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BOOK REVIEWS

Ecclesiastes. By John Goldingay. The Bible in God's World Commentary Series. Eugene, OR: Cascade, 2021, xvi + 321 pp., $55.00.

Esteemed scholar John Goldingay shares his expertise on Ecclesiastes for the inaugural volume of a new commentary series, The Bible in God's World. The aim of the series is to provide exceptional biblical scholarship that examines "text-critical, linguistic, grammatical, contextual, and theological issues," yet also contextualizes Scripture for modern readers (p. ii). Contributors give special attention to the message of liberation, justice, and compassion that characterizes God's kingdom. Accordingly, authors in the series have been chosen from a variety of cultural and confessional backgrounds. Although all contributing scholars are Protestant, series editors seek to foster a robust, balanced, and faithful interpretation that is relevant for the diversity of God's people.

Goldingay's volume on Ecclesiastes models the structure to which each commentary in the series will adhere. The book begins with introductory essentials such as historical context, cultural background, literary qualities, and theological issues. The body of the commentary is broken into sections, each of which consists of an annotated translation, overview, and verse-by-verse commentary.

Although the series does not prioritize canonical significance or connections between the OT and NT, Goldingay examines Ecclesiastes through a scripturally comprehensive lens. Without unnecessarily reading the work of Christ into the text, Goldingay skillfully situates Ecclesiastes within the narrative of Scripture. For example, in the commentary on 1:4–11, he points out that Qohelet fails to offer a definitive solution to the endless cycle of futility, as "nothing new under the sun" arises for individual humans or for the created world. However, Goldingay reminds readers that when Christ steps into history, the Savior halts the cycle of futility and makes "all things new."

In regard to setting, Goldingay adheres to the scholarly consensus that Ecclesiastes should be dated to the second or third century BCE. Accordingly, he argues against Solomonic authorship, favoring the view that the author of Ecclesiastes takes the guise of Solomon for rhetorical purposes. Goldingay regards the Solomon/Qohelet figure as an *alter ego* created to express "ideas the author wants people to think about rather than things the author necessarily affirms" (p. 34).

In his translation of Ecclesiastes, Goldingay makes some atypical choices. He eschews the more traditional translation of Qohelet as "Teacher" or "Preacher." The scholar, instead, prefers "Congregationalist," explaining that *qohelet* simply identifies the speaker as a member of the assembly and not necessarily its spokesperson. In regard to the well-known phrase *hăbel həbălim*, Goldingay chooses "mere breath, a mere breath," as opposed to using a more common term in the domain of

"vanity" or "meaninglessness." For the key terms *ḥokmāh* and *siklût,* typically translated "wisdom" and "folly," the scholar adopts "smartness" and "stupidity."

Goldingay acknowledges that his translation differs from accepted versions of the text and explains his rationale: "One reason is that I have tried to stick as closely as possible to the way Hebrew works, so that someone who does not know the language may be able to get as close to the original as possible" (p. 43). Additionally, he rightly notes that defamiliarizing the text enables readers to encounter the verses with a fresh perspective.

Although Goldingay's translation strategy has merit, the success of his final product is mixed. The decision to translate *hebel* as "mere breath" provides a brilliant corrective to overly pessimistic understandings of Ecclesiastes. Conversely, Goldingay's choice of "smartness" over "wisdom" saps the text of depth and distances it from the scriptural context. As a concept that bears substantial theological weight, the term anchors Ecclesiastes to God, who created the world through wisdom, and Jesus, who embodied it. Otherwise, the translation choices are sound, if sometimes jarring and clunky. Goldingay himself, realizing that his choices can be disorienting, suggests that "where expressions in my translation seem odd or puzzling, readers may benefit from also reading the text in one of the standard translations" (p. 44).

At the time of writing, no other volumes in the series have been published. However, Goldingay has set an impressive standard for contributors of forthcoming volumes. The experienced scholar writes about Ecclesiastes, one of the most interpretively challenging books of Scripture, with ease and clarity. He handles contentious issues, such as date and authorship, without becoming adversarial or condescending.

Goldingay demonstrates mastery of the field through his ability to convey linguistic nuances and scholarly debates in an accessible manner. He communicates with his readers as though they are his friends and he is their wise mentor. Even in the midst of verse-by-verse commentary, he maintains engagement by sharing practical examples and personal details, even recounting his personal story of loss and grief over the death of his first wife. His testimony of finding joyful moments in the midst of struggle is both heart-wrenching and encouraging. Through his story, he expertly illustrates the theology of Ecclesiastes: life can be simultaneously painful, arbitrary, and joyful.

The scholar concludes that Qohelet normalizes the disorientation and disorder of life in a fallen world. In fact, Goldingay intimates that paradox is at the heart of Ecclesiastes. He implies that the book is arranged chiastically with parables of paradox and antithesis at the center. Disappointingly, though, he does not explore the conjecture. He confesses, "Interpreters vary so much in their understanding of the order of the main body of the teaching in the book that one has to infer that it has no rationale; it simply covers one subject after another" (p. 57). Yet, on the very same page, he proposes a structure that is chiastically organized. The seeming inconsistency is not a problem so much as a possibility left unexplored.

In sum, Goldingay's volume is a laudable addition to scholarship on wisdom literature. The commentary is an accessible and practical resource that will be of

most benefit to pastors and seminary students. At the same time, scholars will also appreciate the thoughtful translation and accompanying notes, as well as the extensive bibliography and indices.

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The Book of Jeremiah. By John Goldingay. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 2021, xxix + 1033 pp., $75.00.

The Book of Jeremiah is another excellent addition to the NICOT series published by Eerdmans. Author John Goldingay, who serves as David Allan Hubbard Professor Emeritus of OT at Fuller Theological Seminary, does an exceptional job of continuing the NICOT tradition of excellent scholarship within an evangelical perspective. In 2021 the Center for Biblical Studies awarded this book runner-up in the category of OT commentaries. As noted in the editor's preface, this commentary series is intended to appeal to readers "across the entire spectrum of theological or philosophical perspectives" with a high regard for Scripture (p. xv). To this end, Goldingay makes a remarkable contribution to the study of this lengthy and complex prophetic book.

The overall structure of *The Book of Jeremiah* is as follows: prefatory material, including a select bibliography on Jeremiah scholarship and two maps; an introduction; text and commentary on Jeremiah; and a set of indices. The introduction covers a variety of topics that help provide background information useful for understanding the book of Jeremiah. These introductory materials begin by addressing historical issues related to Jeremiah, including its setting, unity of composition, authorship, occasion, and canonicity. After historical matters, Goldingay goes on to discuss the Hebrew text, theology, and main themes of Jeremiah with their implications. The introduction ends with an analysis of the contents of the book that includes a summary and brief outline of each half of the book (chapters 1–25 and 25–52, with chapter 25 understood as a hinge or bridge between the two). The commentary proper follows this introductory discussion and includes the author's translation of each pericope in Jeremiah from the Hebrew, complete with annotations, a brief overview of each section, and a detailed commentary for each pericope, broken down verse-by-verse. The commentary closes with indices of authors, subjects, and Scripture and other ancient texts.

Goldingay presents the reader with a robust commentary that includes a combination of good translation work, thorough research, and insightful analysis. The translation, notes, and commentary include great depth and present helpful information and discussion on every verse in this longest book of the Bible. His detailed focus on the text, textual variants, and translation options will assist inquisitive and diligent interpreters of the Bible. As one would expect in a commentary on Jeremiah, Goldingay regularly refers to variants and alternatives present in the Septuagint, and his interaction with other ancient authorities is also useful. In addition to references to ancient sources, his translation notes also include interaction

with modern scholarship on linguistic details relevant to the passage. For example, in the translation notes for Jeremiah 8:14, a prophecy of judgment that contains ambiguities, Goldingay offers several different translation options for one of the less common verbs in the passage, complete with references to scholars who support each option.

Goldingay also demonstrates his strong research and analytical skills as he addresses the interpretation of this complex prophetic book. The introductory material draws on a variety of scholars as it covers important background information related to understanding Jeremiah, and the author provides a balanced discussion and analysis of this material. For example, in his discussion of the occasion of the book of Jeremiah, Goldingay interacts with critical scholarship that claims the book of Jeremiah is focused on the Babylonian experience. However, he thoughtfully refutes this idea and highlights the significance of the Judean and Egyptian contexts of the book, citing further research combined with his own analysis of the text.

The commentary proper also includes strong research and analysis. One example is his outline representing the textual structure of Jeremiah 26, Jeremiah's trial at the temple. This provides another example of his ability to analyze the text and communicate its significance clearly and meaningfully. Moreover, Goldingay presents a variety of views on the interpretation of many of the passages, demonstrating solid research and familiarity with the range of interpretive options, while maintaining respect for the authority of the Scriptures. He interacts with earlier scholars such as Calvin and modern scholars such as Fretheim, not to mention the anonymous authors of the ancient versions.

While Goldingay's translation and analysis of the text are strong, his greatest contribution to academia and the church through this volume is his depth of theological insight into Jeremiah and his message. This is the result of at least three elements present in his commentary: depth and breadth of knowledge, concern for the applicability of the text, and strong communication skills. First, Goldingay brings a wealth of knowledge and experience to the study of Jeremiah. He is conversant with many streams of tradition that contribute to our understanding of Scripture in general and Jeremiah specifically. Moreover, with a significant amount of wisdom and restraint, he knows when to hold his position on an issue and when to stop the discussion and allow ambiguities or unknowns to stand. For example, the introductory material includes a thoughtful and nuanced presentation of what we know about how the canonical book of Jeremiah came into being. However, Goldingay does not push beyond what we know by trying to provide a specific date for each of the prophecies in the book. He deliberately ends his discussion with the general context of the entire work itself, knowing that to go beyond this would lead to unwarranted speculation.

Second, Goldingay's interpretive work does not stop with elucidating the text itself. He moves beyond the text to demonstrate that the message is applicable to a modern Christian reader. As one would expect, he makes reference to the Christian community of Jesus followers in the discussion of the new covenant. However, he also highlights Jeremiah's significance for the modern audience in many other places, including his discussion of the temple sermon in chapter 7 and the letter to the

exiles in chapter 29. The reader gets a strong feeling that Goldingay has his modern audience in the forefront of his mind, even when he does not state this explicitly.

Finally, Goldingay is an excellent communicator. He consistently presents challenging and difficult ideas in a way that make them easy to understand and appreciate. For example, in his discussion of the formation of the book of Jeremiah, Goldingay draws several insightful analogies between the complex composition of the book of Jeremiah and the similar process of composition of the Gospels. The comparison helps make his discussion points clearer while further affirming the authority and canonicity of the book of Jeremiah, especially considering the many divergences found in the Septuagint.

While Goldingay's commentary on Jeremiah provides great theological insight and wisdom, it does have a few areas that could be stronger. While Goldingay's detailed notes on the text and translation are quite good, they do not match the level of detail achieved in some of the other volumes in the NICOT commentary series (see, for example, Mignon Jacobs's 2017 treatment of Haggai and Malachi).

Moreover, scholars can always find fault with a detail or two in any commentary, especially one of this length and depth. For example, Goldingay's treatment of the difficult phrase "a woman will surround a man" (Jer 31:22) is not as detailed or as thorough as one might desire, especially given the interpretive significance usually attributed to this passage. His final interpretation of the passage is as satisfying as most other interpretive options, but he does not concern himself to interact with many of these options in his discussion. (See, for example, the summary of interpretive options listed for this passage by Terence E. Fretheim, *Jeremiah* [Macon, GA: Smyth & Helwys, 2002], 437–38.)

These minor concerns do not diminish the monumental work Goldingay has offered us. I cannot recommend this commentary enough; it is a useful and valuable tool for students, pastors, and those who wish to gain a deeper understanding of this important prophetic book. Goldingay's understanding of the text itself, his thorough interaction with the scholarship of Jeremiah, and his wise communication of biblical and theological truth combine to give us a rich and insightful commentary. This volume should be included in the library of anyone interested in the book of Jeremiah.

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The Royal Priesthood and the Glory of God. By David S. Schrock. Short Studies in Biblical Theology. Wheaton, IL: Crossway, 2022, 199 pp., $17.99 paper.

David Schrock's new work *The Royal Priesthood and the Glory of God* adds to Crossway's Short Studies in Biblical Theology series, with the goal of "seeing the whole Bible as ultimately about Jesus" and presenting biblical theology at an academic level to believers (pp. 13–14). Following an important introduction, Schrock presents his theological discussion of the royal priesthood of Jesus Christ in six chapters. Key to the book is his definition for priests, which is constructed in light

of Hebrews 5. For Schrock, "priests are consecrated mediators between God and his covenant people, who stand to serve at God's altar (1) sanctifying God's Holy Place, (2) sacrificing God's offerings, and (3) speaking God's covenant" (p. 21).

Chapter 1, based on Genesis, views the pattern of royal priesthood as initiated in Adam and presented through the patriarchs. The OT is said to point back to Adam in this regard, a position developed through some speculative links like the beauty of the priestly garments suggesting Eden's beauty and the gold of Aaron's garments reflecting the precious metals of Eden.

The three sections of chapter 2, a discussion of the law, include the storyline, the shape, and the shadow of the priesthood. Schrock clearly develops the transition from Israel's firstborn sons to the tribe of Levi and the difference between the priests and Levites. His more focused analysis, however, limits his development of the role of the priesthood. Priests, for example, not only taught holiness but inspected houses, skin diseases, and other forms of pollution to keep the Israelites clean.

Chapter 3, ordered after the Tanakh, discusses the Former and Latter Prophets. The priests fulfill their ministry in Joshua but compromise their position in Judges through the Prophets. Finally, the Latter Prophets reveal the promise of a new priesthood. For Schrock, the prophet's view of the future centers in a new priesthood, which he recognizes is "not always the way we think of the Prophets" (p. 97).

Chapter 4, addressing the Writings, views Chronicles as showing the failure of the priesthood while the return under Ezra-Nehemiah records its ongoing weakness. Psalm 110 (visible throughout the book) provides a window into the coming of a greater priesthood and Schrock holds that this is "the whole point of the Psalms—to stir up longings for this coming royal priest" (p. 113). A brief discussion of Daniel 7 and 9 concludes the chapter. Schrock sees the Son of Man's coming in the clouds as fulfilled in Christ's first coming and as reminiscent of the clouds of incense on the Day of Atonement.

The Gospels, chapter 5, do not call Christ a priest but they announce the high priest's arrival. Luke introduces Jesus as a royal priest through clues found in Zechariah's priesthood, his association with John the Baptist, and Mary's allusions to the book of Samuel. The Gospels also portray Jesus's actions of teaching, healing, and prayer as indicative of his priesthood.

The book's final chapter, covering Acts through Revelation, explains what Christ's royal priesthood means to his people, how they understand it, and how the church becomes a kingdom of priests. According to Schrock's definition, Acts presents the church as a priestly people, while the writings of Peter and Paul expand the priesthood to all believers. Leaning on his analysis of previous sections, Schrock sees the author of Hebrews as presenting the definitive case for Christ's royal high priesthood. This discussion seems to be the climax of the author's study.

The strength and heart of the book is its elevation of Jesus Christ as a royal priest. The weakness of this study lies in Schrock's hermeneutic that tends to interpret the OT solely through the lens of the NT. By leaning on Hebrews to construct an initial definition for a priest, Schrock sets the stage for his theological discussion

of the royal priesthood of Christ throughout the OT. This volume fits well within the goal of the series of understanding biblical theology as Christ-centered and would help to introduce Christians to Christ's priesthood. However, in my judgment, it falls short of presenting material at an academic level for everyday believers.

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Old Made New: A Guide to the New Testament Use of the Old Testament. By Greg Lanier. Wheaton, IL: Crossway, 2022, 174 pp., $17.99 paper.

It is confession time. When I study the Bible, I have not always approached it with a good plan for considering OT passages I encounter in the NT. I do have a good plan for the "vanilla" passages, but not a comprehensive approach.

For years, Greg Lanier has been fascinated with this very problem. While scholars have made advances in this area, their work is not generally accessible to a broader audience. Lanier aims to present a solid introduction to the NT use of the OT in "a form that my mother might enjoy" (p. 11). He accomplishes that objective to the great benefit of all Bible students.

It is easy for many believers to focus on the NT to the near exclusion of the OT. But Paul, referring to the OT, pointed out, "Whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope" (Rom 15:4). So, the OT is important even today. Further, the NT contains over three hundred quotations or allusions to the OT, and we need to handle them well.

True to his purpose, Lanier provides a thoughtful but clear and simple process for investigating the OT passages. (1) "Step 1: Identify the Passage" (p. 20): Identify the OT source and determine whether the NT use is a quotation, a citation, or an allusion. (2) "Step 2: Double-click on the OT" (p. 25): Lanier wants us to drill down to compare the OT and NT texts side-by-side, mark similarities and differences, and record relevant observations. (3) "Step 3: Listen to the Remix" (p. 32): Lanier observes that the NT usage of the OT has parallels to reinterpreting a musical composition, in our case with added NT perspective.

Lanier walks through the process, helpfully giving detailed examples of how to think through each step. He also provides a worksheet to organize and facilitate our study (p. 40). (Those who love charts will especially appreciate Lanier's systematic approach.) Then he walks through another twenty examples, illustrating the worksheet with a variety of special considerations. Understanding how Lanier thinks through the issues spanning the testaments is most insightful.

While giving examples related to the church, Lanier is straightforward in stating that he interprets and writes from a Reformed perspective (p. 104, n. 4). But as a dispensationalist, I also found the method and the book illuminating and helpful.

Lanier concludes with a 15-page appendix, "Inventory of NT Uses in the OT." It is most impressive in emphasizing the great number of references and

helpful in identifying them. The inventory is provided in NT sequence. A useful addition would be to repeat the inventory in OT sequence.

In conclusion, this book addresses a significant weakness in our teaching with a clear and simple method to improve our use of God's Word. I'm happy to recommend it.

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The Lord Is My Shepherd: Psalm 23 for the Life of the Church. By Richard S. Briggs. Touchstone Texts. Grand Rapids: Baker Academic, 2021, 203 pp., $24.99.

This slender volume by Richard Briggs is the first in a new series published by Baker Academic: "Touchstone Texts." The series preface states that the goal of these volumes of theological exegesis is to interpret "the biblical text as a word of God to the church and prioritize its applicability for preaching, instruction, and the life of faith" (p. ix). So far, the series consists of this volume and one on the good Samaritan based on Luke 10. Future volumes will address Genesis 1–3, Exodus 20, Numbers 6, Isaiah 53, Matthew 6 and Luke 11, and Romans 6.

In his introduction, Briggs assures the reader his goal is not some kind of iconoclastic deconstruction. He writes, "The basic contours of the traditional understanding of Psalm 23 have not led us astray" (p. 2). He then sets about his task in three main chapters that focus on "the world behind the text" (historical, cultural, and physical features), the "world in the text" (traditional, straightforward exegesis), and "the world in front of the text" (essentially, lines of contemporary significance and application).

Chapter 2 addresses four "background" questions: (1) "Who wrote Psalm 23?" (Spoiler alert: not King David); (2) "Voice: Who is the speaking person/persona in Psalm 23?" (Answer? An open *persona*); (3) "Focal image: What is the significance of shepherding in interpreting Psalm 23?" (We must not allow study of the metaphor to eclipse the text); and (4) "Text: How does Psalm 23 fit into the Psalter?" (Briggs writes, "A reader who turns directly to Psalm 23 without regard to its surrounding psalms will not in so doing miss something essential" [p. 62]).

In chapter 3 of his study, Briggs goes about classical exegesis of the Hebrew text. His comments allow the non-Hebrew reader to follow along and all Hebrew is transliterated. I enjoyed his rendering of "goodness and mercy" in verse 6: "For 'goodness and mercy,' then, think 'goodness-with-a-sense-of-the-beautiful and love-with-a-sense-of-covenant-commitment'" (p. 114). I also very much agree with his contention that translations of *yirdəpūnī* as "follow" are inadequate; "pursue" is much better (pp. 115–16).

In chapter 4, Briggs moves from the text itself to how Psalm 23 can be applied to ministry situations in the present. He groups his thoughts along four lines of application: "The psalm's witness to rest and protection in a busy world, then how it offers encouragement in the face of death, then how it speaks to our en-

gagement with enemies, and finally the ways in which Psalm 23 gives voice to hope" (p. 131).

In a short and engaging conclusion, Briggs reflects on several occasions and contexts in which he has preached on Psalm 23. As perhaps illustrations of what he has been writing about throughout, these various occasions demonstrate the power of the Word of God freshly heard in various parts of the world. The work concludes with a brief appendix giving more details on Hebrew grammar and lexicography, a bibliography, and Scripture and subject indices.

Briggs's book-length treatment of a well-known and beloved psalm allows him room to tease out implications of the text that a traditional commentary would not allow. Especially appealing to me is the emphasis on "pilgrimage," which the Celtic Christian tradition emphasizes, along with its treasuring of the Psalter in its psalm-centered devotional life. Psalm 23 exults in a Shepherd who provides, restores, guides, accompanies, and blesses his people throughout their lives up to the very end. Briggs's study and thoughts provide much grist for the devotional, theological, and sermonic mill, and I recommend his work. The bar has been set high for the rest of the volumes in this "Touchstone Texts" series.

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Daniel. By Joe M. Sprinkle. Evangelical Biblical Theology Commentary. Bellingham, WA: Lexham, 2020, xix + 470 pp., $49.99.

