
Family and friends of the late classicist Isabelle Ratinaud-Lachkar offer this wide-ranging collection inspired by her view that the course of metal, from mine to merchant, offers a privileged window into society and culture (14). Twenty-three essays are grouped into four broad thematic sections inspired by the research interests of the honoree: metals, metalworkers and luxury goods (I); funerary practices (II); the city (III) and travel and cross-cultural contacts (IV). Ratinaud-Lachkar published widely on Argos and early Greece; these subject areas form the core of the volume with contributions by leading francophone Homerists, historians, and archaeologists such as Françoise Létoublon (metals in Homeric formulae and the Hesiodic myth of the ages), Marcel Piéart (the cult of Phoroneus at Argos), and François de Polignac on the conquest of Tiryns. The remaining essays range widely not only in time (“from Homer to our day”) but in thought and space, from the land beyond the west wind (Castiglioni on the ancient “Hyperborean route”) to a Hellenistic Greek sanctuary in Afghanistan (Martinez-Sève). Medieval, Renaissance, and modern historians will want to scan the table of contents for other small nuggets such as a study of Ludovico di Varthema and especially after emigration, rather than their intellectual impact on the field. Each story is different (von Fritz was not Jewish, but could not stomach the Nazis; Manesse ended up in a historically black college; Friedländer was interned at Sachsenhausen before emigrating), but there are certain common threads: the crucial roles of organizations like the Emergency Committee, the American Friends Service Committee, the University in Exile; of the extraordinary help (and occasional hindrances) of individual American academics in creating positions and sponsorships; and the sometimes desperate financial and practical circumstances these scholars found themselves in. The author’s many quotations from letters, both official and personal, movingly attest to their struggles and successes in a new environment they had not chosen, but on which they had a lasting influence.

Jenny Strauss Clay
University of Virginia

Christian Origins


This readily accessible and highly informative monograph will prove to be an invaluable resource for both students and scholars of the Second Temple period. The book is helpfully arranged by theme, addressing frequently under-discussed socioeconomic issues during this period in Judea. Adams begins with the familial unit, discussing social and financial aspects of the household including size, structure, marriage and divorce. His second chapter is a particularly important examination of the socioeconomic status of women and children. Despite the paucity of explicit attention to these more marginalized figures in many sources, Adams employs incidental references to reconstruct their plausible lived experience, and his work is to be particularly commended for his attention to this. Topics such as inheritance, the roles of wives, daughters, and sons in the household and the status of widows are addressed. In the remaining three chapters Adams broadens his scope, examining occupations, borrowing and lending practices, taxation under a succession of foreign and domestic powers, and finally the varied ethical discourses of wealth and poverty in Wisdom and apocalyptic literature. He draws heavily on canonical material for his evidence, yet when applicable these are supplemented with a variety of other ancient literary and documentary sources. This examination of socioeconomics as both lived experience and a component of ethical
instruction is further enhanced by Adam’s thoughtful engagement with contemporary theories such as gender studies and postcolonialism. The work is highly recommended.

Callie Callon
Queen’s University School of Religion


This collection of eleven essays originated as part of a collaborative symposium at King’s College London. It features the work of many emerging scholars, and the numerous fresh and innovative treatments of the primary texts reflect this. The volume is interdisciplinary, resulting in a wide range of multifaceted perspectives on issues pertaining to the body in relation to religious ideology in early Judean and Christian texts. The authors respectively utilize several different methods and theories in their work, ranging from literary and historical approaches from ritual theory to sexual and gender studies. The primary sources addressed are themselves also diverse, including both canonical and apocryphal texts, the works of Josephus, and early rabbinic writing. What unites the work as a cogent whole are the new insights into the interplay between culture and religion when texts that address the body—theorized, literary, or actual—is given the scholarly attention it warrants. The variety of the contributions will ensure that this is a volume that will appeal to many, and it is highly recommended to scholars interested in the significance of the body for religious thought and praxis in the ancient Mediterranean.

Callie Callon
Queen’s University


A fitting tribute to the honoree’s scholarship, Texts and Traditions celebrates Elliott’s legacy with a collection of eighteen essays covering text-critical principles, individual textual problems, and topics in early non-canonical Christian literature. The threefold division reflects the breadth of Elliott’s textual research over five decades and facilitates a review of textual issues addressed by him. The contributions demonstrate a high regard for Elliott, even as individual contributors depart from his practice of “thoroughgoing eclecticism.” The essays of Part 1 are emblematic: Holmes demonstrates the insufficiency of particular criteria to decide specific cases of complex textual variation; Parker challenges the notion of scribes as “textually conscious” editors who shaped the NT’s textual tradition; Epp questions the adequacy of the terms Ausgangstext and Initial Text to track the beginnings of the textual tradition; and Read-Heimerdinger disavows the use of any eclectic method for Acts in Codex Bezae. Elliott’s “thoroughgoing eclecticism,” not targeted per se, is implicated throughout. Part 2 tackles textual problems in the Gospels, Acts, 1 Corinthians, and Colossians. All but two of these essays are text-critical in nature and two engage the Latin and Syriac textual traditions respectively. Part 3 contributes studies on the Protoevangelium of James, the Infancy Gospel of Thomas, and Ignatius’ Letter to the Ephesians, as well as a postscript on how continuous text manuscripts are changed into lectionaries. Elliott’s prodigious labors are everywhere manifest; nearly every contribution traverses terrain already (and repeatedly!) traversed by him—a fact that is in itself a tribute.

