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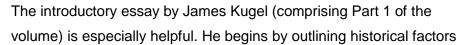- Measuring Style Shift in Paul's Writings

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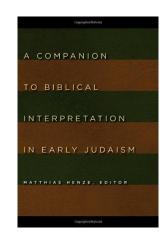- War Scroll Annotated Bibliography

Featured Resources

A Companion to Biblical Interpretation in Early Judaism, ed. Matthias Henze

This work offers a wide selection of essays on the overarching techniques of early biblical interpretation, as well as particular examples from specific texts (i.e. Use of the Scripture in the Community Rule, in The Testaments of the Twelve Patriarchs, or in the Genesis Apocryphon).

Buy from amazon.com

The introductory essay by James Kugel (comprising Part 1 of the volume) is especially helpful. He begins by outlining historical factors that contributed to the rise of early biblical interpretation, focusing particularly on the Babylonian exile. Among the returnee's from Babylonian deportation, there was not only an increasing need to reestablish Israelite society with the scriptures of Israel, but the actual interpretation of Torah became a primary concern (cf. Nehemiah 8:1-8). Kugel outlines four overarching assumptions held by these early biblical interpreters: (1) The Bible is fundamentally a cryptic document. (2) The Bible is a great book of lessons. (3) The Bible is perfectly consistent and free of error or internal contradiction. (4) Every word of Scripture comes from God. An examination of the interpretation of Genesis 5:21-24 in 1 Enoch demonstrates how these four assumptions would actually function in the interpretive task.

The three essays that comprise Part 2 focus upon biblical interpretation within the Hebrew canon itself (Yair Zakovitch), the Septuagint (Martin Rösel), and with the Targum literature (Edward M. Cook). The rest of the volume centers on the specific interpretive techniques in prominent texts from early Judaism. These essays provide an excellent introduction to the tendencies of any particular book one might be interested in studying further. So Jacques van Ruiten addresses the book of Jubilees (using early Abraham as a test case), Benjamin G. Wright III considered the book of Ben Sira, and Peter Enns examines the Wisdom of Solomon. Philo and Josephus are also considered by Gregory E. Sterling and Zuleika Rodgers respectively.
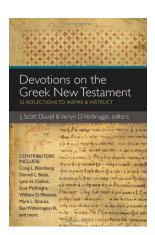
In sum, A Companion to Biblical Interpretation in Early Judaism is a great starting point for anyone interesting in familiarizing themselves in the exciting particularities of the earliest forms of biblical interpretation.

Devotions on the Greek New Testament, ed. Duvall & Verbrugge

This work includes contributions from various New Testament seminary professors such as Craig Blomberg, Darrell Bock, Scot McKnight, Ben Witherington III, and many others.

Each devotional is a brief two pages or so. They begin with either a brief sentence from the Greek New Testament or with a paragraph. The author then explains anything difficult about the sentence or paragraphs, breaking down the meaning of words, syntax, grammar, and anything else notable.

Sometimes the devotional is a free-form explanation and application of the passage. For example, Mark Wilson focuses on the meaning of *sbennute* in 1 Thess 5:19-20 (do not "put out/extinguish" or "quench" the Spirit), wrapping up with a brief paragraph of application on the "quench" translation. Other devotionals include an intentional sermon-like structure. For example, Scot McKnight's devotional on Matt 5:17-20 makes three points (notable in italics): "Jesus' claim is *rooted in Scripture….Jesus' claim shapes discipleship….Discipleship means separation*" (22).

This is a great resource for two different uses. First, you may use this work as part of your devotional reading, whether you are a student, pastor, or professor. It's probably most useful for the student and pastor who are learning or have learned Greek and want a unique way to stay in it. Professors may not find much new information in the brief exegesis portion of the devotionals, and the devotional application may be a bit too slim to be worth reading. For students and pastors, however, there is enough of both elements to make it a worthy read.

Second, you may use this work in the classroom while teaching Greek. So many students become flustered, frustrated, or simply give up while taking Greek. This book is full of 52 different examples of *why Greek matters.* Even if not every devotional makes a stunning revelation to the student that makes them scream inside, "I must learn Greek!," it still may
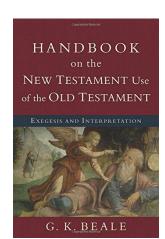
provide some motivation to keep them studying and perhaps suggest to them that they can make Greek practical, for themselves and for their church.

One way I think this work would have been improved would have been to have fewer entries and longer application sections. Tacking on a paragraph of application on the end of five exegetical paragraphs can make the purpose of the book seem unfulfilled. If these are really to be devotionals, there should be a stronger pastoral and mission oriented focus to each of the entries.

Nevertheless, I do suggest this book for use, both personally and in the classroom.

Handbook on the New Testament Use of the Old Testament, by G. K. Beale

This week's **Featured Resource** is G. K. Beale's *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*. Beale is widely known for publishing extensively on the New Testament's use of the Old. This work provides the student with a distilled outline of his entire exegetical method for interpreting the OT in the NT.

Outline

In chapters 1 and 2, Beale introduces the reader to the discipline of Old in the New studies, surveying various interpretive and methodological developments. The specific layout of the exegetical methodology offered in this handbook is articulated in Chapter 3. The steps involved in this method move the interpreter from specific contextual considerations of both the New and Old Testament pericopes, to Jewish background studies, linguistic comparisons of the texts, and finally into the hermeneutical, theological, and rhetorical thrust behind the New Testament's appropriation of the specific Old Testament text.

Chapter 4 provides twelve similar but distinct hermeneutical uses employed by the NT writers. Beale's expansion of the more basic categories (i.e. analogy) may provide the exegete with the appropriate tools to properly handle the OT in the NT (i.e. indirect typology).

In chapter 5, Beale outlines five presuppositions held by the NT writers, in order to elucidate the NT writer's particular hermeneutical use of the OT text. He believes these are all rooted in the OT. The presuppositions are corporate solidarity/representation, the church as true Israel with Christ as its corporate head, the unification of history by a sovereign plan, inaugurated eschatology, and the use of biblical history as the broad context to interpret earlier parts of Scripture (p. 53).

Chapter 6 gives a topical outline with specific volumes and resources within Jewish backgrounds, while chapter 7 includes a detailed example of the method using the example of Isaiah 22:22 in Revelation. 3:7.

Assessment

This book is welcome as a comprehensive (albeit, concise) handbook that teaches the student Beale's method and teaches him or her about the resources required for the job. One of the most useful functions of the book is Beale's extensive annotated bibliographies. He provides the various tools available to help one detect quotations and allusions (and there are many), as well as the sources to use for finding Jewish uses of the OT. For one newer to the field of OT in the NT, these bibliographical references are incredibly helpful.

The reader may be left longing for more treatment on the use of early and late Jewish backgrounds. Helpful works are recommended in this area [i.e. C. A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Peabody, MA: Hendrickson, 2005), 10–55]; however, more discussion regarding the proper assessment of the *Jewish* use of the OT would prove instructive for comparative study. For example, are the hermeneutical presuppositions of Jewish writers the same as the NT writers? Are their hermeneutical uses the same, or different? Does Beale view Jewish uses as primarily hermeneutical (e.g., his twelve categories), or technical (e.g., *proem* midrash*)?*

Beale's limited discussion on some of the points may leave the reader longing for more; however, this methodological handbook is exegetically insightful and theologically stimulating. Whether the reader agrees with all of Beale's nuances, this handbook will be a helpful resource for those interested in developing their exegetical capabilities and should be recommended material for anyone interested in biblical studies.

For a fuller review see Todd's published review for SWJT 56.2 or Warren's review at the Logos Blog.

Introduction to the Grammar of Jewish-Babylonian Aramaic, by Elitzur A. Bar-Asher Siegal

I took Aramaic last year and really enjoyed it. In addition to the biblical texts, we translated some older Aramaic inscriptions and I got to see a bit of the diachronic development of the language. But I was quite a bit removed from Jewish-Babylonian Aramaic, the language of the Babylonian Talmud.

Siegal's grammar, _Introduction to the Grammar of Jewish-Babylonian Aramaic,_ seeks to introduce the student to this period of Late Aramaic. He divides Aramaic (following Fitzmyer) into the following periods in his introduction:

Old Aramaic (925-700 BC)
Official Aramaic (799-200 BC)
Middle Aramaic (200 BC – AD 200)
Late Aramaic (AD 200-700)
Modern/Neo-Aramaic (700 CE)

The Late Aramaic period is the period of Jewish-Babylonian Aramaic, although he notes that the distinction between Middle and Late Aramaic has more to do with written conventions than oral dialects (22).

There are four corpora of Jewish-Babylonian Aramaic texts that have survived. The **Babylonian Talmud** is the major source. The **Geonic literature** includes rabbinic works written after the completion of the Talmud (seventh century AD) but before Babylonia ceased to be the center of Rabbinic Judaism, somewhere between 700-1100 AD. Most of the texts are _responsa_, legal opinions based on specific inquiries, but some are treatises on the law. The third corpus is the **Writings of Anan ben David** (8th century AD), the founder of the Karaites/Ananites, a Jewish sect that rejected rabbinic authority and that composed _Sefer-ha-Mitzvot_, a commentary on the Pentateuch. The fourth corpus includes **incantation bowls** with engravings of magical formulae. These are the only writings that are completely preserved from the time of their composition (rather than through copies made by scribes), but there is considerable disagreement on the linguistic value of these writings, whether they are complete gibberish or actual instances of natural Aramaic. Siegal's work focuses on the first two corpora, but deals with the latter two when they provide helpful data.

I only read the introduction and skimmed the contents of this grammar (so it's not a full review), and I would not be equipped to read and review his grammar anyway! I know nothing about Jewish-Babylonian Aramaic, but when I saw this book I grabbed it to get a quick orientation to a different period of Aramaic and understand the issues involved in the language. Siegal helpfully includes discussion of recent scholarship on the language, including variations within Jewish-Babylonian Aramaic (23-26), linguistic influences on this period of Aramaic (Hebrew, Akkadian, Persian, and Arabic [26-27]), and the various manuscripts of the Babylonian Talmud. I was surprised to find that there is only one extant manuscript (MS Munich 95) that contains the entire Babylonian Talmud, and that there has been one definitive edition (Vilna edition) reprinted since the mid-nineteenth century. The Vilna edition and other prints were all eclectic, and the conjectural emendations suggested by rabbinic consultants were included in the edition but not notated, so we have no justification for their text-critical decisions. For that reason, the Vilna edition (and others) of the Babylonian Talmud are not reliable sources of Jewish-Babylonian Aramaic (31).

As Siegal notes, there is still much work to be done on this language, including methodological discussion about the use of sources and the examination of all the extant manuscripts. This grammar is not definitive, but an attempt to contribute to the discussion about the language and make some positive suggestions for problematic areas.

He does make this grammar reader- and student-friendly (it arose out of teaching the language at Harvard and Yale). He includes a glossary at the end of the book to define linguistic terms. He also orders the book pedagogically and includes vocabulary notes and translation exercises to coincide with each chapter. He includes many charts and writes for students, rather than for sheer technicality.

The chapters cover all aspects of morphology, grammar, orthography, apocopation, nominal inflection, morphology including entire chapters on strong and weak verbs, moods, special verbs such as "to be," and more content that you would normally find in a grammar. Although I am no Aramaic expert, and I have no knowledge of this period of Aramaic, this grammar seems like a useful addition to our knowledge of Jewish-Babylonian Aramaic and a solid resource for anyone needing to learn the language for, say, Talmudic studies. Anyone interested in the Aramaic language may also want to invest in this resource to see how the language has evolved through time. I'm glad I took the time to browse through it and learn a good deal about the language.
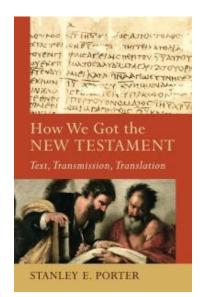
How We Got The New Testament, by Stanley Porter

How We Got the New Testament: Text, Transmission, Translation, by Stanley Porter (Baker Academic, 2013), 240pp.

Stanley Porter, the President and Professor of New Testament at McMaster Divinity College in Ontario Canada, has recently published the substance of his 2008 Hayward Lectures, delivered at Acadia Divinity College in Nova Scotia. The volume is broken down into three (somewhat lengthy) chapters, as insinuated by the subtitle; *Text, Transmission, Translation.*

Chapter one opens with an overview of the major historical players involved within the history of textual criticism (Erasmus, Tregelles, Tischendorf, Westcott, Hort, Nestle, etc). After outlining the particular contributions made by these scholars, Porter notes that the traditional goal of textual criticism was to devise a methodology by which the original text (or the text that most resembles the original) may be ascertained (17).