While commentaries on Daniel are many, portions of its visions remain without a doubt among the most difficult in the Bible to interpret. In this commentary, Joe Sprinkle has done a fine job not only of writing an exposition of the "easier" portions of Daniel, but also of offering a thoughtful and thorough analysis of difficult passages, such as Daniel 7, 9, and 11:36–12:2. Although I would disagree at times with some of his hermeneutical conclusions, he has included all of the more prominent scholarly opinions and has been careful to represent them accurately and fairly. Where there is room for a variety of opinion, especially among evangelicals, Sprinkle often charitably notes that it is difficult to decide among competing interpretations.

In keeping with the pattern in the EBTC series, the English version employed is the Christian Standard Bible, though Sprinkle notes at times places where he would understand the text differently than the CSB translators. The commentary consists of three main parts. First, in the introductory section, the author discusses general topics relating to Daniel. Second, a large expository section treats the entire text in a pericope-by-pericope manner. The author first presents an outline and the CSB text and then a discussion of textual, philological, and interpretive details followed by a brief "bridge" section that often summarizes the important theological dimensions of the pericope. The third section assembles the author's interpretations into a discussion of biblical and theological themes that characterize Daniel.

Sprinkle's first section is overly brief, but that is perhaps due to the nature of this commentary series. While he ably discusses the issue of language and structure of the book, it appears to me his one-paragraph discussion of why Daniel is preserved in two languages (pp. 3–4) is much too brief to answer the question for readers. The author also offers a concise definition of the apocalyptic genre in biblical literature, noting that Daniel 7–12 displays the characteristics of apocalyptic writings. Next Sprinkle discusses the two main genres of Daniel: narratives and visions. Here he does an excellent job of presenting a twofold chiastic structure for Daniel as advocated by some previous commentators and demonstrating that this gives the book a unified structure. Sprinkle also offers a defense of the historicity of Daniel in light of critical views that often claim a fictive nature for the book. However, I would disagree with his view, derived from Hill and Walton, that the third-person narratives in Daniel (Dan 1–6) were penned not by Daniel but by an unknown disciple writing in the late sixth or early fifth century BC. It appears to me, instead, that Daniel is simply following a long-standing convention of prophets reaching back to Moses who at times write narratives about themselves in the third person (e.g. Isaiah 36–39, Amos 7:10–17, Jonah). Sprinkle also helpfully includes a brief discussion of the Greek additions to Daniel.

The expository section is well-executed. Here Sprinkle offers a wealth of philological observations, ably treats text-critical matters where necessary (often mentioning Old Greek and Theodotion), and presents his interpretation of the text. Overall, Sprinkle displays what is best in evangelical treatments of Daniel—a commitment to the historical veracity of the text—and an able defense of the messianic nature of Daniel, especially in his treatment of the Son of Man before the Ancient of Days in Daniel 7. While most of Sprinkle's analysis is good, I would point out a few places where I believe he could have improved his presentation or where I believe he is wrong. First, at times he appears to overreach in his attempts to explain words etymologically in defense of his interpretation. For instance, on page 75 he explains the word Aramaic word טַבָּחַיָּה (Dan 2:14) as "guards." He notes that this word is based on a root that mean "butchers" and opines that the sense of "guards" may derive from guards' fierceness in fighting. That appears a bit far-fetched to me. Second, while Sprinkle often refers to the various Hebrew and Aramaic conjugations/stems using linguistic terminology (e.g., D stem instead of Hebrew *piel* or Aramaic *pael*), he is not always consistent in this. Note for instance, *polel* (p. 261), which is also a D stem formation. Moreover, at several places he appears to advocate for the D stem as indicating repeated or serial action, such as at Daniel 3:22, where he believes the D stem of Aramaic קטל signifies "kill one-by-one" (p. 104). This is unlikely and would imply that in the D stem this verbal root could never take a singular direct object referring to a particular person. It is more likely that the D stem most often signifies causation with a patiency nuance, thereby focusing on the result of the action (in opposition to the G stem that focuses on the action itself; see *IBHS,* §24.1i, p. 400). When commenting on Daniel 4:8 [Aramaic 4:5] Sprinkle believes the phrase רוּחַ־אֱלָהִין קַדִּישִׁין ought to be understood as "the divine Holy Spirit," arguing that אֱלָהִין קַדִּישִׁין ought to be understood as a plural of majesty. Not only does Sprinkle himself admit that such usage is rare in Aramaic,

but he offers no example where the Aramaic plural אֱלָהִין means anything other than "gods." In this case, Nebuchadnezzar is characterizing Daniel as having "the spirit of holy gods," something completely natural from the perspective of a polytheistic Babylonian.

In the final section, Sprinkle accomplishes a major goal of this commentary series: to assemble the exegesis into a discussion of biblical theology. The major topics discussed here as important in the theology of Daniel are God's revelation, God's nature (a discussion of divine attributes as exhibited in Daniel), God relating to people and their response in faithfulness to him, angels, the Messiah in Daniel, and a theology of history. The discussion here is thorough and well-executed, occupying almost ninety pages. Yet, there are a couple of items I would question. For instance, Sprinkle emphasizes God's transcendence as displayed in Daniel, almost to the point that God is not also immanent. This can be seen on pages 361 and 404, where he refers to the Jerusalem temple as God's "symbolic" dwelling place, though there are passages in the OT that treat the temple or the ark of the covenant as the place of God's actual presence (1 Sam 4:4; 2 Sam 6:2; 1 Kgs 8:6–13, 62; 9:25; 2 Kgs 19:15; 1 Chr 13:6; Ps 80:1; 99:1; Isa 37:16). God is both transcendent and immanent, and his presence in Jerusalem's temple was not merely symbolic (which is the point of Ezekiel 10—Yahweh abandoned the temple, thereby preparing for its destruction at the hand of the Babylonians).

The commentary concludes with an extensive bibliography, testifying to Sprinkle's control of the vast literature on Daniel, as well as a Scripture index. The few objections to Sprinkle's treatment I have already discussed detract little from this well-written commentary; it is one that should be consulted by evangelical scholars when they write about or teach Daniel.

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Such a Mind as This: A Biblical-Theological Study of Thinking in the Old Testament. By Richard L. Smith. Eugene, OR: Wipf & Stock, 2021, xxvi + 418 pp., $51.00.

Richard L. Smith, in his introduction to *Such a Mind as This: A Biblical-Theological Study of Thinking in the Old Testament*, notes three ways he believes contemporary evangelical Christians typically go wrong in their thinking. First, they have an egoistic notion of spirituality that is primarily about how one feels and has little to do with how one thinks; second, they have accepted a division of life into "sacred" and "secular" realms and consequently have divided their thinking into religious thought and secular thought; third, they have lost confidence in Scripture, resulting in ignorance of Scripture and biblical doctrine (pp. xvi–xvii). Smith's hope is that his book will help Christians grow in knowledge and wisdom by putting right thinking back in its proper place (p. xxv). His strategy for accomplishing this goal is to focus attention on what the OT teaches about thinking and related activities and concepts, such as knowing, believing, inquiring, and trusting. He argues

that the OT is a "laboratory" in which we can learn much about both how to think and how not to think, and thus learn to better love God with our minds (p. xxiv).

Smith relies extensively on the works of biblical scholars who have recently been concerned with philosophical and especially epistemological dimensions of the biblical texts, such as Dru Johnson, Ryan O'Dowd, and Jaco Gericke. Smith, whose scholarly training is from Westminster Theological Seminary, approaches his topic through theological influences that are predominantly Reformed, frequently citing Cornelius Van Til, John Frame, and, of course, John Calvin, among others.

Smith organizes his book into three major sections: "edenic epistemology" (chaps. 1–2), "exilic epistemology" (chaps. 3–7), and "redemptive epistemology" (chaps. 8–14). By the term "epistemology," Smith means, roughly, an overall "mindset" or noetic condition of a person or group of people; that is, how that person or group goes about thinking and making judgments about reality and action, including the background assumptions and motivations that influence such judgments. Edenic epistemology refers to the "mindset" of Adam prior to the Fall. As the image of God on earth, Adam was taught by God, who is the transcendent king, architect, economist, and philosopher (p. 20). Adam and Eve were created to know God and the world, and the world was created to be known by Adam and Eve in humble dependence upon and obedience to God (p. 42, cf. pp. 200–201).

Exilic epistemology (chap. 3) refers to the "mindset" of Adam and Eve in their original sin in the Garden of Eden that resulted in their exile from the Garden, and the "noetic depravity" of their descendants down to the present day. The fundamental question asked in Genesis 3 is that of whose voice Adam and Eve will listen to and obey, the voice of God or the voice of the serpent. The serpent's voice is the voice of autonomy rather than humble dependence upon God, and especially autonomy in acquiring knowledge. This exilic epistemology, which promises wisdom but instead results in foolishness and error, is further illustrated by the folly of Pharaoh in the book of Exodus (chap. 4), the folly of Qohelet's quest in the book of Ecclesiastes (chap. 5), and the character of the fool in the book of Proverbs (chap. 6). Chapter 7 introduces the idea of "punitive epistemology" (p. 166) through an exploration of passages from Isaiah (especially 6:9–10), Jeremiah, and Psalm 14. Punitive epistemology is the extreme of exilic epistemology: it is the complete "giving over" of a person or group to their noetic depravity as God's judgment on their rebellion, such that true knowledge of God becomes impossible for that person or group—seeking to be wise, they have become fools (pp. 190–91).

What is otherwise impossible is possible with God, however, and Smith moves on in chapter 8 to begin an explanation of "redemptive epistemology." He presents the prophet Isaiah as a model of "the epistemic importance of repentance," since Isaiah responds to God's revelation by repenting of his sins and those of his people, consequently hearing and obeying the voice of God (pp. 196–202). In chapters 9 and 10, Smith argues that Deuteronomy is "the Rosetta stone of redemptive epistemology" (p. 219), containing a description of the sort of mind God desires for his people: a mind that fears God (pp. 234–36) and therefore listens to God (pp. 236–39), that learns its true condition of dependence (pp. 239–42), that is vigilant against idolatry and disobedience (pp. 242–48), and that loves God above

all else (pp. 248–52). Smith then further illustrates redemptive epistemology by considering the case of Job in chapters 11 and 12, presenting the character of Job as moving from exilic epistemology to redemptive epistemology over the course of the book.

Finally, in chapters 13 and 14, Smith makes the connection between redemptive epistemology and the contemporary evangelical Christian situation. Smith speculates that, like the exiles to whom Jeremiah wrote, we feel similarly disoriented and spiritually naked in our contemporary milieu (pp. 364–65). The exemplar of redemptive epistemology for our times that he offers is Daniel: rather than succumbing to despair in an intellectually adverse environment, Daniel showed intellectual humility and wisdom, heard and obeyed the voice of God, and triumphed over the false knowledge of Babylon (pp. 367, 376–88).

Smith's book is dense, each chapter engaging extensively with recent scholarly work on the texts at hand, almost to the point of being pedantic at times. Consequently, the work does not seem intended for popular consumption by laity; but neither does it seem that it is aimed primarily at scholars, given the clearly stated pastoral concern, and because Smith does not engage in overt critical evaluation of the scholarly work he engages. This work is perhaps best seen as aimed toward pastor-theologians, as a tool to assist them in their own understanding of the biblical texts it engages, as well as in their task of educating and exhorting their congregations to use their minds rightly in the present age.

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Hosea. By Richard D. Phillips. Reformed Expository Commentary. Phillipsburg, NJ: P&R, 2021, xvi + 259 pp., $29.99.

Richard Phillips, senior minister of Second Presbyterian Church in Greenville, South Carolina, has produced an expository commentary on the book of Hosea that combines an exposition of each section of Hosea with an attempt to relate its message theologically to themes elsewhere in the Bible. Phillips is himself co-editor of the Reformed Expository Commentary series, to which he has also contributed expositions of 1 Samuel, 2 Samuel, Psalms 42–72, Psalms 73–106, Jonah/Micah, Zechariah, John, 1–2 Thessalonians, 2 Timothy/Titus (co-author), Hebrews, and Revelation. Phillips writes in the tradition of James Montgomery Boice, under whose ministry Phillips surrendered his life to Christ as Savior (p. xiii) and whom he frequently quotes (about twenty times throughout the commentary). The whole series conforms to the theological tradition of the Westminster Confession of Faith and its catechisms (p. x).

As an expository and theological commentary as opposed to being an exegetical commentary, *Hosea* has no critical introduction to the book, no grammatical-historical analysis, and no attempt to do exegesis on each phrase or even every verse in Hosea. Instead, the entire book of Hosea is divided into 22 units with an exposition of 10–11 pages for each. The exposition consists of what feels like a

sermon, with a plethora of illustrations, allusions to contemporary life, and life applications for the reader including, sometimes, evangelistic calls. Only those parts of a unit of Hosea are addressed that contribute to Phillips's sermonic exposition of it, which means some verses receive scant if any attention, and some discussions wander into the New Testament, leaving Hosea mostly behind. Yet the expositions are crafted well for the purposes of preaching. Phillips is clearly an experienced, talented preacher and writes as such. Ministers will find many preaching ideas and contemporary illustrations and applications by reading him.

The book makes no claim of being a work of original Bible scholarship, and Phillips has consulted a number of exegetical commentaries in producing his work, citing Duane Garrett, David Hubbard, Derek Kidner, Thomas McComiskey, Gary Smith, and less often Peter Craigie and Andrew Dearman. He also cites other expository/devotional commentators (Boice, Tim Chester, Matthew Henry), and in keeping with the book's theological stance, John Calvin.

Preachers who know a little Hebrew often make exegetically questionable deductions, and I at first thought Phillips made that kind of assertion at Hosea 10:2 where "break down their altars" is said to use a verb that literally means "to break the neck." While one might wish to quibble over the word "literally," with a little research I found it is true that this verb is used of breaking necks of animals and arguably is a denominative verb derived from a cognate noun meaning "neck" (A. A. MacIntosh, *Hosea*, ICC). While Phillips makes only a few assertions of this sort, the ones that are made seem to have exegetical basis.

Phillips only rarely analyzes cruxes of interpretation in Hosea. One place where he notes disagreement among scholars is 6:7, where some take "Adam" as a place name ("at Adam" NIV) where the covenant was violated, while others take this to mean "as men" (KJV, NKJV) who violated the covenant, and still others take it to mean "as Adam," the person in the garden of Eden who archetypically violated the covenant. Without any discussion, and without mentioning which translations and/or commentators take which views, Phillips opts for the Adam-as-person view and proceeds to discuss for two pages the covenant of works in the garden of Eden according to covenant theology. While this option makes for an interesting sermonic discussion, if either of the other views is correct, the discussion of Adam's covenant of works would not be contextually germane.

The exposition begins each chapter with the quotation of a verse or part of a verse from the unit under discussion. Although it would add a few pages and a bit more expense to the commentary, I would prefer the text to be quoted in full rather than only a verse at the start of each chapter. This would allow those who read the exposition not to have to toggle between a Bible and Phillips's exposition.

On messianic prophecy, Phillips takes "one head" to refer to Christ at Hosea 1:11, and he discusses in more depth the prophecy of Israel and Judah uniting under "David," which means the Messiah at 3:5; into this discussion he injects an argument against the premillennial interpretation of the fulfillment of that prophecy. I am not particularly satisfied with Phillips's treatment of 11:1 ("out of Egypt I called my son"). As Phillips acknowledges, this contextually refers to Israel's exodus from Egypt, but Matthew 2:15 says it is also somehow fulfilled in Christ. Phil-

lips speaks of a distinction between "foretelling" the future and "forthtelling" the present. In case of the latter, only in retrospect can it be seen as fulfilled in Christ, though he leaves murky how this works in this case. A clearer way exists of explaining this in terms of a typology between Israel and Christ (both go to Egypt, Israel's twelve sons parallel Jesus's twelve disciples, etc.) which Phillips does not mention. I similarly find lacking the explanation between Hosea 6:2 ("After two days he will revive us; on the third day he will raise us up") and the presumed allusion to it regarding Christ's resurrection in 1 Corinthians 15:4.

This exposition of Hosea by Richard Phillips is nontechnical and is accessible to a broad audience of laypersons and ministers. Ministers can use this book profitably as a model for preaching through the Hosea. Although Phillips is decidedly Reformed in theology, evangelical preachers from other theological positions should also find this exposition helpful. Laypersons could find benefit from this work as a devotional commentary. The book ends with a helpful index of subjects and names.

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Enjoying the Old Testament: A Creative Guide to Encountering Scripture. By Eric A. Seibert. Downers Grove, IL: IVP Academic, 2021, 234 pp., $26.00 paper.

Those of us who follow cultural trends in North America are very much aware that biblical illiteracy is a significant issue not only for those outside the church but also, unfortunately, even for those inside the church. Those of us who have taught in Christian undergraduate settings for any significant period of time know that the biblical literacy of freshman students twenty or thirty years ago was much more robust than that of the typical freshman today.

Eric A. Seibert, Professor of OT at Messiah University (Mechanicsburg, PA), in his new book *Enjoying the Old Testament: A Creative Guide to Encountering Scripture*, has identified another significant trend: the lack of enjoyment readers have in engaging the OT. Given these two trends, this volume has potential for meeting a significant need.

Seibert proposes helpful practical approaches to an enjoyable reading of the OT; however, the hermeneutical decisions he makes at key points ultimately result in fatal flaws. Specifically, Seibert's moral-critical approach causes the reader of Scripture to "stand over" the Bible in judgment instead of allowing the Scriptures to inform the reader's understanding of reality. Paramount here is Seibert's concern with passages where God is presented as sanctioning or commanding violent acts and passages that appear to affirm patriarchy or the condemnation of LGBTQ individuals.

Enjoying the Old Testament is divided into three parts. Part 1 is "Preparing to Read the Neglected Testament" and contains compelling reasons to engage the OT. However, while encouraging motivational elements are indeed sprinkled throughout this part, so are observations that spring from Seibert's moral-critical approach.

For example, in chapter 5, titled "Cultivating the Right Mindset," Seibert writes, "Of course, reading with humility and respect does not mean agreeing with everything we read…. Rather, we need to engage in a process of careful discernment and evaluation to determine what we can embrace and what we cannot" (p. 66). This citation illustrates the essence of a moral-critical approach; it sets the reader in the posture of standing as judge over the Scriptures based on our own moral proclivities rather than permitting the Scriptures to stand in judgment over us as reader.

Part 2 is titled "Having Fun with the Old Testament." This part of the book contains helpful suggestions for interpreting the OT. For example, Seibert's discussion and illustration of repetition as a literary phenomenon in Hebrew narrative literature is very helpful. However, even in this chapter there are hints of his underlying moral-critical approach. For example, at the end of the chapter one of the questions he encourages readers to ask is "Did this story actually happen? Would my understanding of it change if I concluded it did not?" (p. 93). This question, raised by Seibert, encourages the reader to question the historicity of narrative portions of the OT, which undercuts the approach an inerrantist would take to reading the Hebrew Bible.

The most troubling chapter of the book is chapter 9, titled "Dealing with Morally and Theologically Troubling Texts." This chapter contains the clearest examples of Seibert's moral-critical approach. One example is Seibert's treatment of Abraham's near sacrifice of his son Isaac in Genesis 22. Seibert is horrified that God would ever command Abraham to do such a thing and suggests the portrayal of God in Genesis 22 is in no way like the loving and compassionate Jesus we encounter in the Gospels. As Seibert writes, "The terrifying divine command in Genesis 22 appears cruel and unloving, and it clashes with some of our most fundamental convictions about God's goodness, compassion, and kindness. It clearly stands at odds with the life and teachings of Jesus, a person who welcomed children and said the kingdom of God belongs to such as these" (p. 147). Seibert's concluding thoughts about the veracity of this story in Genesis are that "this portrayal of God in Genesis 22 says more about its cultural context than it does about the true nature and character of God" (p. 147). In other words, the problem with Genesis 22 is that it may be a legendary story concocted by the people of Israel to say something about their Canaanite-influenced understanding of the deity, a concoction that is most likely not an accurate reflection of the attributes of the God who really exists.

What is particularly curious about Seibert's moral-critical analysis of Genesis 22 is that he nowhere discusses the fact that Abraham did not actually end up sacrificing Isaac! In reality, the Genesis 22 account actually tells us that God provided a substitute for Isaac—a ram in the thicket—a point that Christian interpreters have long seen as prefiguring Jesus's substitutionary atonement for sinners. One may ask, why does Seibert leave this important point out of his analysis?

At the end of the day, Seibert's moral-critical approach results in a canon within a canon—an approach that pits Jesus and his moral excellence against the OT. Yes, there is violence in Scripture. Does Seibert's moral-critical approach to the violence of the OT bring a satisfying result? Or might we find more satisfaction

in the approach by other scholars such as Tremper Longman in his *Confronting Old Testament Controversies* (Grand Rapids: Baker, 2019) and G. K. Beale in his little book *The Morality of God in the Old Testament* (Philipsburg, NJ: P&R, 2013), both of which in my mind take more seriously the inerrancy and infallibility of Scripture?

Part 3 is titled "Encountering the Old Testament in New Ways." This part is the strength of the book. Here Seibert explores practical ways in which one might create enjoyment through journaling, how a reader gifted with artistic ability might use the visual arts to bring to life their engagement of the OT, and even how one might go about gaining enjoyment of the OT through engaging more sophisticated scholarly writings such as commentaries and monographs.

At the end of the day, *Enjoying the Old Testament* contains helpful practical suggestions for gaining enjoyment from reading the OT. However, the author's adoption of a moral-critical approach would not be enjoyable to those who value the inerrancy and infallibility of Scripture.

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John through Old Testament Eyes: A Background and Application Commentary. By Karen H. Jobes. Grand Rapids: Kregel Academic, 2021, 374 pp., $29.99 paper.

