820s. In his conclusion, Gorman suggests that “at the very least” his historical exploration pushes the typical reading of a 1st and 2nd Alexander Campbell (divided somewhere around 1830), to a 1st, 2nd, and 3rd Alexander. I think Gorman is correct to suggest that his book does *more* leg-work than just this and substantially “reframes” the origins of the SCM; however, I also want to emphasize that even this tripartite recasting of Alexander Campbell is a significant accomplishment that should generate further exploration.

Two minor questions arise from the title of the work in relation to the content. The “evangelical” movement is nearly universally dated from the Anglo-American revivals of the 1730s, so the title of the current volume seems slightly misleading as the evangelical missions' movement of the 1790-1830 is filled with second and third generation evangelicals — not usually what would be considered “early evangelicalism.” Second, the idea that this is a revisionist account of the “Stone-Campbell Movement” is also not altogether accurate, as Stone's Christians are not taken into consideration. More accurately it is an assessment of Thomas and Alexander Campbell's theological context specifically. These critiques,

however, do not bear directly on the content of the book and have more to do with the expectations of the reader than anything else.

LANE SCRUGGS

Senior Pastor

Oak Park Church of Christ

Calgary, Alberta

Thomas S. KIDD. *Benjamin Franklin: The Religious Life of a Founding Father.* New Haven, CT: Yale University Press, 2017. 288 pp. \$30.00.

Following other delightful reads, such as *Patrick Henry: First among Patriots* and *God of Liberty: A Religious History of the American Revolution*, Thomas S. Kidd of Baylor University offers an insightful and entertaining examination of Benjamin Franklin's religious journey. As indicated in his May 5, 2017, *The Gospel Coalition* blog, Kidd's interest in Franklin was born in his research for *George Whitefield: America's Spiritual Founding Father* and his realization that Franklin's religious beliefs were more complex than his self-described deism.

The introduction surveys previous examinations of Franklin's faith from authors, such as Max Weber, Alfred Owen Aldridge, and (most recently) Kerry W. Walters. Kidd articulates his debt to these sources but says that his book will show "how much Franklin's personal experiences shaped his religious beliefs" (5). That goal results in a more entertaining and more historical biography than Walters' more topical, nonbiographical treatment. This volume convincingly critiques and avoids Walter's theory of Franklin's "theistic perspectivism" (5). This theory is based on Franklin's early writing which referenced polytheism, an idea he did not focus on later in life. Walters uses his reference to many gods under a Creator God to develop a religious epistemology that governed Franklin's life in which humans create their own gods while reaching for an unknowable God.

The first chapter describes the religious history of the Franklin family in England, tracing his Nonconformist father's move to Boston and marriage to Ben's mother, a descendent of the first generation of Puritans. During his Calvinist upbringing, Franklin read the entire Bible by the age of five, and digested works from John Bunyan and Cotton Mather. However, other authors, even those disputing deism, led him to deism early in life to the great concern of his parents. During this period, Franklin wrote essays under the female pseudonym of Silence Dogood, giving some insight into his religious perspectives. Due to being identified as the author, and a bad work relationship with his brother, he left his hometown.

Chapter two traces Franklin's time in Philadelphia, New York, and London. He encountered Quakers in Philadelphia, whom he admired, and worked with a printer who used to be part of an unusual Protestant group called the French Prophets. The printer even hoped Franklin would join him in the creation of a new sect. In London, Franklin printed William Wollaston's text on natural religion and composed his most radical religious text that (possibly satirically) denied the existence of evil. His composition led to connections with English rationalists and skeptics, but he later disapproved of the treatise. While across the Atlantic, he had the opportunity to meet devout Catholics and ended his time in the city by composing a code of conduct for his life. This followed his tempting time in London where he even tried to seduce his friend's sweetheart.

The period of Franklin's prosperous printing back in Philadelphia is the focus of chapters three through six. During this period, his false alarm of an impending death resulted in an epitaph revealing a belief in the resurrection of the body. A recovered man, he founded a group for intellectual discussion in which he delivered an essay that argued for God's providence of his creation and refuted his prior fatalist and amoral arguments. Even if his beliefs did not fully accord with his essay, Kidd says, "Franklin was backing away from his teenage deism, not to embrace Christian particularities, but out of pragmatic concern for virtue" (67). At this time, he wrote his "Articles of Belief" that included his enigmatic poly-

theistic idea (noted above), devotional prayers, and recommended readings in natural theology. In addition, Kidd discusses Franklin joining the Masons; his first marriage to an Anglican who attended church regularly (but may have resented the son he already had); his ownership and advertisement of slaves; his defense of a Presbyterian preacher accused of heterodoxy whom Franklin admired for his ethically focused, doctrinally light preaching; and his printing of religious works. Concerning the last, he had a fruitful financial and friendly relationship with George Whitefield. Kidd believes his interaction with the famous evangelist tempered his skepticism and anticlericalism. Despite Whitefield's attempts to convert Franklin, the printer still admired the evangelist, his charitable work, and his "disdain for clerical authority and for the denominational boundaries that divided Protestants" (126). Finally, this volume highlights how Franklin's devoted Calvinist sister would "exert significant pressure on Franklin, helping to set limits on his heterodoxy" (144). To her and others he defended himself from charges of believing in salvation by works. Any restraint she exerted on his skepticism was helpful considering one theological treatise of the period returned to the fatalism and denial of evil from his youth.

Chapters seven through nine, and the conclusion, trace Franklin's move from printing to political and social concerns at home and as diplomat on the international stage in London and Paris. During the 1740s, his efforts to defend Pennsylvania included forming a militia outside of the government, publishing a biblical defense of self-defense in contrast to Quaker pacifism, and encouraging a government-approved fast. Franklin labored to create a school that was not Christian enough for critics like Whitefield but created a hospital birthed by "one of the most overtly Christian essays he ever wrote" (169). Even though Whitefield hoped Franklin would "study the mystery of the new-birth" like his electricity, his experiments brought him fame when abroad as a diplomat meeting the likes of David Hume in Scotland and having his famous image stamped on various popular items in France (177). This period of his life highlighted the inconsistency between his doctrinally weak religion of virtue and his flirtatious relationships with other women (while his wife lived or with married women after she passed). A man of complexities, he attempted to modernize the Lord's Prayer and the Common Book of Prayer in England that resulted in doctrinally weakened works, yet he proposed a biblical symbol for the American seal. He worked for religious freedom and opposed religious tests for office in Pennsylvania and secured a Calvinist education for his grandson in Geneva. He affirmed God as Creator, God's Providence, human obligation to worship Him and serve Him through helping others, the immortality of the soul, and punishment and reward after death, but he would not speculate on Christ's divinity when pressed. Like Whitefield and Franklin's sister, the Revolution restrained his skepticism: "The early 1780s, then, saw Franklin gravitating back toward Calvinist views of human depravity and of providential interpretation of history" (224). Nearing the end of his days, his motion for prayer would fail at the Constitutional Convention, and he may have taken his last breath while looking at an image of the Judgment Day from Matthew 25.

This volume provides an entertaining read that highlights the historical influences on Franklin's religious perspective. Entertainment comes from the inclusion of stories, such as Louis XVI's image of Franklin on the bottom of his chamber pot, a failed bombing of Cotton Mather's house motivated by opponents of his support for smallpox inoculation, the unfortunate death of a German scientist emulating Franklin's kite experiment, and Franklin's recommendation to a preacher that he distribute the rum ration after prayers (rather than before) so more men constructing a fort would attend them. Historically, the work helpfully elucidates the "many factors—his Puritan tether, the pressure of relationships with Christian friends and family, disappointments with his own integrity, repeated illnesses, and the growing weight of political responsibility—all kept him from going too deep into the dark woods of radical skepticism" (3).

Having no noteworthy weaknesses, the work is accessible to the lay reader due to the author's efforts to define terms and provide necessary historical background for the reader to understand the context of events and the meaning of theological and philosophical concepts. Although too specific for

a required text for a course on American Christianity, the text would be valuable for a seminar on the faith of the Founding Fathers, or in the bibliography of a student research project or presentation on such a topic. This volume offers any Christian reader the opportunity to reflect on the contemporary religious environment through an early celebrity who advocated “*doctrineless, moralized Christianity*,” which Kidd likens to the “moralistic therapeutic deism” of our current milieu embodied by many celebrities and common Americans (6-8).

SHAWN C. SMITH
Registrar
Lincoln Christian University

Thomas MERTON. *A Course in Christian Mysticism.* Collegeville, MN: Liturgical, 2017. 235 pp. \$19.95.

Although Thomas Merton died in 1968, his legacy and influence have continued. His short life of fifty-three years was filled with in-depth experiences that fueled his practice and proclamation of mysticism. His teaching is clear, but profound. Mysticism as described by Merton lives up to its name, it is mystical.

The book is actually a compilation of lectures Merton gave to explain mysticism. He starts with a definition of a mystic as “one who seeks by contemplation and self-surrender to obtain union with or absorption in the deity...” (8). A mystic is one who empties him/herself to be filled with God. The thirteen lectures explain and illustrate how that is done from a variety of people and perspectives.

Such mystics as the Cappadocian Fathers, Dionysius, Augustine, Bernard of Clairvaux, the Beguines, Eckhart, Teresa of Avila, and John of the Cross are highlighted. Merton gives the essence of their views and gives a critique of their practices.

The first few lectures, although meant to give the basics, do require some understanding of terminology and the history of mysticism. These chapters are deep and somewhat confusing to the uninitiated. As Merton progresses from Augustine on, he unpackages each person or group more clearly by giving context of their life and views. These lectures are easier to comprehend.

Merton spends a lot of discussion on the Gospel of John’s use of mysticism and the sermons of St. Bernard of Clairvaux. Lecture 10 is given to Bernard’s sermons on the Song of Songs. Bernard almost exclusively looks at these passages from a mystical, metaphorical interpretation. He spends eight sermons on the opening line, “Let him kiss me with the kiss of his mouth” (Cant. 1:1). This kiss is God’s into the mystic’s inner being. Merton then gives an overview of another twenty sermons showing Clairvaux’s mystic interpretation of the Song of Songs. In regard to where Jesus fits into Bernard’s view of the Song he states, “This was the main reason, says, St. Bernard, why Jesus became incarnate-to win to himself the love of carnal man who had no other way of loving than a human and sensible way” (136).

Merton has many comments worth thinking about. Most of the book is that way. However, here are two: “The intellect must not be forced to work, because the soul approaches God by faith. (Hence a distinction is necessary, for faith is a work of the intellect as well as the will, but on a level above discourse)” (197). ““two contraries cannot coexist in one subject,’ and purity of God and the impurity of the soul come into conflict” (204).

All in all, Merton’s work is classic. He definitely targets the contemplative monk but opens the door to any who wants to be filled with the presence of God completely. His writing, at times is challenging. His thoughts and depth of commitment to a pure life always encourages the serious believer to raise oneself from the mundane to the sublime.

JOSEPH GRANA
Dean of Pacific Christian College of Ministry & Biblical Studies
Hope International University

Oliver D. CRISP. *Saving Calvinism: Expanding the Reformed Tradition*. Downers Grove, IL: InterVarsity, 2016. 165 pp. \$18.00.

Crisp begins this volume by referencing Collin Hansen's, *Young, Restless, and Reformed*, a book which first reported a movement of young American evangelical Christians toward Reformed theology. Although that book was published in 2008, the movement associated with its title continues to garner interest among Evangelical leaders. *The Gospel Coalition* interviewed Collin Hansen in November of 2016 to reflect on the ten years since his initial study.¹ As late as 2014 Roger E. Olsen, popular opponent of Calvinism, could still blog about the popularity of the *Young, Restless, and Reformed* movement.² It seems that this volume remains relevant to audiences within the *Young, Restless, and Reformed* movement as well as those who follow it from the outside. The book appeals to the novice who knows little about Calvinism as well as those who are familiar with the major tenets of Calvinism, but who have not delved into the minority positions of Calvinists within broader historical theology.

Crisp structures this volume in six chapters. The first explains the term "Calvinism" and how it incorporates, yet differs from, the acronym TULIP so often associated with Calvinism. He also differentiates Calvinism from broader Reformed Theology, though he concedes to use the terms interchangeably throughout his book. The remaining five chapters discuss five key soteriological doctrines: God's eternal purpose, free will and salvation, universalism, how the atonement works, and the extent of the atonement. The chapters are bookended by short introductory and concluding chapters.

The introduction identifies ignorance of historical knowledge among new Calvinists as a problem this volume seeks to remedy in part. By exposing Calvinists to the less popular rooms in the "mansion that is Reformed theology" the author hopes to "help Christians today to live fuller, more effective, and more theologically informed lives" (12). Additionally, the tone of the book throughout encourages readers to embrace intellectual humility and charity toward those of differing theological positions. This volume does a fine job of providing clear, standard definitions of the terms handled, as well as offering many helpful analogies and illustrations for the viewpoints covered. Additionally, this volume provides major objections and problems for each position and includes rejoinders to show each view in its best light. This volume does often reveal the author's position, sometimes defending it, but with the open hand of rhetoric rather than the closed fist of dialectic.

The greatest weakness of this volume arises from its brevity. At less than two hundred pages, this volume cannot canvass the entirety of Calvinist voices relevant to each doctrine discussed, which means many Reformed theologians get excluded from his analysis. However, given the intended audience, such breadth would be too much to ask, and to mitigate the loss, the end of each chapter includes generous offerings in the further reading lists.

JOSHUA BUTCHER
Rhetoric Teacher
Trinitas Christian School

Abner CHOU, ed. *What Happened in the Garden: The Reality and Ramifications of the Creation and Fall of Man*. Grand Rapids: Kregel, 2016. 302 pp. \$19.99.

This volume is a collection essays on Genesis 1-3 (and especially, Genesis 2-3) by the faculty and president (John MacArthur) of The Master's College and Seminary. It seeks to present the historical

¹ Justin Taylor's interview with Hansen is entitled, "Restless, Reformed, Reflective: YRR 10 Years Later" and was posted, 14 November 2016. <https://www.thegospelcoalition.org/article/restless-reformed-reflective/>

² The title of Olsen's blog entry is "What Attracts People into the Young, Restless, and Reformed Movement?" and was posted, 14 March 2014. <http://www.patheos.com/blogs/rogereolson/2014/03/what-attracts-people-into-the-young-restless-reformed-movement/>

reality of the fall of man, as well as the implications of that fall for various academic disciplines. Some of these disciplines are science, psychology, business and law.

The basic approach is unapologetically conservative, and for the most part (if not totally), Calvinist. The authors interpret Genesis 1-3 as “historical.” The best definition of the book’s understanding of the word “historical” is given by the editor, Chou: “Traditionally we view Genesis 1-3 as *historical*, describing particular events that happened in the past” (19, emphasis Chou’s), and “The correct interpretation of Genesis 2-3 is to read it as an accurate record of the past” (14).

The volume is divided into three main sections. Part 1 deals with the “reality of Genesis 2-3,” part 2 with “theological ramifications of the creation and fall,” and part 3 unpacks “the worldview ramifications of the creation and fall.” Some helpful secondary materials are listed at the end of each chapter. Most of the works listed support the viewpoint of the authors of the current volume, although there are some books listed which express viewpoints that the authors are arguing against.

As with all compilations, the contributions of the various authors are of varying clarity, quality, and conciseness. Some of the authors may have overestimated how much the readers may know about their respective fields. Thus, Wood and Francis (76) write, “For a basic introduction to DNA and the content of genomes, consult our previous chapter.” However, this reviewer found their previous chapter not to be nearly as basic and introductory as he required.

One of the weaknesses of this volume is that some of its assumptions are unstated, weak, and/or ambiguous. As an example of an unstated assumption, the authors seem to believe that they can bring in other Scriptures in order to understand Genesis 1-3 in a “literal” way. Satan is often equated with the serpent in the book. Genesis 3 itself speaks of the serpent as one of the living animals that God had created (Gen 3:1) and does not mention Satan. The authors of this volume are bringing in Scriptures from elsewhere in the Bible in order to make this interpretive move. This is a time-honored practice and may well be correct. However, it would have been good if they had acknowledged that this was what they were doing.

As an example of a weak assumption, in discussing the evangelical gender debate, Jo Suzuki writes that “The dominant cultural belief of our time is that of egalitarianism” (250). This needs to be seriously questioned.

One of the authors’ ambiguous assumptions is that less “literal” or “historical” interpretations of Genesis 1-3 than theirs illustrate how the fall of humankind has affected human reason, thus causing interpreters to come up with wrong interpretations. However, surely the authors are not claiming that they themselves are immune to the effect of the fall upon their own reason. Several elevate revelation above reason. This is not unreasonable. On the other hand, the authors are clearly using their own reason (and appealing to ours) in order to argue for their understanding of Genesis 1-3.

This book presents a good case for its thesis. However, it may be only confirmatory for those who already agree with the basic approach. Nevertheless, this volume is a good presentation of one traditional way of reading Genesis 1-3 and will thus be useful as a thoughtful approach to that passage, even for those who may radically take issue with it. It would certainly be useful in undergraduate classes. It could also be used in seminary classes, not only for its own approach, but also for the larger hermeneutical issues it raises and illustrates. Thoughtful laypeople and pastors may also find it useful, even though parts of it may be a difficult read.

DARYL DOCTERMAN
Adjunct Professor
College of Adult Learning and Leadership
Cincinnati Christian University

Peter J. LEITHART. *Delivered from the Elements of the World: Atonement, Justification, Mission*. Downers Grove, IL: InterVarsity, 2016. 368 pp. \$30.00.

Leithart offers the culmination of twenty years of studying the themes of sacrifice, justification, and

religion (or, alternatively, as the subtitle indicates: atonement, justification, and mission) in this volume. Leithart's study spans several academic disciplines, and the most prominent include theology, anthropology, sociology, and comparative religion. He describes his overarching approach as, "biblical theology or a typological reading of Scripture," calling the book, "my Big Red Book About Everything" (17–18). With a scope so broad there will necessarily be gaps in coverage of the literature, and a fairer estimation of Leithart's aim might be to say: Leithart draws upon a variety of disciplines to draw out Paul's understanding of atonement, justification, and mission. Given my own background, this review will offer: 1) a summary of the contents, 2) some reflections on the logical coherence and implications of Leithart's claims, and 3) a set of questions he seems to leave unanswered.

Leithart organizes the book into four parts and three appendices. Part one gives an account of the "stoicheic" (elemental) structures of atonement Paul has in view: creation generally and then for the Gentiles and Jews more specifically. Part two articulates the Gospel as response to the elements of the world: God's justice in the response to flesh in judgment and atonement. Part three focuses on justification; particularly the justification accomplished in Christ and its implications upon the stoicheia. Part four explains how justification works itself out in the Church and in the religions (including secular "religion") that refuse to remain under the changes wrought by Christ's work. Appendix one examines the metaphysics of atonement, showing the inadequacies of medieval and reformation theories of natural and supernatural distinctions. Appendix two examines how the problematic metaphysics surveyed in appendix one applies to justification. Appendix three extends Leithart's argument about Paul's meaning of "justification" as "deliverdict" in Galatians to the epistle to the Romans.

The purpose of these chapters and appendices is to articulate a Pauline account of atonement, which Leithart argues operates as social theory. For Leithart, an adequate theory of atonement must meet six criteria: it must be 1) Historically plausible (incorporate the historical dimensions of atonement, and not just the abstract theological dimensions), 2) Levitical (show how Jesus's sacrifice satisfies Levitical ritual), 3) Evangelical (arises from with the Gospel narratives, and not from outside—even the Pauline letters), 4) Pauline (making sense of what Paul actually says to the point), 5) Inevitable (showing that Jesus's actions were not only necessary, but the obvious response of God to the human condition), and 6) Fruitful (making sense of the subsequent history of the Church following Jesus's ascension).

Leithart's claim that bears the most impact upon the layman has to do with the modern (or post-modern) age's self-understanding in contrast to pre-modern societies. That self-understanding can be summarized as follows. Pre-moderns worshipped physical idols, engaged in elaborate sacrificial and religious rites, and possessed highly stratified and hierarchical societies. Moderns either have no idols, or they are "spiritualized" into individual or corporate desires that are largely invisible. Moderns don't engage in sacrifice and have abandoned public religion. Moderns have eschewed stratification and hierarchy in favor of universal equality and fluidity of identity and power relations.

Leithart's exposition of the elements of the world exposes the lie of this account. All societies engage in social organization; around the dichotomies of purity/impurity, for example. Whereas pre-modern cultures may have explicitly organized purity in terms of sexuality and death, the moderns have erected purity/impurity regulations between nature and culture: nature/society, real/artificial, science/religion and others operate to keep "pure" from admixture, while at the same time hybridizations of nature and culture proliferate (cf. Leithart's example of "Internet of Things" on page 266).

The boundary of nature/culture serves to separate moderns from pre-moderns, for whom a nature/culture distinction did not exist—yet the very attempt to "purify" modernity from pre-modernity establishes an alternative stoicheic order. In short, by exposing the "stoicheic" nature of our own world, Leithart opens our eyes to recognizing our own "return to bondage" that Paul excoriates in the Galatian church. One implication is that whereas modern Christians have tended to look upon "worldliness" in terms of individual desires for temporal things, Leithart uncovers the corporate abandonment of the fundamental aspects of the Gospel—Christ's deliverance of man out of flesh and into the life of

the Spirit. Most particularly Leithart aims his criticism at the divisions within the Church herself, arguing that Roman Catholics, Reformers, Lutherans, et al. persist in a Galatian attitude of dividing the body for the sake of fleshly control over “purity” rites.

As inadequate as this summary is, Leithart’s own case grows successively with each chapter, and ought to provide a renewed desire to seek reconciliation amongst the various branches of the church. Indeed, his attempt to revisit atonement and justification acts as Leithart’s foray into just such reconciliation—trying to bring attention back to Paul rather than rely on the theological traditions that have accumulated and defined the debates of the last 500 years.