However in recent study there have been two challenges to this goal of TC, namely, (i) contextual variation and (ii) questioning the original text. The first challenge seeks to shift the focus of TC away from textual reconstruction, and move towards an exegetical and hermeneutical enterprise. In other words, what were the theological and social motivations or conditions in which textual variations took place? In this vein, Porter addresses the work of Bart Ehrman, who proposes various socioreligious contexts that contributed to textual corruption (anti-docetic, anti-adoptionistic, anti-separationist, anti-patripassionist).

The second challenge (which seems similar to the first) questions the possibility of recovering an original text and instead proposes to study the contexts in which change is made. Here Porter interacts with the work of William Petersen, David Trobisch, Eldon Epp, David Parker and Gerd Mink. Porter's basic response to these challenges is that whenever one proposes the "corruption" of a text, then one assumes the functional presence of a stable and original text (25).

Moreover, if one can differentiate between the original text and the original "published texted" (the text that goes forth as the author's and is circulated in the early Christian community), then the traditional goal of textual criticism is more obtainable than sometimes purported. Porter is not disavowing the importance of recognizing theological and social contexts that may contribute to textual variation, however these realities to not negate the overarching discipline of textual criticism as a whole.

The subsequent section of this chapter is a *tour de force* history of the printed Greek New Testament. Beginning with Erasmus, the Complutensian Polyglot, and the Textus Receptus, Porter goes on to address the work of John Mill, Johann Bengel, Johann Semler, Johann Griesbach, Tischendorf, Wescott, Hort, and many more. This history naturally leads into the discussion surrounding "text types" and the need for manuscripts to not only be counted but "weighed".

After outlining the methodologies of Streeter (geographical), Lachmann (stemmatic), Colwell (quantitative), as well as the latest CBGM (coherence-based genealogical method), Porter presents the three text-type system that he himself operates within (Byzantine, Caesarean, Alexandrian/Western). This section provides a helpful resource for the student who wants a succinct yet substantial description of various "types" and how those text types came into existence.

The chapter concludes with two final sections: 1. a focused interaction with the work Bart Ehrman (*Misquoting Jesus*)*,* wherein Porter challenges the ingenuity of Ehrman's arguments, noting several rhetorical and technical issues within his presentation and 2. an argument for a single manuscript approach over against the use of an eclectic text. In this regard, Porter notes the relatively minimal impact that individual papyri have had upon the history of textual reconstruction, especially since the publication of Westcott and Hort's 1881 GNT (after which approximately 63 papyri have been published that predate the major codexes that are used to establish the text of the New Testament).

Chapter two opens with an overview of the materials used to produce ancient manuscripts and the various types of manuscripts produced (papyri, majuscules, minuscule, and lectionaries). With this in mind Porter, enters into a discussion on the tradition history of the New Testament. Porter here divides his discussion into the three major groups of NT documents (the Gospels and Acts, the Pauline Epistles, and the Other NT letters). With respect to the Gospels, Porter discusses P45, Tatian's *Diatessaron,* the 0212 fragment, the work of Marcion, and the P4/P64/P67 papyri grouping.

While making the overarching conclusion that there is a strong line of continuity from the second century to the fourth, wherein the four Gospels emerge as a whole, Porter also contends that the presence of Tatian's *Diatessaron* (an early harmony of the Gospels) lends support to the notion that a number of authoritative Gospel texts were already established prior to the mid-second century. Similarly, with respect to the Pauline Epistles (Porter notes that Pauline authorship of the thirteen epistles is historically and critical defensible) Porter begins with P92 before discussing the mid-second century papyrus P46, noting that there seems to be a collection of thirteen Pauline epistles as early as AD 200 and quite possibly even earlier.

One interesting point to note for potential readers is the argument made by Porter, following the observations of Trobisch, that the arrangement of epistles by decreasing size in P46 may reveal Paul's own involvement in the assembling of his corpus within the first century

The rest of the this chapter surveys the major codexes that students of the New Testament need to familiarize themselves with, namely, Codex Sinaiticus, Vaticanus, Alexandrinus, and Ephraemi Rescriptus. However one will also find here a discussion of the liturgical use of manuscripts in addition to the significance of minuscules (cursive style hand writing) and lectionaries (selected bible readings). This naturally leads Porter into his proposal for a more nuanced considerations of manuscripts for textual criticism, namely, the distinction between continuous text and non-continuous text.

Chapter three provides not only a historical survey of various translations but also a consideration of the major translation theories that influence modern translations. The latter section of this chapter (translation theory) outlines a myriad of approaches that will stretch the simplistic categorizations of many seminary students. So for instance, Porter introduces the reader to the approaches of the Latin orator Cicero (106-43 BC) and the Latin poet Horace (65-8 BC) before venturing into much later translators such was William Cowper (1731-1800) and Sidney Lanier (1842-1881). This background provides something of a historical backdrop to the more familiar categories of translation theory that are often addressed in bible translation debates. Porter's discussion can be represented by the following table (based off his own chart on p.g 207):

Cultural Context	*(represented by)*	*Cultural/Postcolonial Theory*
Situational Context		*Relevance Theory; Descriptivist Approach*
Discourse		*Discourse Analysis*
Clause Complex (sentence)		*Functionalist Translation*

Clause   *Dynamic/Functional Equivalence*

Translation

Word Group   *Literal/Formal Equivalence Translation*
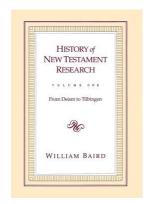
Two Concluding Points

(i) *Further Research & Resourcefulness:* Porter's work will not only benefit the student as a substantial introduction to the many issues involved with the production, establishment, and transmission of the Greek New Testament, but it will also function as an excellence recourse for further study. Porter's own publications in this field are more numerous than most, however the inclusion of pivotal monographs and representative works throughout the footnotes will be a great aid for those interested in the field.

(ii) *History & Theory:* Porter has combined the discussion of history and theory in such a way that*How We Got The New Testament* is neither a simple historical survey nor a plain theoretical proposal. The Greek New Testament has a long history with many characters who play important roles along the way, and yet a host of theories and methodologies have been proposed and debated within each generation. Porter should be commended for drawing upon this rich and interesting history while simultaneously contributing unique insights into the many debates.

Preview or buy *How We Got the New Testament* here on Amazon.

History of New Testament Research Vol. 1: From Deism to Tübingen, by William Baird

For students and scholars in biblical studies, particularly in the field of New Testament, a robust comprehension of the history of interpretation of the New Testament is an inestimable resource for successful study and research. As per the various resources in this area, William Baird's three volume History of New Testament Research (HNTR) is an unquestionable standard. The following review will concentrate on Volume 1, however many of the comments made here are indicative of the set as a whole.

Content

As the title suggests, Volume 1 of HNTR spans the predominant trends in New Testament research from the founding of biblical criticism in the 17th century, through the rise of the Tübingen school led by David Friedrich Strauss and F. C. Baur (with the final two chapters tracing various developments from and alternatives to the Tübingen school). Although this period is vast, Baird is able to address the complexity and development of thought regarding host of issues and disciplines, such as textual criticism, philosophical idealism, Hegelian metaphysics, philology, exegetical principles, and the synoptic problem. With each historical period, Baird focuses the discussion on key scholar who represents a crucial development or shift in a specific area. Many of the great names in New Testament research are rightly highlighted (Lightfoot, Bengel, Semler, Gabler, Paulus, Strauss, Baur, Godet, etc), however a number of less frequently cited scholars are also given an appropriate survey (Hengstenberg, Bretschneider, Grotius, Turretin).

Benefits

The benefits of Baird's extremely organized and well researched project should, on some level, be evident to anyone pursuing New Testament studies. Nevertheless, a number of points are worth highlighting:

1. Bibliography

Acquiring a copy of HNTR will instantly provide the reader with an extensive bibliography of primary and secondary sources in the history of New Testament interpretation. Baird will often present the major contributions of the particularly scholar under discussion, outlining the chronological order of the various publications in both the original publication language and any later English translations. Baird's section on F. C. Baur (1792-1860) is a prime example of the benefit of bibliography. Baur's primary works are explained and listed in chronological order (e.g. *Symbolik und Mytholgie 1824, Die christliche Gnosis 1835, Die Epochen der kirchlichen Kirche 1853-62)* with each English translation footnoted accordingly, as well as any important pieces of secondary literature (e.g. Robert Morgan, "Biblical Classics: II. F. C. Baur: Paul," *Expository Times* 90 (1978):4-10). Since interaction with the primary source material (as well as the standard secondary literature) is essential for competent scholarship, Baird's careful historical research will greatly assist those seeking to be faithful to the primary texts in question.

2. Methodology and Biography

HNTR seeks to outline the various methodological commitments and developments in the
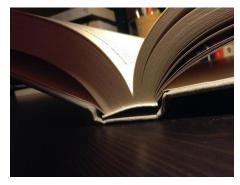
history of New Testament studies. In doing so, Baird has accomplished a fine balance between biography and methodology. Each scholar is treated *both* in his methodological commitments and in his historical setting. So for instance the reader will learn about any given scholar's institutional affiliation, the vocational positions held, the quality of social relationships, any political connections, etc, in addition to their proposed approach to a particular topic in New Testament research. One may easily access the academic importance of Richard Simons' work by reading Baird's analysis of *Critical History of the Text of the New Testament (1693)* for example, but may also learn about the career Simon had as blacksmith, a teacher of philosophy at a college in Juilly, a member of the Oratorian in Dieppe in 1663, and as a student who studied Semitic languages at the Sorbonne. It is Baird's ability to blend the development of methodology within the context of historical biography that makes his work captivating and accessible.

3. History: The Negative and Positive Pedagogue

Baird's work in HNTR Vol 1 does not stop at historical description but offers necessary levels of evaluation along the way. Each scholar is viewed under an evaluative lens and given proper criticism and praise for any fault and or contribution. Baird is charitable and firm. Each scholar in Baird's survey is respected, but seriously evaluated according to his own influences and subsequent influence upon the field. History is the great pedagogue and Baird reveals that the history of New Testament interpretation is no exception. For students in New Testament studies, ignorance of past methodology is no aid to quality work. Therefore since Baird's volume seeks to illuminate the study of New Testament through both a positive and negative review of the eminent interpreters of the past, a careful consideration of these three volumes will not only keep the modern interpreter from avoidable pitfalls but will help establish influences from valuable scholarship of a previous generation.

4. Readable and Encyclopedic

The last benefit to note is the dual benefit of Baird's work being both readable and encyclopedic. One may sit down and read through various chapters on specific historical periods, learning about the development and biography of individual scholars and their interconnectedness with the political, social, and theolo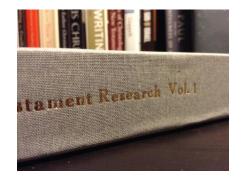gical trends of the time, or a quick reference to any desired detail is easily accessible. HNTR function as both a dictionary of

sorts, as well as a biography. Each volume can be read through from beginning to end, or interacted with on a case by case basis.

Quality

Those who enjoy reading will quickly learn to enjoy a well made book when they behold one. For those who appreciate the aesthetic value of a book, they will not be disappointed with Fortress Press' cloth bound edition of HNTR Vol 1. The cloth is durable and resistant to any water or marking. The binding is superb, having a fixed spine that will avoid cracking and maintain its shape over time. The font is clean and the subtitled sections are neatly arranged.

Keep Your Greek: Strategies for Busy People, by Constantine R. Campbell

Constantine Campbell is a lead contributor on the latest discussions concerning verbal aspect theory and has put his knowledge of the language to good use with his most recent book on Union with Christ.

Not only is Dr. Campbell worth noting because he is a highly proficient Greek scholar and professor, but he is also jazz musician who knows the value of practice and hard work and uses these insights to inform his approach to maintaining your knowledge of the language. With excellent reviews from Craig L. Blomberg, J. I. Packer, Daniel B. Wallace, and my personal Greek hero: Kenneth Berding, there's no going wrong with this helpful little resource.

Dr. Campbell's book is a total of 90 pages and seeks to inform former students and future pastors/scholars/laymen how not to let their hours of hard work and preparation go to waste. The book provides encouragement and accessible guidance on how to take the plunge to get back into the routine of studying and reading the New Testament in its original language in a way that not only acknowledges the difficulty of maintaining your Greek, but also the benefit and payoff it has for those who desire to immerse themselves in a deeper study of the Bible. Though this book is particularly designed for students of Koine Greek, an added bonus is that

the basic strategies provided can be applied to any biblical language.