Through Old Testament Eyes (TOTE) is a new commentary series, the first volume of which appeared in 2017. The volume under review, *John through Old Testament Eyes*, is the second one to be published (2021), and a third has just appeared this year. Given that TOTE is a new and growing series, a grasp of its aim and parameters will be crucial for evaluating the strengths and weaknesses of Jobes's recent volume.

The TOTE series is not written with a primarily academic audience in mind, but is rather intended for preachers, teachers, and other serious students of the Bible (p. 11). By the same token, however, it is not a popular or devotional commentary. Thus, the bibliography of the current volume is generous though not exhaustive (pp. 333–43), and references to the original languages are concise without being overly technical. Trying to find such a *via media* presents certain challenges, and at times the goal of remaining accessible to a more general readership can leave some significant gaps. To mention one example from this volume: While the author devotes some comments to the Greek word *monogenēs* (pp. 37–38), the term is simply rendered as "one and only," with virtually no discussion of the traditional rendering "only begotten." One could argue that particular translation decisions represent a more narrowly "academic" or linguistic interest, but weight of tradition makes this an issue one would need to address in many teaching contexts. The author's chosen rendering is defensible, to be sure; indeed, John's employment of the term seems to be precisely the type of issue where a fuller consideration of OT (and intertestamental) texts would have provided excellent support for it. Such are the inevitable pitfalls involved in writing a substantive work readable by non-

specialists. This example aside, it must be said that the author has succeeded in providing a solid commentary that will serve a lay readership well.

The name of the TOTE series suggests the chief objective of the series, which is to see "the richness of Old Testament allusions, references, echoes, and background" to the NT text (pp. 9–10). As such, the series occupies a useful middle ground between more focused intertextual studies and background studies concentrated on historical, cultural, archaeological, or geographical data. Data from other Greco-Roman and Second Temple sources is brought to bear as appropriate (p. 11), though in my judgment the series should have embraced such sources with a little more warmth. Instead, they are mentioned as more of an afterthought. It is unfortunate, for example, that the volume contains only an index of Scripture and not of intertestamental literature or of ancient secular sources, since at times the commentary clearly depends on sources outside the OT. As a case in point, while one very much appreciates the author's non-caricatured treatment of the Pharisees (p. 43), which is essential for properly understanding their place in any of the Gospel narratives, such nuance regarding the various sects of Second Temple Judaism obviously cannot be drawn from the OT itself. Given that many lay readers of the NT tend to have a misleading image of the Pharisees as the "obvious" villains of the story, additional details to support the author's nuanced treatment would have served the intended audience well. I suspect the lack of such details has chiefly to do with the parameters of the TOTE series, since the author herself is highly adept with Second Temple textual traditions.

Like any commentary series, the TOTE series provides an introduction to the biblical book followed by running commentary. The author's introduction to John does a fine job of orienting the reader to the book and to some key issues such as its authorship (she agrees with Westcott that the author is John the son of Zebedee), without getting bogged down in discussion of the "Johannine school" and the like. The textual commentary is clear and insightful. It generally proceeds section-by-section rather than verse-by-verse. An exception to this approach in the present volume is the treatment of John's prologue with essentially a verse-by-verse exposition, a wise choice, given the prologue's immense theological significance.

The distinctive features of the TOTE series consist of additional sections interspersed through the commentary: (1) "Through Old Testament Eyes," which provides thematic summaries and overviews of textual units in light of the OT background explored in the commentary; (2) "What the Structure Means," which focuses chiefly on literary matters (such as the famous series of "signs" in John's Gospel, pp. 63–66); (3) "Going Deeper," which provides contemporary applications of the text. (Lists of these sections can be found on pages 325–30.) The sections on structure are useful, though at times there is a good deal of overlap in them; the present volume, for example, contains separate discussions on the structure of 1:1–18 (pp. 40–41), 1:1–29 (pp. 44–45), 1:29–34 (pp. 46–47), and chapter 1 in its entirety (p. 54). Likewise, there are two separate treatments on the structure of 3:1–21 (pp. 80–81; 84–85).

In line with the title of the series, it is the "Through Old Testament Eyes" sections that provide the material of chief interest. The book really builds up mo-

mentum in these sections, and my only complaint is that they were not provided for the entirety of John's Gospel. Thus, unfortunately, such sections are lacking for the raising of Lazarus and a large part of the Upper Room Discourse.

The overall quality of the volume is excellent. Perhaps the best recommendation I can give is that I intend to make use of this book in my own study and preaching of Scripture.

As a single item of *corrigenda*, I note that the quotation of Martin Hengel (p. 39) is given an incorrect reference in the endnotes (p. 346, n. 13).

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Revelation through Old Testament Eyes: A Background and Application Commentary. By Tremper Longman III. Through Old Testament Eyes. Grand Rapids: Kregel, 2022, 351 pp., $29.99 paper.

Kregel's Through Old Testament Eyes commentary series is intended to provide a focused discussion of the OT background and references in a NT book from the perspective of an OT specialist. This recent volume joins previously published commentaries on John (Karen Jobes) and Mark (Andrew T. Le Peau). Written by Tremper Longman III, Distinguished Scholar and Professor Emeritus of Biblical Studies at Westmont College and author of a number of volumes in OT studies, *Revelation through Old Testament Eyes* provides an exploration of the influence of the OT in a book replete with allusions to a number of OT texts.

Longman begins with a brief introduction to the book (pp. 13–19) that orients the reader to issues such as authorship, date (Longman favors a late-first-century date), and genre. This is followed by his outline of Revelation and a helpful explanation of the structure and flow of the book (pp. 21–30). The majority of the volume is the commentary (pp. 31–319), followed by an acknowledgements section, endnotes, a brief bibliography, and various indices. In the commentary itself, around 10–20 pages are dedicated to each chapter in Revelation. The target audience, as noted in the series preface, is Bible teachers, preachers, and students, and this volume meets that aim with the level of discussion. The discussion of the text is clear, accessible, and engaging, but it is not exhaustive. For the most part, the analysis is largely verse-by-verse, though not every verse or phrase is discussed in the commentary. Interspersed among the comments on the text are sections that spotlight elements of structure ("What the Structure Means"), discuss significant OT connections ("Through Old Testament Eyes"), and explore important issues of theology and application ("Going Deeper"). Though the focus of this volume is on the use of the OT, Longman addresses elements from the first-century context to help elucidate the meaning and provide some coherence in sections of the text not drawn from OT passages. Significant issues of debate such as the sequence of judgments, the mark of the beast, the nature of the millennium, and so on, find limited discussion in the commentary.

One of the strengths of this volume is the level of engagement with wider themes within the OT. Given the range of potential allusions within Revelation to OT passages, a volume such as this could easily have focused on identifying and parsing only these allusions, as reflected in the number of monographs dealing with John's use of the OT in Revelation. Longman helpfully explores wider patterns and themes in the OT and often introduces helpful elements from the ANE context to demonstrate how these antecedent biblical texts engaged issues of cosmology, idolatry, and faithfulness to God. At various junctures, Longman describes the development through various OT texts that enables the reader to understand better the rich heritage John draws from in his discussion in the text. At certain junctures, Longman focuses briefly on the influence of specific books, such as Daniel (pp. 40–42), Exodus (pp. 141–42), Psalms (pp. 187–90), and Ezekiel (pp. 279–84). He also does not shy away from engaging the violent imagery in the book and demonstrates how John points to the hope offered in the Messiah God has sent. The "Going Deeper" sections likewise provide pastoral reflection on areas of application in the modern context and connect with wider concerns of biblical theology. The "Going Deeper" section on the great multitude in chapter 7, for example, articulates how this text reflects God's significant concern for the nations in both OT and NT (pp. 117–19). The final "Going Deeper" on "Jesus the Divine Warrior Who Defeats Evil" (pp. 313–19) describes how Revelation completes a multiphase battle in the OT and NT that culminates in the final defeat of evil. Longman's analysis is sensitive to the first-century context and the timeless teaching in the book, but he ultimately points the reader to the future hope portrayed in Revelation regarding the return of Christ and the arrival of the new heavens and new earth.

Not every one of these spotlighted connections, though, was entirely convincing to this reviewer. A correlation between the Ten Commandments and the justice of God's judgments in Revelation (see pp. 101–3), though intriguing, does not appear to be intentional on John's part. Likewise, concerning the "tribes," "tongues," "peoples," and "nations" (see the commentary on 5:9; 7:9), the thematic connections with Babel and the promises to Abraham were helpful (pp. 122–24), but exploration of the forms of the phrase in Daniel would be beneficial to the reader as well, especially given the attention given to Daniel in Revelation. The "What the Structure Means" on 4:1–8:5 (pp. 83–86) at the conclusion of chapter 4 weakened the connection between chapters 4 and 5 and may have fit more naturally at the end of chapter 5.

Given the focus and scope of the discussion, this commentary would function best as a complement to a more technical commentary on the book. By design, the endnotes and technical details are limited, and not all details in the text of Revelation are discussed. The bibliography (pp. 331–32) is likewise brief and focused on recommended sources. Those interested in the wider range of monographs and articles dealing with John's use of the OT in Revelation will need to look beyond this volume. Details from early Christianity and the first-century Greco-Roman world are included to some degree, and Longman is concise in engaging elements necessary to explain the text. I would also welcome Longman's assessment concerning John's overall use of OT texts, especially considering ongoing debates in

Revelation scholarship concerning intertextuality. These minor concerns aside, Longman's *Revelation through Old Testament Eyes* provides an accessible and insightful look at the relationship between Revelation and the scriptures of Israel.

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A Grammar of New Testament Greek. By Rodney A. Whitacre. Eerdmans Language Resources. Grand Rapids: Eerdmans, 2021, xiv + 508 pp., $49.99.

Reviewing books intended as textbooks for Greek or Hebrew classes presents a unique challenge: some of the reviewer's perspective may stem less from the quality or usefulness of the book than from their own preferred pedagogical method. With that caveat in mind, I am confident Rodney A. Whitacre's *Grammar*, the product of over 40 years of his experience as a Greek teacher, offers excellent value as a reference work and intermediate/syntax textbook, regardless of one's methodology. It is only regarding the question of its function as a *beginning* grammar (as stated on p. ix) that its value compared to other works may depend more on the professor's style of teaching and the makeup of his or her class.

Despite the title, this is not merely a beginning grammar, but a full-fledged, well-researched syntax with discussions on discourse analysis and an introduction to block-diagramming. The distinction between the "beginning grammar" and the "syntax" portions of the book are very clear, and any teacher so disposed could easily use *A Grammar of New Testament Greek* for both a beginning Greek class and a subsequent intermediate class without missing important content. The book does lack, however, any student exercises *à la* what one finds in David Alan Black's grammar or William D. Mounce's companion workbook.

The first chapter introduces the student to pronunciation and the alphabet, with brief discussions on matters such as syllabification. Whitacre helpfully mentions audio resources for understanding Greek pronunciation, and on page 9 he provides a chart comparing "reconstructed" with "modern" Greek pronunciation.

Chapter 2 begins with an explanation of clauses (in both English and Greek) before offering an overview of verbs. Interestingly, although Whitacre introduces the present active paradigm of λύω almost immediately, he quickly moves on to an overview of voice and mood, and then briefly gives a synopsis of the three declensions of nouns and adjectives The final part of this section covers "Word Formation and Families."

Chapter 3 provides an in-depth discussion of forms of the definite article, first and second declension nouns and adjectives, and then third declension nouns and adjectives, including the patterns of vowel contraction. The last few sections of this chapter focus on the morphological and functional difference between comparative and superlative adjectives, diminutives, the form and function of adverbs, and the various types of pronouns.

Chapter 4 focuses on verbs, returning initially to the present active, but quickly introducing the -μι verbs in the present active as well. In addition, εἰμί verbs are

discussed with the appropriate tenses rather than in a section by themselves. Whitacre examines the present, future, perfect, imperfect, aorist, and pluperfect, in that order. Sections 4.67–4.75 (eight pages) discuss principal parts. Whitacre then introduces the subjunctive, the imperative, the optative, the infinitive, and the participle, in that order.

Chapter 5 is titled simply "Greek Syntax" and consists of approximately 200 pages, or over half of the book, not counting appendices. Here Whitacre covers what one would normally expect, with the added bonus of sections on "Word Clusters within Clauses," "Word Order and Emphasis," and "Sentence Mapping" (a.k.a. "block diagramming"), thus adding an element of discourse analysis not found in many other syntax treatments.

A few points stood out in the syntax section. Regarding the Greek article, Whitacre follows Daniel B. Wallace closely. This includes his section on the Granville Sharp rule, though he spends much less time on it than Wallace (see §5.11). When it comes to the Greek verb, however, Whitacre is closer to Stanley E. Porter, arguing that "the primary referent in Greek verbs is not time but rather aspect, that is, the viewpoint the author is adopting" (p. 226, §5.87; emphasis omitted). Having said that, Whitacre does allow for *aktionsart* and time to play a secondary role, and in my opinion his distinction between aspect and *aktionsart* is clearer than many other syntaxes. For participles, Whitacre sees their tense as often portraying an action "in relation to that of the main verb," for example, "at the same time" as the main verb for the present participle (p. 301; §5.182.b).

The death of deponency is assumed in this syntax. Indeed, given that the word "deponent" itself occurs only once in the book, on page 18, and then only to be dismissed as an archaic and unhelpful label, it would be more accurate to say that deponency lies in its grave with a stake through its heart. This is all good and well—many Greek professors, myself included, are happy to treat κτάομαι, for example, as a true middle, "subject affected" (p. 18). Nonetheless, a bit more explanation of *why* deponency is an unhelpful label would have added value to this book, especially since more advanced students may encounter other texts that still cling to the term, or they may begin to wonder if "subject affectedness" might be reading just a bit too much into a word such as ἔρχομαι. Despite that caveat, §5.93 on "Types of Subject-Affectedness in the Middle" is very well nuanced, though lacking the specific examples from Scripture that Wallace's section on the middle voice contains.

I would like to offer a brief opinion on Whitacre's book at three levels: as a reference work, syntax (2nd year textbook), and beginning grammar (1st year textbook). First, as a reference work meant to be consulted for academic study and/or sermon preparation, this book is invaluable. Whitacre has mastered much of the secondary literature, evidencing familiarity with old classics such as Robertson and Moulton as well as the more recent, cutting-edge works on discourse analysis (e.g., Levinsohn, Runge). Whitacre occasionally cites passages from the LXX to make a point and attempts to situate NT Greek within the broader tapestry of Koine Greek. My only concern here is that Whitacre does not dialogue enough with dif-

fering views on various aspects of syntax, so that the student may be under the impression that more unanimity exists on a topic than is the case.

Secondly, as a syntax or intermediate textbook, Whitacre's *Grammar of New Testament Greek* has great potential, so long as one does not object too strongly to his prioritizing of aspect vis-à-vis the Greek verb. The section on participles is one of the best I have read in both layout and content, and I appreciated the way in which it acknowledges the occasional subjectivity involved in interpretation (e.g., p. 312, "It is often hard to determine which nuance a participle conveys, if any. Several of the examples just given could be under a different category."). As noted earlier, his sections on "word clusters," etc., provide a helpful introduction to discourse analysis. Having said that, while I appreciate that Whitacre does introduce "sentence mapping," I feel this part was too short to deal effectively with the topic. In addition, while I concur with Whitacre's dependence on Wallace for the Granville Sharp rule and TSKS constructions in general, some illustrations of the GSR in *non*-christological settings would have helped, and thus this section was also too short (§5.11). These caveats notwithstanding, I would seriously consider using Whitacre's work in an intermediate Greek class.

It is regarding the beginning grammar portion of the book that I have qualms, notwithstanding my appreciation for the extra value that Whitacre adds (e.g., the very thorough principal parts section and "Appendix 6" on "Simple Overview of English Grammar Essentials"). I felt that occasionally the grammar section was simply too intimidating for the sort of Bible college students I am familiar with. When an entire series of sections, very early on, begins with such titles as "Enclitics and Proclitics" (§1.9), "Elision" (§1.10), etc., this is indicative that Whitacre's grammar may be a bit "heavier" than some professors prefer. I recognize, however, that such a statement is a bit subjective, and its relevance would depend on the professor's teaching style and the characteristics of his or her class.

Such critique should not prevent the serious student of NT Greek from acquiring this volume; the syntax section alone is easily worth its weight in gold. Whitacre is to be commended for a thorough, student-centered syntax and reference grammar that promises to retain its value for many years to come.

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Voice and Mood: A Linguistic Approach. By David L. Mathewson. Essentials of Biblical Greek Grammar. Grand Rapids: Baker Academic, 2021, 208 pp., $22.99 paper.

Voice and Mood: A Linguistic Approach is the first contribution to the Essentials of Biblical Greek Grammar Series, edited by Stanley E. Porter. Porter's preface introduces the aim of the series: "to introduce scholars, students, and others interested in recent developments in Greek language studies to the most important topics in current discussion" (p. vii). With the goal of suitability for students and scholars, it aims to offer "linguistically informed treatments of major topics …

without getting mired in technical, theoretical language" (p. vii). These aims shape expectations for the reader and inform the evaluation of this first volume.

The volume's two major sections are voice (pp. 7–73) and mood (pp. 77–135). Each topic is covered with a survey of Greek grammars and then a small selection of linguistic literature apropos of the topic. To define voice and mood in NT Greek, Mathewson draws on Halliday's Systemic Functional Linguistics (SFL). Figures included in the volume illustrate the choices (+/–semantic features) in the voice and mood systems. The voice system is defined by the following choices: +Active (direct causality) and –Active (indirect causality). The –Active choice divides into +Passive (external causality) and +Middle (internal causality) (Figure 2.2, p. 38). Likewise, the mood system is defined by: +Assertion (indicative), +projection (subjunctive), +projection and contingency (optative), and +direction (imperative) (Figure 5.1, p. 96). Mathewson concludes each major section by discussing related topics. For voice, this is the concept of deponency. For mood, it is the future form. Mathewson includes a final chapter on infinitives and participles (pp. 137–68), saying, like mood, they communicate "the author's commitment to the truth or reality of the action of the verb … in terms of what they presuppose" (p. 137).

Given that voice and mood represent major categories of the Greek verb, Mathewson has taken on a considerable challenge to include both in an approachable volume for students and scholars. At the outset of each major section, Mathewson consistently provides valid, substantive critiques of how traditional grammars describe and categorize voice (pp. 8–15, including his discussion of deponency on pp. 70–71) and mood forms (pp. 79–88). Additionally, his interest in and use of SFL as a "workable model for understanding" Greek voice and mood is to be commended (p. 8). As a language model, SFL draws attention to various metafunctions of language, or "how language is used to do things" (p. 27), a pertinent choice for voice and mood.

Unfortunately for the reader, SFL is poorly applied in this volume. Mathewson's engagement with the theory remains at a surface level, where terminology and insights can be gleaned and adapted to his own purposes. The book evinces little attempt to explain SFL at a deeper level of theoretical intention or motivation. Concepts and terminology are simplistically mapped onto Greek morphosyntactic forms in a one-to-one fashion, losing SFL's explanatory potential for the semantics of Greek voice or mood. These changes appear driven by a desire to compensate for the English focus in Halliday's *Introduction to Functional Grammar*, but instead they sacrifice important insights SFL has to offer for understanding language generally.

In the voice section, this behavior appears most clearly in applying Halliday's Ergative Model. Mathewson changes definitions and applies terms at will, with little regard for Halliday's underlying goals, including terms like "medium," "range," and "ergative." SFL's "medium" is used to define the role of the subject for all middle and passive verbs (p. 52). "Range" is equated with the object of all transitive middle verbs (p. 66). He reverses Halliday's definition of "ergative" entirely, with little explanation or justification. He then assigns it to all middle verbs (pp. 29–31, 38), thus, jettisoning insights from SFL's notion of ergativity as describing interactions between certain (semantic) process types and how participant roles are realized in

discourse (M. A. K. Halliday and Christian M. I. M. Matthiessen, *Halliday's Introduction to Functional Grammar* [New York: Routledge, 2014], 336–54).

Mathewson's reversal of Halliday's "ergativity" creates trouble for NT students and scholars studying SFL, to say nothing of other linguistic traditions. Halliday's own nonstandard use of "ergative" has already received decades of critique. If a scholar writing on textual criticism purposely reversed definitions of uncial and minuscule, other scholars would protest: "There are foundational, substantive reasons for why uncial and minuscule have their meanings." It is precisely the same with "ergative" in linguistics. Anyone serving in Bible translation or engaging with linguistics broadly who adopts Mathewson's analysis will be obliged to unlearn it.

Further, the voice definitions themselves suggest meaningful contrasts, given their binary features (+/–), but a lack of external motivation leaves them either too rigid to deal with language data or too vague to be useful. The definition, "active voice indicates direct causality, where the subject … is the direct cause or agent of the action of the verbal process" (p. 53), is too rigid to account for non-agentive active verbs. The active verb in 1 Thessalonians 2:14 has an experiencer (not agent) subject, an object that stimulates that experience, and an agent expressed in a prepositional phrase: τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, "the same thing you suffered under your own people." Josephus, *Ant.* 13.365, is equally challenging to Mathewson's proposals: ἀποθνήσκει ὑπὸ Ἡρακλέωνος ἐπιβουλευθείς, "he died by Heracleon's treachery." The subject of the active verb is neither an agent nor a direct cause.