Juan Hernández Jr.
Bethel University


Required reading for every student of the Bible and early Christianity, When God Spoke Greek offers a sweeping reassessment of the origins, transmission, and marginalization of the Septuagint within the Christian tradition. The complicated and contested textual history of the Septuagint comes into full view, challenging received notions about the ancestry and textual pedigree of the Hebrew Bible. The Septuagint is not simply a translation but at times a critical witness to an earlier and alternative version of the Hebrew text. The role of the Septuagint in the formation of early Christian thought is given a full hearing. And the centrality of the Hebrew Bible as an accident of history—if not a byproduct of political intrigue—is argued with creativity (and some justification). Jerome is the account’s anti-hero, misguided (if not megalomaniacal) in his promotion of biblia hebraica veritas; Augustine, a foil, used the Septuagint—as the NT authors did. Christianity was mistaken to turn away from the Septuagint. Textual scholars have long been aware of the Hebrew Bible’s complex textual history, and some will no doubt bristle at treatment that at times appears brisk or characterizations that fail the evidence. The book is nonetheless a compelling synthesis that incontestably displays the “Old Testament’s” pluriformity. The Hebrew Bible is not likely to be jettisoned by the Septuagint, however; the clock cannot be turned back. It is nonetheless clear that the time has come for their coexistence—and the application of the multiple senses of scripture to different texts.

Juan Hernandez Jr.
Bethel University

The authors of this volume set themselves one task: to trace the extra-biblical primary texts that are relevant for understanding Jesus’s trial and crucifixion. With that goal in mind, the book is built on three major themes: 1) Jesus’s trial/interrogation before the Sanhedrin; 2) Jesus’s trial before Pontius Pilatus; and 3) crucifixion as a method of execution in antiquity. In chronologically sequential order (where possible), the authors select and arrange an overwhelming amount of extra-biblical primary texts—462 to be exact—underneath these three categories (75, 46, and 341 texts, respectively). On the whole, this is a reliable, insightful and, for so partisan a subject, admirably evenhanded examination. The scholarly tone adds to the book’s depth and persuasiveness. For example, they make commendably clear that each section is extremely complex. Along the way, we also find out how much absolute certainty we can have in light of this evidence (answer: very little) and to what degree the primary sources demonstrate the historical accuracy of the Synoptic Gospels’ portrayal of these events (answer: more than you might expect). Even the longtime specialist is likely to learn a lot from this work because of the extraordinary amount of ground the authors cover. Yet, the decision to cover virtually all of the extra-biblical primary texts across multiple ages necessitates a breathless pace and seldom affords time to pause for anything much deeper than an exposition of the basic facts. And so some of the hardest questions remain. This book will be cataloged as a comprehensive sourcebook, and that it surely is. But it is also much more, therefore, deserving of a wide-ranging readership.

Brian J. Wright
Ridley College


This stimulating volume features eleven essays foregrounding the merit of the Farrer Hypothesis (FH) as a solution to the Synoptic Problem. By way of introduction, Poirier enumerates several developments within scholarship that strengthen the credibility of FH’s tenet that Luke used Matthew’s Gospel, including a disenchantment with form criticism, an acceptance of a second-century date for Luke’s composition, and an appreciation for Luke’s literary adeptness. The remaining essays either propose new frameworks to increase the plausibility of Luke’s use of Matthew or raise objections that call the existence of Q into question (especially as formulated by prominent Two-Document Hypothesis [2DH] proponents). Among the many highlights: H. Gorman appeals to the progymnasmata as a way of making sense of Luke’s rearrangement of Matthean material; M. Goodacre argues that the increase in extensive verbatim agreements between Matthew and Luke in the double tradition compared to the triple tradition is most expeditiously explained by Luke’s use of Matthew; and A. Abakuks offers a statistical analysis suggesting that Matthew’s and Luke’s redactions of Mark were not independent. The volume closes with a judicious and constructive response from longtime 2DH advocate Kloppenborg, whose evaluation is remarkably positive (short of endorsing FH). All of the essays in this book contribute to increasing the sophistication of our conceptions of the Synoptic Problem. For this reason, Marcan Priority without Q will be a valuable resource for supporters of any hypothesis—FH, 2DH, or otherwise.

Michael Kochenash
Claremont School of Theology


This important study is an English translation of the original German monograph published by Mohr Siebeck in 2007. Matthias Konradt, one of the preeminent scholars on the Gospel of Matthew, has used the opportunity afforded by this translation to update the original by incorporating studies that have appeared in the interim. The basic argument, however, remains unchanged. Konradt’s main interest is in Matthew’s view of the relationship between the Church and Israel, and the place of Gentiles in the divine plan. In trying to understand the transition in the narrative from an Israel-centred mission to the post-Easter universal mission, Konradt rejects completely the view that Israel has been replaced by the Christian Church. He prefers instead an interpretation whereby Matthew correlates these themes within his story by developing a twin Christological schema in which Jesus is depicted as the Jewish messianic Son of David and the universal Son of God. The Church is not a new Israel but is an entity that both fulfils and expands the promises to Israel by including the Gentiles as well. Konradt’s detailed and updated study on a topical Matthean theme will be widely welcomed by those students and scholars who read only English.

David C. Sim
Australian Catholic University

Myles’s book challenges the oft-repeated idea that Jesus’s homelessness was a lifestyle choice corresponding with his mission. Instead, Myles contends, Jesus’s status as a displaced outsider was thrust on him, a consequence of the social, economic, and political realities of his day. Using ideological biblical criticism, Myles offers interpretations that disrupt readings of the text that “feed from” a neoliberal view of homelessness as the result of individuals’ choices. Myles examines passages in which Jesus is portrayed as homeless, including the forced displacement of Jesus’s family to Egypt and the statement in Mt 8:20 that Jesus “has nowhere to lay his head.” In addition, Myles uses the lens of Jesus as deviant outsider to examine his proclamation of the kingdom, rejection in his hometown, failed relationships with biological family members, and his passion and crucifixion. Myles’s argument is thought-provoking and largely compelling. Although some readers may be put off by his references to Marxism and the assertion that scholars’ ideas result from a dominant ideology about homelessness, his careful examination of references to migration, forced withdrawal, and the roles of home and land provides new insight into the prevalence of displacement in the Gospel. Myles’s work seems especially timely today, when forced migration, refugee crises, and homelessness demand our attention and thoughtful response.