Atonement and Justification form a second considerable impact of Leithart’s argument, involving theologians and laymen alike. Leithart’s account of justification draws attention to the cosmic significance of Christ’s resurrection. By refusing to separate the declaration of righteousness from the deliverance from bondage to sin, Leithart casts doubt upon the traditional formulations of both Roman Catholic (infusion of righteousness) and Protestant accounts (crediting of righteousness) of justification. While it is beyond the scope of my powers to evaluate Leithart’s success or failure in his argument, the clear implications of his claims, if true, require Roman Catholics and Protestants to revisit their theological formulations in light of the (seemingly) entirely different metaphysical assumptions about human nature that Leithart offers. Put briefly, Leithart articulates a human nature teleologically determined: what man is, is a product of what man is to become—partaker of the divine nature. The innocence of Adam does not represent “pure human nature” apart from sin or grace but is itself an infancy. His brief summary of the medieval and reformation traditions is surely inadequate, and necessarily so, but may prompt the sort of reexamination that traditions often need when they have become calcified in one strand over and against of several contested formulations within their own camp.

Despite, or perhaps on account of, the grand and provocative arguments Leithart puts forth, a few questions he does not appear to answer, or answers only partially. I’ll offer two. First, given the universal scope of God’s justification in the resurrection of Christ, and given the reality of heresy (and the cries of “heresy!”), how does the Church determine whether our efforts to live the life of the Spirit require—on the corporate level—peaceful fellowship toward reconciliation, or the sort of “handing over to Satan for the destruction of flesh” those branches which cling to heresy? If we are to share a common loaf and cup, how do we discern the body? What marks distinguish heresy from brotherly dispute?

Second, Leithart avoids getting into the details of how justification gets *applied* to the individual. Granted that justification occurs in the resurrection of Christ, and granted that the Spirit ultimately brings the individual into union with Christ to become a partaker of that justification, what does the operation of the Spirit look like exactly? The old fights over the freedom of the will, the operation of grace in the individual, the relationship between justification and sanctification—all of these debates remain to be incorporated into or abolished by the arguments Leithart puts forth. Admittedly, Leithart tries to shift the debate in such a way as to diffuse or render null some of these older debates, but the logical steps from his own claims to those lines of debate remain implicit. One cannot expect Leithart to have gone so far afield from his main goals, but one hopes that his subsequent responses to critics and champions alike will delve into the implications his claims raise. Otherwise much of Leithart’s efforts may come to no effect.

Whatever one makes of Leithart’s approach, or the success of his attempt, his aims remain noble, and will hopefully spur on a reformational *ad fontes* as did the original reformation for both the reformers and the Roman Catholics who responded to their challenges.

JOSHUA BUTCHER
Rhetoric Teacher
Trinitas Christian School
Pensacola, FL

Jerry JONES. *Marriage, Divorce and Remarriage: Seen through the Character of God and the Mind of Jesus*. Joplin, MO: College Press, 2016. 270 pp. \$19.95.

Jones spent fifteen years researching and studying ancient texts, the ancient languages, the cultures, and even the ancient debate over marriage, divorce, and remarriage (from this point on MDR³) to address this difficult and often volatile issue. He and his wife, Lynn, travel and lecture to groups on marriage, and certainly have had to wrestle through other couples' brokenness, pain, and the hurt of broken marriages. As a minister (Churches of Christ, A Cappella), a former college professor (Harding University), and current lecturer, Jones has much experience to write authoritatively on the delicate issue at hand.

The body of this volume is easily divided into three main sections covering 112 out of the 270 pages. The first section opens the reader to 1 Corinthians 7 and Paul's instructions to the church in Corinth over their question concerning marriage (1 Cor. 7:1a). Jones takes the reader through the background of 1 Corinthians and Paul's contact with the church in Corinth before methodically working through the text of 1 Corinthians 7. He consistently approaches the text the same way, which can be seen early on when he addresses problems in the latter half of verse 1 (19-21). In that verse he raises two questions.

First, how should 1 Cor 7:1b be translated? He shares with the reader how translations have approached the text, which have not led to consistency with the various translations. He notes that the Greek phrase, "it is good for a man not to marry" (NIV), is a euphemism for sexual relationships, and does not have to limit itself to marriage. Given the context of the chapter, one must decide if Paul is talking about current marital relationships or if he is speaking to the unmarried? In this case Jones follows the NIV because he sees the following instructions as intended for married people (20).

Secondly, what is the origin of the statement in 1 Cor 7:1b? From this point forward, exposition is far more complicated. While Paul is asking the question, what is the source behind the question? Jones wonders if a member in Corinth has asked this question or someone else. Jones then offers the four most common possibilities as to who is asking this question (20-21) but concludes that though Paul probably agrees with the question, it's an incomplete truth. The next section begins fleshing out an appropriate or a complete perspective for married couples.

Essentially, Jones approaches his study consistently by offering the text, the translation of the text, the difficulties of the text and translation, and his own insight into the text and translation. And where interpretation issues splinter, he is willing to share various views before focusing on his own interpretation of Paul's teachings (54).

While clearly Jesus' teachings on MDR predate any of the epistles, Jones deals with 1 Corinthians first because the letter to the Corinthians was written before Matthew, Mark, or Luke wrote their gospel accounts (15). Also, Jones says that by looking at 1 Corinthians first, it gives the reader a chance to see how the first-century Christians applied Jesus' teachings to their situation.

The second section addresses the Gospel accounts of MDR through the words of Jesus. Jones addresses the purpose for each of the synoptic Gospels with its implications (70-74 [each were written to a specific audience, though I wish he had referenced Mark as a "Roman" audience instead of the generic "Gentile" audience to distinctly separate it from Luke's "Gentile" audience]). A number of issues are discussed when trying to understand Jesus' teachings on MDR through the synoptic account. First, Jones roots Jesus' discussion on MDR in the first-century divide over the interpretation of Deuteronomy 24 (55-61). It seems that in the Matthew 19 and Mark 10 texts, Jesus is being invited into the discussion and debate on MDR from Deuteronomy 24. Secondly, the four typical passages

³I use the term MDR generically. While Paul and the Gospel writers were not speaking about remarriage, even when discussing divorce, Jones's book is placed in the context of marriage, divorce, and remarriage.

(Matt 5:27-32; 19:1-12; Mark 10:1-12; Luke 16:18) used to discuss MDR are anything but identical. Matthew includes the so-called “exception clause” (107-109) where Mark omits it, leaving Mark the more difficult passage to read (he offers no “exception” for divorcing your partner). Luke offers one summary statement about MDR. Thirdly, Jones locks in on Jesus’ use of hyperbole (82-83). The problem is when contemporary readers take every line in Scripture at face value without appreciating the artwork and subtleties of the text; the result is how our interpretation of Scripture gets skewed. For instance, in the Matt 5:27-32, Jesus talks of cutting out the eye, cutting off the hand, being thrown into “hell” and about a wife becoming an adulterer. Which part should be taken as hyperbole and which part should be taken as literal? Fourthly, one of the underpinnings of comprehending Jesus’ words on MDR is accepting the fact that Jesus spoke Aramaic, his words were then translated and written down into Greek. From the multiple Greek manuscripts translators must collect and decide which ones closely represent the author’s intent (104-105), before even deciding the best way to understand the Greek word, or even consider a “loaded” word like *porneia* or a culturally defined word like “divorce.” Clearly, after working through the Gospel accounts of MDR, some things are clear, and much of our presuppositions about MDR come under scrutiny.

The final section of the book outlines Jones’s theology for marriage and divorce. More importantly than Jones actually offering his own interpretation of the delicate issue, he outlines the parameters for the reader to take into consideration when navigating through the decision-making process. This is important: he does not offer one codified statement to apply to every situation for all time (in fact, he argues against such an approach). He reminds the reader of the situational and occasional nature of both Scripture and MDR debate (113-117). He tries to bring out the ethical behavior, which both Paul and Jesus underscore, as well as the role of repentance (117-126).

His final statement concludes with a “Final Thought” and a “Final Challenge” (126-128). In his “Final Thought” he reminds the reader that our English understanding of key words in the Greek have been misleading (i.e. divorce, adultery, *porneia*), and that our understanding of MDR has been highly influenced by the Roman Catholic Church (i.e., using language like “guilty party” is never found in Scripture). In his “Final Challenge” he reminds readers that while God’s original intent was “one man, one woman for one lifetime,” studying the topic at hand will force one to either validate previous beliefs or seek to understand what Scripture is really teaching (128).

The rest of the book is divided into two subparts. The first is a lengthy bibliography (129-144), very broad in its scope of sources which certainly does reflect someone spending fifteen years wrestling with MDR. The second part is filled with seven charts (146-153) and 25 appendices (154-206) which flesh out concepts that are important to the discussion but would distract from his argument (e.g., a chart showing the relationship of Matt 19:1-9 to Mark 10:1-12 [Appendix A, 154] or a summary and evaluation of four common positions on MDR [Appendix B, 155-158]).

If I were to write a book on MDR, it might look something like what Jones wrote, working through the text verse(s) by verse(s) without ignoring background and context, because a study like this needs to be as thorough as possible. A study like this also needs to be explained as simply as possible. Jones does not disappoint. He handles a very difficult and complex matter in as simple an approach as is possible. The book is far from a fast read; lacking “case-studies,” it avoids narrative but utilizes exposition. However, it’s also not a book that will bog the reader down to the point of frustration. Remembering that Jones is dealing with such a difficult and divisive subject allows the reader to appreciate his approach. Knowing how complicated MDR is, and how most people’s understanding has been both shaped by a faulty approach and influenced by the Catholic tradition, clears the clutter to hear God’s word fresh.

JON PARTLOW
Sunshine Church of Christ
Minford, Ohio

Stephen BACKHOUSE. *Kierkegaard: A Single Life*. Grand Rapids: Zondervan, 2016. 304 pp. \$24.99.

After loaning a scholarly theologian friend a book on Søren Kierkegaard for holiday reading, only to have it returned with a mere portion of the first chapter read, Backhouse knew he needed to write this book. Backhouse's first encounter with Kierkegaard was the warning from Francis Schaeffer to avoid him, a negative evaluation he thinks Schaeffer made due to a lack of research in original sources. When Backhouse read *Fear and Trembling*, he was hooked. He proceeded to study philosophy and theology at university, writing a master's thesis on Kierkegaard's clash with Christendom and doing a doctorate on his critique of Christian nationalism (<http://zondervanacademic.com/blog/pleased-to-meet-you-stephen-backhouse-an-interview-with-the-author-of-kierkegaard-a-single-life/>). Now Backhouse is a lecturer in social and political theology at Mellitus College in London and is well-known for his work on Kierkegaard.

Backhouse's intended audience is a broad one far beyond theologians, because Kierkegaard's influence is widespread. Backhouse contends that Kierkegaard is loved and hated, understood and misunderstood—all at the same time by the same groups of people, including modernists, postmodernists, religious people, secular atheists, Christian apologists, liberals, and conservatives. So instead of another work for Kierkegaardian specialists, Backhouse has aimed for the educated nonspecialists. He strikes a balance between biography and a study of Kierkegaard's writings. Part one of the book, which is almost three-fourths, is Søren's life, while an overview of his works is included at the end.

One cannot understand Kierkegaard's writings without knowing something about his strange and tragically short life. Backhouse writes the story of his "controversial life" with great artistic flair, covering his school life, family life, public life, private life, love life, writing life, pirate life (duels with the pen rather than the sword), an armed and neutral life (writing many more books), and finally his life concluded. The biography is highlighted with choice quotations throughout from Kierkegaard's writings, published and unpublished, under his own name and under many pseudonyms. Also, there are thirty-six pictures or graphic reproductions of people, places, or drawings from journals that bring Backhouse's narrative to life.

Fifty-four pages are devoted to overviews of the major works of Kierkegaard. These works are dated, pseudonymous names are given where appropriate, occasional short quotes are selected, and a brief discussion summarizes each writing. For example, for the *Concluding Unscientific Postscript to Philosophical Fragments*, Johannes Climacus is quoted: "Although an outsider, I have at least understood this much, that the only unforgivable high treason against Christianity is the single individual's taking his relation to it for granted" (236). Backhouse situates the work at the midpoint in Søren's prolific writing career and ties it to the culture and personalities of his day. He declares that the "book is wide-ranging but at its heart is the account of what it means for a religiously serious citizen of Christendom to become, finally, a Christian" (237).

In *Unscientific Postscript* Christianity is focused on God as a person, a Subject, so "Truth is Subjectivity." "It is not a hymn of praise to subjectivism (where truth is generated from within yourself), but instead is an account of the essentially Person-centred nature of authentic Christianity" (237). The result was a theme which would become prominent later in Kierkegaard's life—the difference between being merely a part of a Christianized culture versus authentic Christianity where one recognized an inner and personally reflective form of Christianity.

Backhouse's introduction to Kierkegaard is extremely readable and accessible; yet, it is profoundly learned. It should be required reading for all college courses on Kierkegaard.

JOEL STEPHEN WILLIAMS
Professor of Theology and Ethics
Amridge University

Perry L. GLANZER, Nathan F. ALLEMAN, and Todd C. REAM. *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*. Downers Grove, IL: InterVarsity, 2017. 324 pp. \$36.00.

This volume describes the diverse purposes embodied within the contemporary university; this fragmented academy lacks the unity which scholars long to find in their studies, institutions, and knowledge. As a descriptive work, this volume offers insights into the 21st century American academy at large; when it comes to prescriptive solutions, the authors fail to deliver.

This volume is written in three parts: “Building the University,” “The Fragmentation of the Multiversity,” and the concluding “Restoring the Soul of the University.” The authors use the word soul as “shorthand for a university’s core identity, story, and mission” (13), and their consistent goal is to place this soul within the disciplinary realm of theology.

In part one, the authors tell a simplistic historical narrative: the university originally had a unified soul with theology and spiritual formation governing the medieval university, but in modernity theology is shoved further and further from a controlling or unifying role in the curriculum. Without theology as the unifying force, the university fragmented into competing idolatrous disciplines. Part two describes the fragmentation of the contemporary university: the professor is torn between his love of a discipline, the demands of a publish or perish culture, and the tension between teaching and research; the curriculum lacks any unifying rationale and students are fragmented because the university no longer knows how to help students develop as whole persons.

The solution to this fragmentation, Glanzer, Alleman, and Ream propose, is locating theology in the right place in the curriculum. Previous thinkers, they describe, have tried various locations for theology: theology as the foundation, theology as the capstone, theology as part of the core. They propose that the university will be unified when every discipline is taught theologically, and that theologians must become experts at all other disciplines within the university, allowing them to unveil the theological import of each academic discipline. When this happens, the authors suggest, the university will find its unifying theme in non-idolatrous excellence.

The authors’ solutions are untenable and reflect an unrealistic expectation of theology as an academic discipline and a simplistic analysis of history. They ascribe fragmentation primarily to a simple secularization narrative and ignore the ways universities are contingent institutions shaped by their surrounding cultures. Another crucial flaw lies in the authors’ credentials. Each author is a professor of higher education, and a perusal of their publicly available CVs reveals no academic degrees in theology. Their solution leans heavily on a discipline the authors are not qualified to speak about authoritatively; this lack of proficiency reveals itself in their reliance on theologians like Stanley Hauerwas and Walter Brueggemann (postliberal and postconservative) who represent a sliver of the theological spectrum. Perhaps the most significant flaw in their model is the inability to point to any university in the last thousand years that has gotten it right; the most important theorist for their argument is Hugh of St. Victor, and his model was never successfully applied.

Glanzer, Alleman, and Ream have written a volume which provides a helpful survey of the complexities of the modern university. For those interested in university administration or co-curricular effects on university life, this book provides a helpful survey. Unfortunately, it also illustrates the panacea of theology; just handing curricular power to theologians will not solve the problems of the 21st century academy.

JOSH HERRING
PhD Student
Faulkner University

F. Russell MITMAN. *Preaching Adverbially*. Grand Rapids: Eerdmans, 2018. 184 pp. \$30.00.

According to Mitman, preaching is not an individual activity. Preaching, according to Mitman, is a communal activity—an activity that finds its impetus, its nature and function, in worship (what Mitman will refer to consistently as “liturgy”) (2). His approach to preaching will appear somewhat inconsistent with most homiletic studies because he overtly rejects “‘preaching’ prefixed with adjectives” (3). Mitman’s concern is with the use of adjectives, when the focus is on the kind of preaching one is offering. For example, “evangelistic” preaching will focus solely on performing the Gospel for an unchurched audience while “sacramental preaching” will focus solely on performing a message that teaches the doctrine of baptism and ends with the enactment of baptism.

Mitman, however, wants to change the paradigm of preaching, to shift the focus “to the action of doing the preaching and what *happens* in the doing” (3). This, Mitman argues, will keep preaching rooted within the liturgy, within the gathered activity of worship. Preaching, then, becomes an act of preaching because the community who has gathered for worship meets together around both table and lectern. If every act of worship—the singing of hymns, the offering of prayers, the sharing of the eucharist—is communal, Mitman argues, why is preaching any different?

Building off of the idea from Don Wardlaw’s anthology *Preaching Biblically*, where the question of whether a sermon is truly a sermon if it is not grounded in a Biblical text, Mitman compiles a number of seemingly individual essays that focus on how one can (or should) understand the action of preaching. Chapter 1 is the foundational chapter, built somewhat surprisingly upon an image (an altarpiece of Martin Luther pointing his congregation to a crucified Christ by Lucas Cranach the Elder from 1547) (15) rather than a concept, Scripture reference or homiletic paradigm. The image, based upon Luther’s love for the story of Jesus preaching in the synagogue in Nazareth (Luke 4), demonstrates the nature of preaching—pointing persons to Jesus. When the congregation gathers together each week and these texts are heard and heard again, “a new word-event [happens] in that particular place and time” (15), meaning the Gospel is contextualized for a new hearing.

Although not intentionally, the contents of the book fall into two sections—the first six chapters and the second five chapters. A significance change occurs in content at chapter 7, when Mitman becomes more practical. He offers sermon evaluations and liturgy plans in an attempt to show how preaching can be more metaphorical, multisensory, engaging, doxological and eschatological. The problem is that the earlier chapters, where Mitman is really flexing his homiletic understanding, are philosophical. This, unfortunately, leaves the reader with a sense of incompleteness, as if something is missing or has gone awry. Additionally, Mitman knows worship literature much more than he knows homiletic literature. As a result, the book becomes more of a discussion of preaching from a liturgist’s perspective rather than from a preacher’s perspective.

ROB O’LYNN

Assistant Professor of Preaching and Ministry
Kentucky Christian University

Mustafa AKYOL. *The Islamic Jesus: How the King of the Jews Became a Prophet of the Muslims*. New York: St. Martin’s, 2017. 275 pp. \$26.99.

Akyol makes a concerted effort to expose and promote what he sees as the shared mono-theology of the three Abrahamic religions, Judaism, Christianity and Islam. He contends that they are truly more similar than most in each religion realize and that if the majority of each could be made more aware of this, humanity would be thrice blessed. It is unfortunately the “hard-liners” in each that fail to comprehend this, and thus maintain an unnecessary suspicion and animosity against the other. Since Islam has suffered most recently due to such hard-liners, he wrote an earlier book demonstrating that Islam is fundamentally a religion of peace which has suffered from those who have radicalized it to distortion (*Islam*

without Extremes: A Muslim Case for Liberty, 2011). As a kind of sequel, he calls on Jews and especially Christians to likewise filter out their “radicals” and pursue paths that lead to deeper recognition of similarities rather than hold to encrusted traditions that engender exclusivity.

For Christianity, this of course centers on the question of who Jesus is. In a very thorough and compelling way the author researches deeply and widely in pursuit of his thesis that both Scripture and historical scholarship among the three religions demonstrate that the “Islamic Jesus” is the most accurate understanding of who Jesus was.

With a thesis in search of validation, he turns first to the New Testament. The validation must be based on a persuasive scriptural foundation if indeed it is going to find acceptance within the Christian community. To his great amazement, he finds just that, a very “Jewish Messiah” (a prophet without divinity) at the heart of the New Testament. The term “Jewish Messiah” becomes the leitmotif for his thesis. Jesus was a great prophet, no doubt the greatest, but he wasn’t divine. According to Akyol, the book of James is the true Gospel of Christ, One God and one way of faith expressed in high moral living. No mention of a Savior or salvation by grace through faith. It was the apostle Paul who rebelled against the Jewishness of the early church and persuaded mainly the Gentile disciples to seek a more non-Jewish Messiah, one that fit more the Greek mentality of miracle and divine presence in human form. Unfortunately, the Jewish Messiah was associated with the losing side in history and as the Jews faded from the movement of Western culture and the Graeco-Roman took center stage, the “true Messiah” also was theologized into insignificance. Even in Mark, according to the author, one could see the true “Jewish Messiah” still vaguely recognizable in that at Peter’s confession, “You are the Christ,” Mark leaves out the later addition of “the Son of God” that came in with the later writers. The author concludes that the early church simply refused to recognize the true Jesus and got caught up in the persuasiveness of the Pauline and later Johannine perspectives.

He then turns to how the Christian church unfolded in history and how the Jewish Messiah concept could never be quite quieted. It kept popping up in various places proposed by diverse authors, thus maintaining a type of weak but parallel Christian movement. Akyol is a good historian in that he recognizes that his thesis often drifts onto quite weak ground and notes that he skirts the outer edge of valid scholarship, sometimes slipping over into more speculation than factual sequence, wanting to see more than what valid research would allow.