Mathewson's definition of active voice works only if the terms "cause" and "agent" are watered down. Non-agentive actives are easily found in NT Greek where the subject of the active is neither an agent nor an initiator of the action: τὰ κῶλα ἔπεσεν, "the dead fell" (Heb 3:17); τὸ τέλος ἤγγικεν, "the end draws near" (1 Pet 4:7). The latter finds use on page 55, bookended on page 54 where it is asserted that the subject "functions as the agent or initiator of the action [in intransitive clauses]" and then on pages 55–56, "The active voice focuses on the subject as initiating or causing the action (direct causality)." The problem continues with middle and passive voices. "External agency" becomes mere life circumstances and feelings for φοβηθῇς, "be afraid," in Matthew 1:20 (p. 48). Other definitions for "range" and "medium" present additional cascading challenges, being more opaque and less familiar for the book's audience.

On the -θη- form, Mathewson seems unwilling to consider language data for middle verb-types with -θη- morphology, conceding only, "Aubrey's view could be true" (p. 59). He suggests intransitive verbs with -θη- be rendered "being moved to" or "being made to" (p. 60). Later, he critiques other mood definitions as "often taking the most commonly perceived functions as somehow defining the moods" (p. 88). These words are relevant here since he defines the -θη- form by its most commonly perceived function. Note the tautology: φοβηθῇς must be passive "be moved to fear" (pp. 48, 60) because it has -θη-. Why? Because -θη- is passive. But consider Mark 12:12: ἐφοβήθησαν τοὺς ὄχλους, "they feared the crowd." Passives with direct objects should supposedly come from actives with multiple objects (p. 62). But this does not apply here. Would Mathewson render it, "they were moved

to fear the crowd [by some external cause]"? Consider other verbs: ἐμοιχεύθη, "she committed adultery" (Sir 23:23). Would he have us remove a woman's moral culpability by rendering it "she was moved/made to commit adultery [by an external cause]"? As presented in this volume, Mathewson's proposals do not seem equipped to deal with linguistic complexity and language change.

Continuing to the mood section, Mathewson wisely begins by gleaning insights from Heinrich von Siebenthal's *Ancient Greek Grammar* (New York: Peter Lang, 2019). He includes discussions of modality (deontic, epistemic) and the "realis" vs. "irrealis" distinction, both of which exemplify positive directions for the exploration of Greek mood. Mathewson rightly recognizes these as important concepts to introduce to students of Greek (p. 86).

In Mathewson's own analysis of the Greek mood system, he lays out grammaticalized semantic features and ties them to specific morphological forms. Indicative, subjunctive, optative and imperative are described as: +/–assertion, +/–projection, +/–contingency, +/–direction. And yet he criticizes Joseph Fantin (*The Greek Imperative Mood in the New Testament: A Cognitive and Communicative Approach*, Studies in Biblical Greek 12 [New York: Peter Lang, 2010]) for using an "essentialist definition" of imperative mood that suggests that the imperative has "inherent meaning" (pp. 122–23). Mathewson adds, "As Porter notes, 'These *semantic features* [assertion, projection, contingency, direction] *are realized regardless of the uses* to which they may be put within a given discourse, however these may be described, categorized, or differentiated.' The imperative mood grammaticalizes the semantic feature of direction in the various discourse contexts in which it occurs" (p. 124, emphasis added). Students and scholars alike may be confused: Mathewson offers no explanation for how a form both grammaticalizes a semantic feature (regardless of the use to which it is put) and does so non-inherently.

One issue in the mood section is applicable across the book. Mathewson multiplies linguistic terminology for the reader to learn but supplies no glossary of terms. Future authors in the series might consider this if they want to serve their audience well. Readers are obliged to either intuit the meaning of a term or find the last definition supplied. The term "volitive" is introduced as "commanding, wishing" (p. 80), then "wish, desire" and "wish, prayer, request" (p. 85). The reader should take care not to confuse "volitive" with "volition," a term that is never explicitly defined. Elsewhere Mathewson states that Fantin, "is not clear on what the relationship is between the *semantics* of the imperative and its *force*" (p. 123, emphasis added). But on the following page he says, "It is important to remember that these mood forms (and the future) all *retain their semantic force*" (p. 124, emphasis added). He employs the terms "pragmatic force" (p. 126) and "usage," which have some undefined relationship to "semantics" (p. 127) and "semantic forcefulness" (pp. 132, 134). Terminology for understanding the nature of meaning in language and linguistic expression are either undefined or defined vaguely.

Mathewson's conclusion on mood offers better guidance: "Noticing such patterns of mood usage over larger stretches of discourse while analyzing the interpersonal function of a text can be more important than merely labeling and classifying individual instances of mood forms in the Greek New Testament" (p. 135).

The extensive use of examples in the final chapter on infinitives and participles improves on previous sections and makes the material more accessible "for use in the classroom and in research" (p. vii). Mathewson supplies helpful examples that illustrate a variety of syntactic configurations, from which students and scholars may glean. Yet his discussion of recent linguistic literature and its application to Greek signifies a missed opportunity to include linguists like Sonia Cristofaro, who has contributed recent articles and book chapters to Ancient Greek subordination with infinitives and participles (see "Participial and Infinitival Complement Sentences in Ancient Greek," in *Clause Linkage in Cross-Linguistic Perspective: Data-Driven Approaches to Cross-Clausal Syntax*, ed. Volker Gast and Holger Diessel [Berlin: De Gruyter, 2012], 335–62).

To define participles and infinitives, Mathewson adopts Porter's categories of +/–factive presupposition (Figure 6.1, p. 139) built on Porter's claim that "the participle and the infinitive share identical sets of syntactical [sic] configurations" (*Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*, Studies in Biblical Greek 1 [New York: Peter Lang, 1989], 391). This claim is a misapplication of a distinction among participles, infinitives, and conjunctive complements of cognition/perception verbs (see David Lightfoot, *Natural Logic and the Greek Moods: The Nature of the Subjunctive and Optative in Classical Greek* [Paris: Mouton, 1975], 40–42), which is then inaptly extended to all participles and infinitives regardless of syntax.

The shifting, vague definitions throughout Mathewson's volume create an extra mire of "technical, theoretical language" for the reader. The limited engagement with linguistic literature, including SFL, hinders the degree to which the book could be considered "linguistically informed." While it is encouraging to see linguistics being used to describe major categories of the Greek verb, I am not convinced this book lives up to the aims of the series.

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The Ministry of Women in the New Testament: Reclaiming the Biblical Vision for Church Leadership. By Dorothy A. Lee. Grand Rapids: Baker, 2021, 240 pp., $24.99 paper.

Dorothy Lee is Stewart Research Professor of NT at Trinity College, Melbourne, and is a priest within the Anglican Church of Australia. This book represents a full-length treatment of the place and role of women throughout each text of the NT, with the purpose being "to revisit the arguments against women's full participation in ministry and leadership within the church," arguing from a biblical and theological perspective that "women should have full access to the church's ministry, whether in lay or ordained ministries, and that this access needs to depend not on gender but rather on a sense of vocation and on the church's discernment of calling" (p. 11). The book is divided into two parts, with the first composed of seven chapters analyzing women within the NT texts and the second composed of two final chapters that focus on women in tradition and theology.

The first chapter surveys the Gospels of Matthew and Mark, with Lee arguing that while women are not primary characters and do not make up the core disciples, each Evangelist portrays women as followers of Jesus committed to his message and as examples to follow. Lee is careful to note the obvious social and cultural limitations that women faced in the first century, but contends that, remarkably, "Matthew and Mark emerge from the limitations of their environment to give women's discipleship and ministry a significant place" (p. 15). Lee seems to hold the tension between not overemphasizing what may be implicit or conjectural and not underemphasizing the absence of women in certain contexts or the difficulty of some passages (like Jesus's encounter with the Syrophoenician/Canaanite woman). Rather, she draws the reader's attention to the ways that women (like the widow of Mark 12:41–44) are overlooked but contribute to a fuller understanding of the text.

The second and third chapters examine Luke and Acts, with Lee noting how Luke's portrayal of women can sometimes be ambiguous (some have high status; others are more discreet, with traditional roles), leading to different conclusions about what significance he accords to them. Lee sees in Luke an emphasis on affective language for Jesus's actions toward women, so that in Luke "Jesus shows a deep concern for the particular vulnerabilities of an unsupported woman in a male-oriented world" (p. 43). In the case of characters like the sinful woman who anoints Jesus, Lee understands Jesus as demonstrating compassion and understanding, taking time to restore their dignity in a way that Luke's readers are supposed to emulate. In her analysis of Acts she does argue that Luke's writing style is "androcentric" and can conceal the presence of women, but even so, women (such as Lydia and Priscilla) have a presence in the most important narrative junctures and are placed on an equal plain with male figures. Ultimately, she concludes that "judged against the standards of his historical contemporaries, Luke's writings give women more attention and greater status than most" (p. 72).

In the fourth chapter she addresses John's Gospel, arguing that it "is perhaps the most woman friendly of all the New Testament texts" (p. 95). She contends that John writes in such a way as to make the reader identify with female characters in their struggles and formation as disciples, noting the typically Johannine tendency to emphasize Jesus's individual encounters with women. After an examination of key figures like Mary of Bethany, she also spends time discussing issues related to masculine language for God. Lee argues that while there are feminine images that complement androcentric language, our interpretation must be sensitive to the culture from which the text's language arose and to the way a writer like John grounded his vocabulary in family configurations that were intended to emphasize love and relationship rather than power and subordination.

The fifth and sixth chapters examine Paul's letters and particularly difficult Pauline texts, with Lee contending that we should not understand Paul to be misogynistic, but rather we should ask, "Could it be that the problem lies more in the way these texts have been read than with the texts themselves?" (p. 100). Her analysis of difficult texts in chapter 6 was a highlight of the volume, as she offers a thoughtful reading of significant passages like Galatians 3:26–29, 1 Corinthians 11:2–16 and 14:34–36, 1 Timothy 2:11–15 and 3:2–12, and the *Haustafel* of Colos-

sians and Ephesians. Lee interprets these texts in a generally conservative manner that seeks to maintain a high view of textual authority and tends to portray many of them as requiring a separation of cultural/contextual issues for certain groups and general issues that apply to all believers. The seventh chapter offers a treatment of similar issues within the Catholic epistles and Revelation, with Lee spending the most time on 1 Peter and the Johannine letters.

Chapters 8 and 9 take a different direction, with Lee arguing that readers must expand their understanding of hermeneutics, avoiding a simplistic reading of Scripture that assumes that the totality of the scriptural witness is transparent and straightforward. In Lee's formulation, Scripture has two dimensions: the core matters of cardinal importance and contingent matters involving cultural issues. This is key to rightly dealing with differences between modernity and antiquity in terms of power dynamics or household relationships. It is not that one must bridge the gulf between the core and the contingent, but "the gospel itself contains both a universal and a contextual dimension … context is part of the gospel itself and not something extraneous to it" (p. 154). She ends with a discussion of how to engage with deeper theological issues, such as the image of God and the virgin birth, from a perspective that prizes women as being coequal with men.

Throughout the book, Lee's language is gentle and uncombative toward differing perspectives, but in the conclusion her tone is stronger. She argues that to discount women as leaders is equivalent to giving maleness "idolatrous value" (p. 185) and that to deny women the exercise of their God-gifted authority despite their capacity to wield it "is little short of abuse … a form of spiritual abuse" (p. 187). Egalitarian readers (myself included) will find much agreement with the idea of exclusion as harmful, but even for complementarian readers, Lee tends to write in a way that provokes thoughtful reflection on one's assumptions more than defensiveness about them. A point of criticism is that she sometimes attempts to do too much with too little space, leading to issues that were not sufficiently engaged. Chapter 7 is an example, as in fourteen pages she attempts to engage with women's issues within all the Catholic epistles and Revelation. Additionally, at some points she comes off as rather agnostic about important issues, such as whether Paul's authorship of the disputed letters is important or what is the precise meaning of *kephalē* ("head") in 1 Corinthians 11. Irrespective of these minor complaints, the book is an excellent, well-researched, and well-written study from an established scholar, and is a worthy addition to one's library, whether scholar or layman, complementarian, egalitarian, or yet uncertain.

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In All the Scriptures: The Three Contexts of Biblical Hermeneutics. By Nicholas G. Piotrowski. Downers Grove, IL: IVP Academic, 2021, 304 pp., $32.00 paper.

Nicholas Piotrowski has set out to write what he describes as a beginning hermeneutics textbook to help mainly undergraduate and pre-seminary students as

well as ministry practitioners develop a "theoretical-philosophical foundation to reading the Bible" (p. 16). He has more than accomplished this goal; while emphasizing the importance of literary and historical contexts to arrive at "legitimate and ethical interpretations" (p. 1), he has also succeeded in providing a compelling case for reading both the Old and New Testaments from a christological perspective.

After defining terms and laying out goals in the introduction, Piotrowski argues in the first two chapters both from church history and Scripture that the Bible deserves to be read not in light of any philosophical *Zeitgeist* but "in christological terms" (pp. 44–45). For this reason, interpreters need to have their presuppositions shaped by engaging in the "hermeneutical spiral" to bring their worldview increasingly in line with the Bible (p. 48). If done correctly, the interpreter's hermeneutic, especially that of the OT, will be attuned to "literary, historical, and redemptive-historical contexts," making possible typological (and not allegorical) readings that ultimately point to Christ in a way that are in line with Jesus and his disciples (pp. 53, 68–71).

The central case for unpacking this threefold contextual model takes place mainly in chapters 3–6. Chapter 3 examines the role of literary context, laying out a method for "close reading" that insists on reading individual texts in light of the overarching context of the book (p. 78). To do this, Piotrowski recommends first determining the book's "metatheology" by "read(ing) it … slowly … in one sitting," searching for "major ideas" and what he calls "loadbearing verses" (pp. 79–80). From here, readers identify individual thought units and interpret these in light of both overall and immediate contexts (pp. 84, 90). While the author admits this is a time-consuming process, his methodology indicates a commitment to help readers fully engage the text and "resist the tendency to atomize" (p. 95).

In chapter 4, Piotrowski turns his attention to reading Scripture in its historical context to avoid "not only miss[ing] the text's message but … press[ing] onto the Bible our own cultural assumptions" (pp. 101–3). Especially useful here are his descriptions of important resources for deciphering background material, which he organizes in terms of purpose, complexity, time needed, and limitations (pp. 103–15). Most importantly, he emphasizes the need for historical questions to arise from the biblical text rather than from "(one's) own contemporary curiosities" (pp. 109–10).

The crux of Piotrowski's argument is found in chapters 5 and 6. After surveying "the landscape of redemptive history" (p. 122), the author explains that the OT should be viewed as "christotelic," in that it ultimately all leads to Christ (p. 157), the NT as "christocentric," as it is "premised on the completed work of Christ" (p. 158), and the entire Bible as "christological," since it is the "logic of the gospel that ties the diversity of the Bible together" (p. 158). Thus, the exegete's task is not only to determine the meaning of each text in light of its literary and historical contexts but then to consider "where in redemptive history it is located, and from there, deal with its christologic in different ways" (pp. 159, 167). For the OT, Piotrowski then describes "five ways" for moving to the "gospel" (p. 168): OT quotations, echoes and allusions in the NT (pp. 169–77), prophecy (pp. 177–80), typology (pp. 180–84), major recurring themes (pp. 184–89), and what he calls "whole book con-

texts." By this he means the way each passage of Scripture relates to the christological message of the Bible via its specific function in a book (pp. 189, 195).

To his credit, Piotrowski is keenly aware of reservations some readers might have with his assertions and goes out of his way to address any unnecessary misunderstandings. With regard to searching for types of Christ in the OT, he insists on "be(ing) guided by the text, not our imaginations," looking instead for "strong linguistic and thematic connections between types and their antitypes" (p. 184). Regarding "'finding Jesus in every verse,'" he clarifies that he is simply asking interpreters to consider "each pericope's contribution to the development toward the gospel" (p. 193). Finally, Piotrowski has emphasized throughout the work his concern for "legitimate and ethical" interpretations (p. 8). As such, he affirms his aversion to allegory (pp. 31–34), the need for christological interpretations to be subject to a text's "literary and historical context" (p. 167), and that care be taken to avoid "*underinterpreting* the Old Testament in our zeal to 'get to Jesus'" (p. 262). Nonetheless, he maintains that his approach is legitimate for today's exegete, since "there is no indication in the NT that the apostles' hermeneutic is off limits" and prevents us from incorporating our "self-made philosophical systems" into our interpretations (p. 72).

The final two chapters round off Piotrowski's case for contextual readings of Scripture. In chapter 7, he surveys significant biblical genres (covenantal history, covenantal genealogy, covenant law, covenantal poetry, covenantal wisdom, kingdom parables, missiological epistles, and apocalypse) and provides general principles for handling each one (pp. 201–2). Chapter 8 is concerned with the underlying principles necessary for crafting applications that guard against "individualistic" and "prosperity" oriented tendencies (p. 255). Like good exegesis, these also must be patiently filtered not only through historical, literary, and christological contexts (p. 235) but also be compatible with the Bible's overall goals, the interpreter's place in redemptive history, the general goals of biblical applications, and, most importantly, their connection to the gospel (pp. 235–47).

The value of this volume lies not only in its well-reasoned content but also in the author's exceptional ability to present complex material in a way that is both clear and yet rich in content. Especially impressive is his adept use of analogy to illustrate concepts. Drawn mostly from his experiences studying ecology, these illustrations introduce ideas in a relatable way that avoids distraction. Readers will find this book easy to navigate through the inclusion of sufficient headings and subheadings as well as concluding summaries. Those interested in pursuing topics further will be helped by brief lists of additional resources (usually annotated) found at the close of each chapter. Though billed as an introductory textbook, this volume provides more than just an overview to the principles of evangelical Protestant hermeneutics. Instead, all readers interested in understanding the unifying message of Scripture will benefit from considering its thoughtful and compelling arguments for christological interpretation.

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Jesus in Context: Making Sense of the Historical Figure. By David Wenham. Cambridge Studies in Religion, Philosophy, and Society. Cambridge: Cambridge University Press, 2021, xii + 249 pp., $29.99 paper.

This book is a part of Cambridge Studies in Religion, Philosophy, and Society, "a series of interdisciplinary texts devoted to major-level courses in religion, philosophy, and related fields" (p. ii). In *Jesus in Context,* David Wenham seeks to (1) describe the data related to Jesus and (2) discuss the data as it relates to the first century context and current scholarship (p. xi). The work divides neatly into two parts: the first introduces Jesus and examines key sources for study, while the second surveys the life of Jesus with particular focus on its historical context and plausibility (pp. 2, 237–38).

Part I, "Setting the Scene," consists of six chapters. First, Wenham introduces three types of sources: (1) geographical and archaeological; (2) information about the Roman Empire; and (3) Jewish. He then discusses historical and social contexts, tracing the history of Israel from Abraham through intertestamental times to AD 70. Next, he highlights distinctive features of Jewish religion (e.g., monotheism and Sabbath) along with different groups (e.g., Pharisees and Sadducees). The main sources for studying Jesus are either non-Christian (e.g., Tacitus and Josephus) or Christian (e.g., Pauline epistles and the Gospels), and Wenham gives special attention to the four Gospels. Among other things, he examines early traditions concerning their authorship, the synoptic problem, John's relation to the synoptics, the role of oral tradition, redaction criticism, and the genre of the Gospels.

Chapter 6, "Finding the Historical Jesus," is a key transitional chapter before Part II. Despite the widespread skepticism that began in the Enlightenment and continued in the searches for the historical Jesus, there is reason for historical optimism as Jesus appears compatible with his Jewish background, and the Gospel writers accurately portrayed him without reimagining him (p. 77).

In Part II, Wenham devotes fifteen chapters to the context and history of Jesus's life, ministry, and teaching. His beginnings consist of his birth in Bethlehem and his childhood in Nazareth. Jesus later identified with John the Baptist through baptism, but the heavenly words there set him apart and confirmed his divine sonship. Next, he faced Satan's temptation in the wilderness and had his own baptizing ministry in Judea.

His primary place of work, however, was Galilee, and his earliest followers were fishermen around the lake. Jesus taught authoritatively using parables, both spoken and acted. Most central in his teaching, however, was the proclamation of God's joyful kingdom. The reign of God is neither entirely future nor entirely present, but both already and not yet, that is, "inaugurated eschatology" (p. 118).

Jesus also performed miracles, "extraordinary in their extent and power," distinctive in technique, associated with faith, and related to his kingdom focus (pp. 124–28). Yet he was not eager for publicity, referring to himself as "Son of Man," a latent yet potent self-designation. The Gospels also portray him as compassionate and gracious to the lost, the poor, the children, the disreputable and immoral, and the foreigners. The disciples consisted of a larger group of approximately seventy,

the main core of twelve, and an inner group of three (Simon Peter, James, and John). Among the followers were men and women, itinerant and settled, yet united in the community.

Jesus showed grace to his followers but demanded much, as seen in the Sermon on the Mount. It covers five important topics: (1) marriage, divorce, and sex; (2) prayer; (3) money and possessions; (4) the priority of love; and (5) the reality of judgment. As he faced opposition from fellow Jews, he extended his ministry to Gentiles and took his disciples in a pivotal excursion to Caesarea Philippi. He taught concerning his identity and upcoming suffering, and he was transfigured before the inner three disciples.

Jesus then journeyed to Jerusalem. He entered triumphantly, demonstrated at the temple, debated with religious representatives concerning taxes, resurrection, and his identity as David's Son. Next, he taught his disciples concerning future events. Though difficult to interpret at times, he clearly predicted disaster followed by salvation and urged vigilance. Here, Wenham traces the roots of the divinity of Jesus, believing the idea originates from Jesus himself. With his words and actions, particularly concerning the kingdom and the temple, he went above and beyond claims of messiahship to strongly suggest his deity.