Amy Richter
St. Mary’s Seminary and University


Edwards has written a thoughtful and lucid commentary on Luke’s Gospel that I expect will be a helpful resource for pastors, teachers, and advanced students. He “provisonally” dates the Third Gospel to the late 70s CE and affirms the belief that it was composed by Paul’s companion Luke, a physician. One idiosyncrasy within this commentary is his theory concerning Luke’s sources: in addition to Mark, he appeals to a Hebrew Gospel and a Double Tradition (Matthean posteriority, not Q). In expositing Luke’s narrative, he makes frequent reference to Luke’s intertextuality, primarily with regard to canonical and extracanonical Jewish and Christian writings, less frequently to classical Greek and Latin texts. Highlights within this commentary include Edwards’s references to how some Lukan pericopae were interpreted within the early church and his careful attention to issues of grammar and philology that are sometimes obscured by English translations. In addition to twelve helpful excursuses, readers sporadically encounter words or phrases typed in bold font; these items consist of “subthemes” that are then explained, but in a less formal manner than the items treated within excursuses. An index specifically for these excursuses and bolded items might have been beneficial, though they can all be easily located by referring to the commentary’s comprehensive subject index.

Michael Kochenash
Claremont School of Theology


This book places Luke 16:19–31, the Parable of the Rich Man and Lazarus, in the context of the ancient Mediterranean tour of the underworld. It is Hauge’s stated purpose “to explore the literary relationship between the Homeric descent [of Odysseus into Hades] in Odyssey 11.1–640 and the ensuing tours of hell tradition and the parable.” He concludes that the Lucan story is a direct imitation of the Homeric one, stating “distinctive features” of the parable “can best be explained in the light of the author’s mimetic relationship to the Homeric model.” The book has three major sections. Chapter 1 summarizes the treatment of parables in New Testament scholarship, particularly addressing the problem of genre in relation to the Rich Man and Lazarus. Chapter 2 covers Greco-Roman paideia, highlighting the importance and ubiquity of the Homeric epics in the period’s educational models. Chapter 3 addresses the parable itself, showing its connections to other Greco-Roman tours of the underworld. The strength of this book is its thorough treatment of the Greek and Latin descensus tradition in relation to the parable, appealing to both philosophical and mythological texts. It shows clearly that the parable is heir to this tradition, helping to identify and refine the cultural context of the Gospel.

Margaret Froelich
Claremont School of Theology


This thoughtful volume arises out of the author’s reflection on Luke’s Gospel in the Indian context, particularly the violent persecution of the Christian church at Kandamahal, Orissa, India. This study asks how Christians are to reconcile the nonviolent message of Jesus with his explicit instructions that the disciples should purchase swords (22:36). Kattathara appropriately rejects the suggestion that the reference to a sword is metaphorical in this context. Instead, Katthahara argues that Jesus was
teaching his disciples to avoid political violence and all violence in the promotion of the Christian message, but to be prepared to defend their persons (violently if need be) against immediate physical threats. This exegesis may seem strained to many Western critical readers (and Kattathara’s reading is pre-critical at several points), but the volume offers a splendid exercise in contextual exegesis. Some questions take on new urgency outside the comforts of Western security and affluence; some answers seem more plausible in the light of genuine existential angst. Probably as a result of the limited resources available in India, the bibliography is heavily weighted toward older English language resources—ironically, a largely affluent, white male set of dialogue partners. The publisher should be chastised for allowing the volume to be produced without any indices.

*Thomas E. Phillips*
*Claremont School of Theology*


Bale’s revised doctoral dissertation challenges interpreters of Acts to approach the genre question anew: not “what genre is Acts?” but “with what various literary forms does Acts interplay?” Noting how polarized historic considerations of genre in Acts have been (Chapter 2)—especially between the poles of history versus fiction—Bale argues that genre purity is unrealistic since actual narratives like Acts are prone to significant intertextuality and hybridization (Chapters 3–4). “Luke created a narrative that makes serious truth claims while taking advantage of many of the privileges of fiction, resulting in an entertaining and exciting text that maintains a rhetoric of veracity throughout.” In Chapters 5–7 Bale applies his methodology to three areas of Acts: the oracle of 1:6–8, the portrayal of Paul’s apostolic status, and comic effects in the Miletus speech (20:18–35). On the whole, the study demonstrates close reading, pertinent comparisons, careful argumentation, and scholarly awareness. Building on the works of others (e.g., L. Alexander, R. Pervo), Bale gives methodology and versatile language (“narrative coherence”) where most others have merely intuition. The study could be furthered by more consideration of ancient views on genre, further methodological application in Acts, and inclusion of more Jewish literature (in Chapter 7). Altogether, Bale’s argument is bold (“no genre should be excluded as a potential tool for the interpretation of Acts”), but substantiated and welcome. His book is an excellent reassessment of genre theory that opens wide the door for reassessing traditional associations of Acts with particular literary forms.