The remainder of the book concentrates on the Qur’an, showing how a gifted, inspired but not divine Messiah as presented by the Prophet Mohammad is the true heir of the Jewish Messiah that was originally portrayed in the Scriptures only to be suppressed by the Pauline contingency which won the upper hand in theology and practice. Yet the true church was able to maintain a shadow existence until it was called to ultimate epiphany in Mohammad’s great Recitation, the Qur’an, wherein the King of the Jews (the “Jewish Messiah”) became the Prophet of the Muslims (the true followers of God).

He concludes by calling Muslims to familiarize themselves more about Jesus of Nazareth as presented in the New Testament. Although the Qur’an corrects the divine distortion of Jesus as Son of God, it doesn’t have his many parables and teachings that would enhance a more humane Shariah law. Also, the enigmatic Caliphate most see in the Qur’an would likewise benefit by adapting his teachings about the Kingdom of God on earth.

The effort of Akyol to reconcile Jesus of Nazareth, Son of God, with the Jesus of Islam is a definition of futility if the presentation of both is based on a literal reading of the respective texts. If not, a bit of fanciful thinking will allow a wide range of possibilities.

CALVIN (WES) HARRISON
Professor of Bible and Humanities, Ret.
Ohio Valley University

Rod DREHER. *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*. New York: Sentinel, 2017. 262 pp. \$25.00.

Dreher is a conservative pundit/journalist/blogger. He coined the phrase “crunchy con” to describe his brand of conservatism; “con” for the usual reasons, “crunchy” because he reads *Whole Earth Catalog*. Dreher is also a Christian — raised Catholic, now Orthodox, but writing mainly to American evangelical Christians of all stripes. His message: Christendom has collapsed, the Western tradition is under siege, and the North American Church has lost her way. Concerned Christians must band together to weather the storm of secular decadence and cultural decline. Yet they can take comfort that Christians have been through this before; when ancient Rome crumbled in the sixth century, Benedict of Nursia assembled a community of stalwart monks to preserve the best of Christian Europe. Dreher believes this strategy is also the best option for our current moment.

Benedictine monasticism is one of the most stable social institutions in human history, having endured for fifteen centuries. At its heart is the Rule, a handbook for communal religious life notable for its moderation of discipline and general humanity. According to Dreher, the Rule of Benedict can serve 21st century Christian communities as well; it is not just a guide for monks and nuns, but a “proven strategy for living the Gospel in an intensely Christian way” (53). Though not interested in monasticism *per se*, Dreher does believe that all Christians would do well to live a bit more monastically; specifically, by forming cohesive and disciplined Christian communities. He says, “We are only trying to build a Christian way of life that stands as an island of sanctity amid the high tide of liquid modernity” (54).

Dreher offers his sister’s rural Louisiana parish as a sample “island of sanctity,” as well as the affluent Hyattsville parish outside of Baltimore. As moral enclaves, Christian communities like these could establish their own local institutions. They could decide how best to educate their children as Christians rather than citizens of the republic. They could develop a responsible attitude towards work against the rat race of capitalism. They could wrest control of their virtual and technological lives from the moguls of Silicon Valley. And of course, they would be free to enforce traditional sexual ethics (the 2015 Obergefell Decision looms large in this book). The majority of Dreher’s book is dedicated to re-envisioning each of these areas of life in a “Benedictine” context.

Dreher’s plea will appeal to those of the Stone-Campbell Movement, conservative or otherwise. Channeling the primitivist impulse, he insists that the church must “return to the roots of our faith, both in thought and practice” (3). He also has a strong ethic of discipleship: “We are going to have to change our lives . . . in radical ways” (3). And the vision is stubbornly countercultural: “We are going to have to be the church, without compromise, no matter what it costs” (3).

Yet, a close reading reveals an ecclesiology antithetical to the Free Church. For Dreher, countercultural Christian community is merely a strategy, as his title indicates. His conception of Christian community is territorial, modeled on the Catholic parish of his youth, and ultimately Constantinian. Having ceded the public square to seculars, “Benedictine” Christians maintain a shadow culture until the modern barbarians can be expelled and true religion restored. Community is a means by which Christians can secure and expand the space to exercise their own moral prerogatives and build their own cultural and political institutions. Perhaps a more accurate name for Dreher’s proposal would be the Mormon Option.

The original monastic vision was a correction to, rather than an endorsement of, Christendom. Women and men were called out of their native parishes and naïve faith to be born again into a voluntaristic community dedicated to the Lord’s service. Its apocalyptic foundations can be traced through the Desert Fathers back to the apostolic communities of the NT. This apocalyptic and anti-Constantinian outlook lies at the root of all Free Churches, and particularly the Stonite side of the Stone-Campbell tradition. For those attached to this tradition, as for the ancient monks, counterculture Christian community is not an option. It is simply the Way.

ALDEN BASS

Assistant Professor of Bible
Oklahoma Christian University

Robbie F. CASTLEMAN, Darian R. LOCKETT, and Stephen O. PRESLEY, eds. *Explorations in Interdisciplinary Reading: Theological, Exegetical, and Reception-Historical Perspectives*. Eugene, OR: Wipf & Stock, 2017. 206 pp. \$27.00.

When it comes to biblical interpretation, there appears no shortage of methods. A keen shortcoming in discussions surrounding these methodologies manifests in the closed off way in which they are conducted. Exegetical theologians lament that the historical method often overlooks certain textual elements, while the systematic theologian muses on the sometimes-disconnected way a biblical theologian will construct an argument. These tensions show up in the publishing world from time to time. Michael Bird published a systematic theology as a *biblical* scholar, while Gregg Allison puts an *historical* companion to Wayne Grudem's famous textbook. But theologians put effort into defining the boundaries of interpretation along these agreed upon lines.

What Castleman, Lockett, and Presley aim to do in this volume is precisely the opposite. This volume is a collection of essays written by experts in three primary modes of interpretation: theological, exegetical, and reception-historical. Such an effort brings together minds from Southwestern Baptist Theological Seminary to Biola University to the Moody Bible Institute. But it is not just another collection of disconnected thoughts. The greatest insight comes from the way each essay found its final form. Each essay, after being solicited, was then shared among the contributors (xi-xii). The essays were then revisited by their authors, and the insight from other disciplines brought to bear on the topic at hand.

This produces exegetical essays, like J. David Stark's "Rewriting Torah Obedience in Romans for the Church," that are sensitive to theological and historical issues. After formulating a thorough exegetical study of Rom 2:13-8:17, Stark dips into the waters of Second Temple Judaism and the thought of Augustine, bringing these other disciplines to bear on his thesis (59-63). Such a practice gives strength the essay and helps to avoid certain pitfalls that might have otherwise torpedoed a firm conclusion. Stark's claim that "Christian performances are real performances, and these do actually constitute fulfillments of the Torah" is supported by his exegesis, as well as his understanding distinction between the "law of works" and the "law of faith."

This volume is full of these kinds of essays. Helpfully divided into the three focus areas, a reader may flip to the Reception-Historical Explorations section to engage with Lisa Beal's thoughtful analysis of Joshua 2 and Origen (136-157) or dig deep into Craig Blaising's argument for integration of disciplines using Genesis as a case study (158-167). Each entry brims with the congeniality and gratitude that one would expect from a group of scholars who have thoughtfully engaged each other's work. Thus, the collection of writings serves as an excellent *model* in terms of how the various branches of biblical interpretation might help to hone the skills of one another, just as "iron sharpens iron" (Prov 27:17).

Such an endeavor does suffer from one specific problem: technicality. Each essay strives to engage the reader and bring abstract concepts to a more immanent level. J. Richard Middleton's essay on Psalm 51 offers a profound reading of 2 Sam 12, especially considering Ps 51:14's use of "bloodshed" (33). However, a pastor or layman with no background in Classical Hebrew or at least a passing familiarity with textual relations between the Masoretic Text and the Dead Sea Scrolls will find portions of the essay tough slogging. And unfortunately, Middleton's essay is not an anomaly. This volume assumes an elevated level of knowledge in its readers.

Still, for the motivated, Castleman, Lockett, and Presley's efforts will pay dividends. Not only are there significant arguments to stretch one's spiritual growth (like Gregory MaGee's entry on ecumenism), but the essays serve as examples for those who wish for a broader mode of biblical interpretation. By bringing disciplines outside one's specialty to bear when studying, the student of God's Word might all the better handle the word of truth (2 Tim 2:15).

SEAN C. HADLEY
PhD Student
Great Books Honors College
Faulkner University

Sandra L. GLAHN, ed. *Vindicating the Vixens: Revisiting Sexualized, Vilified, and Marginalized Women of the Bible*. Grand Rapids: Kregel, 2017. 303 pp. \$22.99.

“We must revisit what the Scriptures say about some Bible women we have sexualized, vilified and/or marginalized. Because, above all, we must tell the truth about what the text says” (16). So, writes Glahn, associate professor of media arts and worship at Dallas Theological Seminary, in the preface to her edited volume. This collection of fourteen essays is divided into three sections and introduced by a brief explanation of the hermeneutical approaches to be expected in the collection. The evangelical contributors include ten women and six men, bringing together perspectives that include experiences in Australia, Eastern Europe, Israel, Lebanon, Mexico, and Scotland, as well as across the United States. Eleven of the sixteen teach at and/or graduated from Dallas Theological Seminary.

The first section gathers essays on the five women in Matthew’s genealogy of Jesus. Carolyn Custis James writes on Tamar (building on her book, *Lost Women of the Bible* [Zondervan, 2008]). James presents Tamar as a victim of abuse who rises above, successfully restoring family honor by endangering herself. A highlight of this chapter is its summary of the destructive nature of patriarchy and primogeniture, including their negative impact on many men. This lead essay gives broad consideration to literary and canonical contexts. The second essay, by Eva Bleeker on Rahab, reads almost like a sermon and thus demonstrates a claim Glahn makes in the preface, that the several contributions vary in tone and style (17). Marnie Legaspi’s chapter on Ruth has an even more informal tone. A strength of her chapter is its assessment of Ruth’s actions in the threshing floor scene as virtuous obedience rather than a sexual advance. Sarah Bowler’s chapter on Bathsheba is, for my preferences and needs, the section’s most helpful essay. It leans heavily on narrative criticism and is strong on both ends of the interpretive spectrum—scholarly foundations and practical application. In contrast, the chapter on Mary is the section’s least helpful, not least because it includes a surprising number of illogical and false statements. It doubles as an apology for Matthean priority and argues that Mary is best understood by taking texts about her in chronological order (Paul, Matthew, Luke-Acts, Mark, John). But there is insufficient space to defend the minority position of Matthean priority, and the investigation of Mary is artificially forced into this chronology.

The book’s second section investigates six OT women. The chapter on Eve presents a helpful and egalitarian-friendly interpretation of early Genesis and also touches on the NT texts that mention Eve. Author Glenn Kreider’s main point is that, though Eve was deceived, she did not in turn become a deceiver. His explanation of the significance of Adam naming Eve is especially helpful, with its focus on this naming as a post-fall action. Eugene Merrill’s chapter on Sarah makes good use of ancient Near Eastern sources, utilizing them more than the book’s other contributors. His chapter suffers, in my view, from a problematic assessment of certain episodes: “a more egalitarian relationship [with Abram] appears to be the case, namely, Sarah’s apparent cooperation with Abraham in deceiving first Pharaoh and then Abimelech of Gerar as to their husband-wife relationship” (157). And again, “Sarah entered submissively, and perhaps even at times willingly, into these relationships” (159). Though Merrill recognizes the overpowering influence of patriarchy in some of Sarah’s actions and words (or lack thereof), he nevertheless views her as complicit in the accounts of Pharaoh and Abimelech. His apparent change of perspective (168), though appreciated, creates inconsistency in the chapter.

The book’s subtitle includes “vilified . . . women of the Bible.” Hagar has, perhaps, been the most “vilified” of the book’s fourteen women. It follows, then, that the “vindicating” task of author Tony Maalouf is among the most difficult and important. Happily, Maalouf rises to the occasion and demonstrates that the biblical text presents Hagar, and therefore Ishmael, as blessed rather than cursed by the God who sees (*El Roi*) and hears (*Ishmael*) those who are oppressed. Ronald Pierce adeptly handles the Hebrew text of Judges 4-5 and shows Deborah to be an honored judge and prophetess, not an anomaly as some interpreters have argued. Commentators have often levied the same accusation against Huldah, and Christa McKirland shows that such interpretations arise from bias rather than from the text. More

than the other chapters, McKirland's includes a survey of Christian and Jewish interpretation. The chapter on Vashti, by Sharifa Stevens, returns to the informal and sermonic style seen earlier, in the treatments of Rahab and Ruth, thus further demonstrating the variety of styles in the volume.

The book's final section treats three NT Women. Lynn Cohick's brief essay on the Woman at the Well is a reprint of a 2015 *Christianity Today* article. Cohick brings her expertise on NT backgrounds to bear on a focused question and concludes "that John's Gospel does not condemn her as an immoral sinner, but highlights her as a seeker of truth" (252). Karla Zazueta demonstrates that Mary Magdalene has been sexualized and is "worthy of a new portrait," one that paints her as a committed disciple, a patron of Jesus's ministry, and as "apostle to the apostles," as various early Christian writers called her. The volume ends with an exploration of Romans 16:7 and Junia. Here Amy Peeler does due diligence in addressing what have become the standard questions, concluding that there is essentially no doubt that Junia was a woman and also concluding that she was an exemplary apostle, as opposed to "noteworthy in the eyes of the apostles" (CSB, cf. ESV). For the latter question, Peeler weighs the evidence and ultimately sides with early Christian authors. Though the title of her chapter uses the double name "Junia/Joanna," Peeler views Richard Bauckham's theory that these are two names for the same woman as "only a possibility" (279). A strength of the chapter is its attention to those aspects of Romans 16:7 which have not become hot topics, such as the imprisonment of Andronicus and Junia. The volume has no epilogue and thus ends as follows, "[Junia] is a bold 'herald,' and all Christian women and men, indebted to her work, bear the responsibility to carry out the same gospel mission still" (285).

These essays vary in style, including a wide spectrum regarding how academic each one is. The volume is not a defense of egalitarianism. Most of the essays will be helpful for preaching and teaching and for Bible study in general.

JEFF MILLER
Professor of Bible
Milligan College

Henry Ansgar KELLY. *Satan in the Bible, God's Minister of Justice.* Eugene, OR: Wipf & Stock, 2017. 187 pp. \$25.00.

Kelly is as clear as possible about his thesis for this book. He writes in the first line of the introduction that "Satan in the Bible is not a rebel but God's employee. He explains, "The scriptural Satan wants to keep bad people out [of God's Kingdom]. The Satan of tradition wants to make good people bad" (xi–xii). The distinction between Kelly's historical-critical interpretation of the pertinent passages regarding Satan and the later traditions that have built up about Satan drives the discussion. The book contains thirty-eight chapters of between three and six pages each, so there is little room for depth. Kelly groups the chapters into seven sections. The first two sections divide the material concerning Satan in the Hebrew Bible into pre-exilic and post-exilic traditions. For the New Testament, he examines Paul, then the gospels, and finally the "rest of the New Testament" (i.e., the deutero-Pauline letters, the general epistles, and Revelation). The penultimate section deals with post-biblical traditions before Kelly offers his summary and some suggestions for ways forward in the conclusion.

The author deals with generic usages of the Hebrew *śāṭān* as a designation or descriptor for David, various other humans, and YHWH (chapters 1, 2, 5, 6, 7) in order to demonstrate the adversarial connotations of the term. Kelly finds his programmatic description of Satan in the Book of Job (chapter 3). Here he sees Satan and God conferring "about whether and how much Job should be tested in order to ascertain his moral character" (163). For Kelly, Satan helps God by testing human beings to determine whether they are righteous or not. With this paradigm for Satan set, Kelly diachronically addresses every other appearance of Satan or Devil in the Bible. My one criticism of this book is this approach. Rather than interpreting each passage after Job in its own right, Kelly offers some readings of other passages that may seem forced to some readers, but they are still plausible (chapter 16 on Luke or chapter

25 on Jude). The section on post-biblical developments is very interesting, especially for those who want to know why contemporary people (Christians included) think the way they do about Satan/Devil.

Kelly writes, “It is never safe to underestimate the power of longstanding misinterpretations of the Bible” (97). As I read the book, I found myself questioning and reconsidering some of my own long-standing (mis)interpretations of the Bible. This book is an accessible introduction about one of the Bible’s most misunderstood figures from one of the world’s leading experts on satanology. I would have no qualms about recommending this book to a lay person who is interested in the subject. I could also imagine utilizing this book in a college course to illustrate an approach to biblical theology. In the introduction Kelly laments that his basic view of Satan has not gained wide acceptance, mainly because it was peripheral to other concerns in his publications (xii). This short book is his attempt to present his basic premise about Satan to a wide audience. In my opinion, this book deserves to be read both in the church and the academy as Kelly’s is a viewpoint worth considering.

FRANK E. DICKEN

Assistant Professor of New Testament
Lincoln Christian University

E. Randolph RICHARDS and Joseph R. DODSON. *A Little Book for New Bible Scholars.* Downers Grove, IL: InterVarsity, 2017. 116 pp. \$9.00.

This volume is the latest in InterVarsity’s “Little Book” series, a set inviting students to explore the excitement and obstacles involved in the pursuit of academics in various cognate areas traditionally offered by seminaries. Volumes introducing the study of theology (Kelly Kapic, 2012), science (Reeves and Donaldson, 2016), and philosophy (Copan, 2016) are now followed with this entry on biblical studies. Writing “for the man or woman who is embarking on a program in biblical studies” (10), Richards and Dodson offer their experience and wisdom for beginners in biblical studies helping them understand what to expect from their studies and what can reasonably be expected of them in its pursuit.

Richards and Dodson call beginning students to pursue their work from a genuine love of God and the church (chs 1, 6), noting along the way that the church *needs* better interpretation from its leaders (chs 2, 4). The importance of studying biblical languages is the key that unlocks the door to this higher-level exegesis (ch 5) while pride, if left unchecked, closes it (ch 7). The authors warn students that such training requires time, and that this time cannot be shorted lest inadequate training damage the church (ch 7). Chapter 8 invites black, Hispanic, Asian and female readers to pursue biblical studies because their voices have traditionally been under-represented in the field. A concluding chapter reminds readers to stay focused on the goal of their training: ministry and service to the local church (ch 9).

The last few years have seen a rise in literature exploring a perceived disconnect between seminary and the local church. Works like Mathis and Parnell’s *How to Stay Christian in Seminary* (Crossway, 2014), Witherington’s *Is There a Doctor in the House?* (Zondervan, 2011), Wilson and Hiestad’s *Becoming a Pastor Theologian* (IVP, 2016), and Van Hoozer and Strachen’s *The Pastor as Public Theologian: Reclaiming a Lost Vision* (Baker, 2015) are noteworthy monographs (not to mention the journal articles and memos). The plethora of literature on this subject suggests that there is an incongruence between the academy and the church, that those within the academy *know* there is a problem, and that good, kingdom-minded educators are attempting to make corrections as they train kingdom workers. Toward that end, Richards and Dodson offer a welcome contribution. Their emphasis on students focusing their biblical studies training on the *telos* of preaching and teaching in the local church (or in service to the church) is noteworthy and gives their work integrity toward bridging this gap: “we want to show you that biblical studies can help us understand the gospel of Jesus Christ more fully so that we can teach it in our churches more effectively” (15).

However, the clarion call is wanting of praxis. For example, Richards and Dodson do well at calling students to give attention to the biblical languages, not only as a rich source for preaching and teaching, but as good stewards of the Word of God. But there's little here by way of methodology. The authors give plenty of stories and anecdotes related to the *why* of biblical studies but offer little by way of *how* students might keep current with (for example) language studies and use that knowledge to better exegete the text. Given this book's subtitle—*Why and How to Study the Bible*—I had hoped to see the authors provide more of their experience, tips, and wisdom regarding their own practices to support the theory. A chapter outlining the primary sources in the field, the major authors and contributors, and the need to study them diligently would have also made this book all the more substantial.

Perhaps such things are better suited for intermediate and/or advanced students. As this is a little book for new bible scholars, such an approach might not have been warranted. In its present form, this volume excites and energizes its readers toward the pursuit of biblical studies, not purely as an esoteric and prideful endeavor, but as a spiritual discipline undertaken for the love of Christ in service to his church.

LES HARDIN

Professor of New Testament

Johnson University, Florida

Mark J. BODA. *The Heartbeat of Old Testament Theology: Three Creedal Expressions.* Grand Rapids: Baker, 2017. 240 pp. \$22.99.

In this volume, Boda, professor of Old Testament at McMaster Divinity College, draws on the analogy of cardiac rhythms to discern three central rhythms, i.e., creeds, at the heart of the Old Testament's theological witness. In Chapter 1, Boda briefly reviews previous scholarship on OT theology and describes his methodology as "a selective intertextual-canonical approach" (7). Chapters 2-4 each identify and explore one of the three creedal rhythms within the OT. In each chapter Boda identifies and discusses the primary biblical statements of the creed then traces the creed through the OT. The first is the "narrative rhythm," represented by brief recitations that highlight key components of God's actions in history. He takes the short historical creeds identified by Gerhard von Rad (Deut 6:21-23; 26:5-9; Josh 24:2-13) as primary expressions of this creed. The second rhythm is "character rhythm," which focus on the attributes of God rather than God's actions. Exod 34:6-7 is Boda's primary text for this creed. The narrative and character creeds both function as summaries of Israel's faith and as revelations of the God of Israel. The third rhythm is the "relational rhythm." Lev 26:12 exemplifies this creed ("I will also walk among you and be your God and you shall be my people"). It emphasizes the reciprocal, covenantal relationship between God and God's people.