Many OT themes converge at the Last Supper before the crucifixion, such as the Passover and the New Covenant. Meanwhile, the authorities had plotted the arrest of Jesus at Gethsemane with the help of Judas Iscariot. Jesus was tried, mocked, disowned, and crucified according to history and OT prophecy. After death, there are accounts of his resurrection and ascension. Finally, Wenham concludes with a summary of Jesus's life, some thoughts on his continuing relevance, and a select bibliography for further research.

This work contains much to laud. Wenham consistently presents the Jesus of the NT as historically plausible in his first-century context. He manages to be didactic without being pedantic. Just as the press intended, *Jesus in Context* would be a helpful, general introductory reading to include in a college-level Bible course, perhaps as an antithetical counterpart to a more liberal work.

Evangelicals should appreciate Wenham's skillful and timely opposition to the excesses of recent historical-critical scholarship. Among other things, he expresses his doubts about the priority of Q (pp. 56–57), redaction criticism driven by historical skepticism (pp. 60–61), form critical perspectives of the controversy stories (p. 141), charges of anti-Semitism in Matthew (p. 188), and evolutionary models of Christology (pp. 194–95).

The author employs relevant biblical and extrabiblical material to support his conservative views related to the Jesus of history. By noting the similarities between the ministry of John the Baptist and the teachings of the Qumran community, he normalizes the forerunner of Jesus (pp. 93–94). Jesus's prophecies against Jerusalem are not so radical after all, as Wenham cites Josephus, specifically his account of another Jesus making a similar claim only a few decades later (p. 191). As for biblical material, Wenham locates Paul as an early and reliable support of the resurrection account in the Gospels (p. 232).

I note here two criticisms of *Jesus in Context*. The first concerns the extent of Wenham's confidence in the Gospel writers. He states that while Luke is authentic in historical interest and intention, he perhaps "confused his dates" concerning the governorship of Quirinius (pp. 73–74, 86–87, n. 19). Such a claim calls for an answer. Perhaps he could have explored other plausible solutions (e.g., the possibility that the official served twice as legate).

Second, since Wenham most closely follows the Synoptics, he overlooks some salient Johannine content. While a survey must be selective by necessity, discussions concerning Jerusalem feast visits would strengthen his case that Jesus was entrenched in his Jewish milieu. Also, the controversial self-declaration of his existence before Abraham would be a prime example of "explicit claims ... seen as blasphemous by his opponents" (p. 203).

Overall, Wenham has contributed a helpful and accessible work that introduces Jesus in his first-century context and does not take for granted the recent historical skepticism surrounding him. He rightly questions it and offers plausible and cogent alternate views.

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A Dangerous Parting: The Beheading of John the Baptist in Early Christian Memory. By Nathan L. Shedd. Waco, TX: Baylor University Press, 2021, x + 218 pp., $49.99.

A Dangerous Parting is Nathan Shedd's revised dissertation from St. Mary's University, written under the supervision of Chris Keith and James Crossley. Keith himself has produced several studies on social memory; it is not surprising to see his students produce work that explores the boundaries of social memory. One avenue of research within social memory theory is the role of violence in shaping a community. A violent act against a group or a member can provide the impetus to define a part of the group's identity. As the subtitle suggests, Shedd investigates how the earliest Christians incorporate the death of John the Baptist into their social memory. He also looks at how the earliest Christians used this memory in dialogue with Jews, giving the title a dual meaning: the violent act against John depicts the parting of his head from his body, but also the early Christian use of the tradition to part with Judaism.

A short introductory chapter orients the reader to the book's approach by providing an overview of the most pressing questions in the research of John's death and distinguishing these approaches from social memory theory. Mark incorporates John's death into the Jesus story and gives it meaning by linking it to Jesus's death. However, the later Christian writers Justin and Origen use the same tradition against contemporary Jews by connecting them to Herod who killed John and the other prophets (cf. Matt 5:12).

The first chapter provides an excellent overview of social memory theory, particularly as it pertains to traumatic events. Social memory theorists raise the question of the relationship between the past and the present. More radical social

theorists argue that the present dominates the past, but Shedd maintains that "the past is under certain circumstances resistant to present manipulation" (p. 29) and that it is possible that the historical Jesus "contributed to the formation of variegated perceptions of himself" (p. 33). Violent events can threaten a group's identity by creating a break with their past. In response, the group will reframe the event through commemoration and incorporate it into its own identity. This commemoration occurs through "interpretive keying," or connecting the violent event to a familiar symbol—"keying does not replicate the past; it comprehends the past by aligning it with a familiar symbol" (p. 48). The threat that violent events present to the group's identity makes it more pressing for the group to maintain them. In the case of John, Mark aligns his death with the death of Jesus, showing his innocence.

Chapter 2 provides an excellent overview of how beheading would have been understood in the first century. Decapitation was a common method of capital punishment designed to show superiority at the expense of the victim and to rob the executed of any virtue. Beheading would not have been a quick process, often coming after torture. The execution would have been done in public to divest the victim of any respect, and the head would be put on display as a warning. Shedd summarizes the point of a public beheading: "dishonor that is not seen is likewise no dishonor" (p. 78). Both Jews and Christians respond to this type of death by envisioning the dead reunited with their severed members at resurrection. The chapter highlights a gap in NT research on decapitation, particularly considering the bulk of literature that focuses on crucifixion. Shedd's work is a start, but he goes only as far as his thesis allows. Any more would go beyond the scope of the book. Nevertheless, the point stands: more work needs to be done in this area.

Chapter 3 investigates John's beheading specifically and how the Gospel writers framed it. John's execution was intended to dishonor the dead prophet. The Markan text highlights the separation of the body, which was carried away by the disciples (Mark 6:29), and the head, which is presented on a platter (6:28). Mark reverses the degradation of John's death in three ways. First, Mark keys John's execution to Jesus's crucifixion by recounting their deaths with similar vocabulary. Herod's question about Jesus's identity (6:14–15) also creates a link between Jesus and John. Neither Pilate nor Herod want to execute Jesus or John, but they are manipulated by the Jewish leaders on the one hand and the Herodian women on the other. Both Jesus and John are unjustly executed by unjust leaders. As a result, the innocence of Jesus is mapped to John and vice versa. Second, Mark emasculates Herod by showing his lack of control as it comes to John's death. Herodias orchestrates John's execution unbeknownst to him. He ends up executing John on a rash oath that he makes to his stepdaughter in response to a salacious dance. The execution should have degraded John, but Mark's narrative frames John's death as an injustice; he is an innocent prophet sent from God and killed by an unjust leader. Third, Herod's question about Jesus's identity suggests that his healing power extends to the resuscitation of the beheaded, giving him prestige as a miracle worker.

Shedd argues that Herod's claim about John's resurrection (Mark 6:16) is not a response to the question of Jesus's identity, but a statement of the power that works through Jesus. Shedd argues that the passive verb in 6:16b is not a divine

passive, but that Jesus is the understood agent. He offers the translation: "he whom I beheaded, John, this one has been raised [by Jesus]" (p. 122). The context works against this reading. Herod's comment comes in response to the general question about Jesus's identity. A more natural reading would be that Herod responds to the question of Jesus's identity rather than simply commenting on Jesus's ability to raise a decapitated body. Shedd's reading is novel, but not necessary to create a link between Jesus and John.

The fourth and concluding chapter begins to analyze how second and third-century Christians used the tradition to establish their Christian identity at the expense of the Jewish community, specifically in Justin Martyr's *Dialogue with Trypho* and Origen's *Commentary on Matthew*. Both writers reframe the tradition in their own situation and align their Jewish interlocutors with Herod, who like the Jews before him, put to death their own prophets. As a result, they link their Jewish conversation partners to "selectively emphasized episodes in Jewish history" (p. 132).

Shedd ends the book with a short conclusion reviewing his thesis. He comments on the "parting of the ways," the separation between Judaism and Christianity. He echoes what others have said: Christianity and Judaism might be viewed as two distinct entities as early as the second century, but there are initial points of tension as early as Acts. Even though it is doubtful that John's death created a break or even a tension point between the two groups, later Christians clearly used the tradition to distinguish themselves from Judaism.

In sum, *A Dangerous Parting* is an excellent study on how Mark framed John's death and how early Christianity received the tradition. The future of social memory is under current debate. Some call it a dead end down a blind alley, while those who work with social memory say that it has killed the "criteriological approach," which focuses more on the historicity of the events. Both approach the text with sets of important questions, and they are not mutually exclusive. Regardless, Shedd's work shows the value that social memory can bring to NT studies.

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Luke-Acts in Modern Interpretation. Edited by Stanley E. Porter and Ron C. Fay. Milestones in New Testament Scholarship. Grand Rapids: Kregel Academic, 2021, 389 pp., $31.99.

Luke-Acts in Modern Interpretation is the second release in the promising Milestones in New Testament Scholarship series that seeks to fill "a necessary place between a proper biography and a dictionary entry" (p. 9). This volume contains a collection of ten recently written essays, shedding light upon the persons and works of scholars who have made significant contributions to the study of Luke-Acts from the mid-nineteenth century to the present.

In the introduction, editors Stanley Porter and Ron Fay survey the history of scholarship of Luke-Acts to contextualize the following chapters. According to Porter and Fay, F. C. Baur is the "most important figure in the history of Luke-

Acts scholarship" (p. 19). His interest in the historical nature of the NT greatly impacted the work of subsequent scholars, setting the agenda for much of the research conducted on Luke-Acts. Each chapter that follows includes a brief biography of a scholar, a summary of their work as it pertains to Luke-Acts, and an evaluation and/or comment on the ongoing relevance of their work on Luke-Acts scholarship. Porter and Fay also conclude the volume with a short summary of each chapter.

Zachary Dawson contributes the first chapter on Adolf Harnack, focusing on Harnack's *Luke the Physician*. Though Harnack is considered theologically liberal, his historical-critical research led him to adopt Lukan authorship for both the Gospel of Luke and Acts and an early date for Acts (62 CE). Harnack was a prolific writer in many areas of NT research and remains "a figure whose arguments still hold weight for a number of issues" (p. 91).

James Dvorak writes on another monumental figure in NT scholarship: Martin Dibelius. Dibelius developed and applied *Formgeschichte* ("form criticism") to the Synoptic Gospels, focusing his attention on what the Christian traditions looked like prior to the Synoptists' work and how they developed those traditions in their Gospel accounts. He also wrote several essays on Acts, arguing that Acts possesses a strong literary character. Though many of the key tenets of the history of religions school that shaped Dibelius's approach have been challenged, "it is rare that a scholarly study or commentary comes along that does not engage Dibelius's work" (p. 128).

Osvaldo Padilla writes on a less known scholar who had a significant impact on Luke-Acts scholarship: Henry Joel Cadbury. Some of Cadbury's contributions to Luke-Acts scholarship include demonstrating that "Luke's Greek is representative of Hellenistic, post-classical Greek" (p. 136–37) and that his vocabulary was not limited to physicians. Cadbury also questioned the historical reliability of the speeches in Acts. He attempted to write in a scientific manner, setting aside theology, a strategy many who followed him sought to imitate.

Karl Armstrong's chapter on Ernst Haenchen introduces the reader to another less widely known scholar. The discussion of Haenchen's contributions to Luke-Acts scholarship in this chapter is largely limited to Acts. In his monumental commentary *Die Apostelgeschichte*, Haenchen questioned both the historicity of Acts and highlighted the differences between Paul in Acts and Paul in his letters. Though many have challenged the conclusions of Haenchen's commentary, he caused scholars to reexamine some of the traditionally held positions concerning Acts.

Stanley Porter addresses perhaps the most influential evangelical Luke-Acts scholar in his chapter on F. F. Bruce. Bruce's interest in Luke-Acts "is less in the Gospel than it is in the man, especially as the author of Acts" (p. 194). Bruce produced two significant commentaries on Acts, one based on the Greek text and one on the English. Though he contended for the historical reliability of Acts and the continuity between the Paul of Acts and the Paul of the epistles, Bruce's clear and persuasive argumentation solidified his reputation within wider NT scholarship.

Alan Thompson next surveys the life and work of Hans Conzelmann. Conzelmann highlighted Luke's importance as a theologian, making use of redac-

tion criticism. Conzelmann argued that Luke divided salvation history into three stages: (1) the time of Israel, (2) the ministry of Jesus, and (3) the time of the church. Though Conzelmann stirred the interest of future scholars in the theological designs of Luke-Acts, his understanding of Luke's theological framework for Luke-Acts was widely rejected.

John Byron writes on the well-known pastor and scholar, C. K. Barrett. The pinnacle of Barrett's contribution to Luke-Acts studies is his magnificent two-volume commentary on Acts, which is part of the ICC series. Using the tools of historical and biblical criticism, Barrett argued that Acts contains not the historical development of the early church, but rather the historical development of the Christian mission. Though he did write a commentary on the Gospel of Luke, its purpose was primarily to show how the Gospel can serve as an aid to Barrett's interpretation of Acts.

David Bryan next contributes a chapter on Jacob Jervell. Jervell was concerned with the Jewishness of the Lukan writings, particularly in Acts. He sought to situate Luke-Acts within Jewish traditions and to demonstrate that a Jewish Christianity was active even after AD 70. According to Jervell, Luke believed the church was a continuation of Israel and thus a Jewish institution. Though many have critiqued Jervell's conclusions, his work certainly caused Lukan scholars to reexamine the Jewishness of Luke-Acts.

Ron Fay's chapter on Richard Pervo demonstrates Pervo's desire to question the status quo of many of the accepted understandings of Acts. Perhaps Pervo's most radical conclusion was that Acts was not a historical account of the early church/mission but was written as popular-level literature for entertainment. Though none of his major proposals have been widely accepted, his challenges to the genre, dating, and unity of Luke-Acts succeeded in reopening scholarly discussions around commonly held presuppositions regarding Luke-Acts.

Laura Hunt's chapter on Loveday Alexander concludes the essays. Alexander is known for her examinations of the prefaces, historicity, and genre of Luke-Acts. She argues for the unity of Luke-Acts as a single two-volume work, based on several parallel scenes and references found at the beginning of Luke and the end of Acts. Some of her more significant contributions are found in her discussions regarding the introductions of Luke-Acts. Alexander questions whether the introductions can be considered *Fachprosa*, concluding that Luke's style resembles that of a typical craftsman.

Luke-Acts in Modern Interpretation successfully achieves its goal of highlighting the life and work of significant scholars within a particular corpus in essays that fall somewhere between dictionary entry and a biography. I can imagine that this volume on Luke-Acts would greatly benefit students beginning their literature survey for a dissertation in Luke-Acts. This volume will also interest those who want to gain a better understanding of the history of Luke-Acts scholarship and do not want to wade through a work like William Baird's three volume *History of New Testament Research*.

Though this volume has much to commend, it might be strengthened in a few ways. Between the introduction, the ten biographical sections, and the conclu-

sion, some unnecessary repetition of historical details occurs. It may serve the reader better if the editors were to briefly sketch the broader movements of Luke-Acts scholarship in the introduction, beginning with the early church and tracing them up through the present day, only briefly mentioning those scholars that receive a fuller treatment later in the book.

A second improvement would be a greater emphasis on the Gospel of Luke. Most of the chapters focus primarily on Acts. Though some scholars wrote on Lukan authorship of Acts or argued for the unity of Luke-Acts, very little space was given to the Gospel of Luke. It may be better to divide Luke-Acts into two separate volumes in order to provide the Gospel of Luke and its history of interpretation the attention it deserves.

Overall, however, *Luke-Acts in Modern Interpretation* fills a significant gap and makes a much-needed contribution to Luke-Acts scholarship.

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John and Anti-Judaism: Reading the Gospel in Light of Greco-Roman Culture. By Jonathan Numada. McMaster Biblical Studies Series 7. Eugene, OR: Pickwick, 2021, xxiii + 287 pp., $35.00 paper.

Few books in the Bible elicit debate like John's Gospel. Issues regarding authorship, provenance, date, historicity, textual history, and theological background routinely make the rounds of scholarly discussions. Much recent debate surrounds the issue of Johannine depiction of Jews and Judaism. While John's Gospel indicates a Jewish background, it regularly depicts Jews (and Judaism) in a negative light. Jonathan Numada offers an important investigation into the complicated discussion of the John's characterization of Judaism. *John and Anti-Judaism: Reading the Gospel in Light of Greco-Roman Culture* investigates a wide range of historical information while utilizing approaches from collective memory studies and social identity studies to examine John's portrayal of the Jews. Numada argues that Johannine anti-Judaism reflects an attempt to reduce the importance of Jewish social identity for John's audience so that a new identity centered on Jesus might be established (p. 24). John attempts to make Judaism less attractive while at the same time promoting belief in Jesus as proper. Identity with Jesus builds on categories of Jewish identity while creating a new focus. Numada's foray into John's Gospel offers a fresh approach to a controversial topic and provides interesting methodological considerations for Johannine studies.

Numada's text (a revision of his doctoral dissertation) may be broken down into four sections. The first section comprises the introduction and chapter 1, where Numada gives an overview of the problem of Johannine anti-Judaism and details his methodology. The introduction includes an overview of the four primary strategies for interpreting Johannine anti-Judaism (p. 33), while chapter 1 develops a procedure for interpreting Jewish social identity and for examining how John interacts with contemporary Jewish identity and cultural memory (p. 229). John's

anti-Judaism is an attempt to portray the Jewish belief system (without Jesus) as another part of the "world" who reject Jesus (p. 20). It is a literary construct with which John contrasts his view of Jesus. The choice of an ontological approach to John's anti-Judaism removes some of the theological and historical problems of the other views and allows Numada to focus primarily on John's literary construct of Judaism. Chapter 1 then utilizes information from collective memory studies and social identity studies to explain why John portrays the Jews as representatives of unbelief (p. 25). The Johannine portrayal uses concepts from Jewish self-identity, self-categorization, and theology to contrast "the Jews" with those who believe in Jesus. This chapter offers some very technical material, but Numada explains it so that even a novice can make sense of the conclusions. Some of this material, though technical, is very useful and may spur the reader to deeper research.

Chapters 2–4 represent an attempt to define Jewish self-identity and self-categorization in three distinct first century Greco-Roman contexts: Egypt (chap. 2), Asia Minor (chap. 3), and Rome (chap. 4). In each of these areas, the Jews pursued strategies of self-identification and self-categorization that helped them maintain social distinction while also allowing social integration into the surrounding society (p. 47). While each chapter provides the positive results of these attempts, they also include criticism from other sources that attempt to negate the positive identity traits of the Jews. Chapter 5 contains the most critical response to Jewish self-identity by offering a rebuttal from Roman sources. Nonetheless, the result of these chapters is a basic overview of Jewish self-identity. The breadth and interpretation of the various materials in these chapters are very helpful. On the other hand, a concise rendering of the information would be useful for the reader to see a general summary of Jewish self-identity and the critiques of others. Chapters 2–4 thus show the innovation of the Jews in presenting themselves in a positive light as participants in their new cultural surroundings while also showing how they (and others) viewed themselves as separate and unique. This material becomes invaluable in an assessment of Johannine anti-Judaism in the next chapters.

Chapters 5–7 provide three views of Jewish social identity in contrast with materials in John's Gospel. Chapter 5 contrasts Jewish social identity with John's portrayal of Jesus. Considering specific interactions between Jesus and the Jews, Numada indicates that John accepts some of the positive characterizations of Jewish self-identity while also depicting the Jews as coming up short in comparison to Jesus. Johannine interactions with Jesus indicate that the Jews fail to enjoy some positive social categorizations (pp. 138–39). Chapter 6 examines how John reinterprets Jewish origins and self-identity in relation to God's revelation in Jesus. John depicts Jesus as the ultimate Jewish exemplar in that he is a better revealer of God than Moses and a more excellent model of faithful obedience than Abraham. Following Jesus thus means embracing true Jewish ancestral traditions, and failure to do so leads to impiety and unfaithfulness. Chapter 7 applies this information to a deeper consideration of John's literary portrayal of the Jews and Judaism in the Gospel. Numada acknowledges that Johannine theology is in continuity with Judaism (and could be accepted by Jewish Christians), but John undermines the necessity of maintaining a Jewish ethnic identity while creating a new religion centered on

Jesus (pp. 203–4). John's anti-Judaism may be an attempt to undermine the status of Jewish self-identity as an attraction to his audience. His goals may be to keep his audience centered on Jesus (a pastoral goal) while also encouraging others (especially the Jews) to find their identity in faith in Jesus (an evangelistic goal). Chapters 5–7 provide the application of the data from the earlier chapters to a reading of John's Gospel and its presentation of the Jews. This material provides some interesting and provoking readings that will be very helpful to specialists in the Gospel of John. While some may disagree with Numada's conclusions, the strength of his research will be a resource for discussions on Johannine anti-Judaism. Chapters 5–7 contain some of the best historical and exegetical information in the book.

In the conclusion, a brief overview of the misappropriation of John's anti-Judaism in church history provides a warning to Christians to be aware of John's intentions as a prevention against the anti-Jewish sentiment found in some Christian materials. A correct reading of John's anti-Judaism reveals that John is in some sense redefining the identity of true worshipers of God as those who believe in Jesus. As in Hebrews, Jesus alone provides what is needed for a proper relationship with God. Any identity or social categorization that promotes knowledge of God without Jesus at the center is not true worship.

Numada's work provides a provocative presentation of the issues surrounding Johannine anti-Judaism. The introduction and conclusion provide invaluable context and offer information for discussion of the issues involved and the various ways of understanding those issues. This volume certainly provides the reader with an outstanding overview of the ongoing debate. Simply stated, this book represents a narrative of Numada's quest to understand John's anti-Judaism by developing a method by which to situate the issue historically and to explain it exegetically. He succeeds in his quest. Some may think that the conclusions could be attained by other means, and others may even argue that the application of these methods may be anachronistic. Nonetheless, the method outlined in chapter 1 is essential to the dissemination and interpretation of the data to come in chapters 2–4 and the work with John's Gospel in chapters 5–7. Numada's book will be beneficial for graduate students and professors examining John's view of the Jews and specifically as an overview of current views and debates on John's anti-Judaism. This book contains a wealth of information that will serve as an important guide for future discussions of John's Gospel.