Contents

The tools and habits promoted in this book can be enforced early on. However, since it is geared toward maintaining your Greek and not so much learning the language, it is designed for those who have at least the first year of Greek down.

The book begins with an encouraging introductory chapter on the importance of why Greek makes a difference and is followed by 10 chapters of basic strategies. These include tips like: why you should burn your interlinear, how to better learn and maintain vocabulary, and how to use those Bible software tools wisely.

Each chapter is divided up into two sections. The first includes Dr. Campbell's portion and the second includes blog responses to the chapter and Dr. Campbell's responses to these posts. Though this may sound like a peculiar approach, it is rather helpful as you will often find questions and comments that have been raised during your reading of the chapter.

The last few pages of the book also contains a list of helpful resources for general studies in Greek, reading Greek, vocabulary training, and parsing software.

Much of what the book is saying isn't rocket science, but it is helpful to have all of the tips in one place and communicated in a tone that demonstrates the usefulness of regaining and retaining your knowledge of the language. The best part about it is that it is short and sweet and you finish it encouraged and not bogged down by guilt or intimidated by the work ahead. By the encouragement of Dr. Campbell: "Keep your Greek for your own understanding of God's Word"; "Keep your Greek for the sake of others."

Old Testament Pseudepigrapha: More Noncanonical Scriptures Volume I

James H. Charlesworth, the Princeton Professor and editor of the standard two volume The Old Testament Pseudepigrapha, noted that the recently edited volume, Old Testament Pseudepigrapha: More Noncanonical Scriptures Volume I, is "…high on the list of the most important publications in biblical studies over the past twenty-five years" (xi). Richard Bauckham, James R. Davila, and Alexander Panayotov have together produced an exciting addition to the area of Old Testament Pseudepigrapha studies.

Why another edition of the Pseudepigrapha?

The intention behind this project was never to
produce *another* printing of the Old Testament Pseudepigrapha.
Instead OTP functions as an addition to, not a re-publication of,
Charlesworth's volume. Additionally, the lack of a definite
article in the title is intended to convey the point that OPT is not
an exhaustive collection (xxvii). Rather, this volume seeks to
supplement the study of the Pseudepigrapha by offering a set
of texts that are currently not found in other recent collections
of pseudepigraphical works.

What texts were included and why?

In the *Introduction* chapter, Bauckham and Davila set forth the criteria used to determined the
text selection for this projection. First, they limited the corpus to texts that can reasonably be
dated prior to the rise of Islam in the early seventh century (xxviii). Second, this volume includes
texts of any provenance, whether Jewish, Christian, or indigenous polytheistic (although
determining provenance is no easy task). Third, the editors exclude texts that fit within
other coherent and traditional collection of works (Dead Sea Scrolls, Apocrypha, Coptic Gnostic
works, Nag Hammadi library, etc). Fourth, as already mentioned, this volume does not publish
texts that are already printed in Charlesworth (or Sparks) unless there is new manuscript data
that demands a reconsideration of the text. Fifth, the editors have only included texts that have
manuscripts dated well after the seventh century *if* preservation of the earlier material can be
determined. Sixth, the editors depart from Charlesworth's approach to categorization. Instead of
listing the works in terms of genre, they (following Fabricius and Sparks) list the texts by name
of the relevant Old Testament figure as they appear in the Old Testament chronological order
(xxx).

Why is the Pseudepigrapha important?

First, this volume should be of interest for anyone interested in serious study of the
Pseudepigrapha (cf. also The Journal for the Study of the Pseudepigrapha). In the words of the
editors of OTP, "[these texts] present us with the sacred legends and spiritual reflections of
numerous long-dead authors whose works were lost, neglected, or suppressed for many

centuries (xxxviii)." Secondly, the Pseudepigrapha is not only a fascinating background for the New Testament, it is also a great resource for the reception history of the Hebrew Bible. For an introduction to some of the major texts within the Pseudepigrapha and their significance for New Testament studies, see Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students.

This Jesus: Martyr, Lord, Messiah, by Markus Bockmuehl

This Jesus: Martyr, Lord, Messiah, by Markus Bockmuehl (T&T Clark, 2004).

Ever since Martin Kähler's 1892 publication ('The so-called historical Jesus and the historic, biblical Christ') a division between the 'Jesus of history' and the 'Christ of faith' has been a distinctive feature of both biblical studies and systematic theology. The gist of Kähler's reading is that the Christ of faith, enshrined for us in the New Testament, is so colored by the theological faith commitments of Jesus' early followers that the historical Jesus is hidden from plain sight.

In 'This Jesus' Markus Bockmuehl (MB), the Dean Ireland's Professor at Keble College Oxford, seeks to demonstrate, "that it can be historically legitimate to see Jesus of Nazareth in organic and causal continuity with the faith of the early Church" (8). In other words, Bockmuehl attempts to present a historically responsible account of how the teachings and practice of Jesus may give rise to the theological development of early Christianity. In order to accomplish his thesis, Bockmuehl asks seven pertinent questions that address the common points promoted as elements of discontinuity between Jesus and the faith of the early church. The questions posed by Bockmuehl, which also function as the chapter headings for this volume, are as follows:

Ch 1. Where did Jesus come from? (considers the issues surrounding the birth narratives, including the virgin birth)

Ch 2. Was Jesus the Messiah? (argues that Jesus 'was' the Messiah, 'is' now present as the Messiah, and 'will' come as the Messiah)

Ch 3. Why did Jesus predict the temple's destruction? (a historical response to the vaticinia ex eventu reading)

Ch 4. Did Jesus fail? (a look at the aims of Jesus and how they inform an understanding of his death)

Ch 5. Was Jesus a Christian? (challenges the 19th c. liberal school that saw Jesus' piety as the main point of continuity)

Ch 6. How did Jesus Pray? (a helpful examination of Jesus' prayers and how the content of which influenced Christianity)

Ch 7. Why was Jesus exalted to heaven? (tackles the all important topic of the resurrection)

Bockmuehl's primary aim here is to demonstrate points of historical continuity in the area of Christian origins, hence this book does not address various theological considerations that might also be brought into the discussion. So for instance, with respect to Jesus' pronouncement of the destruction of the temple, Bockmuehl challenges the vaticinia ex eventu reading by identifying a significant tradition of prophetic judgement that contends the Temple will be destroyed (citing Jeremiah 9 and Daniel 9 as prominent texts). Jesus' temple cleansing and prophetic pronouncement stand within this tradition and therefore have historical precedent. Whereas others would argue from a divine ontology, Bockmuehl answers the question from a different angle. Identifying the historical emphasis found within this volume is not a criticism of the book per se, but a description of what the volume intends to accomplish.

Bockmuehl likens his book to a weekend trip to Switzerland. Can you see the main attractions, tour the important historical locations, visit some local shops and restaurants, all within the time frame of a weekend excursion? Absolutely. Can you return home and describe Switzerland to your friends, be satisfied with your time there, and move cheerfully along with other traveling pursuits? Certainly. But you cannot exhaust all of the local intricacies, the cultural particularities, the topographical localities within he time frame of a weekend trip. So too with "This Jesus", Bockmuehl is intending to take the reader on a weekend trip through various historical considerations that exist within the ongoing discussion regarding Jesus and subsequent Christianity. Perhaps the reader will desire more interaction with one or all of the questions posed by Bockmuehl. Perhaps this volume will be enough to satisfy. No book will receive universal agreement, but for those intending serious study within this field, This Jesus will not only serve as a primer to the discussion but will encourage the reader to continue with the task at hand.

Check it out or buy it on Amazon here.

Book Reviews

1 Peter (Exegetical Guide to the Greek New Testament), by Greg Forbes

1 Peter (Exegetical Guide to the Greek New Testament), by Greg Forbes (B&H Academic, 2014).
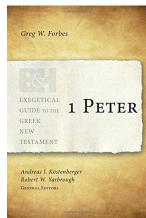
 (Paperback) (Kindle)

Forbes follows up Murray Harris' *Colossians and Philemon* volume in this same series with the same approach, format, and clarity of expression as the inaugurating volume. The purpose of this series is to offer analysis of the grammatical, syntactical, and lexical features of every word, clause, and sentence in the NT book it analyzes. Those who would benefit most from these volumes would be intermediate Greek students or those who have been away from their Greek for a while and want to regain their language skills. It does require knowledge of basic Greek grammar and syntactical categories for the various parts of speech, which you would find in a textbook such as Wallace's *Greek Grammar Beyond the Basics*.

Forbes begins with a brief introduction arguing for Petrine authorship sometime in the mid-60's (1-4). He notes a long-standing discussion on aorist vs. present-tense imperatives in 1 Peter and that conclusions are still tentative, but no longer can we say the aorist is used for a command for a one-time action, while the present is used a command for repeated or continual action. Most imperatives in 1 Peter are aorist, and they must all be treated within context and not forced into a single paradigm (5). Lastly he notes some imperatival participles in 1 Peter, on which there has also been much debate, and concludes that those linked syntactically to imperatives should be considered to have imperatival force (7).

Each section begins with a flow of the structure (using the Greek text) and a brief comment on the structure. Forbes then analyzes each phrase in turn, solving any lexical, grammatical, or syntactical issues, frequently citing common resources such as Robertson's and Wallace's grammar, NIDNTT, BDAG, TDNT, etc. Each section then concludes with resources for further study on topics that arise in each verse, and homiletical suggestions.

The topical bibliographies are immensely helpful, although the homiletical suggestions may not be as helpful as some would hope. They generally involve a numbered's list with a statement of the topic of each verse or part of a verse. The result is more an exegetical outline rather than a homiletical outline. For example, for 1:1-2, the first point of four is "The author: Peter (v. 1a)." You could perhaps make a sermon point out of that, given ways that Peter's life may connect with the lives of those in the congregation (perhaps how he failed to walk in line with the gospel in Antioch, but now he has bounced back to minister faithfully to the Gentiles in the diaspora), but "Peter is the author" just won't preach. If Forbes writes a second edition, I would love to see these turned into homiletical points rather than subject topics.

At the very end of the book is an Exegetical Outline that spans six pages, which is an excellent resource for those who want to get a good feel for the book as a whole and where their passage falls in a holistic outline.

One aspect of this book that surprised me was its lack of use of verbal aspect, given his discussion of verbal aspect throughout the introduction. It is unclear whether this lack of discussion about aspect is due to Forbes' preference or that of the publisher or editors. But, for example, he argues correctly (in my opinion) that ἐν ᾧ ἀγαλλιᾶσθε (1 Pet 1:6) is a futuristic present, "in which you will be rejoice" (23). But why does Peter use the present tense-form here, rather than the future? Forbes does not give a reason. But when language creation consists of choices–in this case, the choice between two tense-forms that can both express a future event–there is significance to the choice that is made.

It seems to me that Peter uses the present tense-form to utilize the imperfective aspect in order to place the readers in the midst of the rejoicing in his subjective presentation of the event, which contrasts with the aorist λυπηθέντας that follows, which expresses their "being grieved" as a remote event with a distinct beginning and end (that is, it is presented as a complete action), even though they are being grieved in the present. Since they are at the present time of his writing being grieved, he could have subjectively portrayed it as unfolding before them (imperfective aspect), but that would only exacerbate their experience of grief by causing them to think about it as something ongoing with no end in sight. I think Peter's alternation of aspect here is quite strategic and pastoral, causing them to think about their future rejoicing as one they will soon be in the midst of and experiencing, while their suffering is one they can *think about* as having a distinct beginning and end, even if they are currently undergoing trials.

Another limitation to this volume is its focus on the clause. There is some consideration of the sentence, since each clause is related to that before it or after it if need be. But there is no

analysis of discourse above the level of the sentence. In this sense, the series is behind the curve, since discourse analysis has been in full swing for at least 40 years. I have written on here before a review of the Bloomsbury Companion to Discourse Analysis and an extensive (but not comprehensive)annotated bibliography organized by topic. A look at either of these will show the specialization of the field of discourse analysis, which demonstrates its influence and interest in the academic community. In one sense, I cannot blame the series, since it would be an incredible amount of extra work to incorporate discourse analysis into the volumes and it would make them much larger, more specialized, and less accessible to intermediate Greek students. In another sense, I can help lament this omission in the series. But that doesn't diminish its usefulness to the intermediate Greek student, who must master basic grammar and syntax before moving on to more complex linguistic matters such as discourse analysis. For that reason, this work is still quite useful and should be used by anyone wanting to improve their Greek.