*Troy M. Troftgruben*
*Wartburg Theological Seminary*


This collection of thirteen essays by a leading European scholar makes available two previously unpublished pieces and translates into English nine essays originally appearing in French. The book opens with two programmatic essays on Luke’s portrait of Paul in relation to the Paul of the epistles. Marguerat challenges current scholarship to move beyond the binary approach that seeks either to harmonize the Lukan and epistolary material or to show them to be incompatible. Marguerat instead suggests that a three-pole “reception” approach be adopted, including the “biographical” pole (attested in the canonical Acts and the Acts of Paul), the “documentary” pole (undisputed Pauline epistles), and the “doctoral” pole (disputed epistles). Because “reception implies coherence and shifting, continuity and discontinuity,” Marguerat’s proposal allows scholars “to take the biographical memory seriously” without necessitating perfect harmony in order to justify the label “Pauline.” Following these programmatic pieces are seven essays on select themes in Luke-Acts: Paul and the Torah, Paul as a Socratic figure, the resurrection and its witnesses, characterization, temple/home, and meals. The volume ends with four essays on themes in Paul’s undisputed epistles: Paul the mystic, justification by faith, imitating Paul (1 Thess 2:1–12), the veiling of women (1 Cor 11:2–16). This volume makes a valuable contribution to the study of Acts and Paul, and should be acquired by all serious theological libraries.

*John K. Goodrich*
*Moody Bible Institute*


This study proposes that the apparently *ad hoc* elements of the pericope of Paul’s visit in Athens are best explained by the nexus of traditions associated with the figure of Epimenides. Starting with an in-depth discussion of the history of interpretation of Acts 17:28a followed by an examination of the popularity of Epimenidean traditions in the first two centuries CE, Rothschild contends—against the current scholarly consensus—that interpreters must take seriously the possibility that the speech quotes the Cretan seer. She then analyzes the Areopagus pericope and argues that Luke seeks to portray Paul as a new Epimenides, presenting him as a cult-transfer facilitator. This thesis is further supported by an examination of the parallels between Paul and Epimenides in the broader narrative of Acts and by elements suggesting the incorporation of
components of cult-transfer narratives in Luke’s account of Paul’s missionary journeys. Rothschild’s monograph demonstrates the fragility of this consensus and makes a strong case for the allusion to Epimenidean traditions in the speech. Its maximalist interpretation of Luke’s usage of such traditions seems to be at times forcing the evidence in one direction and leads, in the case of Acts 17, to downplaying other important aspects of the speech, such as its anti-idol polemic. Even those unconvinced by her interpretation will nevertheless benefit from Rothschild’s in-depth discussion of Acts 17:28a and Epimenidean in antiquity.

Monique Cuany
University of Cambridge


Borgen incorporates eight previously published articles from 1959 through 2010, some with reflective comments, alongside seven new chapters in this reflection on his scholarly career and investigation of influences on the Fourth Gospel. The book is divided into five sections with the core focusing on John within Hellenism, the Synoptics and early gospel traditions, and the concept of agency. In the final section, “Challenge and Response,” Borgen elucidates his current position that this Gospel is independent from the Synoptics and suggests that scholars cease thinking of development along linear trajectories. Borgen indicates that Pauline and Johannine developments may be more closely related than historically viewed, specifically in the area of high Christology found in Philippians 2 and John’s prologue. In addition, Borgen subtly argues by example that scholars should give more consideration to the writings of Philo as comparative literature for the canonical gospels. Borgen’s edition provides any young scholar an example of mature scholarship. His arguments are crisp and direct while his scope of vision is broad. Although this edition is especially suited for graduate studies as a whole, the individual essays are a fertile ground for localized study at the undergraduate level.

Stan Harstine
Friends University


Lamb provides a discussion of contemporary research on the concepts of the “Johannine School” and the “Johannine Community.” The author is critical of previous views of the “Johannine Community” as an introverted sect due to their speculative character. Lamb sees no sociolinguistic evidence to prove the addressees of the Johannine writings belonged to a close-knit community. The section referring to Johannine texts is brief in comparison with Lamb’s survey of recent research. The reader mainly profits from the challenges to modern theories discussed in Chapters 1, 2 and 4. In Chapter 3, Lamb follows up crucial insights from sociolinguists Michael Halliday and Douglas Biber and develops his own model for analyzing the Johannine writings to “overcome the dichotomy between traditional historical criticism and literary critical approaches.” The author discusses five passages in the Gospel: 2:21–22, 12:16, 19:35–37, 20:30–31, and 21:23–25, but does not use classic synchronic and diachronic exegesis. He examines the passages for sectarian “anti-language.” Similarly, he investigates the Johannine epistles primarily from the perspective of the register theory and the notion of tenor, that is, the “situation equivalent to the interpersonal semantic dimension.” Although Lamb’s conclusion that a sectarian context cannot be detected by sociolinguistic analysis is plausible and useful for current interpretation, the conclusion would be better attested from a broader textual basis.

Athanasios Despotis
University of Bonn


Weyer-Mehnkoff presents the special character of the ethics of John’s Gospel (JG) by focusing on the semantic field of action and its theological meaning. Weyer-Mehnkoff analyzes the semantic field of the ἔργον lexeme in JG and emphasizes that human action has passive components (pathische Bezüge) because “John” prioritizes God’s action not humans’. Humans have to fulfill God’s ἔργον which are not only “facta” but also “facienda.” His discussion concerning Jesus’s signs, the function of the Law and the concept of glory illuminates the Christological foundation of JG’s ethics. Human moral decisions are not arbitrary actions but rather a participation in God’s action. Similarly, the commandment to love is interpreted not as a moral principle but rather as a gift. Weyer-Mehnkoff’s strong emphasis on the theological and Christological view makes JG’s ethics somewhat abstract and plays down human intention and freedom. Weyer-Mehnkoff presents crucial semantic aspects, yet this study could be enriched by a closer reading of the way “John” presents the characters of Jesus’ interlocutors in JG, by applying a semiotic analysis of the relevant terms and by reconstructing JG’s possible real and ecclesial context(s). In this way further
ethics. Ethics may be added to the conclusions of this important book for scholars and students interested in biblical ethics.