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Scripture, Texts, and Tracings in Romans. Edited by Linda L. Belleville and A. Andrew Das. Lanham, MD: Lexington Books/Fortress Academic, 2021, 267 pp., $95.00.

This volume is the second in a series of four: the first volume addresses 1 Corinthians and this volume focuses on Romans. The authors look beyond comparisons of Paul's letters with the post-Pauline Masoretic Text and consider the biblical and extrabiblical tradition history from which Paul speaks—an intertextual ap-

proach. Most of the chapters are original papers delivered at the Scripture and Paul Seminar at the Society of Biblical Literature meetings (2017–2018). The chapters are arranged according to the sequence in which the passages appear in the letter. The first chapter addresses the thematic prophetic text of Habakkuk 2:4. Chapters 2 through 9 investigate Romans 2:24; 3:10–18; 8:3; 8:26–27; 9–11; 9:20–21; 10:1–8; 11:8; and 12:9–21. In the final two chapters, the messianic context in Romans is reviewed, and two criteria of intertextual study are appropriately applied to political *topoi*. In the "Afterword," Craig Keener offers his critical reflections upon the book.

Concerning Romans 1–3, Roy Ciampa addresses Paul's use of Habakkuk 2:4 in Romans 1:17; 3:22, and throughout the letter (pp. 11–29); B. J. Oropeza analyzes Paul's use of Isaiah 52:5 in Romans 2:24 (pp. 31–49); and Michael Graham discusses Paul's use of composite quotations in Romans 3:10–18 to show Paul's intent to integrate the context of God's saving promise to David (and not the law of Moses—pp. 51–66). Roy Ciampa attends to the ambiguity of the phrase ἐκ πίστεως as to whether it refers to Christ's faithfulness or the "faith/loyalty that believers have toward Christ." Translations of 1:17, "from faith to faith," miss the possible referent of "by faith." He argues that each time Paul uses the expression ἐκ πίστεως it should be understood as a snippet quotation of Habakkuk 2:4 (Rom 1:16; 3:26, 28, 30; 4:11, 13, 16; 5:1, 17, 21; 8:10, 13; 9:30, 32; 10:4, 6, 9; 14:23). And the phrase modifies ὁ δίκαιος where Paul has in mind "the righteous person" rather than a reference to Christ, invoking a two-sided, reciprocal connotation between believers and God. B. J. Oropeza argues that Paul is familiar with the context of Deutero-Isaiah in Romans 2:24 and 1:16–17. Relevant OT references in Romans are surveyed leading to the conclusion that 2:24 is a blended quotation from Isaiah and Ezekiel. Michael Graham investigates the word-pair σύντριμμα καὶ ταλαιπωρία from Isaiah 59 for its implication of insufficiency of the Mosaic covenant and its implicit stress on God's faithfulness, deliverance, and covenant redemption (Psalms 14 and 53 in Romans 3:8–10). Graham also sifts through relevant Qumran texts to show a similar argument by Paul's contemporary Jewish groups, stressing that Romans 3:8–10 emphasizes God's saving promises to David.

Concerning Romans 8, A. Andrew Das analyzes 8:3 (pp. 67–81) and Joseph Dodson, 8:26–28 (pp. 83–99). Das offers a linguistic evaluation of Tom Wright's case for περὶ ἁμαρτίας and looks into the contextual cues of sacrificial language in the OT, Philo, and the NT, pointing out where περὶ ἁμαρτίας does not mean "sin-offering." The emphasis is not on quantity of witnesses but the contexts of syntagmatic markers. He concludes that Paul in Romans 8:3 does not offer syntagmatic markers for a sin-offering. Dodson evaluates the background of 8:26–28 particularly against Emmanuel Obeng's view that Paul's conception of intercession is a development of the angelic mediator motif in Judaism. Dodson correctly presses for the role of the Spirit in Wisdom as a backdrop for 8:26–28.

Concerning Romans 9–11, Steven Sullivan examines the pattern of the Exodus and wisdom polemic in Isaiah behind Romans 9:20 and 11:34 (pp. 101–17); Brian Abasciano also interprets Romans 9:20–21 in light of Isaiah but with the purpose of supporting conditional election (pp. 119–34); Harry Hahne works through 9:30–10:13, outlining Paul's argument and method (pp. 135–54); and Stu-

art Langley compares 11:8 with 1QIsa 6:9–10 (pp. 155–69). Steven Sullivan investigates Paul's conflation of Isaiah 29:16 and 45:9 as well as the use of Isaiah 40:13 to show Paul's intent to use wisdom genre to construct a disputation against the character of God—noting an *inclusio* (Rom 9:20; 11:34). He draws out a possible parallel between Cyrus and Moses in conjunction with the potter imagery to conclude that Paul warns the accuser not to question the righteous Maker. Brian Abiasciano discusses Romans 9:20–21 and the Isaiah context, focusing on how these verses underscore corporate and conditional election based on the conditional thrust of Jeremiah 18:6. Hahne's sequential discussion of Romans 9:30–10:13 is based on Paul's method of using quotations to relate a principle from a biblical passage to the present salvific historical situation in light of the coming of Christ. Stuart Langley compares Paul's language in 11:8 with the Qumran writings underscoring similarities and differences—the slight alterations of citations reveal the ideologies of their communities and their view of outsiders.

Concerning Romans 12, Michael Bird analyzes Paul's use of the Jewish Scripture in 12:9–21 (pp. 171–84). After reviewing the overall structure of Romans 12, Bird explores in a general manner the intertextual language of 12:9–21 in the Jewish Scriptures (Amos 5:15; Ps 34:14; Mic 3:2; Isa 5:20; 7:15–17; Deut 32:35; Prov 25:21–22) as well as outside the Jewish Scriptures (T. Jos. 18:2; Jos. Asen. 23:9, 28:14; Apoc. Sedr. 7:9; 2 En. 50:3–4; *Life of Pythagoras*).

In the final two chapters of *Scripture, Texts, and Tracings in Romans*, Andrew Das concludes that Paul, in Romans, stays away from the political and militaristic associations of messianic interpretation from Second Temple Judaism (pp. 185–203), and Neil Elliott addresses methodological questions of intertexuality and explores Paul's attitude toward the ideology of the Roman empire (pp. 205–22). Andrew Das offers a brief survey of the few but varied messianic expectations in the Second Temple Jewish writings and argues that evidence is lacking regarding the Gentiles' familiarity with messianic expectations. In two places, Paul draws upon intertextual connections concerning the messianic construct—1:3–4 and 15:3, 9, and 12. Neil Elliott reiterates caution when making conclusions based on intertextual methods and affirms the need for the wider interpretation of Paul's *topoi* in light of the imperial discourse in the Roman Republic and Principate. The intertextual criteria of *availability* and *historical plausibility* can be satisfied by awareness of the ubiquity of Roman monuments, statuary, inscriptions, and ceremonies. Elliott encourages future study to make the distinction between *intertextuality* and *topos-criticism*.

The contributors to *Scripture, Texts, and Tracings in Romans* initiate critical discussion providing a "springboard" for further research (a relevant bibliography is included at the end of each chapter). The nature of this volume—containing seminar papers focused on intertextual analysis—engenders a desire for clarification on method and philosophical approach. Even so, the authors accomplish their purpose in challenging the reader to look beyond the prevailing approach and to investigate biblical and extrabiblical tradition-history to resolve some of the issues in

understanding Paul's engagement with Scripture. Readers interested in Romans will appreciate the skillfully presented content—engaging, insightful, and valuable.

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A Theology of Paul and His Letters: The Gift of the New Realm in Christ. By Douglas J. Moo. Biblical Theology of the New Testament. Grand Rapids: Zondervan, 2021, 784 pp., $54.99.

With this volume, Douglas J. Moo, Kenneth T. Wessner Professor of New Testament at Wheaton College, has provided us with his long-awaited Pauline theology. To understate the matter, writing a Pauline theology is no easy task, but Moo has succeeded in providing a keen synthesis of Paul's theology. The book is steeped not only in Moo's intimate knowledge of the text of Paul's letters but also in his awareness of the ever-increasing field of Pauline scholarship, as attested by the numerous footnotes throughout and by the fifty-page bibliography at the end.

The book divides into four parts, with part 4 as a two-page conclusion. Part 1 includes two introductory chapters that outline Moo's method for writing Pauline theology. Herein lies the thesis and perhaps the chief contribution of the book, in which Moo contends that the concept of "realm" is an "organizing concept" for Pauline theology, with union with Christ at the "center." Even though the notion of "realm" should not be allowed to mute other motifs, Moo suggests that it "provides a helpful unifying perspective on Paul's theology" (p. 35) and, to some degree, aptly integrates Paul into the broader canonical witness regarding God's kingdom. Further, the adjectives "old" and "new" allow the notion of realm to be depicted in a salvation-historical framework, which Moo contends was fundamental to Paul's worldview. As for union with Christ, Moo recognizes the difficulty of locating the "center" of Pauline theology. He suggests that "center" does not refer to that which is most common or most important, but to that which integrates Paul's thought, typically via a recurring motif. Arguably, union with Christ is such a motif in Paul's letters.

Part 2 summarizes the message of each Pauline letter. Chronology is the organizing principle, concerning which Moo gives Galatians chronological priority. Paul wrote 1–2 Thessalonians on his second missionary journey, 1–2 Corinthians and Romans on his third missionary journey, the so-called "Prison Epistles" during his two-year Roman imprisonment (with Philippians written towards the end), and the so-called "Pastoral Epistles" after his release. Typically, a chronological approach to Paul's letters allows one to detect development within Paul's theology, though Moo, while recognizing the existence of development, downplays its role in the construction of Paul's theology. To be sure, different emphases characterize the letters, but these differences owe "far more" to the different occasions for writing than to supposed developments within Paul's thought (p. 9). Considering this, it might have been fruitful to see consideration of other organizing principles, especially in light of the historically prominent position of Romans in the Pauline letter

collection (see, for example, the Greek and Latin Christian canon lists and the major Greek uncial manuscripts).

Part 3 synthesizes the exegetical data from part 2 and applies it to the thesis regarding the new realm. The section begins with discussion of the inauguration of the new realm through the person and work of Christ, and only then does it move to a depiction of the old realm. Moo suggests that, since it fits with Paul's own experience as a self-satisfied Jew prior to knowing Christ, the move from solution to plight "provides a more natural reading of his theology" (p. 406). While in Paul's experience this may be largely accurate, one wonders whether the move from plight to solution elsewhere in his letters (especially Romans) should carry more weight in determining what constitutes "a more natural reading" of Pauline theology.

The latter half of part 3 resumes discussion of the new realm: its blessings, how to enter it, and its consummation, people, and life. Extending the metaphor of realm, Moo depicts the realm as having major "contours"—new covenant, Spirit, new creation, salvation, and life—as well as "more detailed landforms" (p. 469)—justification, reconciliation, redemption, holiness, adoption, and transformation. Of these, most space is given to justification, not because it is the most important landform but "because the intensity and breadth of discussion require careful response" (p. 470). Further, at the heart of entrance into the new realm is faith, which is fundamentally receptive but which also includes a new disposition. The consummation of the new realm will include the resurrection of the body and the materiality of the cosmos. The people of the new realm are coextensive with all those united to Christ by faith, with the church not as the replacement for Israel but as the fulfilled Israel. As for the life of the new realm, Moo rejects an accommodationist explanation of Paul's exhortations, since he "grounds many of his specific injunctions in these texts on Christian principles" (p. 635).

Space is lacking to enumerate all the strengths of the book; hence, what follows represents but by no means exhausts those strengths. First, the book is careful and balanced in letting the text speak for itself. This text-focused exegetical method entails accepting as authentic the thirteen letters of Paul that bear his name, downplaying narratival exegesis if it overwhelms the text, considering the anti-imperial rhetoric in Paul to be "muted" (p. 369), and viewing the application of rhetorical criticism to Paul's letters as "not particularly helpful," since Hellenistic rhetorical forms fail to map "neatly" onto Paul's letters (p. 52). Similarly, he balances well the salvation-historical and apocalyptic elements in Paul's thought, and he does not play off the individual from the corporate emphases. While cultural and epistolary analysis has its place in hermeneutics, Moo is right to attend to Paul's actual words, which remains the best way to grasp his thought.

Second, the term "realm," along with its "old/new" descriptors, is productive for drawing together diverse elements in Paul's theology. Whether or not such is the most fundamental "organizing concept" of Paul's thought, it is broad enough to bring into the orbit of Pauline theology notions of kingship and dominion, a welcome insight for a field that can too quickly deny the significance of the kingdom concept in Paul. It also brings together the salvation-historical and apocalyptic elements in Paul and fits well with the Adam-Christ framework that underlies

Paul's theology. Perhaps the breadth of "realm" could have been demonstrated more thoroughly through deeper probing into the use of Χριστός as a regal title and how it may relate to other major themes, such as temple.

Third, Moo's emphasis on the person and work of Christ is salutary. He rightly affirms Christ's personal preexistence in Paul, and in agreement with Bauckham and Hurtado, affirms in Paul an "early high Christology" within a strict monotheistic framework (p. 373). Moo also rightly highlights Christ's cross as the chief event that inaugurated the new realm. Moo defends the notion of substitution in Paul's atonement theology, for Jesus's death was the price for our redemption.

The only major quibble I have with the book is that Moo did not include more analysis of Paul's theology proper. While the book rightly is Christocentric, an additional theocentric focus would have provided a more natural link to the biblical storyline and the Christian Scriptures as a whole. Indeed, Paul's doctrine of God undergirds his thought, as seen from the Pauline thanksgivings, doxological statements, and theological "asides" (e.g., 1 Cor 11:31). It is not merely "in Christ" but "*God* in Christ" that summarizes both the divine initiative and the divine teleology of Paul's framework. Moo notes in another context, "The importance of concepts in a given author's writings is often best determined not by the number or length of direct descriptions but by the frequency of casual or indirect references to it" (p. 512). This insight is the impetus for more sustained reflection on God in Pauline theology. It is not enough to talk about God's *gift* of the new realm in Christ; we must talk about *the God* who gives it.

One final note about format: The exegesis of part 2 followed by the synthesis of part 3 entails a certain amount of repetition. From a standpoint of biblical-theological method, biblical theology must stand on the shoulders of exegesis. Nevertheless, one wonders if a way could be found to reduce the repetition, such as through the replacement of part 2 with exegetically precise footnotes. This complaint is minor, and it is a hallmark of Zondervan's entire biblical theology series, but it is worth noting for any potential readers. Perhaps the reader can reduce the repetition by giving part 3 a close read—part 3 is worth the price of the book—and referring to the relevant sections of part 2 as needed.

Overall, I highly recommended this book as an excellent Pauline theology firmly rooted within the stream of Reformed theology. While bearing obvious similarities to other Pauline theologies, it parts ways with the "New Perspective on Paul" approaches to justification (e.g., James Dunn), nor does it fit squarely in the "apocalyptic Paul" camp (e.g., Douglas Campbell). Rather, it aligns with a fundamentally salvation-historical approach with sympathies towards the Protestant Reformers, albeit with some qualifications along the way. The book will be of importance especially to Pauline scholars, pastors preparing to preach through one of Paul's letters, and, more generally, anyone wanting to probe more deeply Paul's theology. Those teaching college- or seminary-level courses will want to consider

this as a potential textbook. It should find its place on the shelf along with the other major Pauline theologies of our generation.

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Paul and the Economy of Salvation: Reading from the Perspective of the Last Judgment. By Brendan Byrne. Grand Rapids: Baker Academic, 2021, xvi + 286 pp., $45.00.

This is a book about salvation in Paul's theology and especially his letter to the Romans. More specifically, it is a book about how "the motif of the last judgment is an essential element of the apocalyptic horizon against which the entire economy of salvation according to Paul must be understood" (pp. 1–2; the phrase "economy of salvation" is used in the deutero-Pauline and patristic sense of "the comprehensive sweep of the divine project of salvation," p. 2). The author writes from a Roman Catholic perspective. He also writes from the perspective of a seasoned NT scholar who has written a major commentary on Romans and has read and interacted with much of the literature on Paul that is typically written from a Protestant perspective. This makes Byrne's book unique as well as important because it hones in on one of the major dividing lines between Protestants and Catholics—the doctrine of justification—while representing Protestant and evangelical scholars with fairness and charity. Throughout the book, for example, one sees Byrne's deep respect for Doug Moo's commentary on Romans.

It seems to me that the major theses of Byrne's book are that Paul's view of salvation must be understood against the background of the final judgment and that for Paul a causal relationship exists between the new ethical life and final salvation as seen especially in Romans 5–8 (e.g., pp. 3, 5). He pursues these theses with thirteen relatively short chapters. The first chapter introduces the apocalyptic background of Paul's theology for which the doctrine of the last judgment is a major characteristic (p. 16). Here, Bryne deftly surveys the doctrine of the final judgment in OT and Second Temple apocalyptic literature, citing the axiom that righteousness leads to life (p. 32) and questioning E. P. Sanders's thesis that works do not merit salvation in ancient Judaism (p. 33). The second chapter addresses the issue of "righteousness" in Paul. He follows Lee Irons's critique of the "covenant faithfulness" view of "righteousness," concluding that "fidelity to the covenant relationship is not, then, the essence of divine righteousness but a significant particular *instance* of it" (p. 37). Interestingly, he also argues that justification in Paul is "forensic" because it is in view of the final judgment. Here he seems to depart a little from the Catholic tradition in that he says that justification does not mean "to make righteous" but rather to "declare to be righteous." His forensic understanding of righteousness, however, should not be set in contrast with ethical righteousness because God's judgment is an assessment of someone's ethical righteousness: God justifies the ungodly who, through faith and baptism, are in Christ and thus share in his righteous obedience (pp. 39–40). Byrne later compares his understanding of "righteousness" in Paul with Käsemann's view that righteousness is both a gift and

a power (p. 137, n. 21; p. 26, n. 28). "The gift of righteousness that believers receive … is not simply a gift imparted once and for all but is something that must and *can* be lived out in order to be ultimately efficacious at the judgment" (p. 137).

Chapters 3–8 are exegetical studies, examining the last judgment in Paul's undisputed letters with a focus on Romans. The first chapter addresses letters other than Romans, and the rest focus, respectively, on Romans 1:1–3:20; 3:21–4:25; 9–11; 12–15; and 5–8. These chapters contain many exegetical insights, and Byrne illumined several passages in Romans for me. It is also interesting to watch the seasoned scholar at work: changing his mind on several issues from his earlier publications, showing the significant influence of his doctoral supervisor Morna Hooker, while being willing to chart his own course when he disagrees. But overall, the importance of these chapters for Byrne's book is in establishing the final judgment as the ever-present horizon of Paul's view of salvation. Byrne's longest and most important chapter is on Romans 5–8. One can see the importance of this section to his thesis in that he chooses to address it as his final exegetical chapter (addressing Romans 5–8 *after* 9–11 and 12–15). He sees the main argument of Romans 5–8 as this: "despite the conditions of the present time (suffering and the prospect of death), there is hope of salvation (eternal life) because believers have in Christ been graced with righteousness and have the possibility of continuing in that status up to the judgment" (pp. 132–33). These chapters are not a digression in Paul's thesis but an essential part, teaching how to live in the "overlap" of the ages "between initial justification and final salvation" (p. 133). A key point in Byrne's exegesis of these chapters is that there is not simply a correlation between our obedience and final salvation but a causal relationship, seen explicitly in 6:20–23 and 8:4–11 (p. 172). The righteousness we are given in Christ is something that *can* and *must* be lived out in the lives of believers. It is both a possibility and a necessity. Just as we have lived out the sin of Adam so we must live out the righteousness of God we have been given in Christ (5:12–21; 6:16–17; 8:10; cf. 2 Cor 5:21).

Following the exegetical chapters are three chapters systematizing Paul's view of salvation and a final chapter of theological reflection on the issue. For Paul, the universal need of salvation has led God's "eleventh-hour rescue" in sending his Son into the world to rescue us through his substitutionary and representative death. Here and several other times in the book Byrne rightly warns of a misstatement of penal substitution that would separate the unity of the Father and Son in the economy of salvation (e.g., pp. 196, 206). Our union with Christ creates the new ethical possibility and necessity in living out the gift of righteousness. And we live in the hope of final salvation on the basis of this righteousness in which we participate. I should note that throughout the book Byrne observes passages in Paul that speak of our "synergistic" cooperation with God's grace, concluding that we should embrace this word, at least in the Pauline sense (e.g., pp. 147, 166–67; 239–40). In the final chapter we see Byrne again embracing a "forensic" view of justification, in the context of the final judgment, which he sees as something "recaptured at the Reformation" (p. 234). Byrne does not see a double justification in Paul, with the first on the basis of faith and the second on the basis of faith and

works; rather, he sees in Paul one justification, in which believers participate through their works.