In Chapter 5, Boda shows how these rhythms are integrated in the OT, focusing specifically on Exod 5:22-6:8 and Neh 9. Chapter 6 connects and integrates the three creedal rhythms with OT creation theology to expand the redemptive focus of the creeds beyond Israel to all of God's creation. Chapter 7 shows that each of the creedal rhythms and the connections to creation continue into the NT. Chapter 8 then shows how the creedal expressions matter for the Christian life, and Chapter 9 is a sermon by Boda. The book has an appendix in which Boda discusses method in doing biblical theology and presents his own. The reader might find it helpful to read the appendix first to better understand Boda's approach in the book.

This volume offers a good example of how to do biblical theology. Boda does careful and convincing work in identifying, explaining, and tracing through the OT and into the NT major confessions about God and their functions for the community of faith. Churches in the Stone-Campbell movement have historically resisted human creeds. So Boda's use of creedal expressions from Scripture can provide a way for these churches to appropriate summaries of the faith to enrich their worship, relationship with

God, and Christian walk. Boda's work also provides an excellent resource for Christians to reflect on the consistency of God's character and action between the OT and NT.

With respect to weaknesses in the book, a couple are worth noting. First, Boda's tracing of the "character rhythm" into the NT is weaker and less convincing than with the other two themes. Rather than showing how the actual creed appears in some form in the NT, he largely points to Greek synonyms in the NT for Hebrew words found in this creed in the OT. Second, in discussions of words in the original languages, the book uses Greek and Hebrew rather than transliteration. I fear this will intimidate potential readers who don't know the languages and keep them from reading the book, which is a pity given the benefits they could receive from it.

PHILLIP G. CAMP
Professor of Bible
Lipscomb University

William S. MORROW. *An Introduction to Biblical Law.* Grand Rapids: Eerdmans, 2017. 286 pp. \$24.00.

Over the last twenty years, Morrow has established himself as a leading voice in Pentateuchal scholarship. Morrow, who is professor of Hebrew Scriptures at Queen's University in Kingston, Ontario, has written this current volume as an introductory textbook for theological students and interested lay people.

The method of this volume is rooted in source- and redaction-criticism, as the author seeks to understand the historical formation of the biblical laws from their earliest form to the finalized canonical books of the Pentateuch. The volume provides a broad overview of scholarly views on the formation of Pentateuchal law, with valuable summaries especially of recent German studies of the Pentateuch. The Covenant Code (CC) of Exodus 21–23 is the earliest form of biblical law, with the Priestly laws (Exod 25–Lev 16), Holiness Code (Lev 17–26), and Deuteronomy developing simultaneously in dialogue with one another (115). Both the Priestly laws and the laws of Deuteronomy have also undergone a long period of internal development. Along with the discussion of the historical development of the laws, this volume includes explanations of conceptual issues important for understanding biblical law, such as ancient notions of slavery, the rationales behind various priestly rituals, and the impact of urbanization and centralization to the laws of Deuteronomy. The complex theories of Pentateuchal formation, and why they matter for biblical interpretation, are explained in a way understandable to nonspecialist readers. Throughout the analysis, Morrow is careful to lay out various positions and note their strengths and weaknesses, while recognizing that there are very few certainties amidst the many unresolved issues in Pentateuchal studies.

Morrow's overall goal however is rooted in canonical criticism, with a view towards drawing out the implications of the dynamic development of the legal materials within the Bible for theological application for communities of faith today. Morrow understands Moses to be the founder of the covenantal concept of Israelite religion at the time of the Exodus (28). The scribes who were responsible for transmitting the covenantal and legal traditions of Israel were considered authoritative interpreters and revisers of the Mosaic tradition. As they applied biblical law to changing social and cultural circumstances, they would ask, "What would Moses do?" (32). Thus, they applied the principles of the original Mosaic revelation to face new situations in a process of what Morrow calls "monotheizing." As has long been known, many of the biblical laws have close parallels in ancient Near Eastern cultures. Some of these parallel notions were adapted in the Hebrew laws, some were rejected and reacted against, and some of the Hebrew laws were unique in their ancient Near Eastern context (37-41). The theology of monotheistic Yahwism was the driving influence for Israel's understanding of law and the formation of the laws of the Pentateuch, as the community of Israel sought to live faithfully to YHWH in the midst of various changing circumstances. Thus, for this volume, in addition to revealing the char-

acter of Israel's covenant God and the nature of the community as the people of God, the main enduring value of biblical law is to model a hermeneutic of applying the principles of biblical law to new situations with a stability committed to the monotheism of the kingship of YHWH, but also a dynamic of adaptability to form the community in holiness and commitment to YHWH in unprecedented situations the community is facing.

This volume provides an excellent overview of current issues in Pentateuchal law, as well as an explanation of the contents of the biblical law that will bring a reader into a deeper understanding and appreciation of OT law. The reflections on the hermeneutics of biblical law as formed by the dynamics of stability and adaptability present a valuable approach and model for discerning the value of OT law for communities of faith today.

PAAVO TUCKER
Adjunct Professor
Lipscomb University

Stephen B. CHAPMAN. *1 Samuel as Christian Scripture: A Theological Commentary.* Grand Rapids: Eerdmans, 2016. 357 pp. \$36.00.

Chapman presents a theological interpretation of the text of 1 Samuel in this volume. He introduces his commentary by discussing the boundaries of what constitutes a whole text from which we may draw theology. While Chapman does acknowledge that historically 1 Samuel was only the first half of the full text of Samuel, separated into two books when translated into Greek, he argues that 1 Samuel as it exists now can still provide a valid theological understanding by itself. However, Chapman does still hold that 1 Samuel rests within the context of 2 Samuel and the rest of the DH, and that context should not be forgotten. Furthermore, he engages Jobling in conversation about the interpretations of Samuel and Judges, determining where to draw the lines of a complete narrative.

Throughout the commentary Chapman argues for a retroactive understanding of the narrative, meaning later points of the text shed light on previous places that seem ambiguous or unresolved until that point. In covering the actual text itself, Chapman does a great job of presenting many different voices on individual subjects, such as the reason for God rejecting Saul and accepting David, David's sexuality, and the interesting imagery of spears throughout the story. By presenting these different opinions, Chapman provides a fuller understanding of the multiple possibilities surrounding the interpretation of the text. In addition, a great byproduct of this thorough conversation arises in Chapman's footnotes and bibliography. Chapman provides many sources for further reading on the majority of the subjects he covers in each section. With 183 footnotes and roughly a 60-page bibliography, Chapman demonstrates the solid amount of research he put into creating this commentary.

While Chapman does discuss some critical issues and textual variations in 1 Samuel, he speaks of it all in simple understandable terms. Rarely does his presentation of these topics move above a layperson level of understanding. Whether one has a high level of comprehension of Hebrew and Greek or not, Chapman communicates the content of 1 Samuel in a comprehensible fashion.

I do have a few questions and thoughts for this commentary. Although I understand Chapman likely did not want to over inflate the section on validly interpreting 1 Samuel on its own, I would have liked more in-depth discussion on the topic for better clarification. Furthermore, while I found the discussion of Saul's life representing a tragedy of "overliving" fascinating, I think the argument could have been strengthened by drawing comparisons between other parts of the DH and Greek literature. Finally, a number of the footnotes are so long, detailed, and relevant to the subjects being discussed I wonder why they do not appear in the body of the text? Their placement in the footnotes can serve to break the train of thought.

Overall, I think Chapman has produced a solid resource for those who wish to study the theology of the text of 1 Samuel. He gives ear to a wide range of voices and opinions on the text and walks

through the narrative in an understandable manner. I would recommend this commentary for a personal study or even an undergraduate resource.

MICHAEL KOLBY PINKSTON
Emmanuel Christian Seminary

Mary J. EVANS. *Judges and Ruth*. Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity, 2017. 273 pp. \$21.00.

This book is a rare blend of two things: good scholarship and a devotion to the books of Judges and Ruth as God’s Word. Each is a pearl of great price. Together, the two are priceless.

Evans recognizes, as do many scholars, the basic divisions of the Judges as follows:

Introduction (1-3:6); The Judges (3:7-16:31); Stories of Individuals: Exemplifying the Times (17:1-21:25). In each of these major sections, as in the book of Ruth, Evans will first give some introductory comments that seek to identify the context and themes of that section.

After this introductory section, individual portions of Scripture (of varying lengths) are discussed. In turn, each of these portions have three major sections: a brief “context” section, a longer “comment” section, and a brief “meaning” section at the conclusion of each passage. The same approach is used with the book of Ruth. Helpful select bibliographies for Judges and Ruth are placed near the beginning of the book.

For a brief commentary on two books, this work covers a lot of ground. Evans indicates some of the views that are different from her own graciously and with brevity. She conveys many of the subtle possible nuances within these two books with an appropriate tentativeness that sets the gold standard for other scholars. She suggests more than she says. This is helpful in engaging the reader and stimulating the reader’s own critical thinking about the texts she is discussing.

Her fundamental approach to Judges is summed up early in the book: “There seems to be a deliberate intention within the three main sections of Judges to present failure. . . . I would suggest therefore that one of the writers’ main concerns, if not the main concern, is to present this period of Israel’s history before the institution of the monarchy as ‘This is not how it was meant to be’ ” (9). She also holds that the book does have some positive aspects. Yahweh is still working with, on, and despite Israel’s failure. “This is not how God intended life in the land to be for his chosen covenant people. However, at the same time we are given room for hope and encouragement. There are individuals who are living in the way that they were meant to, and there are signs that, in spite of their failures, God was still active among them” (39-40).

Understandably, Evans’ reading of the book of Ruth is more positive than her reading of Judges. She notes that the book of Ruth “. . . is much more complex than at first appears” (217-218). In her discussion of theological themes in the book (224-228), Evans notes “a number of issues” that are dealt with in the telling of the story. These include the nature of God (224-226), the nature and responsibilities of the community (226), the nature and responsibilities of the family (227), and the nature and responsibilities of individuals (227-228). Thus, identifying one purpose for the book would be a mistake (230).

This book’s one limitation is a self-imposed one: It does not seek to be a verse-by-verse exegetical work. If the reader is expecting that, the reader needs to look elsewhere. However, if one is searching for a good, relatively short literary commentary which takes seriously both the best in critical scholarship *and* the Bible as the Word of God, this commentary will be exceedingly helpful.

This volume is one of those rare works that would be excellent for a wide range of uses. It would be very helpful in either a university or seminary course, or even a small group Bible study for those who want to dig more deeply into God’s Word. A thoughtful layperson will also find Evans’ volume very stimulating. It is a book that this reviewer thinks should be on every pastor’s book shelf.

DARYL DOCTERMAN
Adjunct Instructor
Cincinnati Christian University

W. Dennis TUCKER, Jr. and W. H. BELLINGER, Jr., eds. *The Psalter as Witness: Theology, Poetry, and Genre. Proceedings from the Baylor University-University of Bonn Symposium on the Psalter*. Waco, TX: Baylor University Press, 2017. 204 pp. \$49.95

This compilation is an analysis of selected Psalms as God's vehicles of justice, mercy, and worship life. The initial presentation—that of W. H. Bellinger Jr.—provides an understanding of the community of Israel as a means of God's favor through the organization of Psalm 133. The presentation of Nancy DeClaissé-Walford brings recent scholarship regarding feminine themes of God and God's people.

Harry Nasuti brings additional unifying approach to the Psalms, with his treatment of the Hallel Psalms. These Psalms, Nasuti asserts, more than psalms of praise, are also paeans of the imitation of God. In "David and the Political Theology of the Psalter," Stephen Breck Reid treats his theme with extensive political commentary on the royal psalms.

In his treatment of Psalms 46–48, Till Magnus Steiner establishes "unshakable trust in God as ruler over natural forces and political powers . . . the one who will establish a final peace . . ." The material is forthright and clear.

"Human Transience, Justice, and Mercy: Psalm 103," the presentation of Johannes Schnocks, deals with the sophisticated organization of Psalm 103 as reflecting the divine mercy of YHWH. Schnocks' conclusion forms a clear treatment of the Psalms as witness. Dennis Tucker Jr. takes up "The God of Heaven in Book 5 of the Psalter." Tucker is concerned with bringing forward a "more robust theology of the Psalter."

"The Theology of the Poor in the Psalter" is presented by Johannes Bremer. Bremer relies heavily on the previous work of other contributors, and his commentary is sometimes ponderous and inconclusive.

Frank-Lothar Hossfeld, now deceased, addresses "The Elohistic Psalter: Formation and Purpose." Difficulty in identifying the purpose of the Psalter is a major contention of Hossfeld. The theme of the Elohistic Psalter is continued by Joel Burnett, who treats the history and theology of Psalms 42 and 43. Burnett pursues the interrelatedness of psalmic structure and theology, treating the divine names in the psalms, the supremacy of Israel's God, and divine judgment on earth as in heaven.

The presentation of Egbert Ballhorn, "The Psalter as a Book: Genre as Key to Its Theology," is the initial chapter of the section on "Genre and Theology." Ballhorn enlarges on the "ouverture" roles of Psalms 1 (doctrinal), 2 (prophetic), and 3 (prayer). Ballhorn characterizes the Psalms as a book of instruction and wisdom, rather than as a book of prayer; it teaches Torah and contains "the whole Bible in a nutshell."

The final chapter is Rolf Jacobson's "Genre, Theology, and the God of the Psalms." Jacobson outlines "a theology that attempts to describe the person of the God to whom the Psalter implicitly and explicitly bears witness." Two theological issues are developed: "the prayers of help and God's impassibility and passibility," and "the royal psalms and divine election." This is the God who acts emotionally, rationally, and relationally.

Much of the material in this compilation does treat the character of God in the Psalms. But in the process, it is sometimes esoteric as to obscure the Psalms as witness. Extended speculation, for example, on synchronic approach and diachronic approach; and various critical methods: textual, redaction, and others—limits its usefulness. That esoteric quality is often redeemed by the concluding comments of presenters. Some presenters support their commentary with much use of Hebrew. Others use the language little or none. This volume may prove helpful to seminary professors and students. It is not recommended for undergraduate libraries.

JOHN C. WAKEFIELD
Professor Emeritus
Milligan College

James D. NOGALSKI. *Introduction to the Hebrew Prophets*. Nashville, TN: Abingdon, 2018. 288 pp. \$29.99.

In a field for which there are copious introductory texts to the Bible, both Testaments, and to specific collections of texts within the Bible (some of which are quite good), is there really a need for yet another general introduction? In the case of Nogalski's latest volume, the answer is no, but not for the reasons one might expect.

As is expected of an introductory text, each chapter includes an introduction to the historical context of each text, an introduction to what we know of the biography of each prophet, (unexpectedly) a lengthy (for an introduction) analysis of the redactional/compositional history of the text in question, and a survey of the contents of each prophet. There is also a list of discussion questions after each chapter, a glossary, and a section of suggested further readings. Endnotes are kept to a minimum (this is an introduction after all) but do refer the curious reader to more technical material. There are single chapters for each of the major prophets, and three for the Book of the Twelve (XII). The XII chapters do not move canonically, instead they move (nearly) redactionally.

There are some strengths to Nogalski's text. The chapter on Jeremiah contains a surprisingly succinct, yet accurate survey of the political context (both internationally and the politics within Judah) of Jeremiah, the chaotic and complicated late 7th/early 6th century BCE. He also piggy-backs Ezekiel (Jeremiah's contemporary) onto this history. This allows him to discuss the implications of Ezekiel's exile on the book of Ezekiel. Perhaps the greatest strength of the text is also its weak point, the analysis of the redaction history of the prophetic corpus. The discussion of the three divisions of Isaiah and the implications for interpretation is also quite strong.

However, in the chapters on the XII, Nogalski loses sight of most introductory survey issues. Though saying he "[hoped] to do justice to the final form of the text" (xviii), in the chapters on the XII, Nogalski abandons the "final form" (including the canonical order of the XII) and focuses almost exclusively the reactional development of the XII. Nogalski starts with the corpus that likely formed the core of the XII (the Book of the Four: Hosea, Amos, Micah, and Zephaniah), then moves to the books that fall at the end, Haggai, Zechariah, and Malachi, thus interrupting his redactional flow as Haggai and Zech 1-8 were the next books added to the Book of the Four, with Zech 9-14 and Malachi coming later. He concludes with those books added later (Nahum, Habakkuk, Obadiah, Jonah, and Joel).

This focus on redaction history causes Nogalski to overlook other important issues. For example, there is little discussion on theological issues raised by Nahum's presentation of God as a jealous avenger (see Nah 1:2-3). And there is only passing mention of a single resource regarding feminist interpretations of this profoundly difficult text (Julia M. O'Brien's excellent contribution to the Readings series on Nahum⁴). Nor is there any discussion of the implications and use of Nahum in resistance literature and liberation theologies.⁵ While this focus on the redaction of the XII is not surprising,⁶ it is, nevertheless, disappointing in the way it dominates an introductory text.

The discussion questions at the end of each chapter are fairly superficial, asking questions that are answered by the text rather than ones that are open ended and invite discussion. The glossary is uneven

⁴ Julia M. O'Brien, *Nahum* (Readings: A New Biblical Commentary; Sheffield: Sheffield Academic Press, 2002).

⁵ See, for example, Wilhelm Wessels, "Nahum: An Uneasy Expression of YHWH's Power," *Old Testament Essays* 11, no. 3 (1998): 615-628; and Marvin Sweeney, *Reading the Hebrew Bible After the Shoah: Engaging Holocaust Theology* (Minneapolis, MN: Fortress Press, 2008). O'Brien also has an excellent and sensitive discussion of the relationship between Nahum and resistance literature running through her commentary cited in n.1.

⁶ Nogalski's doctoral dissertation (completed in 1991 at the University of Zurich) was on the composition of the XII. He later revised it into a monumental (both in scope and importance) two volume contribution to the illustrious *Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft: Literary Precursors to the Book of the Twelve* (BZAW 217; Berlin: De Gruyter, 1993); and *Redactional Processes in the Book of the Twelve* (BZAW 218; Berlin: De Gruyter, 1993). Nogalski is a master of redactional analysis.

in its coverage (for example why is “redaction” glossed, but not “rescension”)? Further, there is no indication given in the text as to when a word is present in the glossary, meaning a reader would have to constantly the glossary to even know if the word was there. The list of suggested readings is too short to be of much use, focusing only on other surveys of prophetic literature and books on the literary history of the Old Testament/Hebrew Bible. Finally, a bibliography would be of great use for finding resources cited in the endnotes when one does not catch the first (and, thus, the full) citation.

Ultimately, this book fails as a general introduction to prophetic literature because of too much focus on a single topic (the redactional history of prophetic literature) forcing out discussions on other topics. If this book was presented as an introduction to the redaction of the prophets (and was slightly reworked to reflect this focus), it would be a resounding success. But it is not presented as such. The value of this volume is as an excellent resource for introducing readers and students to redactional analyses of the prophetic corpus, thus making it a potentially valuable supplementary resource.

JUSTIN JAMES KING
Carmel, IN

Mark J. BODA. *The Book of Zechariah*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2016. 911 pp. \$58.00.

The most recent addition to the NICOT At nearly 1000 pages, Boda offers a clear, thorough, and well researched and documented examination of the book of Zechariah.

The structure of the commentary is fairly standard. The introduction (45 pages) opens with a survey of the textual history of the book of Ezekiel, surveys historical events in the ANE from 586-424 BCE, though he focuses mostly on military and large-scale events. Missing here is a look at life in Judah and Jerusalem and the actual setting of the book, though this does come up at various points in his textual exploration. The introduction continues to briefly note literary forms and structures of the book as well as inner-biblical allusions and ends with a look at four elements of the message of the book.

The commentary itself is simply presented. In addition to the introduction to the book as a whole found in the introduction, Boda provides shorter “orientations” to Zech 1:7-6:15 (22 pages), Zech 7-8 (8 pages), and Zech 9-14 (8 pages). These orientations focus mainly on issues of composition, genre, structure, and the relation between the sections of the book of Zechariah. Following the orientations, the commentary progresses straight through the book of Zechariah in small units (2-4 verses at a time on average, but never more than nine), making it very accessible and easy to use.

Boda’s commentary sits well among commentaries on Zechariah and delivers the thoroughness and close attention to the text seen in commentaries in the NICOT series. The author demonstrates exceptional geographic knowledge of Judah and especially Jerusalem, which is especially helpful when reading divine pronouncements. Similarly, Boda’s work with the Twelve and other prophetic literature make his commentary very strong with regard to inner-biblical allusions and connections. His orientation to Zech 1-6 features a lengthy survey of vision reports in Zechariah and then a comparison between reports in Zechariah, Amos, Jeremiah, and Ezekiel. Anyone looking for a thorough and accessible commentary on Zechariah will be very pleased with this work.

J. BLAIR WILGUS
Professor of Biblical Studies
Hope International University

Takamitsu MURAOKA. *A Syntax of Septuagint Greek*. Leuven: Peeters, 2016. 977 pp. \$132.00.

Muraoka has produced the first comprehensive grammar on the syntax of the Septuagint. And it is a mammoth, running to nearly a thousand pages, with a very large page format (nearly 8×11). For sev-

eral decades specialists in the LXX have sounded a call for someone to complete the grammars begun well over a century ago by Robert Helbing and Henry St. John Thackeray. Thackeray stopped after producing one volume on orthography and accidence, leaving Helbing, who himself had already published a volume earlier on the orthography and accidence in the Septuagint, to complete the work. Twenty years later, Helbing issued a second volume, which dealt with only a minor aspect of syntax, the oblique cases and prepositions following verbs. He died before he could finish the task.

Other scholars have published studies on one or more aspects of syntax (e.g., Trevor Evans on verb tenses and Ilmari Soisalon-Soininen on infinitives, to name just two), but no one had completed a full treatment until Muraoka. And probably no one was better qualified. Twenty-five years ago, he translated Paul Joüon's grammar of Biblical Hebrew from French into English, and then revised it. He also produced grammars on Classical Syriac, and on Egyptian and Qumran Aramaic. And eight years ago, he published his own lexicon on the entire Septuagint, thus completing the work that he had begun on the Minor Prophets in 1993. Perhaps the most valuable asset of Muraoka's syntax is his footnotes, where he brings together all of the studies from past contributors.