Lastly, how does this series compare to other similar series? Mark Dubis has written a volume on 1 Peter in the Baylor Handbook on the Greek New Testament series. I have used this volume before and it is less helpful on syntactical issues because it offers less options and argumentation than does the EGGNT series. However, it is more attuned to modern linguistics and does have sensitivity to issues above the level of the sentence. Yet it still does not incorporate full-scale discourse analysis of any kind. Lastly, there is SIL's series called Exegetical Summaries, for which David Abernathy has written the 1 Peter volume. This series collates all the exegetical decisions from a multitude of commentaries and English versions but gives no argument or even conclusions from the author on which decisions are better. It is useful for gathering options that one may not consider without some help, but you would need to couple it with either the Baylor or EGGNT series for help sorting through which decisions are best.
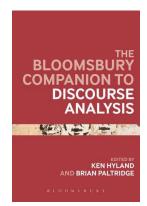
If you want to improve your Greek, I do recommend the EGGNT series. Buy the 1 Peter volume today and read it alongside 1 Peter in the Greek a couple verses a day for consistent practice that will pay long-lasting dividends.

Bloomsbury Companion to Discourse Analysis, ed. Hyland and Paltridge

This collection of essays aims to "provide a way into this complex and wide-ranging field [of analyzing discourse] for beginning researchers in the area of applied linguistics" (15). They hope to provide "teachers, students, and researchers with a way of theorizing and investigating both spoken and written discourse."

[Buy from amazon.com]

The first part of the book contains essays on various methods of discourse analysis. These methods may be executed on written or oral discourses and may stem from various methodological schools of thought. There are essays on narrative analysis, genre analysis, corpus approaches to discourse analysis, and more that are someone less relevant to biblical studies (although see below for a couple that are quite relevant).

The second part of the book focuses on key areas of discourse studies. This includes various areas such as spoken and academic discourse, discourse and gender, discourse and the news, discourse and identity, and more. These essays are less relevant to biblical studies researchers, unless they are engaged in areas such as gender studies, in which case some of these chapters would be fruitful. Each chapter includes a sample study to illustrate the points of the essay, as well as a brief bibliography for further reading.

Since there are far too many essays to summarize and evaluate for their utility, I will mention some of the main essays that would be of interest to those in biblical studies. J. R. Martin discusses systemic functional linguistics, which is a "comprehensive theory of language and social context developed principally in Britain and Australia over the past six decades," which "draws on Saussure and Hjelmslev in its relational conception [of] language as a stratified system of signs, and follows Firth in treating meaning as function in context" (108). Firth and M. Halliday have been one of the major schools of thought underlying discourse analysis in biblical studies.

Those interested in examining the biblical writings from a sociological perspective would benefit from Ruth Wodak's essay on Critical Discourse Analysis. This discipline presupposes that the surface level of a discourse must not be taken at face value. It must be challenged through

rational thinking in order to explain and change social phenomena. Uncovering social relations, ideologies, structures of power, and other sociological phenomena is the interest of CDA. It has potential for helping understand the situation of power and author, for example, between Paul and his churches, or between Paul and the other apostles (Gal 1-2).

Mike Baynham's essay on narrative analysis provides three different kinds, the first of which (DA Approaches to Narrative) would be most relevant for biblical studies. He explains the linguistic analysis of the narratival structure proposed by Labov, which includes "Abstract -> Orientation -> Complicating action -> Evaluation -> Result -> Coda." Unfortunately his sample studies include only oral narratives, told in conversations or in interviews. In fact, many of these essays include information on oral discourse, which might at first seem disappointing to the biblical studies researcher. However, while there are obvious literary qualities to the biblical documents, at the same time they are an extension of natural language-in-use. So what may initially seem inapplicable may actually contain a trove of insights for analyzing written documents, especially if one believes some of the written documents had some sort of oral history behind them.
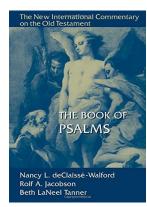
There are some essays that would be completely inapplicable in biblical studies. For example, Rodney Jones' essay on data collection (i.e., "entextualization"), which is the process of reifying language as a text by detaching it from its original context, is obviously of no help. Our data field is already entextualized and chosen for us, so we do not have to struggle with the subjective enterprise of choosing our data. The essay on "Ethnography and Discourse Analysis" will be of no help, since we do not deal with the anthropological studies on non-Western societies (93). "Discourse and the News" by Martin Montgomery touches on a topic that has quite specific and unique types of discourse (e.g., news headlines are incredibly elliptical), but the closest we might have to something like a news headline would be the psalms superscriptions, and that is a stretch. There are some more essays that would be less applicable than one would like, but this is not fault of the volume, only of the specific interests of biblical theologians.

Lastly, there are a couple essays that are simply interesting from a vocational perspective. "Academic Discourse" by Ken Hyland discusses the peculiar features of writing in academic circles, the pressures put on academics to publish, the structure of power that their writing erects between professor and student, and the move to English as the international mode of academic discourse. The essay "Classroom Discourse" by Jennifer Hammond would also be helpful for anyone who teaches in a classroom, and perhaps even those who preach. She focuses especially on interaction within the classroom through spoken discourse.

So who would this volume benefit? First, anyone interested in discourse analysis of any kind should purchase this work as a reference. Second, biblical researchers and students would benefit from several of the essays in this volume and would be pointed to further reading, generally seminal studies in that area of research. Lastly, pastors may not find this reading the most interesting, but there is much to be learned about social relations, ways of speaking, and power structures as communicated through language that may not be so evident between pastor and congregant. Understanding how discourse is structured may help in preaching, and understanding power relations may help in speaking and engaging with people in the church and outside of it.

The Book of Psalms (NICOT), by DeClaissé-Walford, Jacobson, and Tanner

This new one-volume, multi-author commentary on the psalms focuses on the shape and shaping of the Psalter. Brevard Childs first introduced the concept in his *Introduction to the Old Testament as Scripture* in his chapter on the psalms. His initial exploration was fleshed out in his student Gerald Wilson's dissertation, *The Editing of the Hebrew Psalter*. This "canonical" reading of the Psalter looks for the editorial purpose in the arrangement of the psalms, looking especially at pre-existing collections (e.g., the Psalms of Asaph, Enthronement Psalms, Elohistic Psalter, etc.) as well as editorial indicators (either explicit or implicit). Most in this field agree that the Psalter tells the story of Israel from the reign of David (Books 1-2) to the return from exile (Book 5).

Wilson laid out a good deal of evidence for viewing editorial work in ancient Near Eastern collections of hymns and poetry, and then showed some solid evidence for similar editorial work in the Psalter. A JSOTSS monograph, *The Shape and Shaping of the Psalter*, appeared eight years after Wilson's monograph with some critiques but also with quite favorable reception to this new way of studying and understanding the Psalter. Since then, the field has taken off and has become quite specialized, even with dissertations on the canonical interpretation of single psalms.

The introduction to this commentary lays out the authors' agreed-upon narrative as beginning with David (Book 1), moving to Solomon at the end of Book 2, continuing to the divided kingdom and its destruction in Book 3, recounting the struggles of the Babylonian exiles in Book 4, and concluding with a celebration of the return to Jerusalem in Book 5 with a focus on God as sovereign (29).

Each Book of the Psalter earns its own introduction, which generally do well to explain the shape and shaping of that Book and how it fits into the Psalter as a whole. Once the era of Israel's history for each Book is determined (e.g., united kingdom, exile, etc.), the individual psalms are briefly touched on to explain how they can be read in light of that era, although sometimes the authors apply the psalms more generally to "all of the time that the people stood in a difficult place and questioned God's actions or inaction in the world" (p. 685, speaking of Book 5).

The commentary is quite helpful for expositing the psalms. Each exposition explains the literary structure, follows the flow of thought, and explains the meaning of each verse in a readable fashion. Not much attention is given to background or form-critical research, so the text stands prominent. But one way in which the volume could be improved is to consistently interpret each psalm in light of its contribution to the narrative proposed in the introduction of the commentary. E.g., the psalms in Book 1 and 2 are mostly explained as "the psalmist" lamenting, and applied generally to the people of God who lament. But according to the canonical reading, and to the commentary's view of the Psalter's narrative, Books 1 and 2 contain David's voice, his laments, and his enemies. Each psalm should then be interpreted as either David or, if authorship is not attributed to him, to someone living in the time of David's reign. The same holds true for the other Books of the Psalter and their individuals psalms as well. Only once each psalm is read in light of its position in the narrative of the Psalter has a canonical commentary really been accomplished.

Nevertheless, the canonical reading is not necessarily the best or the most hermeneutically fulfilling way to read the psalms. For that reason, the failure to integrate the canonical interpretation into the exposition of each individual psalm is not that problematic. I would heartily recommend this commentary to anyone interested in the psalms, but especially to those who preach or teach the psalms, since the commentary focuses so clearly on the language of the psalms and their meaning.

Each psalm contains some sort of devotional application as well to the Church today, which lends itself well to preachers and teachers. Scholars will also benefit from this volume by finding
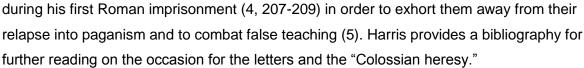
bits of insight on the canonical reading of the Psalter. It probably has not broken much new ground in the field, but assuredly that is not the authors' purpose. They did accomplish their purpose well, which is to provide the Church with a commentary that clearly explains the meaning of each psalm and takes into account the best of recent research. For that reason, this work would fit well on your shelf as a great reference work.

Colossians and Philemon (EGGNT), by Murray Harris

Murray J. Harris is professor emeritus of New Testament Exegesis and Theology at Trinity Evangelical Divinity School. This book is the first of the Exegetical Guide to the Greek New Testament series, of which many more will be welcomed by scholars, pastors, and students alike.

Buy from amazon.com

Harris' introduction is brief, noting some brief arguments for Paul as the author of both Colossians and Philemon. Paul probably wrote the letters during his first Roman imprisonment (4, 207-209) in order to exhort them away from their relapse into paganism and to combat false teaching (5). Harris provides a bibliography for further reading on the occasion for the letters and the "Colossian heresy."

The purpose of the series is to deal extensively with grammatical and syntactical issues, while briefly explaining the implications of such issues for theological interpretation. Harris interacts heavily with secondary literature, showing that he has done the difficult job of wading through various grammatical analyses of the texts by others. He does a superb job of explaining the various grammatical and syntactical possibilities for each phrase. He sometimes also gives various possible interpretations of a word if it is debatable and significant (e.g., *apekdusamenos* in Col 2:15) . Each section begins with Harris' custom block diagram, intended to explain the structure of the passage. Next comes Harris' exegetical spadework, followed by a list of suggested further readings for topics that surface in text. Last, Harris provides homiletical suggestions in the form of a bare sermon outline. After the full text has been examined, a translation of each epistle is given in its entirety: first a literal translation, followed by an extended paraphrase.

Harris provides this rich information in various sections and clearly states his exegetical decisions and theological conclusions throughout the book. This contrasts with two similar

series, SIL International's Exegetical Summaries series and Baylor's Handbooks on the Greek Text. SIL's series focuses solely on grammatical and syntactical issues and explains the positions of a multitude of secondary literature, but the authors make no decisions themselves. They are neutral providers of information. Baylor's series focuses on each clause and word, often simply providing the author's decision (e.g., "*thou*: Genitive of possession). It does not provide extensive bibliographic information, sermon outlines, or full translations of the biblical books as Harris does. All three series have their advantages, but Harris' volume makes a greater contribution to scholarship since he makes arguments that may be evaluated and appropriated.

One way Harris could have improved the volume is to include some discussion of Pauline theology in exegetical decisions. While he does make references to passages elsewhere in the Pauline corpus, his discussions on passages involving words such as "body," "flesh," "rulers and powers," "elementary spirits," etc. would have been enriched by a brief discussion of Paul's technical uses of these phrases. The reader will only find recommended resources for further reading and it seems unfortunate that Harris does not expand his discussions to include his vast knowledge of the field.
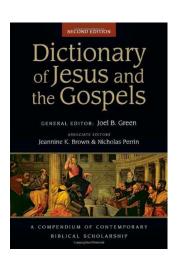
It is especially important to consider Paul's theology when exegeting his letters because his theology can affect the semantics of his statements. For example, the phrase "in Christ" is Paul's technical phrase for union with Christ, and it can often (in my opinion) function differently semantically than it does grammatically. In linguistic terms, Harris does not account heavily for pragmatics, which can skew one's grammatical decisions. Nevertheless, this is a minor point since Harris was likely limited by space and he surely took Paul's theology into consideration at least implicitly as he made his decisions.