Byrne's interpretation of Paul contains much to admire and much to learn from. I think he convincingly shows the importance of the final judgment in Paul's view of salvation and the possibility and necessity of good works for the believer. Perhaps predictably, the points at which I found myself questioning his interpretations were the traditional dividing lines of Protestantism and Roman Catholicism—whether the righteousness/justification about which Paul speaks is an alien righteousness (imputation) or a new ethical enablement that we live out (infusion). But I hope that my questions were not simply rooted in tradition but in the text of Romans itself. Byrne's reading of Paul at times follows a more "Protestant" line, but this is often where I sensed inconsistency in his overall interpretation. For example, it seemed inconsistent to me to see justification/righteousness in Paul as meaning "to declare to be righteous" and not "to make righteous," but then to interpret Paul as saying we must live out this righteousness (which seems to assume this justification does in fact make us righteous). In a footnote Byrne says that the process of moral transformation "is separable from justification and should not be confused with it—at least if one wishes to be faithful to Paul" (p. 234 n. 17). But then he questions, "Is it [moral transformation] as separable from justification and the obtaining of (eternal) life because of righteousness as the Protestant tradition has maintained?" (p. 238). His footnote a few pages earlier would seem to suggest "yes." But enough nit-picking about footnotes. In such a divided moment in the world it is good to be reminded that Protestants and Catholics have common ground, even on the doctrine of justification, and that this common ground is rooted in the biblical text. It is also refreshing to read an author who consistently interacts with those whom he disagrees with charity and respect.

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Faith in the Son of God: The Place of Christ-Oriented Faith within Pauline Theology. By Kevin W. McFadden. Wheaton, IL: Crossway, 2021, 303 pp., $26.99 paper.

In the introduction, McFadden explains that the book is the result of his reconsideration of Paul's language about faith in light of the recent πίστις Χριστοῦ debates. Notably, he points out that πίστις Χριστοῦ never appears as such in the NT but instead is always found within a prepositional phrase denoting how one attains salvific benefits. For him, then, the significance of the debate lies not on the possible or likely meaning of the isolated phrase (he acknowledges that the phrase can mean either "faith *in* Christ" or "faithfulness *of* Christ") but on the theological and soteriological implications of the phrase in the context in which it appears. Most of the introduction is McFadden's charitable yet critical presentation of the "faithfulness of Christ" (FoC) position with particular attention to Richard Hays's arguments. Here, he clarifies that Hays (and the FoC view) does not in Paul's writings deny the notion of human faith—in fact, Hays concedes that Galatians 2:16

speaks clearly and unambiguously of faith *in* Christ. What the FoC view denies is that, according to Paul, human faith in Christ is a *means* by which we obtain salvific benefits (p. 31).

Chapter 1 begins with a brief discussion of the various meanings of πίστις. Here, McFadden follows the three primary meanings of πίστις given in BDAG: (1) "faithfulness," (2) "faith," or (3) "body of faith." He nevertheless argues against an instance of πίστις functioning as what he calls a "polarized expression," referring simultaneously both to God or Christ's faithfulness and to man's faith (p. 57). Most of the chapter is a study of OT passages (and a few other Jewish texts) that appear to have influenced Paul's teaching on faith (e.g., Gen 15:6; Ps 116:10; Isa 8:14; 28:16; 28:16; 53:1; Hab 2:4). McFadden first examines the *concept of faith* in these sources, then returns to them to consider *the subject and object of faith*, and comes back to them a third time to explore how they depict *the relationship between faith and salvation*. The author's systematic approach to this section allows him to focus his exegesis on one issue at a time. Though some readers may find the threefold exegetical recapitulation in this chapter somewhat disorienting, nevertheless, McFadden convincingly shows that the Jewish sources Paul references in his teaching about faith describe a person's (subject) faith in God, Christ, or his word (object) as a cause and condition of salvation and justification.

In chapter 2, McFadden begins to argue that Paul's faith language is fundamentally oriented toward the person and work of Jesus Christ. This Christ-oriented faith takes one of three forms in the Pauline corpus, according to McFadden: (1) sometimes Paul explicitly refers to Christ as the object of a person's faith, (2) sometimes God is the object, and (3) most commonly, the object of faith is the gospel message, the good news "concerning [God's] Son" (Rom 1:3). In this chapter, McFadden makes important exegetical and theological contributions to current debates regarding Paul's theology of faith. In his discussion of Philippians 1:27–29, he observes the close relationship between "the body of faith" that is believed (v. 27) and the "faith by which one believes it" (v. 29). Furthermore, he notes that Paul "does not oppose the Philippians' faith [i.e., man's response to God] to God's grace [i.e., God's divine prerogative]" since, in 1:29, Paul states that it is God who granted faith to the Philippians (p. 115). Two other important arguments are developed in this chapter. First, McFadden shows that Paul may speak about the word, the work of Christ, God's work, and the person of Christ as the object of a person's faith in the same context (Rom 10:6–13), and thus, Christ-oriented faith may involve any of them. Second, he shows that in these central texts, faith plays a conditional role with regard to salvation. He is quick to clarify that "this does not mean that salvation is fundamentally contingent on us because Paul also says that our faith is the result of God's prior initiating call or choice [Rom. 1:6–7; 1 Cor. 1:27–29]" (p. 157).

In chapter 3, the shortest one in the book, McFadden explores what he calls "conceptual parallels to Christ-oriented faith" in Paul's letters. He proposes four parallels that come from "the immediate context of Paul's direct statements of Christ-oriented faith" (i.e., the statements McFadden examined in the last chapter) (p. 160). They are the following: (1) obedience to the gospel (Rom 1:5; 10:16); (2)

calling on the name of the Lord (Rom 10:12–13); (3) hoping in Christ (1 Cor 15:19); (4) seeing the glory of the Lord (2 Cor 3:18; 4:4–6). Though proponents of the FoC view might wish that McFadden had at some point explored "conceptual parallels" from the πίστις Χριστοῦ texts (which he intentionally avoids here), his broad argument that Paul's language of faith is fundamentally oriented toward Christ is bolstered by the insightful parallels he examines in Paul's other theologically distinct yet conceptually overlapping ideas.

McFadden does not directly engage the πίστις Χριστοῦ debate until chapter 4, where he argues that the phrase means "faith in Christ." He begins by reminding readers that in the Pauline epistles, the phrase is always preceded either by διά (Rom 3:22; Gal 2:16; Eph 3:12; Phil 3:9), ἐκ (Rom 3:26; Gal 2:16; 3:22), or ἐν (Gal 2:20). McFadden gives a brief survey of the history of translation and interpretation of the genitive phrase with enough detail to show readers that he is aware of some of the linguistic challenges laid against those who understand the phrase to refer to faith *in* Christ (e.g., Howard, Freedman). He follows Harrisville and others who argue that an objective genitive with πίστις would not constitute "bad Greek." In his evaluation of Hays's exegesis of Galatians 2:16 in this chapter, McFadden observes that Hays's theological argument for the FoC view "is not only a conclusion from Hays's new view of πίστις in Galatians but is actually one of the assumptions that led Hays to pursue a new view of πίστις in the first place" (p. 198). McFadden's argument that the eight variations of πίστις Χριστοῦ in Paul refer to a person's faith in Christ reinforces his broader thesis that "Paul significantly emphasizes Christ-oriented faith in his theology" (p. 238). His concluding chapter is a theological synthesis bringing together many of his previous arguments.

McFadden's argument that Paul emphasizes Christ-oriented faith in his theology does not rely on a particular position within the πίστις Χριστοῦ debate. In fact, one of the primary contributions of this project is the refreshing breadth of its scope. McFadden shows the benefits of considering the panorama of Paul's theology and shows how other trees in the forest might help us see the πίστις Χριστοῦ tree with greater clarity. Though McFadden himself rejects the subjective genitive reading, his main thesis that Paul emphasizes Christ-oriented faith seems to me to be compatible with recent "third-way" proposals (Schliesser, Grasso). Some readers may wish that McFadden had interacted more broadly with proponents of the FoC (not just with Hays), but his overall argument and presentation are compelling and refreshingly stimulating.

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T&T Clark Handbook of Theological Anthropology. Edited by Mary Ann Hinsdale and Stephen Okey. London: T&T Clark, 2021, 472 pp., $54.95 paper.

In any theological anthology, the included essays will never cover the breadth of the topic. What is chosen and what is not chosen, then, reveals the editors' preferential emphases within the larger topic. The *T&T Clark Handbook of Theological*

Anthropology, edited by Mary Ann Hinsdale and Stephen Okey, showcases a theological anthropology for today's world, selecting neglected authors and topics that prize liberative, contextual theology and the inclusion of all persons in a just society. Hinsdale and Okey's central question propels inquiry forward into constructive theological anthropology: "What does it mean to be human in an increasingly violent and threatened world?" or, restated poetically, "How is it still possible to savor the beauty and joy of this great adventure?"

The academic specialties of the contributing authors range extensively among contextual theologies: feminist, queer, womanist, Hispanic, and postcolonial theologies, to name a few. However, in other ways there is a lack of diversity among this book's authors. The book lacks global scholarship, as most of the contributing authors are North American, which Hinsdale and Okey themselves note in the introduction. More noticeably, however, is the "ecumenically aware Catholic perspective" (p. 1). Over three quarters of the authors have Catholic affiliation, including all the authors of the essays in the final section on constructive theology. The handbook's Roman Catholic leaning is felt.

The book is divided into four parts: (1) methodology, (2) key themes, (3) key figures, and (4) contemporary constructive concerns. The first section, methodology, offers three approaches: classical, modern, and postmodern. Veteran theologian Veli-Matti Kärkkäinnen, in his chapter on classical approaches, considers topics common to theological anthropology: dualism and the *imago Dei*. Then, Kevin M. Vander Shel turns to Kant and Schleiermacher to describe the modern "turn to the subject." The last chapter serves not just as a conclusion to the methodological section but also something of an introduction for the remainder of the book, for this method drives the book. Anthony J. Godzieba explains that the postmodern approach to theological anthropology considers historical and cultural realities, interdisciplinary social analysis, and the historical contingency of principles. So, the rest of the handbook does too.

Contextually aware theology (for all theology is contextual to some degree) is consistently woven throughout, even in chapters that cover more traditional themes. In the second section on key themes, Michelle A. Gonzalez grounds the *imago Dei* in everyday life and Rosemary P. Carbine discusses relationality through a variety of women's liberation theologies, such as feminist, womanist, *mujerista*, and Asian-American feminist theology.

The third section, key figures, moves chronologically from classical thinkers like Irenaeus, Augustine, and Aquinas to Reformation theologians (Luther and Calvin), on to twentieth-century scholars such as Barth and Rahner before inclusion of contemporary thinkers, such as Rosemary Radford Ruether, M. Shawn Copeland, and Orlando Espín. Proceeding chronologically through the key figures means that this section moves from classical to modern to postmodern methodological approaches to theological anthropology. While earlier chapters showcase the earlier methods (classical and modern), the inclusion of postmodern figures continues to reflect the handbook's approach.

Finally, the book ends by addressing contemporary constructive concerns of theological anthropology with particular attention given to scientific ideas of artifi-

cial intelligence, neuroscience, and cosmology as well as personal identity markers such as disability, race, and gender. In a stimulating piece, Vincent J. Miller links the economic concept of neoliberalism to the contemporary trend of dating apps.

Of particular interest in this final section (and, thus, a focus of my review) is an article by emerging scholar Lorraine Cuddeback-Gedeon: "Disability: Raising Challenges to Rationality and Embodiment in Theological Anthropology." Its emphasis on disability exemplifies the handbook's overarching theme of inclusion of all people in their social and historical contexts to develop a more comprehensive theological anthropology. Recent disability theology aligns methodologically with other theologies of liberation in its starting point of concrete experience of the oppressed and application of the idea of intersectionality to analyze structural sin. In her contribution, Cuddeback-Gedeon cannot employ these liberative approaches in full due to space, but her alignment with contextual, liberation theologies is most apparent in something she never articulates, but that underlies her article: often, people with disabilities do not want their disability removed. Instead, they want to see how their embodiment and personhood exists, not in segregation or omission from, but purposefully within, God's design. How, then, might theological anthropology conceive of a humanity that positively accounts for the wide range of bodily, mental, and emotional experiences of this life?

Common ideas of the *imago Dei* place rationality or relationality at the center of what it means to be made in the image of God. Yet, disability, and especially profound intellectual and developmental disabilities, exposes the deficiency in these definitions. Cuddeback-Gedeon advocates for a relational view of the *imago Dei,* but one based on God's sharing of relationship rather than human effort in the relationship. This is not uncommon, as theologians from Colin Gunton to John Kilner affirm this too: to be human is to be made in God's image, and to be in God's image is to be in relationship with God, who sustains our relationship to him.

With the starting point as affirmation of disabled life, Cuddleback-Gedeon also probes what constitutes bodily wholeness. Scripture shows Jesus's healing of bodily impairments as a sign of the coming kingdom of God; accordingly, one might assume that the kingdom is void of disability or impairment. Cuddeback-Gedeon notes that biblical studies is increasingly correcting the ableist assumptions in its previous hermeneutic. She turns to the example of the man born blind (John 9) who is not incapable nor did he ask for healing. Jesus's healings are not primarily about curing bodily impairment as an end, but instead curing bodily impairment for the purpose of restoring the individual to life in community. Cuddeback-Gedeon's preference for the social model of disability—that disability is socially constructed by the restrictions society places on those with disabilities—over the medical model—that disability is to be medically cured—is apparent in this example.

Because people with disabilities often do not want a cure for their body but societal acceptance instead, eschatology, too, is not about healing but final affirmation of the disabled life. Cuddeback-Gedeon asserts, in agreement with the scholarship of Amos Yong (e.g., *The Bible and Disability: A Commentary*) and Nancy Eiesland (*The Disabled God: Toward a Liberatory Theology of Disability*), that impairment remains in resurrected human bodies for two reasons. First, Christ's wounds remain in his

glorified body and, second, impairment can so integrally constitute a person that it makes up one's identity. In the eschaton, there is continuity with one's personal identity on earth; thus, disabilities remain. Even with potential impairment, Cuddeback-Gedeon notes Yong's thinking that eschatological self-identity is in an everlasting process of transformation in the love of God. From the *imago Dei* to earthly societal inclusion and eschatological affirmation, Lorraine Cuddeback-Gedeon champions the disabled life as one made by God and loved by God. Through her work, theological anthropology is enlarged to include a wider range of theological categories for human wholeness and sanctity of life.

The inclusion of neglected voices in this handbook reveals the scope of what it means to be human and, in doing so, builds a more comprehensive theological anthropology. In this amelioration, the questions of theological anthropology develop more fully, deeply, and richly in what it means to be God's human creation. At the same time, this handbook could be seen as a bit iconoclastic in its pushing aside of more classical topics of theological anthropology such as Christology, hamartiology, soteriology, and philosophical considerations like substance dualism, only mentioning them in brief. To broaden, it also could have incorporated constructive topics like a theology of animals, ecological concerns (ecofeminism perhaps), and Spirit Christology, among other relevant topics. Nevertheless, as stated from the opening, all theological anthologies are wanting, for any volume must highlight certain topics while overlooking others. Taken as one among many angles on theological anthropology, this handbook beneficially offers much concurrent with the theological pulse today and proposes forward-thinking contextual theological anthropology that justly expands to include all people in the beauty and joy of human life.

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Five Things Biblical Scholars Wish Theologians Knew. By Scot McKnight. Downers Grove, IL: IVP Academic, 2021, xii + 161 pp., $20.00 paper.

In a time when the fields of biblical scholarship and systematics are moving toward increased specialization and divergent emphases and methods, Scot McKnight has paired with Hans Boersma (*Five Things Theologians Wish Biblical Scholars Knew*) to counter the trend. Their complementary volumes pursue mutual understanding, dialogue, and partnership between exegetes and theologians in hopes of strengthening both disciplines and better serving the church. McKnight's work simultaneously describes and models the sort of collaboration he recommends.

Following an introduction that articulates five assumptions about good theology—that it must start at the exegetical level and that theology is wisdom, ecclesial, prayerful, and culturally located—the book's straightforward structure devotes a chapter to each of the five things that McKnight, serving as a representative biblical scholar, wants theologians to know: (1) theology needs a constant return to Scripture; (2) theology needs to know its impact on biblical studies; (3) theology needs

historically-shaped biblical studies; (4) theology needs more narrative; and (5) theology needs to be lived theology.

Chapter 1 describes a continuum of approaches to Scripture when doing theology with a retrieval model on one end and an expansive model on the other before recommending a dialectical integrative methodology. This preferred *via media* seeks a faithful reading of Scripture under the influence of the theological wisdom of the church. While remaining tethered to the Bible, it wants to avoid a biblicism that brackets off theological tradition and creeds or that excludes movement beyond authorial intent and into the present and future. Readers familiar with McKnight will recognize these models as renamed versions of the concepts he presented in *The Blue Parakeet* (Grand Rapids: Zondervan, 2008): reading for retrieval, reading through the tradition, and reading with the tradition.

Chapter 2 demonstrates that if biblical scholars are to have anything to offer the church and not merely the academy, they need theologians to push them out of their boundaries. By way of example, McKnight contrasts select biblical scholars who to a greater or lesser extent refrain from considering later theological categories in their exegetical work related to Christology (James Dunn, Larry Hurtado, Richard Bauckham) with those who remain open to later theological categories (Wesley Hill, Matthew Bates, Madison Pierce) but still produce "fair-minded" NT scholarship (p. 71).

Turning attention in the other direction, chapter 3 summons theologians to engage significant exegetical developments that reframe theological categories. Here McKnight gives a sampling of recent works in biblical studies that he believes have profound implications for systematic theology. He briefly mentions John Levison's work on *ruach* in the OT and Christopher Hoklotubbe's engagement with *eusebeia* in the Pastoral Epistles among others before taking up a more thorough summary of John Barclay's work on grace in Paul as his primary example of how developments in biblical studies must challenge dominant systematic theories.

Chapter 4 addresses the proclivity of systematics itself for operating within creedal or topics frames that cannot adequately encompass the fullness of biblical revelation. Given the narrative nature of Scripture, McKnight's corrective to theology's emphasis on a particular set of topics that align with the dominant organizing system (soteriology) to the diminishment of others that do not (ecclesiology and ethics) is to supplement with narrative. In doing so he calls for care to uphold a plurality of narratives that are consistent with what is found in the Bible. For instance, McKnight identifies shortcomings of the common creation-fall-redemption-consummation plotline, which has insufficient space to encompass kingdom and structural evil. He outlines his own theocracy-monarchy-christocracy model as worthy of consideration but acknowledges that it aligns more with the framework seen in Jesus and less so with that found in the apostles or in Hebrews.

Finally, chapter 5 asserts that ethics and theology cannot be separated, and systematics will be framed more biblically when it allows lived theology to have sufficient influence. The purpose of theology is life, and a sampling of recent works from Ben Witherington, Beth Felker Jones, Kevin Vanhoozer, Charles Marsh, and Luis Pedraja proves the point. Bringing together the agenda of the chapter and the

book as a whole, McKnight concludes with an illustrative exposition of Romans 12:1–2, which is condensed from his monograph *Reading Romans Backwards: A Gospel of Peace in the Midst of Empire* (Waco, TX: Baylor University Press, 2019).

In the book's introduction, McKnight explains that Bible folks find that systematicians sometimes stray too far from Scripture (p. 13). By the book's conclusion, some Bible folks will find that McKnight strays farther than they would like as well because of his willingness to grant progress not only within the Bible but also beyond the Bible. This openness is critical to his dialectical integrative approach to Scripture, and he claims that a narrative and an expansive model go hand in hand (p. 111). There are no easy responses to the tensions between Bible and creed and confessions and systematics, but any resolution that is more *prima Scriptura* than *sola Scriptura* cannot be the final word.

Nonetheless, I applaud this book for several reasons. McKnight expertly illustrates his points with examples from a wide range of scholars. Although necessarily selective, he takes care to reflect on voices from social locations that differ from his own. For instance, Beth Felker Jones and Sarah Coakley are mentioned prominently and enthusiastically. More significantly, the book accomplishes what it sets out to do. Although many biblical scholars will find places where McKnight does not speak for them, he establishes the necessity of ongoing conversation between biblical scholars and systematicians, and he lays some helpful groundwork for dialogue. I appreciated McKnight's wonderfully concrete recommendation for improving faculty meetings by incorporating reports about significant new studies in each field (p. 151). Perhaps inviting faculty to form a book group to read and discuss this text (and Boersma's) would also prove a fruitful enterprise.

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Typology—Understanding the Bible's Promise-Shaped Patterns: How Old Testament Expectations Are Fulfilled in Christ. By James M. Hamilton Jr. Grand Rapids: Zondervan, 2022, xxiii + 405 pp., $29.75.

James M. Hamilton Jr. is Professor of Biblical Theology at The Southern Baptist Theological Seminary and Senior Pastor at Kenwood Baptist Church. He has authored numerous books and articles, including a recent two-volume study of the book of Psalms in the Evangelical Biblical Theology Commentary series. In his most recent work, *Typology: Understanding the Bible's Promise-Shaped Patterns*, Hamilton offers readers a methodological handbook on reading the Scriptures typologically.

Typology consists of an introduction and conclusion, with nine chapters that are grouped into three parts. The introductory chapter presents what Hamilton terms "Promise-Shaped Typology," a term that captures "what happens when God makes a promise that results in those who know him interpreting the world in the terms and categories either communicated in the promise or assumed by it" (p. 4). Hamilton contends that God's promises shaped the way the biblical authors perceived, understood, and wrote. Thus, we find the earlier biblical authors, such as

Moses, discerning certain patterns from God's creating and promising word. Hamilton posits that later biblical authors perceived these patterns in the work of Moses and imitated his use of this convention in their own material. The foundational and self-referential nature of Genesis are important as we read the Scriptures. Hamilton demonstrates how from the very beginning we see how God's promises shape the pattern(s) of Scripture. The reader is guided through important features of typology, such as establishing authorial intent, historical correspondence, and seeing escalation in significance, to arrive at Hamilton's definition of typology as "God-ordained, author-intended historical correspondence and escalation in significance between people, events, and institutions across the Bible's redemptive-historical story" (p. 26). Within this introductory chapter, Hamilton is aiming to help readers determine the micro-level indicators of authorial intent.