_Athanasios Despotis_  
*University of Bonn*

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Featuring an international lineup of leading Johannine scholars, this volume consists of fourteen chapters dedicated to interacting with one of Dodd’s most important publications. This book is an admixture of several elements: one part critical engagement with Dodd’s ideas, one part celebration of his work, and one part consideration of his legacy. Following the introduction, the remaining chapters are divided into three disproportionate sections: 1) approaching the problem: reflections on Dodd’s context and method (six chapters); 2) history and tradition in the fourth gospel (six chapters); 3) future directions (one chapter). Many of the chapters demonstrate just how far Johannine studies have advanced in the past six decades. Some chapters operate with narratological concerns in mind (Culpepper, Clark-Solos), others focus on the relationship between John and the Synoptics (van Belle and Godecharle, Anderson), while others are, in the spirit of Dodd’s work, focused on historical issues (Koester, Williams, Theobald, Painter). Given the cost, this book is probably best left for purchase by university and seminary libraries, though those involved in the serious study of the Fourth Gospel will want to have a copy in their personal libraries.

*Christopher W. Skinner*  
*University of Mount Olive*

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This commentary on 1, 2, 3 John is an excellent addition to the well-received Paideia Commentary Series which seeks to provide undergraduate and graduate theological students with clear cultural, literary, and theological explorations of the texts within their ancient setting and New Testament context. Parsenios brings his expertise in ancient and Patristic texts alongside the scholarly debates on these small texts. He presents alternative views on the significant issues before concluding with his strongest position. Parsenios weaves into his presentation considerations by the church fathers and artists, providing a refreshing and insightful interpretation of these texts. The material is organized into large rhetorical sections: “Introductory Matters,” “Tracing the Train of Thought,” and “Theological Issues.” Parsenios highlights significant Greek terms and Johannine concepts by tracing them through the three texts as well as relating them to the Gospel and relevant ancient literature. Sidebars emphasize relevant ancient and/or patristic quotes. Relevant art pieces also add interest and insight. Altogether, Parsenios presents a fresh reading of these small texts, a useful contribution to Johannine scholarship that will benefit all theological students of Johannine literature.

*Rebekah Skaggs*  
*Patten University*

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Gallusz examines the throne motif by first surveying the use of throne imagery in the Old Testament, Jewish literature, and Greco-Roman literature. In Part 2, he uses textual analysis to examine the vision of God’s throne room in Rev 4–5 as an anchor point for later throne depictions throughout Revelation; the Lamb of God in relation to the throne in Rev 5, 6, 7, 22; and the thrones of God’s allies and adversaries. Whereas God’s allies’ thrones are positively linked the thrones of God and the Lamb, the thrones of God’s adversaries are their reversal. Part 3 displays the structural, rhetorical, and theological significance of his throne motif for Revelation, arguing for the literary, structural, and theological centrality of God’s throne. He demonstrates the high Christology of the Lamb’s throne, the inversion of positive with negative thrones, and the throne’s relationship to themes of God’s royal sovereignty, Zion, and new creation. Gallusz’s approach to motif studies depends on sources from the 1970s and 1980s and does not address recent literary scholarship on motif studies. However, his work does provide a helpful introduction to the throne motif in the Old Testament, Second Temple Judaism, and Greco-Roman literature as well as its use in Revelation that scholar and student alike should find instructional.

*Beth M. Stovell*  
*Ambrose University*

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The introduction sets out two exegetical tasks. The first is to argue in the context of Romans 9–11 that Paul
ascribes the title \( \theta_{\text{ko}n} \) to Jesus in Romans 9:5b, thus, asserting he is the God of Israel. The second task is to argue that Paul understood this declaration as a core tenet that must be professed by Israel for salvation. While ultimately convincing on both accounts, in my opinion, the author fails to incorporate—or at least state his knowledge of or view on—a number of other possible Pauline texts that scholars note in their publications via textual criticism and/or grammar; for example, Eph 5:5, Col 2:2, 2 Thess 1:12, and 1 Tim 3:16. Likewise, a handful of other verses that some scholars argue implicitly equate Jesus with \( \theta_{\text{ko}n} \) from Paul’s writings are absent, such as 1 Thess 4:9; 1 Tim 1:1, 5:21; and 2 Tim 4:1. The main reason these exclusions were surprising is because Carraway spends time refuting the objection that Paul never calls Jesus \( \theta_{\text{ko}n} \) elsewhere. Should such an argument—either way—be handled so lightly? Nonetheless, these bold claims usefully force readers back to a host of questions, not least of all whether the confession of Christ as \( \theta_{\text{ko}n} \) began in the first century, with the apostles themselves. I highly recommend this book.

Brian J. Wright
Ridley College


Betz examines “five crucial text segments” in a letter he considers to be written while Paul was imprisoned in Rome around 62 CE, shortly before his death. To the main letter itself, a secondary redactor has inserted both an “autobiographical memorandum,” written by Paul to be used “in situations of controversy requiring documentary evidence” (3:1b–21, the subject of Chapter 3) and a receipt from Paul acknowledging the Philippians’ financial support for his “evangelistic missionary efforts” (4:10–20), part of their on-going “consensual contract” (the subject of Chapter 6). Betz argues that within the letter Paul engaged in the popular art form of “sayings compositions” (gnomic sententiae), in which he deals with practical ethical issues as applied to Christian living, seen in his “statement of principle” that “living is Christ and dying gain” (1:21–26; Chapter 2), his explication of conduct to be imitated (4:8–9, Chapter 4), and his ironic reference to his self-sufficiency (4:11–13, Chapter 5). The introductory chapter provides an overview, while the final chapter argues that the letter best fits the epistolary genre praemeditatio mortis—a spiritual exercise of the preparation for death—not unlike those undertaken by Cicero and Seneca. As always, Betz is thorough in considering the exegetical details of the texts, and there is much to be learned herein. That said, the emphasis remains philological and historical rather than sociocultural; one will find many references to ancient Greek and Latin literature but very little attention paid to social codes and contexts. For the most part, the essays are fairly technical, with untranslated Greek, Latin, and German, and thus, best suited for researchers.