Before Muraoka, the only well-rounded treatment on syntax in the LXX was the fifty pages found in the little grammar that accompanied the chrestomathy by Conybeare and Stock.⁷ Yet they never intended it to serve as a full grammar, but only as a bridge to help students make the jump from reading the NT to the Septuagint. Muraoka's massive grammar, on the other hand, is not for the beginner or the student who only dabbles occasionally in the Septuagint. His syntax is for the specialist in Septuagintal studies and for the serious student who wants to explore the depths of its language in order to fathom to the fullest extent its strange idioms and peculiar grammar.

And let's face it. The LXX contains some very peculiar syntax. As Conybeare and Stock put it, "in turning to syntax we come unavoidably upon what is not Greek. . . . the vocabulary is Greek and the syntax Hebrew."⁸ Or as Johan Lust expressed it nearly ninety years later in 1992: "Septuagint Greek cannot simply be characterized as Koine Greek. It is first of all translation Greek. . . . the syntax of the Septuagint is Hebrew rather than Greek."⁹

Unfortunately, there is an academic debate on the nature of the Greek in the Septuagint, and Muraoka has come down (in my opinion) on the wrong side of this issue. Long before he began his work on this syntax, Muraoka sided with those who want to classify the Greek of the LXX as clearly "Koine." For this reason, Muraoka often ignores or downplays the peculiar differences that one finds in the LXX from normal idiomatic Greek. And he too quickly dismisses certain features found in the Greek of the LXX that seem to replicate the underlying Hebrew. For example, Hebrew tends to use the personal pronoun much more frequently than Greek. One finds in the LXX many places where a personal pronoun is used when it seems unnecessary and even unnatural for Greek. As an example, take Eccl 1:12,16. Here the translator of the LXX imitates the underlying Hebrew text word for word in exactly the same order. Instead of acknowledging in this instance that the Greek translator of the LXX is merely imitating the Hebrew text, Muraoka insists that the Greek use of the pronoun is an expression of "assertiveness" and that "the usage here is not merely an attempt mechanically to align Hebrew and Greek" (39).

And then in the next section under the heading "God's ego" (39), which I would have reworded so as to avoid any negative connotation, he cites Isa 44:6, where we find a quite un-Greek expression:

⁷ Frederick Cornwallis Conybeare and St. George William Joseph Stock, *Selections from the Septuagint according to the Text of Swete*, College Series of Greek Authors (Boston: Ginn and Co., 1905) 50-100. Repr. as *A Grammar of Septuagint Greek* (Grand Rapids: Zondervan, 1980), and also reprinted by Baker, by Wipf & Stock, and by Hendrickson, the latter issuing in 1995 an "expanded edition" where the table of contents were moved from pp. 98-100 to the front and the indexes were "updated."

⁸ Conybeare and Stock, *Selections*, 50.

⁹ Johan Lust in the "Introduction" to Johan Lust, Erik Eynikel, and Katrin Hauspie with the collaboration of Gary Alan Chamberlain, *A Greek-English Lexicon of the Septuagint*, 2 vols. (Deutsche Bibelgesellschaft, 1992-1996) 1:viii-ix.

ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα (literally, “I first, and I after these things”). In normal Greek, one would expect the verb form εἰμί here, with the pronoun ἐγὼ either present or (as is most often the case) omitted (the difference in nuance being that the presence of the pronoun would add emphasis to the subject, as in “I myself”). Yet Muraoka makes no comment about the verb εἰμί being absent in this example. So, why is the verb εἰμί missing here in the Greek? Because it is missing in the Hebrew! The Greek translator is merely mimicking the Hebrew wording, and he is not using idiomatic Greek. Classical Hebrew has no form for the copula in the present tense. No such form exists in the language! But Greek does have a present tense form for the copula, εἰμί, yet it is not used here in the Septuagint, where it is clearly needed. However, when one turns to Rev 1:17, where this passage is clearly echoed in the New Testament, one finds that εἰμί is now used: ἐγὼ εἰμί ὁ πρῶτος καὶ ὁ ἔσχατος (“I am the first and the last”). And further, one finds that the adjective ἔσχατος has now replaced the enigmatic prepositional phrase μετὰ ταῦτα (“after these things”). The LXX translator has even tried to imitate the Hebrew אַחֲרַיִם, which derives from the preposition אַחֲרַיִם (“after”). But again, the result is entirely foreign to Greek. In Rev 1:17, the Hebrew אַחֲרַיִם has been translated idiomatically with the corresponding adjective in Greek, ἔσχατος (“last”). Too often Muraoka obscures the un-Greek nature of the LXX by ignoring its parallels with the Hebrew text, which is even further complicated by his use of transliteration instead of a Hebrew font (he also transliterates Aramaic and Syriac).

Sometimes Muraoka ignores the traditional, established terminology and seeks to coin his own nomenclature. In Greek, the English phrase “the good man” can have the following three variations: (1) ὁ ἀγαθὸς ἀνὴρ, (2) ὁ ἀνὴρ ὁ ἀγαθός, and (3) ἀνὴρ ὁ ἀγαθός. In all three cases, the English translation would be the same: “the good man” (one could insist on some difference in nuance, but usually it cannot be expressed very well in English). In each instance, the adjective *always* follows the article, and for centuries Greek grammarians have traditionally labeled this pattern as the “attributive position.” Some grammarians would further delineate these three variations as the *first* attributive position, the *second* attributive position, and the *third* attributive position respectively (e.g., Robert Funk). I can understand this slight modification in the traditional terminology. But the same term, “attributive,” should be kept for all three variation patterns, because all three Greek phrases mean exactly the same thing in English. They have the same meaning. And in all three of them, one *always* finds the adjective *after* the article. Yet Muraoka chooses to employ his own terminology. So, he calls ὁ ἀγαθὸς ἀνὴρ “Singly articular with an adjective in between” (449), and then classifies ὁ ἀνὴρ ὁ ἀγαθός as “doubly articular” (452). But he does not have a new name for the third pattern of the attributive position, so he simply gives it the heading “NP - Art. - Adj.” (453), which stands for “noun + article + adjective” (ἀνὴρ ὁ ἀγαθός).

In the first place, I do not see any need here for a revision of the traditional terminology. And second, I cannot see how Muraoka’s terminology is any improvement. If anything, I see serious problems with it. While he does employ the same term, “articular,” in naming the first two patterns as “Singly articular” (449) and “Doubly articular” (452), he has no good name for the third pattern. And worse still, his new terminology obscures the important distinction that must be kept between the attributive position and the predicate position. For in the predicate position, one also finds the article; and here there are two patterns, but the article is *never* found directly in front of the adjective: ὁ ἀνὴρ ἀγαθός and ἀγαθός ὁ ἀνὴρ (“The man is good”). Muraoka recognizes that if he uses the term “articular” in identifying this pattern too, then he will have created a situation that only invites unnecessary confusion. So, instead of naming it, Muraoka has given it the awkward headings “Art. - NP - Adj.” (“article + noun + adjective”) and “Adj. - Art. - NP” (“adjective + article + noun,” 455-456). I find his treatment here very confusing. Fortunately, Muraoka normally sticks with the traditional, established terminology elsewhere.

Another problem that makes Muraoka’s syntax difficult to use is that his subject index at the end of his grammar (891-894) is woefully incomplete. For example, if one is searching for the section where

he treats “adjectives,” the index proves useless, since the term “adjective” is not listed (891); neither is the term “modifier” (893). Instead, one must search through his “Table of Contents” at the front of the book, which is twenty-eight pages long, and the subject headings here are not listed alphabetically. I wish that the situation was the reverse, so that his “Table of Contents” were only four pages long, and that his “Index of Subjects” at the back of the book were twenty-eight pages. At least then all of the subject headings would be arranged alphabetically. The “Index of Passages” (819-889), however, looks complete, running to just over seventy pages.

Yet these drawbacks should not detract from the remarkable achievement that Muraoka has made. After well over a century, he has done what no one else has been able to accomplish. He has completed the grammar on the LXX by giving us a volume on syntax. And he has brought together all of the individual studies that past scholars have contributed on various aspects of syntax with his numerous citations of scholarly literature.

DAVID WARREN

Associate Professor of Theology
Faulkner University

Carl R. HOLLADAY. *Introduction to the New Testament: Reference Edition.* Waco, TX: Baylor University Press, 2017. 968 pp. \$89.95.

This “reference edition” is an expanded version of Holladay’s earlier work, *A Critical Introduction to the New Testament* (Nashville: Abingdon, 2005), which was reviewed by Barry Blackburn in *SCJ* 14 (Spring 2011): 123–26. Nearly two-thirds longer, this new edition offers a lot of valuable material originally considered too technical and overly complicated for an introductory text used by first-year theology students, ministers, and Bible teachers. In order to avoid confusion, I will use the following terms in this review: the “standard edition” refers to the print version published by Abingdon Press in 2005; the “expanded edition” refers to the fuller, more comprehensive version available only in pdf and html formats on a CD-ROM accompanying the standard edition in 2005; and the “reference edition” refers to the version here under review and newly published in a print format by Baylor University Press.

Since the expanded edition was previously available only on the CD-ROM included with the printed copy of the standard edition, the recent demise of optical drives on most computers has rendered this valuable material more difficult to access. But now Baylor University Press has made it available once again: all of the in-depth scholarly discussions on several important matters like the Synoptic Problem and Matthew’s use of sources, along with charts and diagrams that help the reader to understand the various solutions that scholars have proposed for the Synoptic Problem. Now, for the first time, we have it all available in a printed book.

But the new reference edition is much more than just a simple printing of the old expanded edition on the CD-ROM. Many of the images in both of the previous editions have now been dropped, and some new ones have been added. And several charts have a new look. For example, charts on the “Probable Contents of Q” (58–60) and on “M: The Special Material in Matthew” (64–65) have been recast into a tabular format that makes them much more attractive and easier to follow. And Holladay has also revised the text and updated it, especially the bibliographies, so that the new reference edition exceeds the old expanded edition by seventy pages.

Thus, in this revision one finds “things new and old” (Matt 13:52). For example, chapter seven (the Gospel of Matthew) begins on page 191 in the new reference edition, whereas it originally began on page 181 in the expanded edition on the CD-ROM. But something new has now been added: an image of Matthew depicted as a winged man now serves as a frontispiece for chapter seven (an old woodcut taken from an early sixteenth-century New Testament), whereas the other woodcut found in the two earlier editions (Matthew receiving inspiration from the Holy Spirit in the form of a dove) does not appear in the reference edition. Of course, the informative chart on “Matthew’s Interpretation of

Mark” (195) is found in all three editions. And while the extended discussion on Matthew’s use of his sources was omitted from the standard edition, it was included in the old expanded edition and so is found in the new reference edition (197–98).

All three editions (standard, expanded, and reference) lack the colorful pictures and sidebars that attract students, but I am amazed at how much historical information and literary analysis have been packed into each chapter. I am also impressed with Holladay’s charts on the chapter-by-chapter analysis of the contents of Matthew (224–26), Mark (182–83), Luke (276–78), John (376–79), Acts (376–79), and Revelation (850–51). But for me, Holladay really outshines others when he elucidates the message of each NT document and then spotlights its special contribution to Christian theology. In such work Holladay is a master, and his introduction a masterpiece of NT scholarship.

DAVID H. WARREN
Brevard, NC

Stanley E. PORTER. *Sacred Tradition in the New Testament: Tracing Old Testament Themes in the Gospels and Epistles.* Grand Rapids: Baker, 2016. 336 pp. \$40.00.

This book began as six lectures to mostly laypeople which Porter delivered in England. Five of the ten chapters have appeared in print elsewhere. Chapter 9, “Esau in Romans and Hebrews,” was authored by his former student and colleague Brian R. Dyer. Porter is president, dean, Professor of New Testament, and Roy A. Hope is Chair in Christian Worldview at McMaster Divinity College, Hamilton, Ontario.

This volume begins with a survey of scholarship on the use of “the OT in the New,” highlighting the work of R. Hays (*Echoes of Scripture in the Letters of Paul*), as well as contributions by J. Dunn, S. Moyise, M. Silva, C. Stanley, M. Thompson and others, as well as the older work of E. Ellis (*Paul’s Use of the Old Testament*). Porter (6–10) makes a point of answering criticism of his work by Greg Beale (*Handbook on the New Testament Use of the Old Testament*).

This volume identifies problems with the work of certain scholars, especially in the matter of terms and definitions. On the one hand, there is a lack of unanimity between scholars regarding definitions (“explicit citation,” “direct quotation,” “explicit quotation,” etc.). More serious is Porter’s allegation of a lack of precision and continuity of definition of terms within individual writings of certain scholars. Porter suggests that definitions need to be more precise and more rigorously applied.

As an illustration of the problems addressed, this volume criticizes the treatment by various commentaries and monographs of Paul’s alleged use in Phil 1:19 of Job 13:16 OG (18–22; 24, 35, 250). Although the same five words, τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, occur in this exact order in both the Greek text of Job and Philippians (*touto moi apobēsetai eis sōterian*; which Porter translates, “this will occur for salvation for me”), historically many scholars have concluded that Philippians contains no direct quotations of Jewish scriptures.

Alongside *quotation*, *allusion*, and *echo*, Porter posits the additional category of *paraphrase*. A *paraphrase* is “an intentional and specific invoking of a definable passage” made in other words and in another form, “typified by the use of words from the same semantic domain” (36). This volume next addresses the difficult terms *allusion* and *echo*. “Perhaps the best way of handling this is not in terms of large and complex categories that prove unworkable.” Rather, he proposes a streamlined definition resembling those in literary criticism that cover the material *not* found in the quotation (emphasis mine; 23). Porter states: “I define allusion (as opposed to quotation, paraphrase, or echo), as involving the indirect invoking of a person, place, literary work . . . designed to bring the external person, place, literary work, or similar entity into the contemporary material” (39). Allusions are necessarily intentional and functional by design, not merely imitative, 43).

Porter touches on the term “intertextuality” (11–13) but deems it merely a recent idea which—at least in the studies he cites—is used imprecisely and “does not move the discussion forward” (13).

While we must continue to discuss how our sacred texts “speak” to each other, as we do so “we must also continually be refining our methods by which we judge the way in which they speak and how we understand them” (46).

This volume dismisses the audience-centered approach of Hays and others, arguing that it necessarily excludes certain passages from consideration as quotations. In any case, a study of the use of Jewish scriptures in the NT is intrinsically an author-centered approach to the text (24).

Porter’s purpose in defining *paraphrase* and *echo* as he does is to broaden the discussion of “the use of the OT in the NT” to include not just texts, but ideas (themes). This is a primary point in the book, as the chapters on the Gospels deal with titles and characteristics attributed to Jesus in the early church. For example, Porter cites Dan 7:13-14, saying “I refer to the ‘Son of Man’ phrase as possibly a paraphrase of wording in earlier Jewish literature, but certainly an allusion to, rather than just an echo of, a personage of this literature,” (51). In fact, Porter is more than a little interested to claim that the Jewish scriptural connections with the christological titles and their attributions go back to Jesus himself.

As examples of evangelical biblical theology, the essays in this volume are worthy of attention. In addition to the material on the “Son of Man,” this section of Porter’s study deals with Jesus the “Suffering Servant” (Isa 42–53), with a focus on Mark 10:45 as Jesus’ self-identifying statement. The identifications Son of God and Messiah are traced to Jesus. Porter finds Exodus 12 and Passover as a controlling motif in John. Psalm 22 is explored in light of the Passion of Jesus. In these chapters, Porter seeks to make the case that Jewish scriptural references to Jesus go beyond the Gospel writers to Jesus himself. While he acknowledges that the points of correlation he draws cannot prove that Jesus *was* Son of God or Messiah, “they do much to show that the way in which Jesus is described in the NT, or is depicted as describing himself, is not inconsistent” with how he could have easily been viewed, or how he viewed himself (122).

For the NT epistles, this volume offers essays on Gen 15:6 in Paul and James (Paul and James are really not far from each other); and “Jesus Christ” in Paul (distinctions between Jesus the man and the risen Christ are more a later phenomenon than a Pauline idea). The difficulty with many Pauline uses of Jewish scriptures is something Porter does not adequately explore, however. Namely, neither Paul nor the other NT writers simply cited their scripture texts as if they were present-day students writing a research paper. Rather, Paul’s uses of scripture regularly come to us steeped in his vast knowledge of Jewish “sacred tradition” (to use Porter’s language). That is, Paul’s use of scripture is not merely “Paul quoting his Bible,” but is Paul’s interaction with scriptures formed by and in dialog with centuries of Jewish interpretive tradition. In addition, there existed multiple competing texts of both the Greek and Hebrew scriptures, all of which were held to be inspired, and which—at times—seem to be used selectively by some NT writers to their own ends.

Worthy as they are, the essays in this volume cover conventional evangelical territory and do not break much new ground. This volume’s early attention to definition of terms and methodology is not always discernible in the rest of the book. The attempt to combine the appeal to ideas as well as texts in his discussion of allusions and paraphrases does not convince. The studies, therefore, constitute examples of evangelical biblical theology which could have been written without, and indeed can stand without, the major emphasis on methodology of the first two chapters.

Moreover, even with Porter’s addition of “paraphrase” to the category list, the cumulative instances of Jewish scriptures in the NT are not adequately described or differentiated. Rather, *contra* Porter, the categories (citation, paraphrase, allusion, echo) need to be understood in terms of “intertextuality,” clearly defined. Unfortunately, this is an approach which Porter has dismissed. With many others, he attempts to use textual categories to describe intertextual processes. There is no systematic attempt to engage Jewish scriptures in their precanonical variety of texts and languages. Instead, Porter’s point of departure is the “Old Testament,” an anachronism for Paul and the Gospel writers. Nor does he intentionally examine the NT use of Greek and Hebrew Jewish scriptures in light of Jewish

interpretive tradition, especially where passages of differing Greek or Hebrew text “types” (clusters) are in dialogue with each other, and with the passages from those texts as re-presented in traditionally interpreted forms.

Porter’s program falters when he insists on returning the focus of Jewish scriptures in the NT to author intentionality. While it seems clear that Porter’s use of “allusion” (and citation) required the intentional work of the author, present-day interpreters cannot escape the problems reintroduced into the debate by “intentionality.” As part of his discussion of author intentionality, Porter introduces the subject of plagiarism. At the same time that he acknowledges the anachronistic nature of this topic, Porter unhelpfully suggests that, in a sense, intertextuality is a form of plagiarism in which all authors engage (40 n. 27). The panning of intertextuality as an approach, and the refocusing on author intentionality appear to be methodological steps backward for the study of the use of the Jewish scriptures in the NT.

In his illustration of Phil 1:19’s alleged use of Job 13:16, Porter raises the problem of verification. Besides arguing that five words constitute a citation (not just six or more), Porter does not answer the bigger question of function: for what purpose did Paul allegedly cite Job? Nor does Porter demonstrate the supposed inadequacy of Hays’ judgment that the passage merely constitutes a fleeting reference to wording, but does not constitute a conscious, developed citation (and is therefore “merely imitative”; see above, 43). Considering Paul’s wide-ranging creativity, in many cases it becomes impossible to verify an “intentional” quotation, let alone an allusion, echo, or paraphrase. In light of this, one wonders whether Porter has in fact “run aground in the swamps of verification” (J. Lieu).

Finally, despite his own warning (22), Porter appears to entertain competing goals. He is not just interested to demonstrate what the NT writers intended by their use of Jewish scripture texts, but he wants to show that the christological titles go back to Jesus himself. This in itself may be a laudable goal, but one which goes well beyond the question of the NT authors’ uses of Jewish scriptures. It is a goal for which the ostensible purpose and methods of this book are finally not well suited.

THOMAS SCOTT CAULLEY
Associate Professor of Bible
Kentucky Christian University

Matthias HENZE. *Mind the Gap: How the Jewish Writings between the Old and New Testament Help Us Understand Jesus.* Minneapolis, MN: Fortress, 2017. 248 pp. \$39.00.

We cannot understand Jesus apart from his religious context, and we cannot understand his religious context based on the OT alone. Working from this premise, Henze describes first-century Judaism against the backdrop of the intertestamental literature, including the Apocrypha and Pseudepigrapha and emphasizing the Dead Sea Scrolls. He argues that “the Old Testament cannot explain the Jewish world of Jesus . . . What is described in the Old Testament is not the Judaism of Jesus” (6). (Page numbers in this review come from the Adobe Digital Editions version.)

Two introductory chapters provide a timeline of the composition of the OT according to mainstream scholarship, followed by a survey of the noncanonical literature of ancient Judaism. The OT books come from the time of the monarchy, the exile, and the Persian period, ending c. 400 BC except for the book of Daniel, a chronological outlier composed in the 2nd century BC. The intertestamental books helped form the Judaism of Jesus’ time, well beyond the role of the OT. In a neat turn of phrase, Henze describes pseudepigraphy as “the opposite of plagiarism” (34); instead of claiming another’s work as his own, a writer would humbly give the credit to a great man of the Israelite past.