Harris' work is the first of many eagerly awaited volumes that will aid the student and pastor in studying and preaching while also contributing to scholarly discussions on key passages where grammatical and syntactical issues are in dispute. Any student or pastor could immensely improve their Greek by translating through Colossians and Philemon while using Harris' book as a guide.

*If you're looking for resources to **improve your Greek**, check out our Basic Greek videos to help re-learn or improve your basic Greek knowledge. You can also sign up for our Basic Greek for the Week e-mail and receive a paradigm each week with brief explanation and some brief translation exercises.*

Dictionary of Jesus and the Gospels (2nd ed.), ed. Green, Brown, and Perrin

Imagine that you are about to preach on the Sermon on the Mount. You have no interest in form or redaction criticism; you don't care about Q. But you are also aware of the benefits of studies that compare Matthew's Sermon on the Mount with Luke's Sermon on the Plain, and you realize critical literary studies can be helpful for understanding the Sermon as a whole. You have a couple options available: Carson has published a book with a 110-page exposition of the Sermon, but there is little discussion of the critical research; it focuses on exposing the text. On the other hand, there is the ICC commentary by Davies and Allison on Matthew 1-7, which would contain all the critical data you need, but would probably not be much help with exposing the text as a coherent message from Jesus (not to mention its enormous length).

Enter the *Dictionary of Jesus and the Gospels* (second edition). This work contains an entry that spans 10 large pages and summarizes the Sermon's sociohistorical and literary context, gives some interpretive analysis, does the same for Luke's Sermon on Plain, and concludes with a section on the historicity of the sermon. This dictionary would enable you to get a firm grasp on the critical issues involved in interpreting the Sermon and give you some literary and theological context with which to interpret it. At the end of the article is a large bibliography of further works to pursue.

Of course this is only one scenario. This semester I was teaching on the nature of the term "apostle" and its relationship to the Jewish Shaliaḥ concept. Schnabel notes a work that he believes proved that relationship to be anachronistic (although I'm skeptical, since there is some evidence of the concept in the Dead Sea Scrolls). Much to my chagrin, I must track down that work before I teach on "apostle" again. But I'm thankful that an overview essay such as Schnabel's on "Apostle" pointed me to the various views of the subject and representative criticisms of those views (including the view that I taught).

Note that this is the second edition of the volume. It has proven to be of such great use since the first edition was published in 1992 that it was deemed worthy of revision. (In fact, I would at

this point recommend *all* the IVP dictionaries; they have proven useful for me time and again to orient myself to new subjects with which I am less familiar). This is no small revision, however. About ninety percent of the original material has been replaced and most of the entries were assigned to new scholars. So this is truly an updated and completely re-written volume.

The dictionary spans about 1,000 pages. I have already noted its usefulness but let me mention one of its weaknesses. There is often a vacillation between presenting the primary evidence on a subject and presenting the history of scholarship. Some articles present mostly primary evidence with little interaction with academic literature; some do the opposite; some try to strike a balance between the two. Personally, I prefer the articles that present the primary evidence first and then briefly summarize what scholars have done with the evidence, mostly because you can't really comprehend an entire monograph in a few sentences of summary, so I would rather gather the evidence and read monographs later.

However, some articles are necessarily oriented toward research history, such as "Form Criticism," which looks at Gunkel, Dibelius, and Bultmann and evaluates them, as well as "Criteria of Authenticity," which is related to historiography within Jesus studies. Bock's essay on "Son of Man" is an example of an evidence-based article. He provides a summary analysis of the various kinds of "Son of Man" texts in various Gospels and in Second Temple Judaism, interacting minimally with secondary literature but providing enough to be oriented to various views and providing a lengthy bibliography.

The Dictionary of Jesus and the Gospels is and will remain for a while now a standard reference work on the Gospels. Pastors can benefit by reading through articles related to their sermons or to upcoming sermon series that require a bit of studying. Students can benefit by beginning with these articles for research papers, orienting themselves to the basic evidence and secondary literature. Scholars will obviously benefit from this work as a solid reference source with helpful bibliographies for further reading.
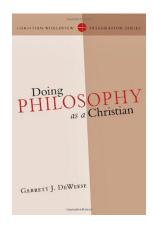
I cannot recommend strongly enough that you buy this volume.

Doing Philosophy as a Christian, by Garrett DeWeese

This week's Book Review is on Doing Philosophy as a Christian (Christian Worldview Integration Series) by Garrett J. DeWeese (Downers Grove: IVP Academic, 2011), 352 pp.

Buy from amazon.com

If you are a Christian academic, pastor, or scholar, and you have always felt intimidated or daunted by philosophy (or the prospect of learning philosophy), look no further. Garrett DeWeese had you in mind. This is not a history of philosophy (on which, see W. T. Jones' History of Philosophy), but an overview of the various realms within philosophy. Anyone wishing to become acquainted with philosophy must become acquainted with at least the main areas of metaphysics (the nature of reality), epistemology (the nature of knowledge), and ethics. One could do this by surveying histories of philosophy to see how each branch developed diachronically, but one would be better served to get the philosophical categories in mind before trodding through Plato's dialogues.

DeWeese introduces the reader to these various areas of philosophical thought and tries to explain where Christian philosophers can, should, or must land on various issues. The book breaks down into four parts. The first establishes his method, the second involves first-order questions (metaphysics, epistemology, ethics and aesthetics), the third part involves second-order questions (philosophy of mind and of science), and the fourth part discusses philosophy as a means of spiritual transformation for the Christian. DeWeese operates within the boundaries of "canonical theism," which he defines as "the broad stream of orthodoxy traceable to the church fathers and the ecumenical councils and creeds" (36).

I probably would have omitted aesthetics from the "first-order" questions, and if the reader only wanted to get the main three categories of philosophy under his or her belt, simply reading the sections on metaphysics, epistemology, and ethics would suffice. However, his chapters on second- and third-order questions are perhaps more interesting than the first-order questions since they are less familiar to non-specialists. For example, there is some fascinating work going on in the philosophy of mind that DeWeese does well to summarize and weigh in on.

This book does well to lay before the reader various opinions within each field of thought. For example, within metaphysics there is realism and nominalism, among others, and DeWeese

does well to present such options and their representative arguments. Of course one could not present the arguments without some reference to the history of philosophy, and he does well to place many of the arguments with their historical contexts. This context is important to understand because many arguments may seem brilliant at first, only to have been proven incorrect or self-refuting a generation later. The reader therefore gets a balanced perspective that is not solely based on arguments, but also shows how philosophical doctrines have unfolded through history.

One problem in the book is a familiar problem with interdisciplinary work. In attempting to determine what positions are distinctively Christian, DeWeese utilizes much Scripture, but some applications will seem contrived to students of biblical studies. For example, DeWeese uses Hebrews 2:17 (Jesus was "made like his brothers in every way") as a proof text to argue against those who would allow anthropological dualism for Jesus while positing monism for all other humans (259). It is hardly likely that the author of Hebrews had philosophy in mind as he penned this verse. This should be taken softly, though, since the work inevitably required the use of Scripture, which can be difficult to integrate into complex philosophical debates with exegetical integrity.

As far as DeWeese's conclusions on the first-order questions, he holds (in my opinion) correctly that metaphysical "realism fits best in a Christian worldview," because "[n]owhere in the Bible is there a hint that the external world is unreal, that something like Berkeley's subjective idealism, or Kant's transcendental idealism, is correct" (129). But the author surprisingly opts for epistemological internalism in order not to divorce epistemic justification from rational decision making (170). He briefly mentions Plantinga's externalist view of warrant, but mentions it only as an opposing option and leaves it at that. It is likely that metaphysical realism (especially a Christian realism) entails epistemological externalism, but even if not, DeWeese had much more work to do in order to dispense so quickly with Plantinga, a leading epistemologist in any circle. Nevertheless, DeWeese does follow through in letting his metaphysics determine his ethical theory, opting for virtue theory as the best Christian view, which is inherently objective rather than subjective. Whatever disagreements one may have with DeWeese, he is at least charitable and cautious throughout the book, continually hedging his conclusions (e.g., "I could be wrong" [260]).

The rest of DeWeese's discussions are shorter and more elementary, but still benefit the reader by introducing the subject and choosing which option seems to be more coherent within a Christian worldview. He is able to be less dogmatic about some of the later chapters since they

are secondary or tertiary issues, such as philosophy of science, on which someone holding a Christian worldview could take multiple legitimate positions. This work could be used well in a philosophy of religion class or general philosophy courses in seminaries and Bible colleges. I would also highly suggest it for anyone wishing to enter the field of philosophy or to get their bearings straight regarding the major divisions of philosophy and the basic positions available.

Evangelical Faith and the Challenge of Historical Criticism, eds. Hays and Ansberry
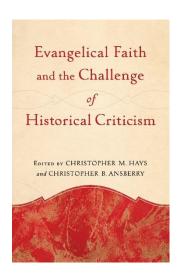
Evangelical Faith and the Challenge of Historical Criticism, eds. Christopher Hays and Christopher Ansberry (Baker Academic, 2013).

You should buy this book and read it. I don't suggest that because I agree with the basic premise of each chapter, but because I disagree with it.

This book takes various historical-critical conclusions and determines whether they can be squared with Evangelical (or even orthodox) dogma. The tension between Evangelicalism and historical criticism tension is perhaps felt more in Old Testament studies, with dating conclusions in constant flux and authorship dogmatically refused to the traditionally understood authors. I should note that this hypothetical nature of the book creates some ambiguity regarding the authors' actual beliefs, which are not always made explicit.

This book is very valuable to me, and I am incredibly appreciative of the editors for putting it together. (I had the chance to share my thoughts on the book with Christopher Ansberry and he was kind enough to return detailed responses.) I am on constant lookout for anything from historical criticism that can fit with an Evangelical approach to Scripture, mainly because I am interested in interdisciplinary methodology. That means I welcome tools from outside of biblical studies that help illuminate the Scriptures we study. But generally, I don't find much in historical criticism (as understood in biblical studies) that will improve the way I read Scripture while

allowing me to remain submissive to apostolic and prophetic authority. I know that's not everyone's jam, but it's mine.

The various topics dealt with include the historicity of Adam, the historicity of the Exodus, the date of Deuteronomy's composition, unfulfilled OT prophecies, pseudepigraphy, the historical Jesus, and the Paul of Acts. Some of the chapters move as far from orthodox opinion as possible when constructing a hypothetical position (e.g., no historical Adam, Deuteronomy composed during the exile), while some are more moderate (historicity of Exodus) and some quite conservative (historical Jesus and Paul of Acts). For a fuller summary of the chapters, see the link to my published review at the end of this post.

So here is a live example of using historical critical assumptions (e.g., lack of supernaturalism, lack of future-foretelling prophecy, etc.) and trying to salvage the Scriptures as inspired and authoritative. I categorized my hermeneutical problems with the authors' conclusions into three groups.

First is the constant attempt to place inspired meaning in the writing, rather than the author. If we suppose that Deuteronomy was created in the seventh century BC with a political agenda by an author who was not a prophet, using Moses' voice, then the original meaning of the document involves a political power play. To suppose Deuteronomy later becomes inspired when it is included in the canon is to suppose that the fictitious world created by the original authors becomes the "real world" for readers of the canonical Deuteronomy. In other words, the document changes meaning based upon its canon. Such a theory is reminiscent of the New Criticism literary theory, which has been criticized heavily by literary critics, notoriously by E. D. Hirsch, Jr. in *Validity in Interpretation* (New Haven, CT: Yale University Press, 1967), and even by historical-critical biblical scholar John Barton in *Reading the Old Testament: Method in Biblical Study* (Rev. ed.; Louisville, Ky.: Westminster John Knox, 1996). While this is not the place to argue that meaning cannot be tied only to a text, the point here is that the authors of this work failed to discuss this fundamental hermeneutical issue. Aside from the philosophical issue, the Bible was concerned with authorship (e.g., Lev 26:46; 2 Thess 2:1-2; 3:17), as was the early church who set apostolicity as a standard of canonicity.

A second, but related issue is their constant punting to the Holy Spirit to save pseudepigraphal documents as Christian revelation (86; 130-31). They suggest that canonicity implies the document's inspiration by the Holy Spirit and that he guided it to the canon. However, this is a strange anti-rationalistic turn in a thoroughgoing rationalistic project. Scripture claims to be inspired, but the classic statement (2 Tim 3:16) is in a disputed Pauline letter. Thus, even the

clear self-attestations of Scripture to inspiration may only be power plays (like Deuteronomy), an attempt to legitimate one's own pseudepigraphal letter with a claim to inspiration. So how can the authors believe that the Holy Spirit inspired these writings (and did he inspire the original meaning, or the canonical meaning)? What evidence suggests such a phenomenon? Moreover, to believe a document is only inspired because it landed in the canon is to place authority in the final redactor rather than in the text, since the text would lack authority apart from the redactor's decision to include the writing. On the other hand, we could believe Scripture's self-attestations to inspiration are trustworthy, but more importantly for this issue, that the biblical authors were mostly, if not all, prophets. Moses, Samuel, the major and minor prophets, David, the apostles, and perhaps other biblical authors (Solomon? Hebrews? Luke?) were endowed with the Holy Spirit as prophets of God, hence we know that God channeled revelation through them. Such a position could be considered a more rational reason to believe Scripture contains prophetic revelation from God, and in that respect could be more "critical" than some of the authors of this work.