Richard S. Ascough
Queen’s University School of Religion


This richly detailed and carefully argued revised dissertation (Macquarie University) focuses on the economic, particularly accounting, terminology Paul uses in Philippians in light of documentary (rather than literary) sources. Although a number of nouns and verbs are treated in depth in Part I, the key to Ogereau’s approach is his broad survey of the use of \( \text{koinônia} \)-cognates, undertaken in Chapter 5. He draws on a compendium of original texts and translations from 100 inscriptions and 370 papyri (included as Appendix A and B, respectively), that includes contracts, receipts, leases, decrees, honorific inscriptions, and private letters. He concludes that “\( \text{koinônia} \) could correspond to the legal and commercial Roman concept of \( \text{societas} \),” thus affirming the position J. Paul Sampley put forth in 1980 (Pauline Partnership in Christ). The letter itself is the focus of Part II, where the “payoff” for all the philological work of Part I comes in Chapter 7, with an exegesis of Phil 1:3–11 and 4:10–20. Ogereau argues persuasively that “Paul employed the term \( \text{koinônia} \) in reference to the strategic economic partnership he established with the Philippians.” The further argument that “they cooperated in his missionary activities by providing material and human resources, while he performed the work of the ministry” will resonate well with most readers, although I find myself slightly less persuaded in this regard. That said, Ogereau is correct in his conclusion that Paul’s use of an explicit business model that applies terminology from the commercial sphere to his relationship with fellow Christ-believers and to his missionary activities will startle those who prefer to see Paul framing such things theologically. In the final chapter, Ogereau draws on Roman legal sources to demonstrate that Paul and the Philippians had mutually agreed to form a financial \( \text{koinônia}/\text{societas} \) (“partnership”) with a shared objective, in this case, the proclamation of the gospel—a \( \text{societas evangeli} \). Throughout the work, Ogereau digs deeply into the secondary material, providing detailed overviews of the history of scholarship on key issues while arguing the nuances of his points judiciously. Overall, this is a monumental study that is highly recommended and deserves wide attention by scholars.

Richard S. Ascough
Queen’s University School of Religion

Eduard Verhoef has produced a brief, but insightful work on the background, history, and development of early Christianity in Philippi. Verhoef devotes chapters to Philippian Christianity in the second through six centuries, but those interested particularly in the New Testament will be most attracted to his early chapters on Roman Philippi and Paul’s short letter to the Philippians. When it comes to understanding Roman Philippi, Verhoef brings to bear his experience making many visits to the archaeological sites and also insights gleaned from regional inscriptions and other artifacts. His research colors our understanding of life in the first century; for example, Verhoef imagines that Philippi at that time had about 10,000 inhabitants, while Thessalonica was perhaps ten times larger. As for the earliest Philippian church, Verhoef offers a basic profile of the congregation (based on believers mentioned in Acts and Philippians). The church was comprised of working class people, though Lydia appeared to have a relatively spacious home (Acts 16:15). Verhoef guesses that the church was about 33 total (and by 300 CE the Christian population grew to nearly 1,000). Perhaps one of the most attractive features of this book is the small section of color photographs of discovered artifacts that offer insight into ancient Philippi. This short work is an excellent reminder that archaeological work brings ancient texts to life. I highly recommend this book to students of Philippians and early Christianity.

Nijay K. Gupta
George Fox University


Kucicki examines “universal eschatology”—“the fate of all humankind and the universe at the end of times”—in 1 and 2 Thessalonians by drawing on comparative motifs in Second Temple Jewish texts. The initial chapter surveys eschatological motifs in the letters, while the second and third chapters examine “Events Preceding the Parousia” and “Events Connected to the Parousia” by citing passages as they relate to particular words and phrases in 1 and 2 Thessalonians. Kucicki concludes that the differences in eschatological concepts in the two letters can be explained by Paul envisioning different audiences—Christian and non-Christian. Yet Kucicki pushes even further to argue that 1 Thess 4:13–5:11 contains “all the eschatological and apocalyptic motifs necessary to create a systematic and comprehensive eschatological teaching,” a bold statement indeed. In his preface, Kucicki claims that he was “unable to find any coherent account of the eschatological teaching found in the Thessalonian Correspondence,” yet recently there have been a number of significant and lengthy monograph treatments; for example, those of Konradt (2003), Pahl (2009), Luckensmeyer (2009), and Schmidt (2010). Engaging with such works would have brought a deeper level of analysis to the discussion and made it difficult to draw the conclusions he does. Unfortunately, the bibliography contains almost no entries from the 2000s. In a book with such a hefty price tag, one would expect much better, if not from the author then from the publisher. Such limitations make it difficult to recommend the book, even for library purchase.