The heart of the book consists of four chapters, each highlighting an aspect of first-century Jewish theology incompletely explained by the OT: 1) Messianism: First-century messianic fever went beyond the few and vague OT predictions. Henze traces the messianic idea from the OT, through two Qumran documents, to the Gospel of Luke. The Dead Sea Scrolls connect the Hebrew canon to first century Jewish beliefs; 2) Demons: Few demons appear in the Hebrew canon, but by the time of Jesus everyone

believed in them. Henze shows the development of demonology from the “sons of God and daughters of men” (Gen 6:1-4), through the Book of the Watchers, Jubilees, and the Songs of the Sage (4Q510) to the Gospel of Mark; 3) Torah: Did Jesus come to abolish the Law? No, says Henze, who traces the development of Jewish Torah thought from Deuteronomy, Ezra, and Nehemiah through Ben Sira, the Damascus Document, the Halakhic Letter (4Q394), and 4QBeatitudes to Jesus and Paul; 4) Resurrection: Except for Dan 12, the OT uses resurrection only as a metaphor (Ezek 37), but by the first century most Jews believed in a literal future resurrection. Henze finds an evolving belief in the resurrection showcased in *1 En.* 51, 104; *2 Macc* 7; *Ps. Sol.* 3, 15; and *4 Ezra* 7. Then he highlights “early Jewish texts that describe a blessed life in the company of the angels” (*2 Bar.* 49-51; 1QH^a 19; and 1QS11).

Henze has proved his case. To any who read the Gospels only in light of the OT, certain Jewish beliefs seem to appear out of the air. But a familiarity with the intertestamental literature—“mind[ing] the gap” as the writer calls it—makes the beliefs of Jesus’ contemporaries come alive. The book offers little to criticize. One quibble: Henze assumes that any books found at Qumran but not written there do not reflect the community’s views (e.g., 101-102, 133). If so, one wonders why the community imported these books in the first place.

The book appeals to an educated general reader; the writer has presented much of the material in churches and synagogues (151). He refers to secondary literature and provides an annotated reading list, but he does not provide citations in the text (e.g., 174). Nonetheless, seminarians and professional scholars can benefit from the book as well.

CARL B. BRIDGES
Professor of New Testament
Johnson University

Larry W. HURTADO. *Ancient Jewish Monotheism and Early Christian Jesus-Devotion: The Context and Character of Christological Faith.* Library of Early Christology. Waco, TX: Baylor University Press, 2017. 676 pp. \$39.95.

Hurtado, Professor Emeritus of New Testament Language, Literature, and Theology in the School of Divinity at the University of Edinburgh, has previously authored one of the most significant historical monographs on Christology of the past three decades (*One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*, SCM, 1988; 3d ed., T&T Clark, 2015), as well as the most substantial comprehensive treatment of early Christology to appear in the last century (*Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*, Eerdmans, 2003). Of comparable heft with the latter, this volume collects 32 of Hurtado’s essays published between 1979 and 2017, plus an “Introduction” that helpfully previews the collection (1–7); the original publication date of each essay is supplied on its title page.

In their dates of composition, the essays thus span Hurtado’s exploration of the origins and early development of Christology, chronicling his research and reflection bearing directly on the topic as well as exploring a few relevant byways. The essays are presented under four headings: “The Scholarly Context” (9–111), “The Ancient Jewish Context” (115–208), “Explanations” (viz., statements of Hurtado’s overall hypothesis of Christological origins and development, (209–281), and “Expressions” (viz., treatments of significant early Christian texts and issues related to Christology, (283–660). The essays usefully supplement the account of Christological development in *Lord Jesus Christ* and explore issues that did not fit within the scope of that volume.

As the title of the collection suggests, Hurtado prefers the expression “Jesus-devotion” to “Christology” as a designation for his inquiry, in part because the former term encompasses the practices of the early Christians as well as their verbally expressed convictions. This coheres with the emphasis Hurtado has placed from the beginning of his research on the worship of Jesus by the early Christians (cf. 97–111, 301–326, 615–634) and their religious experiences (cf. 225–234, 239–281),

as well as the attention he has more recently drawn to the practices of early Christian scribes as neglected evidence for the convictions of early Christian communities (*The Earliest Christian Artifacts: Manuscripts and Christian Origins*, Eerdmans, 2008). Wherever his investigation has taken him, Hurtado has never lost sight of the importance of communal religious practices in the shaping of early Christological convictions.

For contextualizing Hurtado's inquiry as a whole, in many respects the most informative essays are the first three in the collection (11–56), assessing the perspective on Christological origins offered by Wilhelm Bousset over a century ago in *Kyrios Christos* (1st ed., 1913; rev. ed., 1921; ET, 1970). Originally published over a period of 36 years (in 1979, 1996, and 2015), the three essays agree in their appreciation of the historical focus and scope of Bousset's work, but also in their critique of his contention that Jesus could only have received cultic exaltation to a place alongside the God of Israel in a setting at some cultural and religious distance from that of his earliest devotees in Jerusalem. Other essays in the first section assess proposals on Christological origins by Rudolf Bultmann (57–73), N. T. Wright (75–95), and Richard Bauckham (97–111).

Perhaps Hurtado's most controversial claim, that the Jewish tradition of "chief divine agent" figures was in the first, "charismatic" circles of Jesus' devotees "mutated" or "innovated" into Christ-devotion, finds expression in his engagement with Bauckham (104–106) and in the essay devoted to "principal angels" within Jewish monotheism (163–184), among others (See esp. 215–216, 233–234, 251–262, 269–281). Those less concerned with the origins and development of Christology than with the interpretation of particular early Christian texts will find worthwhile the essays treating the Gospels and Acts (373–406, 425–464, 483–524), the Pauline letters (407–424, 525–558), Revelation (465–482), and Justin Martyr (601–613). The recent essays on early Christological interpretation of the biblical psalms (559–582) and on faith in Jesus' resurrection as the predicate for the preservation of his memory (583–599) offer fresh angles of inquiry that warrant further investigation, as does the 1999 essay "Pre-70 CE Jewish Opposition to Christ-Devotion" (185–208). The book includes one index, covering the many modern scholars cited (665–676).

Along with the rest of Hurtado's oeuvre, this collection merits the attention of every scholar concerned with the study of the Christian religion in its earliest period and a place in any university or seminary library.

JEFF PETERSON

Professor of New Testament

Austin Graduate School of Theology

Klaas BENTEIN. *Verbal Periphrasis in Ancient Greek: Have- and Be- Constructions.* Oxford: Oxford University Press, 2016. 384 pp. \$125.00.

Bentein is a post-doctoral researcher at both Ghent University in Belgium, and University of Michigan in the United States. He teaches Greek language and Classics. He has written a number of peer-reviewed articles on Greek grammatical or syntactical elements and on diachronic language change. He also has a number of articles on NT and the Church Fathers. He has published three entries, "Perfect," "Tense and aspect from Hellenistic to Early Byzantine Greek," and "Pronouns," in the *Encyclopedia of Ancient Greek Language and Linguistics*, Brill, 2014, and with Mark Janse & Jorie Soltic, he coedited *Variation and Change in Ancient Greek Tense, Aspect and Modality*, Brill, 2016. He has presented at a number of academic conferences, mostly on the topic of Greek periphrastic verbal constructions. He has also organized several conferences involving Greek linguistics. The current volume is a significant revision of his PhD dissertation submitted in 2012.

This volume is organized into an Introduction and five numbered chapters, followed by the Conclusion. The appendix lists the texts that were compiled in the corpus that in turn was used for the study. This volume includes a glossary, and after the bibliography has two indices, one of sources and one

of terms. The first numbered chapter handles issues around what motivates the use of periphrasis, identifies register and genre, defines verbal aspect, and outlines grammaticalization. The second chapter defines periphrasis and discusses the difference between verbal and adjectival periphrasis. This chapter also contains much of the literature review, and the methodology for the study. Examining the periphrases through a periphrastic prototype is described as the method that is used throughout the volume. This method was largely developed from previous work by Amalia Moser, and is viewed as the most compatible with the diachronic evidence (69, 102). The connection between grammaticalization, a diachronic process, and synchronic observations is developed in this chapter as well (70). The next three chapters divide the periphrastic constructions into their respective aspectual class, “perfect,” “imperfective,” and “perfective.” The first two of these three chapters are further subdivided into periods of the Greek language, beginning with Archaic Greek (800 BCE–500 BCE), moving through Classical Greek (500 BCE–300 BCE), Early Post-Classical Greek (300 BCE–1 BCE), Middle Post-Classical Greek (1 CE–300 CE), and ending with Late Post-Classical Greek and Early Byzantine Greek (300 CE–800 CE). The last ‘period’ represents two periods that were treated together, since they had similar data (6). The fifth chapter discusses methodological difficulties around the analysis of perfective periphrases.

This volume focuses on the development of periphrastic constructions in the Greek language through time. A corpus-based approach was the method used for this study, containing over 10,000,000 words (7). It contains both low-register and high-register texts, in order to provide a register-balanced corpus (7). Although the corpus contains multiple genres as well, some of these are not clearly subdivided. For example, “New Testament” is a single genre, called “Biography/Hagiography,” even though the NT contains biographies, histories, and argumentative letters inside it (25-26, 323). This volume presents a clarification on what verbal periphrasis is and involves and interacts with the dissertations by W. J. Aerts and G. Björck, along with various works by Stanley E. Porter and W. Dietrich regarding what should or should not be considered an example of verbal periphrasis. This volume interacts with Comrie (31), Rijksbaron (31, 35), and McKay (31, 35) for its definition of verbal aspect, and regarding this topic, does not interact with the verbal aspect works by Stanley Porter, Buist Fanning, or Constantine Campbell, although Evans and Olsen (37) are mentioned regarding the aspect of the Perfect only. Possibly the decision to approach aspect functionally, rather than formally partly led to this decision (30). For the process of grammaticalization, this volume interacts with Bybee, Fischer, and Heine prominently (51-54).

When tackling the hotly debated Perfect aspect, the current volume asserts that the force of a Perfect is either a bounded event or an unbounded resulting situation (37). Perfectivity is connected to the bounded event and imperfectivity to the unbounded resultant state (37-38). These observations are connected to the broader literature, where the first is called “anterior,” and the second is called “resultative,” where the term “resultative” is used for stative Perfects, and not for Perfects where the state of the object is in view (38). The $\epsilon\chi\omega$ + aorist participle and the $\epsilon\chi\omega$ + middle passive participle constructions were both traced back to Archaic Greek along with the $\epsilon\mu\iota$ + perfect participle (109). The $\epsilon\chi\omega$ + aorist participle construction for Perfect featured regularly in Classical Greek before the $-\kappa\alpha-$ synthetic Perfects expanded to include transitive verbs (125). This construction declined in use until the Modern Period, after the synthetic Perfect had fused with the Aorist and disappeared (202).

Regarding the imperfective aspect, the distinction between the developmental path of habituals and progressives is maintained because of the link between habitual and iterative action (290). Progressives are traced back to the Classical Period, with some possible examples in the Archaic Period (210, 218-227). Finally, the separation of sources by register allows the research to show that the development of progressives was happening first in the lower registers, suggesting a social dimension to grammaticalization (308).

This volume provides ample examples for each point that is raised, having 231 textual examples over the length of this treatment. This volume is a wonderful addition to any library that connects

Greek Linguistics to the analysis of the text. The connection of the data from several centuries to the theory of grammaticalization is useful in that it helps explain the changing landscape of the variety of forms and functions of the Perfect tense-forms in the Greek language. This volume is likely to appeal to specialists of the Greek language, Greek scholars, linguists with a diachronic interest, or those keeping abreast of the debates regarding the tense and aspect of the Greek Perfect. This volume is a useful reference for students in advanced studies of the Greek language. This volume will certainly be consulted for years to come in reference to the many discussions regarding periphrasis, verbal aspect, and the effect of time upon the Greek verbal system.

JAMES E. SEDLACEK
PhD Student
University of Manchester

Douglas MANGUM and Josh WESTBURY. *Linguistics and Biblical Exegesis. Lexham Methods Series:2.* Bellingham, WA: Lexham, 2017. 232 pp. \$24.99.

Mangum is a frequent contributor to the *Bible Study Magazine*, an editor for the *Lexham Bible Dictionary*, and is both academic editor for Lexham, and the series editor for the Lexham Methods Series. Westbury has written the *Discourse Grammar for Biblical Hebrew: Foundations*, (2017) and is a Scholar-in-Residence at Faithlife, the home for LOGOS and Lexham.

The current volume is the second in the Lexham Methods Series which currently includes three other works on textual criticism, social-rhetorical approaches, and literary approaches respectively. The purpose of the series is to introduce a variety of 19th to 21st century approaches to biblical interpretation. The series also interacts with broad critical movements that have shaped biblical interpretation. The series does not necessarily endorse all the methods explained in the scope of the volumes. In the preface to the series, the explanation of Linguistic Approaches (x) misses the value of linguistics when it states "...using concepts and theories developed by linguists," although it does provide the value for some of the other approaches. Linguistics seeks to understand how languages function as a language, and linguistic approaches use concepts that are based on how languages work. Although the series preface has a minimal statement regarding what linguistics contributes to biblical exegesis, the volume does a better job when it explains linguistics as a study of "language as language," and later "as a system" (1). The volume describes linguistic analysis as "trying to understand the language of the text" (4).

The current volume contains an introduction regarding the relationship between biblical studies and linguistics (ch 1). This introduction is followed by a chapter (ch 2) that focus on linguistic fundamentals, such as phonology, morphology, semantics, and syntax. Next this volume includes a chapter (ch 3) on language usage, involving fields such as pragmatics, discourse analysis, and sociolinguistics. This is turn followed by a chapter (ch 4) on complicated linguistic topics, such as language universals, typology, and markedness. The next chapter (ch 5) focus on various schools of linguistic thought, such as structuralism, functionalism, generative grammar, and cognitive linguistics. The next two chapters (chs 6, 7) focus on issues particular to relating linguistic discussion to the Hebrew bible and the GNT respectively. The last chapter concludes and reflects on the value of linguistic analysis for biblical exegesis. This volume also contains a sizeable bibliography (203-221), an index of topics (223-230), and a short scripture index (231-232). Additionally, each chapter suggests more resources to further research issues raised in that chapter.

This volume connects the topics under discussion with how they are often utilized by biblical exegetes. For instance, when biblical exegetes are using philology, they are not doing comparative linguistics, but are determining word meaning based upon etymology (6). It also connects themes to broader questions of textual analysis. For instance, semantic study is related to the questions of what the author meant, and what the audience understood (28). Also, this volume relates topics to each other. For instance, typology is related to the search for language universals (71). This volume often

compares various scholars' work to other similar work. An example of this is the comparison between Saussure and Chomsky (98).

To make this introduction more helpful, the authors might have included alternate terminology when discussing each topic. For example, under "apophony," the term "ablaut" might have been included as many linguistic references use this term (17). Also, it might be helpful to be inclusive some of the more widely known proponents of certain linguistic schools. For example, Stanley Porter is not mentioned in the section detailing Systemic Functional Grammar (105), yet biblical scholars are more likely to encounter his work than those mentioned in the section.

This volume is a valuable addition to biblical exegesis in that many students have limited skill in both biblical languages (35) and are uninformed regarding the process of how linguistics has impacted the tools they depend upon. This work definitely assists the typical biblical studies student in becoming acquainted with a variety of linguistic elements that affect our understanding of the bible. Students using this resource should gain a greater understanding of the text and become aware of safeguards against misusing linguistic information when interpreting the text. This book fills a void in the literature in that it provides an accessible and succinct introduction of many of the linguistic concepts and linguistic schools that an exegete should be familiar with and would be best used as a supplementary text for graduate level courses involving biblical exegesis, or linguistics and the Bible.

JAMES E. SEDLACEK
PhD Student
University of Manchester

Andy ANGEL. *Intimate Jesus: The Sexuality of God Incarnate.* London: Society for the Promotion of Christian Knowledge, 2017. 176 pp. £12.99.

Angel, an Anglican priest and former Vice Principal of St. John's College in Nottingham, is quite clear about what he hopes to accomplish with this book as he writes in the first line of the Introduction, "I want this book to ask the question: how did God experience human sexuality?" (xi). Angel takes Jesus' interaction with the Samaritan woman at the well, specifically the disciples' failure to ask Jesus about the interaction (John 4:27), as his starting point. Angel correctly notes that the disciples' failure to ask Jesus "what are you after?" is based in their supposition that the conversation had sexual overtones. He says, "By telling us what the disciples did not dare ask on that day, John introduces the subject of Jesus' sexuality and invites us to go back over the Gospel to see what he has written about it" (5). Angel does just that. His inquiry focuses on several pericopae in the fourth gospel, which he believes was written by the apostle John (whom he also identifies as the Beloved Disciple). He is careful to point out that Jesus' sexuality is a minor sub-theme of John, that Jesus was not married, and that Jesus was not a homosexual. Angel also indicates that Jesus did not engage in sexual intercourse. This book is not sensationalistic literature; it is a close reading of the fourth gospel.

The second chapter examines the prologue of John's gospel and the doctrine of the incarnation. Angel's view of Jesus' divinity and humanity is orthodox. For Angel, Jesus' humanity means that he experienced sexuality just as any other human. Angel even finds hints in the term "flesh" and the intertextual references to Wisdom in John 1 concerning Jesus' sexuality. Chapter three continues with the first four chapters of the fourth gospel in order to show how John portrays Jesus as a bridegroom "wooing humanity as a bride," first by having Jesus play the role of a groom by supplying (miraculous) wine in the wedding scene at Cana, a role that comes to fruition in the depiction of Jesus at the well with the Samaritan lady (31). Much of the chapter is a detailed analysis of Jesus' interaction with the Samaritan woman in which Angel understands many details—the well, living water—to have sexual overtones.

Chapter four turns to Jesus' relationship with the Beloved Disciple. Angel shows how the fourth evangelist utilizes language that would have had homoerotic connotations in the Greco-Roman world

to express the spiritual intimacy shared between the disciple and his master. Chapter five examines Jesus' relationships with four other characters: Peter, Mary Magdalene, Mary of Bethany, and the woman caught in adultery. Angel includes these stories not because they tell us anything about Jesus' sexuality, but because people throughout history have suggested that Jesus had sexual relationships with these individuals (84). The chapter is taken up with dispelling these insinuations. A very brief final chapter summarizes the argument and concludes, "...all Christian readers must surely agree on its [the book's] main thesis: that in the incarnation, God experienced human sexuality in the person of Jesus Christ *and that those of us who espouse Christian faith must take this seriously in both our thinking about the faith and our practice of it.* Not to do so is surely to deny the incarnation, and that equally surely would be heresy" (102).

This conclusion is, to my mind, the primary benefit of this book. Angel takes the incarnation seriously and asks questions that many find too difficult, delicate, or embarrassing to broach. Lest we are too quick to accuse Angel of over-reading the text of John's gospel, each interpretation he presents is plausible and is supported both with examples from other primary literature and scholarly discussions (there are forty-seven pages of endnotes, ten pages of bibliography, and seven pages of ancient source index in four columns at the end of the book). I do not doubt that some ancient readers would have heard the sexual overtones in John's depiction of Jesus.

However, with that said, Angel ends up telling us very little about the sexuality of God incarnate, as promised by the sub-title of the book. Instead, what he presents is a careful and clever reading of the fourth gospel with an eye toward its sexually suggestive language. Angel fails to differentiate between the historical Jesus and John's presentation of Jesus. Angel could have taken the incarnation even more seriously than he already does by employing his thoughtful exegesis in the service of historical reconstruction.

FRANK E. DICKEN
Associate Professor of New Testament
Lincoln Christian University

Daniel L. MIGLIORE, ed. *Reading the Gospels with Karl Barth*. Grand Rapids: Eerdmans, 2017. 254 pp. \$35.00.

Karl Barth exploded on to the theological scene in 1918 with the publication of his *Der Römerbrief*. His later corpus includes not only extended exegesis of Scripture within the *Church Dogmatics*, but commentaries on books like Philippians as well as series of lectures on various other biblical books like John and Ephesians. Some of these are just now coming into print. As interest in the theological interpretation of Christian Scripture increases, this timely volume, which stems from the 2015 Karl Barth Conference in Princeton, examines Barth's work on the Gospels. The contributors—biblical scholars, theologians, ethicists, and preachers—come from a variety of ethnic, national, and denominational backgrounds. While they each speak appreciatively of Barth's theology and exegetical work, they bring their distinct outlooks to the study of Barth and the Gospels.

Migliore notes in the "Introduction," "When Barth famously wrote that dogmatics 'does not ask what the prophets and apostles said but what we must say on the basis of the prophets and apostles,' he differentiated biblical and dogmatic theology while also affirming their intimate relationship" (xii). Migliore says that Barth's reading of the Gospels is marked by three features: christocentrism, "attention to the narrative form," and notice of the "rich *diversity* and the deep *unity* of the biblical witnesses" (xvii–xviii).

The first essay, by Jürgen Moltmann, looks at the scriptural underpinnings of Barth's christocentric understanding of predestination. Moltmann concludes his essay by seeking to build upon Barth's work by applying it to political theology.

Next, Richard Bauckham analyzes some sections of Barth's lectures on the prologue to John's Gospel, comparing and contrasting them with corresponding material from *Church Dogmatics*. Bauckham gives a mostly positive assessment of Barth's treatment, but critiques Barth's failure to note the echoes of Gen 1:1–5 in the prologue to John (29).

Third, Eric Gregory assesses Barth's account of the parable of the Good Samaritan. He notes the connection of law and gospel in Barth's discussion and discerns the helpfulness of Barth's discussion for contemporary humanitarian action. Similarly, in chapter four, Willie James Jennings engages Barth's treatment of the parable of the rich young ruler, noting that Barth writes in 1941 Switzerland, a neutral country accumulating wealth while often turning away poor Jewish refugees. Jennings sees Barth's discussion as a challenge for the contemporary church to follow Jesus in the face of current banking practices.

Fifth, Paul T. Nimmo discusses Jesus' compassion (Matt 9:36). Therein, Barth emphasizes Jesus as the human being for other human beings, as "God's creaturely, earthly, human correspondence" (70).