A third issue relates to exegesis and argumentation, which sometimes leave something to be desired. For example, on p. 61 Ansberry suggests Ramesses II cannot be the pharaoh of the Exodus because he "lies entombed, not at the bottom of the Sea of Reeds but in the National Museum in Cairo." But Exodus nowhere says pharaoh drowned in the sea, only his troops. Page 62 claims "not even the Bible paints a univocal picture of the exodus event," but only Pss 78 and 105 are cited, which may be explained as poetic developments and interpretations of the historical narrative in Exodus. The discussion of unfulfilled prophecies completely ignores premodern and Evangelical solutions. For example, the change from Tyre to Egypt in the prophecy of destruction (Ezek 29:18-19) could possibly be explained by a theological assumption of Ezekiel, such as corporate solidarity, or a number of other possibilities. But the authors simply assume v. 19 is a redactional addendum after the prophecy in v. 18 failed. I noted earlier the skirting of the issue of stated authorship by a simple claim to a difference in views of authorship from the premodern to the modern era (140), but this ignores premodern Jewish and Christian obsession with ascribing biblical books to singular, prophetic authors. These are only a few examples of the tendency to ignore contrary evidence, to mistake what the biblical text actually says, to make sweeping generalizations without proper support, and to ignore competing interpretations. These sorts of problems seem common in the attempt to harmonize the conclusions of historical-criticism with Evangelical faith.

At the root of these problems is, I conjecture, the definition of historical-criticism as a "tool" (19, 205) by Hays and Ansberry (although Hays may be responsible for the definition, since he was the sole author of p. 19). Historical-criticism uses many tools—redaction criticism, source criticism, literary methods, sociological analysis, comparative study—but historical-criticism is not a tool. It is an approach to interpretation that necessarily entails a worldview. This anti-supernatural worldview was defined classically by E. Troeltsch, who expounded the principles of doubt, analogy, and correlation, which effectively ruled out any explanations of Scripture that involved supernaturalism (there are varieties of historical criticism, but they stem largely from this classic definition). Therefore, historical-criticism is not a tool, wielded by Baur, Troeltsch, and Bultmann and then handed off to the Evangelical to try his hand at more academically respectable results.

Ultimately, I'm grateful to the editors and authors for this volume. It allowed me to once more wrestle with various historical-critical assumptions and conclusions and determine whether they can be consistent with orthodox theology and hermeneutics. I'm open to bridging this gap as much as possible, but not at the expense of a solid hermeneutical method that is sensitive to close exegesis, philosophical issues of meaning, and other related issues. If another volume were to be written like this one, I suppose it would need to be a rigorous academic monograph dealing with all the philosophical, linguistic, sociological, hermeneutical, and theological issues involved, and it would need to be much larger. Also, it would probably need to be one incredibly learned individual who has mastered these various realms of knowledge and is able to handle each one responsibly and all of them in a coherent and valid system. But until then, *Evangelical Faith and the Challenge of Historical Criticism* is a unique and thought-provoking volume to begin with.
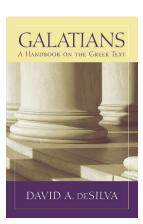
See my fuller review of this work here, p. 58-61.

Galatians: A Handbook on the Greek Text (BHGNT), by David A. deSilva

David A. deSilva. *Galatians: A Handbook on the Greek Text*. Baylor
Handbook on the Greek New Testament. Baylor University Press, 2014.

I'm not sure why a series such as this one wasn't published sooner. The
Baylor Handbooks on the Greek New Testament are a beautiful addition
to the library of any student, pastor, or scholar. The purpose of these
volumes is to give a grammatical and syntactical analysis of the Greek
text of each book of the Bible. This is the "prequel" to commentary proper (ix). However, as we
will see, deSilva's volume does more than label Greek words or phrases with their
corresponding syntactical category.

DeSilva's introduction is somewhat extensive for a work such as this. He covers authorship and
secretaries, rhetorical situation, Galatians as a letter, and Galatians as rhetoric. DeSilva shows
his competence on matters relating to the letter, although I think it unlikely that Paul wrote
Galatians without a secretary, as he argues (xx-xxi). He suggests the "large letters" mentioned
in Gal 6:11 refer to the letters throughout the epistle! But more likely is that he is calling attention
to the authenticity of his letter by referring to the different handwriting that he uses, as opposed
to his anonymous scribe. Of course, this is a small point. Quite on point is his analysis of the
rhetorical situation, that Paul's credibility is eroding in Galatia because of the rival teachers'
activity (xxii).

The commentary on the Greek is terse and to the point. The following are common lines:

ὅτε. Introduces a temporal clause.

σὺ. Nominative subject of ζῇς.

However, sometimes the commentary is fuller when deSilva finds it proper to make an
interpretive point of his Greek analysis. For example, on Gal 3:14, he notes that the phrase ἐν
χριστῷ Ἰησοῦ is causal, and then proceeds to explain in a lengthy paragraph how this clause is
a recapitulation of what is said in 3:13 (that is, Christ's becoming a curse for us results in
releasing the blessing for the Gentiles), but he also notes that it could equally be sphere,
showing the sphere in which the blessing resides.

Quite helpful are deSilva's comments at the beginning of paragraphs. He does not always include them (e.g., there is no comment introducing Gal 3:15-18), but when he does they give a good orientation to the subject and flow of thought to the paragraph (e.g., Gal 2:15-21). Here he notes the impossibility to determine where Paul's reconstructed words to Peter end, and then attempts to explain how each of the following verses fits into the flow of the argument (a notorious problem for this section).

Sometimes deSilva provides full-on theological commentary. When he reaches ἐὰν μὴ in Gal 2:16, he takes it as exceptive rather than adversative, then dives into the issue of the role of works of the Law and justification. It is quite unclear here, though, how an exceptive reading does not give a partial justificatory role to works of the law. That is, if ἐὰν μὴ means here "except," then Paul is saying a man is not justified through works of the Law except in the case that he has faith in Christ. To reverse the language, if one has faith in Christ, he is (or can be) justified by works. DeSilva hedges himself by saying that not matter what Paul means, the Galatians would have heard it as exceptive since that is "its overwhelmingly typical sense." However, this seems to be a hermeneutical issue in the midst of a Greek handbook, touching on the nature of meaning and where it resides. One might argue against deSilva here that an audience's misunderstanding of an author's meaning does not mean we should not still attend to the author's meaning, even if his use of a certain word or phrase is the less common use.
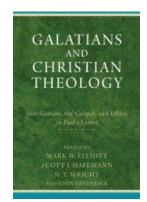
In sum, deSilva's volume on Galatians is quite flexible. He handles not only Greek syntax and grammar, but also flow of thought, structure, rhetorical analysis, and theological analysis. He does not do each of these on every passage, or the handbook would be much larger. He is selective in bringing in discussions that need to be made. And of course, sometimes theology must be brought in to determine the syntactical category of a use of a word. None of this is out of place in the work and deSilva handles it gracefully and skillfully.

This volume would be an excellent resource for preparing to preach or text a text, for working on your Greek language skills, or for academic research. I would recommend this book and the entire series quite highly. Preview or buy the book here on Amazon.

For a similar Greek series with different strengths and limitations, see my reviews on the 1 Peter volume and Colossians/Philemon volume in B&H Academic's Exegetical Guide to the Greek New Testament series.

Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul's Letter, ed. Elliot et al.

The content of Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul's Letter, ed. by Mark Elliot, Scott Hafemann, and N. T. Wright, originates in the triennial Scripture and Theology conference hosted at the University of St. Andrews. To those interested in the study of Galatians, this collection of essays will be a most welcomed addition to the many scholarly discussions and debates.

The volume is structured into three parts: justification, the gospel and ethics. Each section includes a number of essays from a wide range of scholars of different disciplines and academic interests. While an extended review of every essay is certainly unnecessary in this forum, a brief comment on two essays is warranted.

First, Richard Hays' essay titled '*Apocalyptic Poiesis in Galatians*' defines an apocalyptic reading of Paul with three characteristics: divine initiative, the scheme of 'two ages', and a sharp break with Judaism/'salvation history'/Israel (203). While agreeing with the first two characteristics, Hays challenges the third element in the apocalyptic interpretation. Instead of breaking from Israel's story, Hays suggests that Paul develops a retrospective hermeneutical transformation of Israel's story in light of God's redemptive action. In other words, from the vantage point of the 'new age', one may now have an appropriate retrospective reading of Israel's Scripture that illuminates God's previously scripted story; a story which 'prefigures God's action in Christ' (208). After outlining three motifs that substantiate this retrospective reading (paternity and sonship, the passion of Jesus as a saving event, and our participation in Christ), Hays applies the theological consequences and implications of these motifs for a reading of Galatians. In sum, the Father acts graciously to rescue his people and create a new covenant community, the cross is the decisive event that is the pivot of the new age, and human beings receive the benefits of God's action by being incorporated in Christ (216-217).

Second, Matthew V. Novenson's essay centers on the appropriate meaning of Paul's use of Ιουδαϊσμος in Galatians 1:13-14. Seizing upon the work of Steve Mason (who himself proposed a revision of the term) Novenson concludes that the verbal form ιουδαϊζω, means to 'act like a Jew', which was only something that *non-Jews* could do (Mason's point). So in Galatians 2:14,

Paul rebukes Peter for insisting that the Gentile Christians judaize (ιουδαΐζειν). Peter is not himself judaizing, he is forcing the Gentiles to judaize. Following the conventional rules of etymology, the nominal form (Ιουδαΐσμος) *should* refer to "the adoption of Jewish customs by non-Jewish people" (29) or put simply 'the act of behaving like a Jew' (32). But Novenson, while agreeing with Mason concerning the verb ιουδαΐζειν, contends that the noun ιουδαΐσμος is actually something that *Jews would do.* This certainly accounts for Paul's use of the noun in Gal.1:13, where Gentiles are not in the context. Paul's usage also agrees with the use of ιουδαΐσμος in 2 Maccabees, where the term refers to 'the cause championed by Judah Maccabee' (32). For Novenson then, the verb ιουδαΐζειν refers to non-Jews who adopt Jewish rituals, whereas the noun ιουδαΐσμος refers to Jews who promote the adoption of Jewish customs and rituals. The important point to note is that not all Jews practice ιουδαΐσμος, as this term refers to a certain cause or political movement that arose in the Maccabean era. A better gloss for ιουδαΐσμος is not 'Judaism' but 'the judaization movement' (36). Novenson's observations, along with the many other studies on this issue, will challenge any overly simplistic and monolithic reading of 'Judaism' as we understand the term.
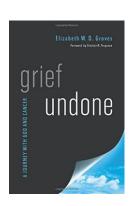
Two concluding observations are worth pointing out. First, this volume is not entrenched in the debates surrounding the New Perspective on Paul. In fact, this volume is more concerned with the issues surrounding the Apocalyptic school within Pauline scholarship. One may notice the oft cited work of J. Louis Martyn, in addition to the many chapters that directly address apocalyptic issues ('*Apocalyptic Poiesis in Galatians* – Richard Hays; *"Now and Above; Then and Now (Gal. 4:21-31): Platonizing and Apocalyptic Polarities in Paul's Eschatology* – Michael B. Cover; *Can We Still Speak of 'Justification by Faith?' An In-House Debate with Apocalyptic Readings of Paul* – Bruce McCormack). In light of this, it is regrettable that J. Christiaan Beker does not receive more attention in the volume, however this is likely due to Beker's non-apocalytpic understanding of Galatians in Paul's overall apocalyptic theology. Nevertheless, these discussion serve as a refreshing approach to the study of Galatians.