Richard S. Ascough
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In this provocative study, Whiltark adds Hebrews to the list of New Testament writings that potentially critique the abusive authority and inflated claims of Roman imperial power. Key to Whiltark’s proposal is his insistence that Hebrews uses the rhetorical strategy of figured or indirect speech to construct implicit connections between such allusive speech and the forms of imperial propaganda and practices arrayed against the community’s alternative allegiance to Jesus. Whiltark is to be commended for the fresh angle he brings to bear on the already well recognized rhetorical sophistication of Hebrews. I remain skeptical, however, that a significant purpose of Hebrews is to engage with Roman imperial power in the kinds of specific ways that Whiltark suggests. For example, Whiltark references the Book of Revelation as providing a useful comparative example of a New Testament writing that plausibly critiques imperial power with similarly veiled or elliptical language. The problem with this particular example, however, is that the veiled language of Revelation is curiously transparent as well, such that references to imperial Rome do seem actually plausible in the case of this particular text. By contrast, the veiled language that Whiltark cites in Hebrews seldom rises, in my judgment, above the level of a possible, as opposed to a plausible, transparent connection to imperial power. Nonetheless, this study helpfully raises the important question that concerns the ways in which Hebrews may potentially have been heard by a community struggling against the internalization of labels of religious and social deviancy.

Kevin B. McCruden
Gonzaga University

This book is a revision of a doctoral dissertation completed at the University of Oxford. Ellis examines the question of testing in the Letter of James, or what he calls a “theology of probation.” James 1:2–14 makes a number of statements about what has been translated as “testing,” “trials,” “tribulation,” and “temptation.” How are we to understand the nature of this probation, especially in light of James’ insistence that God does not “test” anyone (Jas 1:13)? Ellis engages in careful study of comparative Jewish materials on testing in light of these writings’ understandings of the “cosmic drama,” or depictions of both supernatural agents and human objects of testing. He then examines how this drama affects these texts’ interpretations of biblical testing, specifically the cases of Adam’s temptation, Abraham’s binding of Isaac, and the suffering of Job. He concludes that the Letter of James, which engages these biblical examples, aims to depict a perfect and tested human who remains faithful to a perfect and tested God in spite of “demonically inspired” accusations that God is malevolent. It would be interesting to see what difference more engagement with Greco-Roman sources would have made to the argument, but to be fair, such engagement was beyond the scope of the study. The book is an important contribution that assists in understanding a puzzling question within the Letter of James, and furnishes an enlightening discussion of the topic of probation within ancient Jewish literature.

Alicia J. Batten
Conrad Grebel University College/University of Waterloo


Drake’s compelling work is a welcome addition to scholarship on anti-Judean rhetoric in early Christianity. The monograph is a dense and sophisticated examination of early Christian capitalization on the broader ancient use of sexual slander as a powerful weapon to assert dominance over an opponent, in their case against Jews. Drake identifies the formation of an artificial dichotomy to aid Christians in demarcating themselves from, as well as demonstrating their superiority over, their Jewish counterparts in contexts of a high degree of hybridity. In contrasting their construction of Jews as unable to control carnal desires which contributed to their erroneous literal interpretation of scripture (and vice versa), Christians presented themselves as chaste and spiritually minded, characterizing their distinction as one between flesh and spirit. Drake examines the origins of this strategy in Justin Martyr and the letter of Barnabas, discusses Origen’s reinterpretation of Paul in this light, and considers the appropriation and allegorization of the story of Susanna and the Elders, where Susanna represents the chaste church vulnerable to the lecherous advances of Jews. The final chapter examines John Chrysostom’s gendered and sexualized invective against Jews and utilization of the prophetic images of animals to present Jews as the subjects of justified violence. Closing remarks observe the impact that this rhetoric had on lived experience and imperial legislation regarding Jews and Christians in the fourth and fifth centuries. The work is highly recommended to scholars interested in early Christian-Jewish polemics and ancient rhetoric regarding gender and sexuality.

Callie Callon
Queen’s University School of Religion

This is an edited work of thirteen scholars involved in the eponymous 2011/2012 workshops hosted by the Norwegian School of Theology (MF), Oslo. It derives from the burgeoning debate on the “parting of the ways” between Judaism and Christianity, the recent and related dissertation by contributor Geir Otto Holmås, and the assertion that prayer and early Christian identity “have never been considered in tandem.” As might be expected, prayer (especially the Lord’s Prayer) is the more often favored of the “tandem,” although “prayer” is succinctly defined in the introduction while the entire following chapter (perhaps the finest in the volume, by Mikael Tellbe) is dedicated to defining “identity” (through social identity theory). Other outstanding contributions are Hvalvik’s on nonverbal aspects of prayer and Glenn Wehus’ on Epictetus and the Stoic philosophy behind “illegitimate prayers” and self-formation. In the final chapter, the editors draw seven tentative conclusions from the fourteen main contributions that constitute the book. Those are that identity-forming prayer was: 1) part of a dynamic process; 2) ritually cohesive; 3) “performed theology”; 4) christocentric; 5) partly defined by times and spaces; 6) increasingly self-focused; and 7) indicative of an early “parting of the ways.” Although this volume presents itself as neither comprehensive nor definitive, I would recommend it, especially as an introduction to the topic. It is, in the main, readable and accessible, but—because research languages go untranslated, the recommendation is to graduates more than undergraduates.

Clifford T. Winters
Asbury Theological Seminary


Martinus C. de Boer has been a scholar of international reputation for decades. His research on the writings of Paul, Johannine literature, and apocalyptic has made substantive contributions to numerous scholarly debates. The essays in this volume, edited by four of his colleagues at VU University Amsterdam, have been divided into four categories: 1) Pauline studies, with an emphasis on historical backgrounds; 2) Johannine studies; 3) early Christian apocalypticism; and 4) NT textual criticism. Under these categories are found seventeen essays from a cast of international NT scholars. The essays by Tuckett, Gaventa, and Collins are particularly useful or interesting. All the essays are written in English except one (by Lindemann). Although it is quite common for Festschriften to include a cursus vitae or list of works published by the honoree, no such list appears in this volume. Also, it is customary for volumes of this kind to be divided into specific sections, and while the contributions to this volume fall neatly into the four categories listed above, there are no divisions separating the contributions. Formatting concerns aside, this book serves as a fitting tribute to a scholar of depth and originality.