In the sixth chapter, Migliore compares and contrasts Barth and Hans Urs von Balthasar on the parable of the prodigal son and Jesus' journey into the far country. In the following chapter, Kendall Cox, in a synopsis of her doctoral dissertation, compares the parable of the lost son in Barth and Julian of Norwich.

Eighth, Paul Dafydd Jones discusses Jesus' agony in the garden in relation to dyothelitism and the Reformed tradition. Jones notes how Barth relates to and differs from John Calvin and Friedrich Schleiermacher. In chapter nine, Bruce McCormack Jesus' cry of dereliction. McCormack argues that the cry comes from Jesus' own experience of God-abandonment; as "the limitless anguish of separation" without a rift in the Godhead (164). McCormack argues that the abandonment is "the withdrawal of the Holy Spirit who had indwelt Jesus" (170).

In chapter ten, Beverly Roberts Gaventa engages Barth's discussion of the Emmaus Road story, arguing that Barth's treatment offers a helpful corrective to modern scholarship of Luke-Acts. In particular, Gaventa says, "Barth's reading of the Emmaus account may help us see that Jesus is not in fact 'absent' from the pages of Acts" (180).

Shannon Nicole Smythe then looks at Barth's word study of *paradid mi* ("hand over" or "deliver") in *Church Dogmatics* II/2, which he notes is used in the NT to refer to Judas handing over Jesus, Jesus handing himself over, the handing over of the apostolic tradition, and various other meanings. Smythe connects Barth's intertextual discussion of *paradid mi* to his doctrine of election and understanding of the gospel.

The book then closes with a sermon on the parable of wise and foolish maidens (Matt 25:1–13) by Fleming Rutledge. Rutledge preached this sermon at the conference on June 22, 2015, five days after the shooting at Emanuel A.M.E. Church in Charleston, SC, and she ties this event and Barth's understanding of Advent into her sermon.

The essays in this volume do not merely summarize Barth's reading of the Gospels but engage his exegetical work in creative ways by bringing Barth into conversation with biblical scholarship and major theological figures from the Christian tradition. Those interested in Barth and modern theology, theological interpretation of Scripture, scholarship on the Gospels, or preaching would benefit from this volume.

SHAUN C. BROWN
PhD Candidate
Wycliffe College
University of Toronto

Rafael Rodríguez and Matthew Thiessen, eds. *The So-Called Jew in Paul's Letter to the Romans*. Minneapolis, MN: Fortress, 2016. 234 pp. \$79.00.

One of many difficult points in Romans is how to interpret the interlocutor in ch 2. Various proposals have been lodged. On the most common interpretations, the interlocutor is a fellow Jew at least in Rom 2:17–29 (5–6). But, this volume finds its impetus in the thesis that Paul's dialog partner throughout Romans—including in Rom 2:17–29—is a gentile who self-identifies as a Jew. This interpretation particularly stresses that the Paul describes his addressee as one who adopts the name “Jew” (Rom 2:17; Εἰ ... σὺ Ἰουδαῖος ἐπωνυμῶζῃ) but observes that Paul stops short of directly addressing the interlocutor as a Jew. Far from a minor exegetical detail, how one interprets Paul's dialog partner has significant ramifications for how one interprets the balance of the letter (182).

As each chapter acknowledges, this way of reading Romans is deeply indebted to Runar Thorsteinsson, *Paul's Interlocutor in Romans 2: Function and Identity in the Context of Ancient Epistolography*, CB.NT 40, ed. Birger Olsson and Kari Syreeni (Stockholm: Almqvist and Wiksell, 2003; repr., Eugene, OR: Wipf and Stock, 2015). But, over the 15 years since the initial publication of Thorsteinsson's proposal, his idea has gained negligible traction in broader scholarly discussion of Romans (7–8).

Consequently, Rodríguez and Thiessen have gathered this volume's essays to remedy this lack of engagement and demonstrate what exegetical gains Thorsteinsson's proposal facilitates both in Rom 2 and in the balance of the letter. The introduction by Thorsteinsson, Thiessen, and Rodríguez outlines this context for the volume, summarizes Thorsteinsson's argument about the interlocutor in Rom 2, and abstracts the volume's other seven essays (1–37).

Four essays focus on how understanding a gentile interlocutor in Rom 2 and elsewhere in the letter helps clarify Paul's argument. Magnus Zetterholm discusses how a gentile interlocutor in Rom 2 relieves pressure on the exegesis of Rom 1:18–32. These verses need not have critical comments to make about Jews or Judaism but can stand comfortably as critiques of gentile problems (39–58).

Joshua Garroway considers the significance of continuing to read a gentile interlocutor in ch. 3 (85–100). Particularly key is v. 9a where Garroway suggests that Paul's point in response to the interlocutor's questions is that gentiles are only at a disadvantage to Jews in certain respects (94–95). And the point of Paul's claim in v. 9b is not that something in Rom 1:18–3:8 argues that Jews are “under sin” but that Paul has made this argument in another context outside Romans (95–98).

Rodríguez addresses Rom 5–8 by highlighting the first- and second-person references in that pericope (101–133). He argues that second-person references should be interpreted of the gentile audience alone and first-person references of Paul and the gentile audience together (109–120, 126–129). An exception is Rom 7:4–25, where Paul's rhetorically marked first-person perspective should signal to his audience that he is imaginatively speaking from their own standpoint (120–126).

Matthew Novenson considers the relationship between the so-called Jew in Rom 2 and the ethnic Jews in Rom 9–11 (133–162). In Rom 2, Novenson finds the crux of Paul's criticism in a gentile's undertaking behavior appropriate only to Jews (134–153). In Rom 9–11, Paul argues for God's fidelity to his word and criticizes other Jews only insofar as they have failed to trust Messiah Jesus (153–160).

Two essays address more thematic issues. Thiessen's contribution situates Rom 2 in the context of Jewish sources that reflect critically on gentiles who attempt obedience to Israel's Torah. Such gentiles break the Torah by their very effort to obey it since the Torah was given to Israel only to perform (59–83). And Michele Murray considers other early Christian reflections on the issue of judaizing gentiles outside Romans. Rather than criticism of ethnic Jews, Murray finds Christian gentile judaizers opposed in Galatians, Philippians, the Epistle of Barnabas, and the Didache (163–182).

Joshua Jipp's concluding essay offers a sympathetic outsider's evaluation of the other seven contributions (183–203). Jipp's comments sometimes highlight minor difficulties in the other contributors' arguments, but he largely affirms what the contributions add to contemporary discussion of Romans.

Jipp's primary critical assessment is that the contributions regularly affirm a "Paul within Judaism" approach but appear to be the poorer for lack of dialog with scholars convicted of the need to read Paul in a more "apocalyptic" vein (201–202).

To be sure, realizing Jipp's longing to see greater dialog among those who approach Paul from different starting points would benefit Pauline studies. But, this need is hardly unique to the present volume. It is symptomatic of the voluminous literature being produced from various viewpoints. And this situation suggests the need for a comprehensive assessment of this literature to do for contemporary Pauline scholarship the kind of thing that Albert Schweitzer did for the historical Jesus.

Another theme that emerges from this volume is the question "Paul within *which* Judaism?" The "Paul within Judaism" approach has much to commend it. But, as rightly recognized multiple times in the volume, first-century Judaism was not a homogeneous unity, not least on issues related to gentiles and their relation to Israel's Torah. An important upshot of this situation is that the kind(s) of Judaism within which one situates Paul and his dialog partners may have almost as much influence on one's final interpretation of Paul as do choices like whether to approach him "within Judaism," "apocalyptically," or otherwise.

Overall though, this exploration of the implications of Thorsteinsson's interpretation for the interlocutor in Rom 2 is helpful and badly needed. The individual essays are not all equally convincing, and the central thesis bears further sorting out in relation to difficult nettles that remain. But, the volume certainly contains more than enough to indicate the substantial gains allowed by this way of reading Romans. The editors indicate they will consider the volume successful "if [it] provokes further discussion along these lines" (37). And this it should do quite certainly and deservedly.

J. DAVID STARK

Winnie and Cecil May Jr. Biblical Research Fellow
Kearley Graduate School of Theology at Faulkner University

Ben C. BLACKWELL, John GOODRICH, and Jason MATSON, eds. *Paul and the Apocalyptic Imagination*. Minneapolis, MN: Fortress, 2016. 391 pp. \$39.00.

The vibrant growth and abundant variety of approaches to Pauline apocalypticism obscures the fact that in the "recent" history of biblical studies, apocalypticism had been considered a barren perspective that held little promise for forward-looking modernity. No longer the case today, the explosive growth of apocalyptic studies has yielded an intractable and amorphous approach to Paul's letters. The volume under review is an attempt to bring these various methods into conversation with one another and to chart a path forward for this dialogue.

Part I provides an overview of the current state (and confusion) of the field by addressing two major approaches, titled Eschatological Invasion (EI) and Unveiled Fulfillment (UF), which are explored along three "axes": spatial, temporal, and epistemological. The EI approach highlights the cosmological battle between God and evil powers with divine action in the present age enabling a new reconfiguration of history. The UF approach envisions a more porous barrier between the heavenly and earthly realms, emphasizing instead revelation that discloses continuity in God's past and present actions (the reviewer questions, though, if "fulfillment" best describes the authors discussed under this heading). Chapter 2 introduces further schematization by dividing the field into literary vs. theological approaches and surveying a number of "-ologies." These two chapters only confirm the later observation that, "It is not always easy to keep one's bearings in this many-sided discussion" (124).

The remaining sections offer detailed studies that, due to limited space here, cannot be individually discussed. Part II introduces programmatic essays on these two major branches of Pauline apocalypticism (EI: chs. 3-4; UF: chs. 5-6) exploring further the three axes identified above. Of particular note is E. M. Humphrey's essay (ch 5) for its laudable survey of Pauline texts that reveal the constant interac-

tion between the heavenly and earthly in Paul's pastoral counsel, theological presentation, rhetorical argumentation, and liturgical instruction. Part III examines Pauline apocalypticism in contrast with contemporary contexts, such as Second Temple Judaism (ch 7) and Hellenistic philosophy (ch 8), and his reception in later generations from the second century *Apocalypse/Acts of Paul* (ch 9) to Paul's (read: Barth's) influence on modern Christian theology (ch 10). These essays rightly highlight the importance of external influences, though a great opportunity is missed to go beyond the Jewish sphere as J. R. Dodson (ch. 8) puzzlingly devalues the inexact parallels found in Stoicism when equal variance can be found between Paul and some Jewish apocalypses—especially puzzling in light of the closing exhortation “to push beyond the Judaism/Hellenism divide” (175).

Part IV may be considered the heart of the volume, as it turns to examine the apocalyptic themes and content of specific Pauline passages. Romans (chs 11–12), the Corinthian correspondence (chs 13–15), and Galatians (chs 16–17) are treated by a number of exceptional scholars. These studies reveal the great variety of ways that Paul's conception of the cosmos and the effects of the Christ-event are shaped by the apocalyptic mindset. God's action, the fate of Israel, the de/valuation of this present age, resistance to oppressive powers, and God's faithfulness to his former promises all bear the mark of apocalypticism in Paul's letters.

Only two brief remarks can be offered in summary: first, the strength of this volume undoubtedly lies in its contributors, who are well-respected NT scholars and have dedicated significant research to this area. Second, the stated hope of this volume—to advance the study of Pauline apocalypticism by putting different positions “in conversation with one another” (xi)—has not been fully achieved. A greater emphasis on the needed “conversations,” especially in the methodological essays of Part II, may have further illuminated a path forward for this field. The volume will serve well those who have some prior acquaintance with apocalyptic literature, as much of the terminology and references used throughout assume certain knowledge of the reader. For this reason, the volume would be appropriate for an advanced course on the Pauline letters and is equally helpful as a handy reference text because of the variety of topics addressed in its 17 chapters. Further, the individual essays can easily be read independently for more focused study. The breadth of the topics covered and the depth of the scholarship presented give this volume high value to anyone interested in first century apocalypticism or Paul's letters.

ZANE B. MCGEE
PhD Student
Emory University

Mark D. NANOS, and Magnus ZETTERHOLM, eds. *Paul within Judaism: Restoring the First-Century Context to the Apostle*. Minneapolis, MN: Fortress, 2015. 350 pp. \$39.00.

This edited volume advances upon (or rebuffs) the New Perspective on Paul (NPP) by challenging the view of Paul as a chief proponent of a new religious movement, i.e., Christianity. Sometimes called the “Radical Perspective on Paul,” the (now-titled) Paul Within Judaism approach (PWJ) seeks “to understand Paul as a representative of Judaism” (10). The introduction and opening chapter are a helpful primer for those unacquainted with PWJ and frame the ensuing, more detailed chapters. Along these lines is Runesson's challenge (ch 2) to the terminology of “Christian/ity” and “church,” which prematurely have “formed the shape and thus the likely outcome” of reading Paul (59). He cautions against conforming ancient experiences to modern categories, pleading for a “willingness to de-familiarize” the past (56).

Turning to discussions of Paul and the Law, Hedner Zetterholm (ch 3) argues from modern and rabbinic examples that “Jewish law is the result of an ongoing collective interpretation” that balances biblical directives and social situations (81). Paul's seeming rejection of Jewish tenets must be understood in view of this (halakic) process. Nanos (ch 4) argues that Paul's criticisms of the Law must always

be qualified with “for Christ-following non-Jews” (the full qualification is more robust; see 122). He appeals to the instruction received by King Izates to avoid circumcision as evidence of non-Jews finding full-acceptance in Judaism without fulfilling proselyte rituals—though the clear political maneuvering of Izates’s advisors undermines the value of this example (see Josephus, *Ant.* 20.39–42). Johnson Hodge (ch 5) argues that the mixed identity of non-Jewish converts is oft overlooked. They are not Jews; they are not Christians (see ch 2); they are no longer gentiles. They now “occupy an in-between space” that affects how they are to live in Christ (154). Closely related is ch 6, which contrasts “pagan” participation in synagogues with Paul’s radical call to singular devotion. Fredriksen does not, however, equate this with proselytism, as “Paul has no problem accommodating both difference and oneness,” such that Jews and non-Jews retained distinct forms of monotheistic worship (198).

Moving to broader social contexts, Elliot (ch 7) demonstrates that even explicit attempts to locate Paul within Judaism *still* read him through a Christian lens. Instead, texts that have been read as anti-Judaism/Law should be read as Paul, a Jew, “responding to realities occasioned by Roman power” (239). Ehrensperger (ch 8) demonstrates that Paul’s position toward women was neither more liberative nor restrictive but fit squarely within the diversity of contemporary Judaism. The particularity of Jew/Greek also extends to gender so that “universalizing” tendencies should give way to “a recognition of unity and equality in difference” (265). The work closes with a valuable response from T. L. Donaldson, an advocate of the NPP, who (a) questions if Jewish eschatology advocated non-Jewish resistance of Torah, (b) argues that Rom 4/Gal 3 intentionally integrate non-Jews into Abraham rather than maintaining distinctness, and (c) complicates the meaning of “in Judaism.” Most crucially, (d) he raises doubts that Paul’s theology is shaped by a “grand pilgrimage” or a “restoration eschatology,” as almost all authors in the volume argue (see Nanos’s response; 24–29).

For those inclined toward the PWJ perspective, these essays provide valuable evidence to further the debate; for those less-inclined, the arguments may prove less than persuasive—though they nonetheless offer a valuable caution against importing modern pre-conceptions and terminology into ancient texts. The essays generally do not assume advanced technical knowledge and the intermittent (transliterated) Greek is typically translated or explained. The detailed chapters would serve well an advanced course on Pauline interpretation, though the opening chapters would serve equally well as introductory material to this approach and the study of Paul. Grammatical and typographical errors are, unfortunately, not rare and the lack of a subject index impedes quick reference (author and reference indices are included). The consideration of Paul’s place within Judaism is always a question of degrees, and this volume serves well to remind the reader—even the unconvinced—of the importance of giving attention to the Jewishness of the Apostle to the Nations.

ZANE B. MCGEE
PhD Student
Emory University

John BARCLAY. *Pauline Churches and Diaspora Jews.* Grand Rapids: Eerdmans, 2016. 470 pp. \$48.00.

This volume brings together nineteen essays written by Barclay from 1992 to 2011. The collection is bookended by three essays not found elsewhere: a thirty-page introduction (ch 1, “Pauline Churches, Jewish Communities and the Roman Empire. Introducing the Issues”), a revised and expanded version of an essay originally found in a 2010 conference publication (ch 18, “Paul, Roman Religion and the Emperor. Mapping the Point of Conflict”), and a revised version of an oral debate with N.T. Wright at SBL in 2007 (ch 19, “Why the Roman Empire was Insignificant to Paul”). Since the opening chapter and final chapter are newly available and of particular importance, they will be the focus of this review.

In ch 1, Barclay explains that the nineteen essays in this book “seek to unearth how the ‘assemblies’ (churches) of ‘believers’ within Paul’s orbit constructed their identity ‘in Christ,’ using as the chief point of comparison the communities of Jews/Judeans in the Diaspora” (3). He then sketches the landscape of social-scientific research and its impact on his work. From there, he describes the three categories into which these essays are divided: “Pauline Churches and Diaspora Jews”; “The Invention of Christian Identity in the Pauline Tradition”; and “Josephus, Paul and Rome.” Barclay offers a masterful introduction to these three categories—a rare combination of skillful writing, thorough research, and keen insight. This essay is a must-read for those interested in the social-historical world of Paul.

Barclay’s final chapter alone is worth the price of the book. In it Barclay puts forward a thorough and penetrating criticism of N.T. Wright’s claims about Paul and the Roman Empire (typified in the catchy phrase, “Jesus is Lord, Caesar is not”). Barclay takes Wright to task at a linguistic, socio-historic, and literary level, while offering a compelling counterclaim that “Paul undermines Augustus and his successors not by confronting them on their own terms, but by reducing them to bit-part players in a drama scripted by the cross and resurrection of Jesus” (387).

Each essay in this collection is informative, though not all are directly relevant to Pauline churches. A more suitable title might be *Pauline Churches and/or Diaspora Jews*. The titles of the other essays are included here to give the reader a sense of the topics covered: “Do we undermine the Law? A Study of Rom 14.1-15.6”; “Paul and Philo on Circumcision. Rom 2.25-29 in Social and Cultural Context”; “Matching Theory and Practice. Josephus’ Constitutional Ideal and Paul’s Strategy in Corinth”; “Money and Meetings. Group Formation among Diaspora Jews and Early Christians”; “Deviance and Apostasy. Some Applications of Deviance Theory to First-Century Judaism and Christianity”; “Who Was Considered an Apostate in the Jewish Diaspora?”; “Hostility to Jews as Cultural Construct. Egyptian, Hellenistic, and Early Christian Paradigms”; “Thessalonica and Corinth. Social Contrasts in Pauline Christianity”; “Πνευματικός in the Social Dialect of Pauline Christianity”; “‘That you may not grieve, like the rest who have no hope’ (1 Thess 4.13). Death and Early Christian Identity”; “Ordinary but Different. Colossians and Hidden Moral Identity”; “There is Neither Old nor Young? Early Christianity and Ancient Ideologies of Age”; “The Politics of Contempt. Judeans and Egyptians in Josephus’ *Against Apion*”; “The Empire Writes Back. Josephan Rhetoric in Flavian Rome”; “Who’s the Toughest of Them All? Jews, Spartans and Roman Torturers in Josephus’ *Against Apion*”; and “Snarling Sweetly. A Study of Josephus on Idolatry.”

This book deserves a place on the shelf of any serious student of either Paul or the Diaspora Jews; moreover, the opening and closing essays should arguably be required reading in graduate courses on Paul. Those familiar with Barclay’s work probably need no convincing of the value of this book; those who are not familiar with Barclay would do well to read this collection of essays that are coherently argued, appropriately nuanced, and densely packed with insightful socio-historical and literary content.

JOSHUA MARSHALL STRAHAN
Associate Professor of Bible
Lipscomb University

Darian R. LOCKETT. *Letters from the Pillar Apostles: The Formation of the Catholic Epistles as a Canonical Collection.* Eugene, OR: Wipf & Stock, 2017. 274 pp. \$33.00.

Lockett (Talbot School of Theology) introduces this work as an intersection of two of his scholarly interests: Biblical Theology and Catholic Epistles. For the Biblical Theology component, Lockett here engages with other scholars in aspects of the discipline known as “canon criticism,” arguing with some of the best-known names in the field, including James Barr and Brevard Childs.

In this argument, Lockett starts with a well-known crux, the question of whether taking “canon” into account obscures or clarifies the meaning of these texts. The negative position—canon is a confes-

sional idea which hinders exegesis—goes back at least to von Harnack. The corollary, a “given” of the historical-critical approach, is that exegesis and history are properly the (pre-canonical) focus for understanding any text, with the implication that “later canonical judgments” are anachronistic to their correct interpretation (xv). Clearly Lockett does not believe this to be true, and sets out to make a case for a “both-and” kind of interpretation which sees the Catholic Epistles as an intentional collection and seeks to keep history and theology together (xvi-xvii). “Both the historical context of composition and the circumstances of canonization, with the collecting, arranging and shaping in between, will inform this study” (xvi).

Lockett’s first task is to delineate what he believes to be the correct understanding of canon and canonization. A minimalist view (A. Sundberg) would restrict the meaning of “canon” to refer merely to a list of documents published by the churches of the fourth centuries and later. Prior to the fixing of canon lists, the idea of “scripture” prevailed, which was fluid and best understood by the use of certain documents. By implication, inspiration was a quality assigned to a document after the fact. Lockett argues against disconnecting pre-canonical “scripture” from later ideas of “canon,” deeming this approach “docetic.” Instead, he argues for an approach which takes seriously “collection consciousness” (which he prefers to “canon consciousness”) that is, the assessment of the hermeneutically significant features not only of composition, but also of collecting and shaping (reception) of the relevant texts into an intentional, coherent collection.