Second, this volume seeks to address the theology of Galatians from a number of different disciplines. There are essays that address issues strictly in the field of biblical studies (notable, *Paul's Former Occupation in Ioudaismos* – Matthew V. Novenson; *Arguing with Scripture in Galatia: Galatians 3:10-14 as a Series of Ad Hoc Arguments* – Timothy G. Gombis), while other essays display a mixture between biblical studies and historical theology (cf. *Yaein: Yes and No to Luther's Reading of Galatians 3:6-14* – Scott Hafemann; *"Nor an Idle Quality or an Empty Husk in the Heart": A Critique of Tuomo Mannermaa on Luther and*

Galatians – Javier A. Garcia). Additionally, it is equally refreshing to see some essays within the field of systematic theology. For instance, Darren Sumner's essay on Karl Barth's view of eternity as it relates to 'time' in Galatians, and Scott Swain's consideration of the Trinitarian implications of Galatians 4:4-7 (one may also note Edwin Chr. van Driel's 'third way' supralapsarian proposal for Paul's narrative concerning Christ). In sum, the multiplicity of perspectives found in this volume will enhance a balanced reading and interpretation of this all important epistle and anyone who is remotely interested in Galatians will thoroughly enjoy this volume.

Grief Undone: A Journey with God and Cancer, by Elizabeth Groves

This book review comes from guest contributor Dean Chia, PhD student at Westminster Theological Seminary, who owns and blogs at Brutus Facticus. Today we step back from exegesis to cover a book that reveals the grief of loss and the faithfulness of God. This work is somewhat unusual for our blog, but some might argue we do not really understand Scripture until we are able to apply it, and this work would help greatly to apply all that Scripture says about pain, suffering, and God's goodness in the midst of trial.

One certain truth in life that everyone must face, especially pastors and counselors, is the grim reality of death. Many have either grieved personally or have walked alongside friends who grieve the loss of a loved one. Death does not choose selectively but comes for us all. It is dark, terrifying, serious, horrible, and inescapable.

On one hand, no one can ever fully prepare for it prior to experiencing its devastating power in one's life, whether it be family or one's own keen sense of mortality. That said, there is much wisdom to be found in the Word of God and in the experiences of His people, and one would be wise to listen to elder saints who have walked through the valley of the shadow of death and have not found their Shepherd wanting, but fully worthy of trust and adoration. Much wisdom can be found in the lives of wise and mature Christians whom God called along this painful path down which no one intentionally chooses to walk.

Grief Undone: A Journey with God and Cancer is such a resource for those who have wrestled, are wrestling, or will wrestle with death and the pain and grief that comes with it. The author, Libbie Groves, my Hebrew teacher at Westminster Seminary, is a generous guide who invites the reader to journey with her as she shares her family's journey before, during, and through the cancer diagnosis of her husband, Al Groves, a former professor of Old Testament at Westminster. In this chronicle of the final days of a family fighting with melanoma, accepting its reality, and living life after it, Libbie shows both how real her family's grief and suffering is, and how real her gracious heavenly Father is. We see here a story of a family belonging to God who struggle and grow in their trust and hope in their sovereign Lord, both in his gracious care and in his unyielding mercy. The Groves family teaches us not only in word but also in deed what it means to become a people who can rejoice always, even in the midst of suffering and endless tears.

This book is written in part to comfort the afflicted and to help those comforting the afflicted see a picture of the world from the perspective of the afflicted, that all may learn to mourn with those who mourn and encourage one another in faithful obedience and trust in the Lord. The book is 208 pp. long and is broken into 89 chapters, organized roughly chronologically into the following sections: "Life Before"; "Winter '06"; "Spring '06"; "Summer '06"; "Fall '06"; "Winter '06-'07"; "Life After"; and "Looking Back." Eighty-nine chapters in a book barely over 200 pages means that the chapters are very short and average slightly more than two pages in length. Libbie writes in the Introduction, "I have intentionally kept most of the chapters short, knowing that some of you who read this may be in the midst of grief" (2).

One of the many strengths of this book is its wisdom, humor, and encouragement. One strength is seen when Libbie shares the truths she has experienced as a Christian who had to navigate between stabbing pains of grief and overwhelming joy that cannot be suppressed. For example,

Suffering is real, and painful, and life-changing, and we shouldn't minimize that. The good news of Jesus's triumph over death and sin is real, and hope-filled, and life-changing, and we shouldn't minimize that either. We have to hold both truths in our hands at the same time and walk a line between them without falling off on either side (161).

Life with grief is bittersweet, and the sweeter something is, the more bitter it is to experience it without your loved one (181).
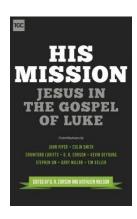
These amazing quotations are a dime a dozen (but they certainly don't come cheap at all!). What a resource this book has been and will be for any who read it.

In conclusion, buy it. We will all have loved ones die; we will all mourn with friends whose loved ones have died. We too will also die. Dealing with this grief is difficult, and it requires wisdom. So why not read this book and listen to the wise words of a woman who is willing to share her experiences and interpret them in light of God's Word? Her experiences are painful and require walking through the valley of the shadow of death, but such walking is without fear. For death has lost its sting, and our Lord is a Good Shepherd who in his mercy and love undoes grief and fills it with inexplicable joy.

To preview or purchase Elizabeth Groves' Grief Undone, click here. To read more from Dean, visit his blog Brutus Facticus.

His Mission: Jesus in the Gospel of Luke, ed. D. A. Carson & Kathleen Nielson

This new work is truly a pleasure to read and an excellent source of pastoral exposition and application of Luke's Gospel. Contributors include John Piper on Luke 1-2, Colin Smith on the sermon at Nazareth (Luke 4:14-30), Crawford Loritts on Jesus' power toward the afflicted (Luke 8:26-56), D. A. Carson on Jesus' resolve to head toward Jerusalem (9:18-62), Kevin DeYoung on Jesus' mission to save the lost (Luke 15:1-32), Steven Um on Jesus and money (16:1-15), Gary Millar on Jesus' betrayal and crucifixion (22:39-23:49), and Tim Keller on Jesus' vindication in Luke 24.

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This set of sermons arose out of the April 2013 Gospel Coalition conference, which was set around the Gospel of Luke and particularly the question of whether Jesus preached the gospel. As Carson notes in the preface, many theologians and pastors have found it fashionable in recent decades to talk about the coming of the kingdom of God being the gospel, which Jesus preached, while Paul's message about justification for individuals is subsidiary. This creates a dilemma: which is the *true* gospel, which necessitates answer the question of whether Jesus or Paul is more authoritative. Here we have the old canon within the canon issue arising in a different form. But pitting Paul against Jesus is not new, since it occurs frequently in modern ethical debates.

The sermons themselves avoid this debate and stick with a straightforward exposition of their passages. Each sermon, as expected from such preachers, exposits the meaning of the text well and moves toward illustrating it for their hearers and applying it to modern life. Refreshing in these sermons were the centrality of God and Christ as the focus of attention. Piper's sermon is no surprise to do so with his usual God-centeredness, but Colin Smith himself makes a point of his sermon that "Jesus preached himself." He notes, "Christ preached himself, and we must do the same. What good will your sermon do, what hope or comfort can it bring, if Christ is not in it?" (29). The other sermons are no less Christ-centered. And this was a relief to see since it seems to me that the TGC devotees can often be found talking more about (and seemingly living more for) the gospel than for God, his Son, and his Spirit. There was no reification of the gospel in this set of sermons, and Christ was central.

Of course this quotation by Smith brings to mind the difficulties of cross-disciplinary study (which preaching most definitely is, as a cross between biblical theology, systematic theology, philosophy, practical theology, counseling, and more!). Was Jesus really "preaching himself" at Nazareth in Luke 4? To an extent, yes, but it seems to focus is more on what God is doing through him to fulfill the OT expectations of Jubilee (which Smith does well to explain, admirably). Perhaps a better question is whether our modern-day application from Luke 4 should be to "preach Jesus." One might wonder whether this is "right application, wrong text," since the focus is on Jubilee. No doubt, Jesus brings the fulfillment as God works through him, but the emphasis seems quite clearly to be on the poor, miserable, oppressed, and downtrodden and the redemption drawing nigh for them. Well, one could quibble that I'm being too dichotomous, breaking apart the mission from the agent, so I leave it as no more than a thought to contemplate as we always seek to be as faithful as possible in our cross-disciplinary study.

The really interesting section of this book was the transcript of the Conference Panel with Carson, Keller, Piper, and DeYoung on the topic "Did Jesus Preach the Gospel?" Carson moderated and guided the discussion while the other three worked through some issues, much of it on-the-fly. Carson notes that they did some reading on the subject beforehand to prepare some thoughts, but the discussion did seem quite raw and more of a process to think through the issues involved.

The main issue is whether Jesus preached the gospel (of his sacrificial death for individuals and their justification, sanctification, and glorification) or whether he simply preached the kingdom (or, whether the preaching of the kingdom is the *true* gospel, while Paul's gospel is subsidiary).

While many helpful points were made, there was a strand of thought, mostly from Piper, that we should not read the Gospels through the lens of Paul or vice versa (this conversation began when DeYoung read a quotation from Pennington's latest *Reading the Gospels Wisely* to the effect that the Gospels should be the lens for Paul, to which all the panelists were mostly objecting). Piper makes the comment that he does not really care where one *starts* (which was Pennington's concern), but where one *ends*.

Now, I found this an odd statement, because it really must presuppose that we already know where we are supposed to end. If we judge our theological method by our conclusions, how is the entire process not circular? Why come up with a theological method at all if we already know what the conclusions should look like? I *assume* Piper referred to the content of one's conclusions and not the aesthetic or liturgical appeal of one's conclusions, although perhaps I am wrong. There is not enough explicitly said to be sure. But if I have understood him correctly–and DeYoung and Keller seem to have gone along with him–then I would have to disagree. I share his concern that both must be mutually informing, but you cannot read both in isolation (or read them as perfectly mutually informing) and then allow them to interpret one another because inevitably one will become primary or one's meaning will be established before the other, and it will therefore become a lens for the other. It's not that one should not make one a lens for the other, but it's that it must inevitably happen. Even if one works for decades to allow them to be mutually informing, one will still have been primary at some point and allowed for certain interpretations in the other corpus that then reinforce one's original interpretations in the other corpus and so forth.

In sum, I found the Conference Panel stimulating to read and thought provoking, and probably most of it was quite agreeable. The sermons were also stimulating, but in a sermonic way that confronted me with Scripture and the Christ that abounds in it. I was challenged, encouraged, and provoked by these penetrating sermons on the Gospel of Luke and recommend you allow yourself to be also. Find the paperback version here, or if you're out of bookshelf space, get the Kindle version here.

IVP Bible Background Commentaries: Old and New Testaments

Craig Keener. *The IVP Bible Background Commentary: New Testament*. 2nd ed. IVP Academic, 2014. 816 pages

John Walton, Victor Matthews, and Mark Chavalas. *The IVP Bible Background Commentary Old Testament*. IVP Academic, 2000. 832 pages
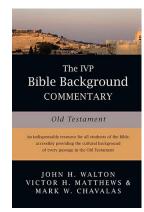
Craig Keener's Bible Background Commentary has sold over half a million copies. It was first published in 1993 and has been of great assistance to students and pastors for a quick reference to the background issues at stake in a certain passage. What's the deal with head coverings? Baptism for the dead? Who are the Epicureans? What was Ephesus like, and what is the Temple of Artemis? These are questions that you could certainly Wikipedia in a jam, but why not allow a seasoned scholar who focuses on NT background explain it for you? And he does it in one not-so-large volume!

Keener has now updated and re-issued his NT volume with some additional documentation and some updated sections, based on knowledge he has gleaned for the past two decades. But this work still serves a popular audience and lacks most documentation for his statements. He points the reader to his critical commentaries on Matthew, John, Acts, Romans, and others for documentation that stands behind his research, but the reader can be assured that in a popular work such as this, Keener will likely not lead the reader astray with factual errors. One quick glance at the footnotes of his new Acts commentary is enough to demonstrate the depth and breadth of Keener's research in both the Jewish and the Greco-Roman world.

But Keener does not only provide background on individual verses. He also includes introductions to each book in the NT, and orientations to reading the various genres. So, for example, in introducing John's Gospel, he includes discussion on authorship, date, provenance, setting, genre, message, and commentaries for further reading. But at the beginning of the Gospels section, he also includes discussion on the "genre" of Gospels (although that's a complex issue to refer to "Gospel" as a genre) and how to read them. In this way, he covers a lot of the ground that a book such as David Aune's does, *The New Testament in its Literary Environment*, but in a much briefer and more accessible manner. This commentary is absolutely indispensable for the library of the pastor, student, and layman. Hopefully, this second edition will be as successful as the first.