Christopher W. Skinner
Mount Olive College


For students and scholars wanting to orient themselves within the landscape of disability studies and the Bible, Lawrence’s concise volume is an ideal starting place. Lawrence reinterprets Gospel narratives featuring Jesus’s interaction with sensory-disabled characters, specifically those foregrounding the senses of sight (blind individuals), hearing (a “deaf-mute” man), and cognition (a boy with seizures). By contextualizing these narratives within disability studies and sensory anthropology, she is able to read them through reconfigured interpretive frameworks that challenge ableist binaries and demonstrate that able-bodied perspectives need not be normative within biblical studies. In addition to reading these narratives through reconfigured frameworks, Lawrence examines the stigma attached to sensory-disabled conditions in the Gospels. Sensory deprivation often functions as a negatively charged metaphor for sin and/or social deviance, freighting a physical condition with social and cultural stigmas. For instance, Lawrence differentiates between actual sightlessness and the literary use of blindness as a metaphor for sinfulness or lack of spiritual insight; critical readers need to be careful to avoid perpetuating such harmful and inaccurate associations. Although apparently directed toward scholars and students, I expect that this volume will also be helpful to preachers interested in socially responsible readings of the Gospel narratives.

Michael Kochenash
Claremont School of Theology

Morgan sets out to correct a misunderstanding about *pistis* (“faith[fulness]”) that she attributes to Augustine. Whereas Augustine’s two types of faith, *fides qua* and *fides qua*, have been read back into the NT, Morgan argues that the use of *pistis/fides* language in the Greco-Roman world should guide our understanding of *pistis* in the NT. She examines occurrences of this language in connection to religiosity, politics, and personal relations in the non-Christian and non-Jewish Greco-Roman world. She concludes that in all three spheres *pistis/fides* language emphasizes relationality and communal trust. When NT writers use *pistis* language within this cultural milieu this concern about a relationship marked by trust and trustworthiness is what their readers would have heard and not a reference to mere propositional belief. *Roman Faith* is essential reading for anyone interested in the meaning of *pistis* in the New Testament. Morgan admirably situates NT texts within their larger Greco-Roman context, but she could have further strengthened her conclusions by examining the use of the *pistis* lexicon in the works of Philo, Josephus, and the Greek Pseudepigrapha. One particular payoff for interpreters of Paul: Morgan makes the most detailed argument yet that the debated phrase *pistis Christou* should be understood as more than either an objective genitive (“faith in Christ”) or a subjective genitive (“Christ’s faith[fulness]”); rather, the phrase is Paul’s compact way of referring to the complex relationship of trust and fidelity between God, Christ, and the community of Christ followers.

_Matthew Thiessen_
_Saint Louis University_

**Jewish Thought**


Hughes’s initial argument is that Jewish philosophy is impossible, as Jewishness implies particularity and philosophy values only universal claims. Beyond this, Hughes argues that philosophy is inherently totalitarian by which he means that it does not tolerate difference. Jewish philosophy is similarly hegemonic insofar as it is always connected to a particular determination of Jewish identity. Even the attempt to define Jewish philosophy inevitably veers into essentialist claims. Hughes thus argues that the categories of “philosophy,” “Jewish,” and “Jewish philosophy” are not natural but constructed. These claims are reiterated in various forms in the first half of the book while the second half is more of an actual rethinking of Jewish philosophy. Of note, in Chapter 5, Hughes is particularly critical of Rosenzweig’s construction of the Jews as a biological or genealogical people (a “blood people”), suggesting that it bears close resemblance to more extreme forms of religious Zionism despite Rosenzweig’s own rejection of Zionism. This critique merits further consideration. In his closing chapter, Hughes cites Derrida and E. Wolfson to suggest that a postmodern study of Jewish philosophy should focus on the liminal spaces and permeable boundaries that exist between Judaism and philosophy. Although this conclusion is suggestive, the book would be stronger with specific examples of what such an approach might produce.

_Claire E. Sufrin_
_Northwestern University_


In this book, Kepnes presents Judaism as a pursuit of holiness. In the first chapter, he cites Leviticus 19:2 (“You shall be holy . . .”) as the book’s “manifesto,” claiming that an exegetical discourse on holiness is the form through which Jewish theology has developed. In the remainder of Part One, which is particularly well-suited to undergraduate teaching, he argues that Judaism strives for an embodied holiness through ritual practices including the Sabbath and dietary laws (Chapters 2–4) and through moral practices articulated by the Pentateuch and expanded by the biblical prophets (Chapters 5–6). In making commandment and community central to his presentation of Judaism, however, Kepnes becomes overly focused on the experience of male Jews as normative. In Part Two, Kepnes presents his vision for what Jewish theology should become. He argues that in modernity, Jewish theology was largely reduced to ethical monotheism, which he critiques for being overly universal in its focus and too quick to reject ritual elements of Judaism. His presentation of Maimonides and Hermann Cohen is noteworthy for being succinct but fair. To supplement or correct these tendencies in modern Jewish thought, Kepnes presents ideas and projects to which he has long been devoted: 1) textual reasoning, 2) liturgical reasoning, and 3) scriptural reasoning. His accounts of the first and third are no more compelling than other explanations of these projects, but his discussion of liturgical reasoning is a “must-read” for any student wishing to understand Jewish prayer.

_Claire E. Sufrin_
_Northwestern University_

**Oceania**


Given that New Zealand is often regarded as an advanced secular society, scholarship on the nation’s