Part 1 consists of a five-chapter unit that deals with "Persons" and addresses the basis of Paul's assertion in Romans 5:14 that Adam was "a type of the one to come." Hamilton seeks to answer a key hermeneutical question: "Did Moses intend for his audience to think of Adam as typifying one who would come after? If so, how does Moses establish this reality?" (p. 33). Chapter 2 focuses on Hamilton's assertion that Moses "presents Adam not only as a type of the one to come but of key figures who come after him, and that he does this by means of quoted lines, repeated phrases, repetitions in sequence of events, and key covenant and salvation-historical similarities" (p. 35). Noah, Abraham, Isaac, and Jacob all serve as ectypal New Adams after Adam the archetypal man. In Samuel, "Adamic sonship and corporate personality inform the promises made to David" (p. 54). These ectypes all culminate in Christ, the Son of God and last Adam. Chapter 3 discusses priests as types by considering Adam's priestly role, Melchizedek, Israel as a priestly nation, the Aaronic priesthood, and God's promises to provide a priest for his people. Adam is presented as the prototypical king-priest and pattern for those that follow, ultimately culminating in Christ the royal king-priest. Chapter 4 adds another layer to the Bible's typological fabric as Hamilton discusses Adam as a prototypical prophetic figure. Hamilton demonstrates how Adam, Noah, Abraham, and Isaac are prophetic figures and Moses intended his audience to connect them to one another. Moses is the paradigmatic prophetic figure in the OT. Later prophets become installments in the typological pattern seen in Moses. Joshua's succession of Moses is discussed from the angle of prophetic leadership. Hamilton then discusses the micro- and macro-level features in the stories of Elijah and Elisha that suggest that the "transition from Elijah to Elisha is an installment in the pattern of the transition from Moses to Joshua," and they "signal a typological pattern of events that generates expectation for more of the same in the future" (p. 132). Chapter 5 presents a typology of kingship and its culmination in Christ, with focused attention on Adam, Abraham, and David. Chapter 6, "The Righteous Sufferer," concludes part 1. As its title suggests, this chapter gives attention to the pattern of suffering and exaltation in the lives of Joseph, Moses, David, and Isaiah's suffering servant, who find their fulfillment and culmination in Jesus.

Part 2 is a two-chapter unit that covers the events of creation and the exodus, events that may be regarded as both a predictive paradigm and an interpretive

schema. Chapter 7 covers the creation as an event accomplished by God and the setting and stage on which God tells his story. Hamilton's thesis in this chapter is that "the original creation typifies the new creation … for the world God created at the beginning portends the new one at the end" (p. 223). Creation is seen as the cosmic temple, a place where God is "known by and present with his creatures as they worship, enjoy, honor, and serve him" (p. 224). The ectypes of God's cosmic creation temple are the tabernacle, camp of Israel, and the temple and the land. All these find their fulfillment in Christ. The Lord Jesus Christ "is the place where God is present, where atonement for sin is accomplished, and that took place at the event of his crucifixion" (p. 239). Chapter 8 presents the idea that, beginning with Moses, the biblical authors show what God did for Israel at the exodus from Egypt as "the kind of thing God does when he saves his people" (p. 255). While not meaning to exhaust the Bible's treatment of the exodus, Hamilton provides depth of coverage as he walks the reader through exodus typology found in the Torah, Joshua, the Gospels, Paul, and Revelation.

Part 3 is devoted to the institutions of the Levitical cult and marriage. The major question considered in this section is "How do institutions typify what God does for his people in Christ?"

Chapter 9 considers the tabernacle and the temple as the context for the Levitical cult. The goal of the cult is "intimacy, communion, fellowship, life, joy, and love" in God's presence (p. 299). Every aspect of the Levitical cult—the tabernacle/temple, priests and Levites, sin, sacrifices, and feasts—finds fulfillment in Christ. Chapter 10 works canonically through passages that deal with marriage as it seeks to answer the question of how an institution prefigures a pattern of events that will be fulfilled in the relationship between Christ and the church. As a complement to the introductory chapter, chapter 11 concludes by aiming to help readers understand the macro-level indicators for determining authorial intent.

Hamilton's work is to be commended to both the academy and the church. *Typology* would serve well as supplementary reading in any hermeneutics course with focused attention on the method(s) of typology. The work displays clear exegetical rigor accompanied with love for Christ and his church. Pastors seeking to bring out typological features in their sermons will surely be helped by Hamilton's efforts.

One minor critique is Hamilton's treatment of the methods of the figurative and prosopological methods of reading Scripture. At points throughout the work, Hamilton sustains interaction between the methods of Richard Hays and Matthew Bates, which is helpful in distinguishing and delineating the methods and goals of typology alongside those of figural readings and prosopological exegesis. These are helpful and needed distinctions to make; however, one gets the sense that Hamilton regards such methods as unfounded because they lack a particular methodology. Aside from this, *Typology* is to be commended for its usefulness in helping readers mine the depths of Scripture.

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The Destruction of the Canaanites: God, Genocide, and Biblical Interpretation. By Charlie Trimm. Grand Rapids: Eerdmans, 2022, 127 pp., $14.99 paper.

Charlie Trimm's *Destruction of the Canaanites: God, Genocide, and Biblical Interpretation* discusses "the ethical problem of the destruction of the Canaanites" (p. 2).

In two chapters of part 1, he provides a basic summary, assessment, and conclusion of ANE kings as warriors and genocidal (pp. 24, 34). His evaluation of the Canaanites in chapter 3 is less decided, because in chapters 4–7 the writers he references grapple in their own way with the character of God and assess the OT's attitude toward the Canaanites.

In those chapters, Trimm gathered varied scholarly conclusions about this problem, then set them within four propositions: (1) God is good and compassionate; (2) The OT is a faithful record of God's dealings with humanity and favorably portrays YHWH's actions; (3) The OT describes events that are similar to genocide; and (4) Mass killings are always evil (pp. 49–50). While Trimm has done an exceptional job in letting his authors sort themselves into these four propositions, he might have aided his readers more if he had added to these propositions a fifth: "In the Old Testament YHWH is a faithful Judge."

The biblical writers are not shy in presenting God (YHWH) as the creator, and as such, the ultimate judge of humans (e.g., Isa 43:15–28). Clearly God finds the burning of children to honor Canaanite gods decidedly abhorrent (Deut 12:31; 18:10), and this religious practice explains why God brought the same kind of punishment (by the Assyrians and Babylonians) on the Israelites and Judahites when they began to mimic Canaanite practices (2 Kgs 16:3; 17:17, 31; 21:6; 23:10; 2 Chr 33:6; Jer 7:31; 19:5; 32:35; Ezek 16:21; 20:26, 31; 23:37).

Trimm's book is about God's judgment on the Canaanites, but the same issue arises in the setting of a worldwide flood (Gen 6:5–13), and as noted, even the destruction of the Israelites and Judahites, for which YHWH takes responsibility (e.g., Jer 18–22, 25). As such, he is the defender of the needy (orphans, widows, children, and the poor; Isa 10:1–2; 25:4; 29:19–20; 41; 17; Jer 20:13, 16; 22:29–31).

Trimm accepts that his book will probably not be the deciding factor for coming to new conclusions (p. 93). On the other hand, since the Bible is the most widely published book in history with about one billion Bibles being published each year, it seems most Bible readers have come to grips with the "Canaanite problem." While some may find the Canaanite problem a continuing source of concern, most readers have been able to look beyond a few concerns in the Bible and find it, on balance, to be a source of spiritual guidance and a place where they can truly meet God. Finding God to punish equally the Canaanites and the Israelites suggests to readers that he will treat us fairly. That Jesus claims that all future judgment will be rendered by him (John 5:22, 27, 30) and that he is the one who best explains God (John 1:18) provides the best view of his Father. Unlike other ancient records written to display the best qualities of their patrons, the Bible was written for all peoples at all times. It provides help for those seeking God and reveals him in ways sometimes easily misunderstood by those who see themselves as capable of being God's judge.

Trimm's book is a must-read for those beginning their search for understanding God and the Canaanites. His work also provides a helpful bibliography.

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Passions of the Christ: The Emotional Life of Jesus in the Gospels. By F. Scott Spencer. Grand Rapids: Baker Academic, 2021, xv + 304 pp., $32.99 paper.

In *Passions of the Christ*, F. Scott Spencer offers a study of Jesus's emotions in the Gospels. Spencer notes in the preface that in recent years there has been a surge of interest in the study of emotions in a variety of academic disciplines (p. ix). And while scholars have begun to investigate the role of emotions in the Bible, the literature on Jesus's emotions in the Gospels is still relatively sparse. In this book, Spencer aims to provide "the most thorough exegetical-cum-interdisciplinary investigation of the subject to date" (p. ix). The book is divided into three parts:

Part 1, Mission Im/passible: Theory and Theology (chaps. 1–2)

Part 2, The Virtue of Jesus's Vehement Emotions (chaps. 3–6)

Part 3, The Power of Jesus's Positive Emotions (chaps. 7–10)

A short epilogue with summative reflections concludes the volume. As the chapter counts suggest, Spencer gives roughly equal attention to "Jesus's 'vehement/negative' … and 'positive/virtuous' … emotions, resisting simplistic assessments of Jesus's high EQ" (p. x).

Part 1 lays the foundation for Spencer's exegesis of the Gospels in parts 2 and 3. In chapter 1 ("Emotion Theory and the Passionate Christ"), Spencer makes the case for why we need to attend to Jesus's emotions in the Gospels. He acknowledges that the Gospels "provide … nothing approaching the kind of in-depth psychological profile we find in many modern biographies and novels" (p. 7). And yet, he argues, the Gospels do portray Jesus as having emotions, and these are important not only for Jesus's humanity but also as a window into his identity and mission. Spencer states, "To know what drove Jesus to carry out his messianic mission the way he did, to know what mattered most to him, what magnetized his moral compass, what moved him, *we must attend to his emotional life* as much as the Gospel evidence permits" (p. 13, emphasis original). Chapter 2 ("The Pathos Logic of Theology and Christology") addresses challenges that the doctrine of divine impassibility (or at least some versions of it) might present to Spencer's project. Drawing on Jürgen Moltmann, Abraham Joshua Heschel, and others, Spencer argues that God can undergo at least certain kinds of change that do not affect his essence. The upshot of all this seems to be that Jesus can undergo actual development as a human being (pp. 37–38). However, as Spencer notes (p. 37), proponents of impassibility such as Gregory of Nyssa can affirm this as well by predicating the development of Christ's human nature. One wonders, then, if this chapter might have been omitted or substantially shortened.

In part 2, Spencer turns to Jesus's "vehement" emotions: anger, anguish, and disgust. Spencer introduces each emotion by discussing relevant work in ancient and modern emotion theory. He notes at the beginning of this section, "I try to discern how the incarnate Christ 'adapts' these passions in life-affirming ways. But such a basic constructive aim does not demand an airbrushed image of Jesus as a paragon of 'righteous anger,' 'good grief,' and 'pure disgust'" (p. 41). Such an introduction signals Spencer's commitment to intellectual honesty, but it also raises questions about the sort of Jesus that will emerge from the analysis.

Chapter 3 ("That's Enough!") explores Jesus's anger via four pericopes (Mark 1:40–45; 3:1–6; John 11:33–38; Matt 21:12–17). Here I focus briefly on the first as an example of Spencer's exegesis. Spencer argues that Jesus becomes "incensed" (Mark 1:41, CEB) at the leper for saying "If you choose, you can make me clean" (1:40, NRSV). This is an "emotional overreaction," in which Jesus "over-interprets the leper's language," "snaps at the leper," and "asserts his will in … a testy way" (p. 51). In the end, Spencer condones Jesus's response because it upholds his "indomitable *will to flourishing life*" (p. 52, emphasis original). Yet it is difficult to tell how overreacting, snapping, and being testy are consistent with Jesus's sinlessness (which Spencer elsewhere affirms, pp. 34–35).

Spencer devotes chapters 4 and 5 ("That's Heart Rending!") to Jesus's anguish in ministry and at the end, respectively. Chapter 4 treats three key passages (Mark 3:1–6; John 11:33–38; Luke 19:41–44). Chapter 5 discusses Jesus's Gethsemane experience (Matt 26:36–46) and his cry of forsakenness on the cross (Matt 27:45–49; Mark 15:32–36).

Chapter 6 ("That's Gross!") investigates Jesus's disgust via three passages (John 11:33–34; Mark 7:24–30; Luke 18:1–14). Of these, Spencer's reading of Mark 7:24–30 is simultaneously the most interesting and most troubling. Spencer contends that when Jesus says, "It is not fair to take the children's food and throw it to the dogs" (Mark 7:27, NRSV), "we can suppose, indeed believe, that Jesus feels some disgust" toward the Syrophoenician woman (p. 137). Spencer describes Jesus as getting "caught with his compassion down," in this story and asks, "But who among us is entirely exempt from twinges of disgust toward some individual or group who offends our innate and culturally conditioned sensibilities in some way?" (p. 137). He acknowledges that Jesus "adjusts" this social prejudice and "*changes* his initial, impulsive opinion about [the Syrophoenician woman] and her child" (p. 138, emphasis original). However, to grant that Jesus indulges social prejudice, even momentarily, seems theologically problematic. Further, Spencer provides no evidence for why Jesus's saying must indicate disgust as opposed to being tongue in cheek.

Part 3 focuses on three positive emotions: surprise, compassion, and joy. Chapter 7 ("That's Amazing!") discusses two key passages (Mark 6:1–6; Matt 8:5–13/Luke 7:1–10). Chapters 8 and 9 ("What's Love Got to Do with It?") treat Jesus's compassion in relation to pastoral ministry and discipleship, respectively. Chapter 10 ("That's Good!") explores the role of joy in Jesus's life via Luke 10:17–24 and several passages from the Farewell Discourse in John. I summarize part 3

more succinctly because, while Spencer provides many interesting insights along the way, his overarching conclusions seemed less innovative than in part 2.

Passions of the Christ has several strengths. First, it constitutes an important contribution to the study of Jesus's emotions in the Gospels. Any subsequent work in this area will have to engage with Spencer. Second, Spencer makes a strong cumulative case that the Gospels present Jesus as having emotions and that this dimension of the Gospels deserves more attention than it has previously received. Third, Spencer is to be commended for his efforts to integrate biblical studies with emotion studies. I learned much from Spencer about ancient and modern emotion theory, and his discussions of ancient Jewish and Greco-Roman views of various emotions sometimes provided interesting points of comparison with the Gospels.

The book does, however, have some weaknesses. I will note one minor quibble and then two more substantive critiques. First, Spencer's writing is a little too clever at points, at least for my taste. The chapter titles noted above are one example of this. Sentences like, "A purely impassible God and Christ would pose an impossible impasse for our project" (p. 21) are another. Second, it is often unclear what role Spencer's discussions of emotion theory play in his argument. How, for example, is Aristotle's (much less some modern scholar's) view of a given emotion relevant to how the Evangelists develop that emotion with respect to Jesus? Third, Spencer's account of Jesus's "vehement" emotions is unconvincing at points and raises christological questions that he does not fully resolve. As noted above, Spencer readings of Mark 1:40–45 and 7:24–30 attribute anger and disgust to Jesus in ways that seem theologically problematic. Spencer affirms the sinlessness of Jesus (pp. 34–35), and in the epilogue he states that "even Jesus's vehement emotions … operate in his life toward virtuous ends, for truly good ('best') purposes" (p. 262). Yet it is unclear how the strong language with which Spencer describes Jesus's anger and disgust supports this orthodox conclusion. I for one am convinced neither that orthodox Christology allows for such an account of Jesus's vehement emotions nor that the Gospels require it.

Passions of the Christ is an important contribution to the study of Jesus's emotions in the Gospels. While readers may not agree with all Spencer's conclusions, he raises important questions about what it means for Jesus to be fully human, and subsequent work in this area will do well to engage with him.

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God's Will and Testament: Inheritance in the Gospel of Matthew and Jewish Tradition. By Daniel Daley. Waco, TX: Baylor University Press, 2021, ix + 403 pp., $74.99.

Daniel Daley is presently a Fellow in the Department of Biblical Studies at Australian Catholic University and Katholieke Universiteit, Leuven, Belgium. He graduated from Trinity College, Dublin, Ireland, in 2019, with a PhD thesis that was adapted into the present book. The present volume was a finalist for Best Book in Biblical Theology in 2021, an honor given by Midwestern Seminary's Cen-

ter for Biblical Studies. In addition, when a young author can elicit complimentary book jacket blurbs from such highly respected scholars as Michael Bird, Matthias Konradt, Catrin Williams, and Ben Witherington, his volume is worthy of careful consideration.

God's Will and Testament contains an initial acknowledgements page (p. ix), then six chapters (the first of which is the introduction and the last of which is the conclusion), as well as a medium-length bibliography, a subject index, and ancient sources index. Chapter 1, the introduction (pp. 1–43), treats "Matthew and Jewish Tradition." Chapter 2 (pp. 45–108) deals with "Inheritance in the Hebrew Bible." Chapter 3 (pp. 109–51) moves forward chronologically to discuss "Inheritance in the Second Temple Period: Apocrypha and Pseudepigrapha." Chapter 4 (pp. 153–237), also focused on the Second Temple period, deals with "The Qumran Literature." Chapter 5 (pp. 239–356) circles back around to "Inheritance in the Gospel of Matthew." Chapter 6, the conclusion of the book (pp. 357–63) is entitled "Matthew and the Promise of Discipleship."

As with all standard doctoral theses, Daley was required to find and develop a unique research niche. Thus, *God's Will and Testament* does focus on a certain amount of material distinct from any previous published volume, but it also overlaps several recently well-trodden areas in Matthean scholarship (as will be explained below). The distinctiveness of the method Daley utilizes primarily relates to his extensive appeal to idea/thematic development in the Hebrew Bible and Second Temple literature, as opposed to a straightforward "word study" approach and, for the most part, Daley's approach reaps helpful exegetical and biblical-theological dividends. Finally, it is quite clear to the reader how Daley arrives at his conclusions regarding the focal theme of "inheritance" in the Gospel of Matthew, though this reviewer does not agree with all his conclusions.

Before considering the perceived strengths and weaknesses of *God's Will and Testament*, it will be helpful to discuss the book's value in the realm of biblical theology, as well as the audience that would appear to profit most from it. In the view of the present reviewer, Daley's primary achievement in *God's Will and Testament* is to demonstrate the presence and importance of the theme of "inheritance" throughout the canon of Scripture, as well as probing notable extrabiblical writings for what those works have to say on the meaning of "inheritance." All other future research and publication on this topic will necessarily have to carefully consider Daley's work. As far as the natural audience for *God's Will and Testament* is concerned, it is difficult to see how the book's obvious readership would extend beyond upper-level researchers, whether students or professors, though possibly it could be used as assigned course reading in certain very specifically focused upper-level elective or independent study classes. This is a realistic opinion, because, though the book is well-written, sadly, it still is not approachable or readily "digestible" for a pastoral or lay audience, the level at which the practical biblical truths related to the "inheritance" concept in Matthew are particularly needed.

God's Will and Testament exhibits the following strengths: (1) As stated just above, Daley has offered a well-communicated volume at the scholarly level for which it was prepared and published. *God's Will and Testament* is actually quite read-

able in comparison with the vast majority of such scholarly works, but still will not be understandable to a more general audience. (2) The intended design of Daley's volume is quite clear, and he follows it straight through, from introduction to conclusion. (3) Daley demonstrates a good understanding/command of both the primary and secondary sources he cites. (4) If Daley's train of thought is followed—and agreed with—throughout, his conclusions make good sense. (5) *God's Will and Testament* undoubtedly will prove to be an important fresh contribution to the still-lively debate over the intended relationship between Jews and Gentiles in—and because of—the Gospel of Matthew.

Despite these far-reaching stated strengths of *God's Will and Testament*, this reviewer finds two *cautions*—not so much "weaknesses"—worth explaining. It is understood that not every reader of *JETS* will agree with my thoughts, but it is believed that enough readers will profit from them to justify stating the following concerns.

In backing off and looking at a "helicopter view" of the arrangement of *God's Will and Testament:* (1) Half the chapters (i.e., three out of six) and over 53 percent of the actual text of the book (i.e., 192 of 359 pages) deal with material other than that related to the concept of "inheritance" in Matthew. In addition, chapter 1 is not *exclusively* dealing with Matthew. To use an understandable analogy here, this kind of proportion is like a sermon with well over half the communication time from the pulpit being the introduction before getting to the stated text or topic to be expounded. (2) Another big picture view reveals that more space (128 pages) is given to Daley's treatment of the extrabiblical Second Temple literature (i.e., the Apocrypha, Pseudepigrapha, and Qumran literature) than to either "inheritance" in the Hebrew Bible (Chapter 2 [63 pages]) or in the Gospel of Matthew (Chapter 4 [117 pages]). To be clear: The point here is not that it is wrong to study the other areas as *background* for the study of the meaning and implications of "inheritance" in Matthew. Rather, it is that the simple law of proportion shows here that more page "space" is committed beyond the purported textual focus, heightening the potential for reading ideas into Matthew from elsewhere—especially from extrabiblical texts.

Having set forth these caveats, I still heartily recommend Daniel Daley's *God's Will and Testament* for the scholarly audience for which it is appropriate. And, if Daley were to choose to write a purposely popular version of this material, that could potentially also find an audience.

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