In the sphere of canonical criticism of the Catholic Epistles, Lockett interacts with several scholars whose views he finds unsatisfactory. He especially leaves behind the work of the minimalists (Sundberg, Barr), in favor of the approach of Childs. In the context of the Catholic Epistles he must engage with two evangelical scholars who have put forward an alternative approach to the Catholic Epistles, R. Wall and his colleague, D. Nienhuis. Nienhuis and Wall have argued for a relatively radical approach to the Catholic Epistles which focuses much more on the final canonical form than on the composition of the documents included. For N. and W., the “usefulness” of a document to the church community is a key to understanding its scriptural function, and its “aesthetic excellence,” an inherent quality which “more effectively enabled the Spirit to use it in performing those religious roles that form a holy people who know and serve God” (8-9). For N. and W., the point of canonization is hermeneutically more important than the point of composition. It is “(the documents’) *real* point of origin as scripture” (8). Perhaps more controversial, N. and W. argue for a “maximal use of the Rule of Faith” (à la Irenaeus) “as a template for the theological coherence in the Catholic Epistles (25). To this Lockett responds with a more balanced approach (citing Mark Elliott). Although the canonical shaping did function like a rule of faith, “Irenaeus was in fact more concerned that texts did not get distorted by heretical leanings leading to a heavy ideological ‘spin’” than he was that texts were interpreted in terms of a confessional statement (the Rule of Faith; 25).

Over against N. and W., Lockett privileges the work of Childs, who although he did not devote much time in his writing to the Catholic Epistles, set the stage for Lockett’s work. In contrast to N. and W. (the point of canonization is the focus, at the expense of historical composition), Childs asserted that “the modern theological function of canon lies in the literature itself as it has been treasured, transmitted and transformed” (17). Going forward, Lockett declares that his study “will maintain a balance between history and theology in reading the Catholic Epistles as a collection—a balance which uniquely only the concept of canon can maintain” (27). And “rather than pitting historical description against theological significance, a balanced reading should provide an account of the process of composition to canonization of the Catholic Epistles, which, in reaching its final canonized form, was received as a divinely authorized text (sic) by the Christian community” (27).

There follows a chapter on methods and assumptions, in which Lockett outlines his approach. “The present study’s understanding of the canonical process reaches back to the composition, redaction, selection, arranging, and final textual and literary shaping of these texts” (43). The canon process

included a “growing sense of canon-consciousness that, in turn, influenced the collection and arrangement of those texts themselves” (44-45). Indeed, a proper understanding of the canon process “necessitates holding together author, redactor, and compiler (51).

All of this allows Lockett to lay out the direction of the rest of his book, in the form of “criteria for tracking canonical process” (51-58). These criteria are evidence of a “collection consciousness” in the form of patristic and manuscript evidence, paratextual evidence, and compositional evidence. These three criteria each occupy a chapter in the remainder of the book. The chapter on patristic and manuscript evidence sketches the reception of the Catholic Epistles in the early church, and the manuscript evidence for the collection. The chapter on paratextual evidence examines the collection and arrangement of the texts within the Catholic Epistles, the titles of the letters, chapter divisions, and the use of *nomina sacra*. The chapter on compositional evidence explores internal evidence of the interconnectedness of the letters (e.g., catchwords or catchphrases at the seams of contiguous Catholic Epistles, shared OT texts, shared themes such as “suffering” or “God and the world as incompatible allegiances”). Finally, according to Lockett’s scheme of collection consciousness (awareness of canon), the Catholic Epistles were redacted into a collection in light of their content, as well as having been guided by an “authorial construct” which aided decisions regarding authenticity (237).

Lockett’s study is a major contribution to the understanding of canon and canonical process, especially as it involves the Catholic Epistles. The level of detail into which the book delves forms a solid foundation for the case that he makes for “collection consciousness.” There is much here to contemplate.

Having said that, some of the questions left lingering at the end of this book include the nature, role and authority of pre-canonical scripture versus canonical book. Related to this is the question of the nature and function of authoritative scripture as it relates to a book’s composition, the hermeneutically significant canonical process, and authority of the canonical text at the point of canonization (so N. and W.). As McDonald has asked, “wherein lies authority?”

Lockett seems to walk a fine line on the issues of authority, inspiration, and the Reformation emphasis on the inner witness of the Holy Spirit in authenticating a given document. While he occasionally gives a nod to these concepts, he clearly thinks in terms of mechanisms unfamiliar to traditional Reformation (or Evangelical) categories. For his willingness to push the envelope I applaud him.

At the same time, there are other concerns. While Lockett puts a fine point on the idea of collection consciousness as a way to include in his scope all aspects of the canonical process, I cannot escape the sense that his identification of pre-canonical scripture with canonical process and collection consciousness is always “20/20 hindsight.” What of those documents treated as scripture by the first Christians which did not “make it” into the canon? The treatment of intrinsic internal “canonical” elements in the book is highly subjective, overall, as is the appeal to the witness of the Holy Spirit, an appeal which others could make on behalf of scriptures not found in today’s Protestant canon.

On the other hand, in contrast to the fine point put on some aspects of the discussion, the material on internal (compositional) evidence for the interconnectedness of the Catholic Epistles themselves is frustrating in its generality. The shared themes are too often vague ideas which can be found in many places. The shared OT texts provide evidence for common ideas in early Christianity, though they hardly “seal the deal” in a case for collection consciousness within the Catholic Epistles (what of the shared passages and themes found in both 1 Peter and Romans?). They are tantalizing clues in what remains a mysterious process in a time about which we know all too little.

Finally, I am left wondering about the role of exegesis. If we are to conclude with Lockett that composition (authorial construct) was a serious feature of the entire canonical process vis-à-vis the Catholic Epistles, with its “collection consciousness,” then we might expect that exegesis should play a more prominent role in the story than it does. As it is, we are left with the sense that the superficial features of the individual letters (“diaspora” in James and 1 Peter, false teachers/opponents in Jude and

2 Peter) have been coopted in a redaction process less interested in exegesis than the optics of a collection of “Pillar Apostles” to (somewhat) balance the collections of Paul and the Gospels.

This book is a very welcome addition to the literature on the subjects of canon, canonization, and the General Epistles. It is a challenging read but may be used successfully with advanced undergraduates with minimal “interference” from the instructor. The questions it raises and the answers it provides move the discussions forward in a thoughtful and faithful way, which ensures that the book will be a standard title in the field for many years to come.

THOMAS SCOTT CAULLEY

Associate Professor of Biblical Studies
Kentucky Christian University.

Michael J. KOK. *The Beloved Apostle? The Transformation of the Apostle John into the Fourth Evangelist.* Eugene, OR: Wipf & Stock, 2017. 165 pp. \$24.00.

The identities of the beloved disciple, the fourth evangelist, the elder John, and the seer, often conflated in popular piety into the figure of the Apostle John, have kept many scholars busy producing articles and monographs seeking to disentangle these shadowy personae. Kok throws his hat into the ring with a particular aim to trace the origins of the traditional identification of the Apostle John as the evangelist, elder, and seer.

Chapter one surveys modern scholarship on Johannine authorship. B. F. Westcott identified the Apostle John as the beloved disciple, the apparent author (John 21:24), through a process of harmonization and elimination and has been followed by several scholars. Kok rejects attempts at harmonization and highlights many problems with the traditional theory. For example, Acts 4:13 portrays John as illiterate, John 21:2 nearly betrays the identity of the Apostle John, stretching the precedent of anonymity, and the beloved disciple appears fraternizing with the upper classes in John 18:15-16.

Chapter two argues that John 21 is a later redaction. No manuscript evidence supports this claim unequivocally, so it was probably appended to the Gospel very early. Scholars disagree over whether the style and vocabulary of chapter 21 are unique enough to preclude the Evangelist’s hand, and the oft noted narrative incoherence is probably overstated. Therefore, Kok hangs his argument on two observations. First, the refutation of the rumor of the beloved disciple’s immortality was probably added in response to the beloved disciple’s death (21:23). Second, the allusive comment about Peter’s death (21:18-19) “coincides with the evolving social memories of Peter as the pre-eminent founder and martyr of the Christ associations in Rome...” (56). In other words, the epilogue appears to be later than the body of the Gospel.

Chapter three charts the origins of the traditional identification starting with the evidence from the fragments of Papias, especially Eusebius’s *Church History* 3.39.4. Papias claims to know a certain elder John, whom some have identified as the aforementioned Apostle. Kok demonstrates the unlikelihood that Papias’ elder is either the Apostle or the author of the Johannine epistles. He argues that it is not until the latter half of the second century that we see, via Irenaeus, the traditional identification take hold, which was stimulated by the fourfold Gospel canon.

Chapter four tackles the questions of hermeneutics and canonicity, specifically the role of authorship in these. The anonymity of the fourth Gospel poses a challenge to author-centered hermeneutics, so interpreters will need to find other controls for meaning. Furthermore, the criterion of apostolicity cannot be final if John is to be included in the Christian canon. Kok provides examples of early canon disputes to demonstrate apostolicity was argued for the sake of safeguarding orthodoxy, the text’s *raison d’être*. However, Kok states in the conclusion that the text’s authority and truthfulness does not rest on apostolic authorship.

This volume treats the evidence from the NT and tradition evenly, tracing a coherent development from the fourth Gospel's anonymity to its traditional identification. He demonstrates mastery of the pertinent secondary material but does not depend on others for his own conclusions. Kok could have given more space to the first three chapters and shortened his discussion of hermeneutics and canonicity relegating it to the conclusion. Although this book surveys relevant scholarship, introduces the primary evidence, and transcribes all Greek words for non-specialists, the arguments are unavoidably complex and assume some familiarity with higher criticism. This book would serve well as a case study for a seminary course on the canon, but it will be useful primarily to Johannine scholars.

KORY EASTVOLD

Lincoln Christian University

J. Paul SAMPLEY. *Walking in Love: Moral Progress and Spiritual Growth with the Apostle Paul.* Minneapolis: Fortress, 2016. 444 pp. \$79.00.

Sampley, professor of New Testament emeritus at Boston University, designed this work “for anyone who is interested in making spiritual and moral progress in their lives” (x). The introduction gives the reader Sampley’s chief assumptions and some organizational clarifications. Chapter one is an overview of the life and mission work of Paul. Chapter two is a summary of the story of redemption from Paul’s point of view.

Sampley writes simply, giving definitions and transliterations for key Greek words. All biblical translations were made by the author. Abundant biblical citations are found throughout for those who are interested in studying the texts for themselves, but there is a notable absence of citations of scholarly, secondary literature. Sampley tries to help readers understand complex ideas without talking down to them. For example, he explains hermeneutics in a very elementary manner (xi-xiii) and uses charts to enhance his discussion of apocalyptic teaching in Paul (29-36). He always moves properly from theology to ethics, as in the chapter on baptism where he says the story of redemption “intersects with the life of each of us” (133).

Beginning with chapter 3, this volume analyzes various themes and tracks related to Pauline ethics and spirituality. People are moral agents who go through a transformation from the old life of sin to a renewed life as a believer in Christ. Believers are to progress from babies to mature adults. Beginning their spiritual life in Christ at baptism, they grow as the image of Christ is formed in them. This volume illustrates with the wide variety of metaphors that Paul uses for this spiritual growth in faith and maturity—agricultural, athletic, military, and biological.

Chapter 5 examines the ritual of baptism, which served as the “rite of entry into the life of faith” (133). It was meant to tell believers who they were, that they were claimed by God, and that they were called to holiness. Believers were set apart by God to walk in faith and to produce the fruit of the Spirit. Similarly, chapter 6 is a study of the Lord’s Supper as a time for self-evaluation and, if needed, self-correction (205). The chapter is appropriately titled: “How to Eat, Drink, and Live Well.”

In chapter 7, this volume reminds that Paul says a great deal throughout his letters about judgment. Paul believed in a final judgment by God and Christ at the end time, once again, invoking many metaphors. What was the purpose for Paul’s interest in the final judgment? It was to motivate his readers to evaluate their behavior and to reform their lives (220-237). Chapter 8 considers relations and contacts with the outside world as Paul dealt with interactions between his followers and nonbelievers on matters as diverse as divorce, worship, and civil government.

The last two chapters are more for application by a study group or an individual reader. Chapter 9 reviews a variety of ways that Paul reasons morally such as these questions: “Are you fully convinced/persuaded?” “Do you have any doubts/waverings?” Finally, in chapter 10 Sampley discusses

five places where people today sometimes wonder about Paul's assumptions and three ways in which he thinks Paul is as helpful now as then.

It is heartening to see NT scholarship devoted to moral formation in such a practical way as Sampley has achieved. This volume would be valuable for an individual or a class studying Christian living in the writings of Paul.

JOEL STEPHEN WILLIAMS
Professor of Theology and Ethics
Amridge University

Jason L. MERRIT. *Devils and Deviants: Religious Schism in 1 and 2 John.* Eugene, OR: Wipf & Stock, 2017. 152 pp. \$21.00.

This work pulls together mainstream biblical exegesis, social scientific study, and historical parallels to reconstruct the life situation and purpose of the first two Johannine letters. The writer traces the results of two schisms: the “parting of the ways” between synagogue and church, and the departure of the “antichrists” from the Johannine community.

Although the book suffers from the lack of a single, clearly stated thesis, these sentences come close: “Better than rejecting the impact of the schism on the Epistles, we might read the Epistles as part of the process of ‘talking through’ the trauma of the recent schism. Indeed, as we shall see, it is quite possible to read the Epistles as an attempt on the part of the epistolary author to persuade the ‘fence riders’ that they have made the right decision in remaining within the community.” (6).

The body of the book falls into three unequal parts. Early on, Merritt devotes a full third of the book to “modeling religious schism” (7-61). Interacting with the works of Mary Douglas, William Gamson, Norman Miller, and others, he draws on sociological studies to describe why schisms take place, how they begin, how they progress, and how split groups react in the aftermath. Here he uses examples from diverse historical schisms: a synagogue in the Pacific Northwest; a Mexican Catholic cult center; schisms among Presbyterians, Methodists, Quakers, and Mormons. He cites a Hare Krishna schism, the Ghost Dance phenomenon, and the Nazis.

From these case studies and the theoretical analysis of them, he describes aspects of schism that ring true to a non-sociologist. For example, a group suffers the highest risk of schism early in its life, later on in times of rapid growth, and especially when its founding leader dies (60-61). Part of the “schismatic dance” (61) involves each group’s use of language that “legitimizes” itself and “delegitimizes” the other (121). After the schism each group needs to process the split and further justify its actions (6).

In the second major part of the book, the writer justifies the presuppositions that guide his exegesis. Among these: All five Johannine NT books come from the same community, if not from the same author. The Gospel appeared first, and the letters respond to misunderstandings of it. The parting of the ways between synagogue and church resulted from disputes over Christology, but no one can tell whether the Jesus-believers were expelled or withdrew on their own. 1 and 2 John connect with the later schism when the “antichrists” left the Johannine community; 3 John may also connect with the schism, but Merritt leaves it out rather than base his work on a mere possibility.

In the third major part of the book, Merritt applies the model and describes what he thinks happened in the Johannine churches before, during, and after the antichrists departed. His summary of the events, too long to reproduce here, suggests that the “exit group” may have included Gentile converts who enjoyed more wealth than their Jewish brothers and sisters and found themselves unable to assimilate into the Johannine churches (138-139). He also argues that we cannot reconstruct the theology of the exit group from the epistolary writer’s tendentious report of their beliefs (122, footnote 27, and elsewhere).

Book Reviews

This work's value lies in its insight into how schism works. Whether the writer's reconstruction of events proves more accurate or speculative, readers will need to decide. But he has done the scholarly community a service by showing how groups split in general, and how the Johannine community in particular might have split. NT scholars, and perhaps sociologists of religion, will find the work useful.

CARL B. BRIDGES
Professor of New Testament
Johnson University

LIST OF BOOKS REVIEWED IN THIS ISSUE

- James L. Gorman, *Among the Early Evangelicals: The Transatlantic Origins of the Stone-Campbell Movement*. (Lane Scruggs, Calgary, Alberta)
- Thomas S. Kidd, *Benjamin Franklin: The Religious Life of a Founding Father*. (Shawn C. Smith, Lincoln Christian University)
- Thomas Merton, *A Course in Christian Mysticism*. (Joseph Grana, Hope International University)
- Oliver D. Crisp, *Saving Calvinism: Expanding the Reformed Tradition*. (Joshua Butcher, Trinitas Christian School – Pensacola, FL)
- Abner Chou, ed., *What Happened in the Garden: The Reality and Ramifications of the Creation and Fall of Man*. (Daryl Docterman, Cincinnati Christian University)
- Peter J. Leithart, *Delivered from the Elements of the World: Atonement, Justification, Mission*. (Joshua Butcher Trinitas Christian School – Pensacola, FL)
- Jerry Jones, *Marriage, Divorce and Remarriage: Seen through the Character of God and the Mind of Jesus*. (Jon Partlow, Minford, Ohio)
- Stephen Backhouse, *Kierkegaard: A Single Life*. (Joel Stephen Williams, Amridge University)
- Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*. (Josh Herring, Faulkner University)
- F. Russell Mitman, *Preaching Adverbially*. (Rob O'Lynn, Kentucky Christian University)
- Mustafa Akyol, *The Islamic Jesus: How the King of the Jews Became a Prophet of the Muslims*. (Calvin (Wes) Harrison, Ohio Valley University)
- Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*. (Alden Bass, Oklahoma Christian University)
- Robbie F. Castleman, Darian R. Lockett, and Stephen O. Presley, eds., *Explorations in Interdisciplinary Reading: Theological, Exegetical, and Reception-Historical Perspectives*. (Sean C. Hadley, Great Books Honors College, Faulkner University)
- Sandra L. Glahn, ed., *Vindicating the Vixens: Revisiting Sexualized, Vilified, and Marginalized Women of the Bible*. (Jeff Miller, Milligan College)
- Henry Ansgar Kelly, *Satan in the Bible, God's Minister of Justice*. (Frank E. Dicken, Lincoln Christian University)
- E. Randolph Richards and Joseph R. Dodson, *A Little Book for New Bible Scholars*. (Les Hardin, Johnson University Florida)
- Mark J. Boda *The Heartbeat of Old Testament Theology: Three Creedal Expressions*. (Phillip G. Camp, Lipscomb University)
- William S. Morrow, *An Introduction to Biblical Law*. (Paavo Tucker, Lipscomb University)
- Stephen B. Chapman, *1 Samuel as Christian Scripture: A Theological Commentary*. (Michael Kolby Pinkston, Emmanuel Christian Seminary)
- Mary J. Evans, *Judges and Ruth*. (Daryl Docterman, Cincinnati Christian University)
- W. Dennis Tucker, Jr. and W. H. Bellinger, Jr., eds., *The Psalter as Witness: Theology, Poetry, and Genre. Proceedings from the Baylor University-University of Bonn Symposium on the Psalter*. (John C. Wakefield, Milligan College)
- James D. Nogalski, *Introduction to the Hebrew Prophets*. (Justin James King, Carmel, IN)
- Mark J. Boda, *The Book of Zechariah*. (J. Blair Wilgus, Hope International University)
- Takamitsu Muraoka, *A Syntax of Septuagint Greek*. (David Warren, Faulkner University)
- Carl R. Holladay, *Introduction to the New Testament: Reference Edition*. (David H. Warren, Brevard, NC)
- Stanley E. Porter, *Sacred Tradition in the New Testament: Tracing Old Testament Themes in the Gospels and Epistles*. (Thomas Scott Cautley, Kentucky Christian University)
- Matthias Henze, *Mind the Gap: How the Jewish Writings between the Old and New Testament Help Us Understand Jesus*. (Carl B. Bridges, Johnson University)
- Larry W. Hurtado, *Ancient Jewish Monotheism and Early Christian Jesus-Devotion: The Context and Character of Christological Faith*. (Jeff Peterson, Austin Graduate School of Theology)
- Klaas Bentein, *Verbal Periphrasis in Ancient Greek: Have- and Be- Constructions*. (James E. Sedlacek, University of Manchester)
- Douglas Mangum and Josh Westbury, *Linguistics and Biblical Exegesis*. (James E. Sedlacek, University of Manchester)
- Andy Angel, *Intimate Jesus: The Sexuality of God Incarnate*. (Frank E. Dicken, Lincoln Christian University)
- Daniel L. Migliore, ed., *Reading the Gospels with Karl Barth*. (Shaun C. Brown, Wycliffe College, University of Toronto)
- Rafael Rodríguez and Matthew Thiessen, eds., *The So-Called Jew in Paul's Letter to the Romans*. (J. David Stark, Kearley Graduate School of Theology at Faulkner University)
- Ben C. Blackwell, John Goodrich, and Jason Matson, eds., *Paul and the Apocalyptic Imagination*. (Zane B. McGee, Emory University)
- Mark D. Nanos, and Magnus Zetterholm, eds., *Paul within Judaism: Restoring the First-Century Context to the Apostle*. (Zane B. McGee, Emory University)
- John Barclay *Pauline Churches and Diaspora Jews*. (Joshua Marshall Strahan, Lipscomb University)
- Darian R. Lockett, *Letters from the Pillar Apostles: The Formation of the Catholic Epistles as a Canonical Collection*. (Thomas Scott Cautley, Kentucky Christian University)
- Michael J. Kok, *The Beloved Apostle? The Transformation of the Apostle John into the Fourth Evangelist*. (Kory Eastvold, Lincoln Christian University)
- J. Paul Sampley, *Walking in Love: Moral Progress and Spiritual Growth with the Apostle Paul*. (Joel Stephen Williams, Amridge University)
- Jason L. Merrit, *Devils and Deviants: Religious Schism in 1 and 2 John*. (Carl B. Bridges, Johnson University)