Alongside Keener's volume is the companion volume to the OT. These three scholars are no slouches either, and are well-known for their historical backgrounds work in the OT, especially ANE documents. Similar to Keener's volume, each section of the OT receives its own introduction, but it is not as extensive as Keener's and tends to focus more on the books included within that section rather than issues such as genre, hermeneutics, and recent scholarship. One exception is the introduction to the psalms, which has a very helpful orientation to "common concepts" such as acrostics, the afterlife, creation, lament, praise, etc. The section on musical terms is also resourceful, packing in an explanation of all the terms used in the psalter in just two accessible pages. Where there is overlap with ANE psalms or poetry, the authors explain.

There are some warnings to heed before devouring these volumes whole-heartedly, however. Historical backgrounds are necessary for doing proper biblical research. One could not even translate the original languages if we did not do rigorous historical research in both Hebrew and other ANE cultures. The meaning of many Hebrew words is still uncertain, for example, and we continue to research other related languages and cultures to understand the meaning of these terms more precisely. But historical backgrounds can also be misused if the methodology is flawed. For example, one era of comparative ANE-OT studies tried to fit everything from the OT into patterns of religion from other ANE cultures. On the other hand, conservatives tried to show the absolute distinctiveness of Israel's Scriptures and religion. Later, in a sort of Hegelian dialectic, many scholars settled into a pattern of compare and contrast, where they would recognize elements of similarity and dissimilarity between Israel and her neighbors. Some scholars are trying to be even more sophisticated now in their comparative method, but the job is difficult, especially when so much data is lacking and conjecture must often be used.

To give one practical example of this, the authors note on p. 211 that "Israel's historiography holds much in common with neighboring ancient cultures." This may be very true, or may be partially true. It all depends on one's methodology for comparative studies. If one holds that Israel's historiography *will* look like their neighbors', then one will read it like their neighbors'. Many "problems" in Israel's historiography are explained by noting the lack of care for historical precision in historiography, much like their neighbors. Historiography was driven by ideologies and it causes the "facts" (if there be such a thing!) to be skewed. Most people would accept these statements to *some* extent, but the issue is how far this is taken.
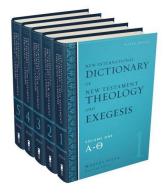
With background commentaries, one must beware that one doesn't accept that Israel's Scriptures necessarily mimic the writings of the ANE or of Greco-Roman culture in every way. It can differ, and does in many ways. But it is also quite the same. There are similar worldviews. When healings occur in the Gospels, likely no Jewish person doubted that Jesus actually healed people, since there were other healers in that time period and region, and their worldview was able to fit in miracles. When Greeks who believed (to some extent) in the Homeric myths read of Yahweh parting the Red Sea, they likely had no issue with the possibility of it happening. Their question would have likely been, "ok, but is Yahweh stronger than Zeus?" So, without resolving all the methodological issues involved, I leave the reader with some cautions about the issues, and the admonition to think carefully about historical backgrounds and about how the Bible compares and contrasts with extra-biblical documents.

With this methodological warning in mind, I do highly recommend these commentaries. I consulted Keener's first edition myself often, and the second addition, as well as the OT volume, will continue to be a quick reference for me. Of course, if you're doing research, you will need to do further research to confirm their conclusions in primary sources since they do not document them, but they can be a helpful launchpad to give you a direction for your research. Give both volumes a preview on Amazon or buy them, Keener's volume here, and the OT volume here.

For another post on these commentaries that looks at a specific example of an OT background that the commentary gets wrong, and thus an admonition to always check the primary sources yourself, see my post at Books At a Glance.

Review of New Int'l Dict. of NT Theology and Exegesis (ed. Silva)

The *New International Dictionary of New Testament and Exegesis* (*NIDNTTE*), ed. Moisés Silva, is a complete reorganization and revision of the *New International Dictionary of New Testament Theology* (*NIDNTT*), ed. Colin Brown. Brown's edition was itself a translation, revision, and expansion of *Theologisches Begriffslexikon zum Neuen Testament*, edited by Lothar Coenen *et al.* This original German edition was produced by more than 70 German academics and pastors. The *NIDNTTE* therefore touts a respectable pedigree, with both of its predecessors becoming standard reference works for NT scholars.

The *NIDNTTE* makes several changes and improvements to Brown's *NIDNTT*. The latter organized its material by concepts, labeled in English (e.g., "Atonement"). It then discussed various Greek words and concepts that fell under the English concept. The *NIDNTTE*, by contrast, reverts to an alphabetical order by Greek word. However, unlike *Theological Dictionary of the New Testament* (ed. Kittel), the *NIDNTTE* discusses a Greek word along with its cognates and other words that fall within its semantic field. Silva relied greatly on Louw and Nida's *Greek-English Lexicon of the New Testament Based on Semantic Domains* to achieve this goal. After listing all the words that fall within the respective semantic field, the information is linked to a "List of Concepts," which is found at the beginning of each of the four content volumes.

For example, the entry for ναός ("temple, shrine, sanctuary) includes at the beginning its Greek number (??) G3724, some English glosses ("temple, shrine, sanctuary"), its cognates and words that fall within its semantic field (in this case, only νεωκόρος, "temple keeper"), and finally a list of concepts to which the words are connected in the List of Concepts (in this case, "Occupation; Temple"). When one flips to the List of Concepts at the beginning of the volume (the List is reproduced exactly at the beginning of all four volumes for easy reference), one looks for "Temple" and finds the entry "Temple, Tabernacle (cf. Feast; God; Office, Religious; Sacrifice)," with the Greek words that fall under within that semantic field (ἅγιος, εἰδωλεῖον, ἱερόν, ναός, and σκηνή). Most concepts include a dagger (†) before one of the Greek words to indicate the entry that discusses that concept most fully and contains the most bibliographic information. This method of organizing the material avoids confusion of lexicography and conceptual analysis that plagued *TDNT* and, to a lesser extent, *NIDNTT*.

The entries are consistently divided into three sections: Greek Literature, Jewish Literature, and New Testament. The Greek section covers classical Greek and extra-biblical Koine Greek references. Several examples are cited along with the meaning of the word in that context, but the coverage is not exhaustive. The effect of the Greek Literature section is therefore much like looking up an entry in Liddel-Scott's *Greek-English Lexicon,* but a bit less comprehensive. The advantage over Liddel-Scott, however, is that *NIDNTTE* groups words by semantic field, so one is able to get a quick grasp on the basic extra-biblical meanings of the various words in that field. Of course there is no replacement for *Thesaurus Linguae Graecae. NIDNTTE* can save some time by giving the gist of a classical meaning, but if one were to consult *TLG* even briefly there would be no need to consult *NIDNTTE*'s Greek Literature section. Of course, the point of a reference work like this is to save the student time, so in that sense it is quite helpful.

The Jewish Literature section usually covers the Septuagint, Josephus, and Philo. The Septuagint is generally covered comprehensively as the most important source, and Josephus and Philo are usually tacked on, but sometimes the latter duo are surprisingly omitted, even with common words (e.g., ἀνήρ, δόξα). A distinctive feature of this work is the exegetical aspect. For that reason, the Jewish Literature section includes information on the word or concept as it appears in the OT and in Hebrew literature, such as the Dead Sea Scrolls. For example, under δόξα, one subsection of the Jewish Literature section discusses the concept of "glory" in the Dead Sea Scrolls. But here some confusion arises: does "glory" here represent δόξα, or a concept expressed in Greek by δόξα (and perhaps other words in the same semantic field) and in English by "glory?" The Hebrew word appearing in these Dead Sea Scroll references is כָּבוֹד, but it is unclear whether the article is suggesting there is a 1:1 correspondence between δόξα and כָּבוֹד, or that the two words simply both express an aspect of the concept expressed in English by "glory," or something else. The OT section is similarly confusing. Under γυνή, there is an extensive discussion of women in the OT, but what is the relation of this concept to the Greek word γυνή? So there is an obvious attempt to balance lexicography with concept analysis, thus aiding in exegesis, but perhaps the work would have been improved by making quite explicit in each entry how the Greek word or semantic field relates to the concepts discussed from Hebrew literature.

The New Testament section is fairly straightforward. It occupies the majority of space for most articles and surveys the use of the semantic field throughout the various corpora. Sometimes this section is organized into sub-sections that treat each corpus, while other times it is organized by topic or different meanings of the word(s).

Since these five volumes are a bit of a financial investment, a word about their build is appropriate. I am no expert in binding, but it does seem high quality and built to last. The pages are thick enough that they are quite opaque, allowing for very little of the text on the opposite side of the page and the text beneath it to show through. The result is that a go-to reference work in which one may spend hundreds of hours will read easily without much strain on the eyes. The hardcovers are slick and glossy with no dust jackets. The set takes up a good amount of space on the bookshelf, but that is the sacrifice to be made for the aesthetically pleasing product. For as large as they are, however, they are relatively light.

In conclusion, Silva has completed a rewarding reference work that will be of great use to many students, pastors, and even scholars. The *NIDNTTE* is a bit more comprehensive than the *Exegetical Dictionary of the New Testament* and more linguistically sensitive than *TDNT*.

The grouping of words around semantic fields will help exegetes understand words in relation to others in its semantic field, which could be of great use to those with a more linguistic bent. For example, this work could assist greatly in analyzing discourse or semiotic value. But for the standard NT student or scholar, this work provides exactly what is needed to understand the meaning of a Greek word and how it is related to various theological concepts that arise in Scripture.
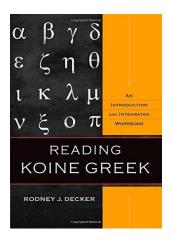
Reading Koine Greek: An Introduction and Integrated Workbook, by Rodney Decker

Rodney Decker has produced a large (704pp), new Koine Greek grammar that focuses on translation from the very beginning and includes extra-biblical Greek to allow exposure to wider selection of example sentences. This work is entirely suitable for use in Greek 1 & 2; the professor may find the following review helpful for determining whether it fits his or her tastes before ordering a review copy.

Buy from amazon.com

Approach of the Book

Decker begins with a lengthy and informative discussion of the Greek language. There are helpful maps, tables, and several pictures of Greek manuscripts or tablets. After the chapter on the alphabet, which is heavily and helpfully illustrated, he begins with all four cases of nouns. He gives 2-1-2 case endings and the article paradigm in these early chapters to memorize, which may daunt the student, but the rote memory lightens up pretty quickly and the focus moves to translation. Rather than assigning 50+ paradigms, he has a core of necessary paradigms, and for verbs and participles he prefers morphological formulas.

After some pronouns, he briefly hits the basics of verbs and introduces the present active indicative and the aorist active indicative. He moves from there to conjunctions, prepositions, and other pronouns, third declension nouns, and then comes back in ch. 13 to verbs. At this point he discusses in depth the Greek verb system, and then has a chapter on the various

tenses and voices. He covers the present active indicative and the aorist active indicative again, making the material a bit redundant, but at this point the student has a better understanding of the semantics of each tense-form. It may be a bit helpful to introduce the two paradigms early and revisit them later, but it is a contributing factor to the book's size. After he covers the indicative, he moves to infinitives and participles, then the other three moods, then to conditionals and direct/indirect discourse, and concludes with two chapters on -μι verbs.

His introduction of the four noun cases is natural since language acquisition usually begins with nouns. It is also helpful that he finishes the entire indicative before moving on to other moods. The downside to this, however, is that there are 21 chapters to finish the indicative, and only 8 chapters for all of the other four moods (including participles). Having only two chapters on -μι verbs (and including them at the very end) has the same effect. The student may not get a solid grasp on the material in such a short span of chapters, and the -μι verbs always seem to come right at the end of Greek 2 when the students are completely burned out.
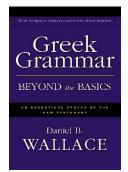
Layout of the Chapters

Each chapter begins by introducing the concept and explaining any grammar that may need to be known (on which, see below). After giving any paradigms needed and explaining them, he gives several examples using mostly the NT, but also the LXX, Pseudepigrapha, and Apostolic Fathers. Next comes a double-columned "Now You Try It" section, which gives in the left column a Greek sentence with relevant words for the chapter in bold, and in the right column several questions about the sentence. These make excellent exercises for the classroom. This section follows each explanation of new concepts, so there may be multiple "Now You Try It" sections per chapter.

Following these sentences is a lengthy passage, usually around 7-12 verses, with words in bold that should be recognized from that chapter's lesson. Many words are glossed in parentheses, while others have footnotes to help the student work their way through the paragraph. Afterward come the vocabulary. And here Decker has done a wonderful job by providing not only "possible glosses," as most books do, but also the frequency of each word and a full definition in English (e.g., αιον is "a long period of time, in either the past or the future; a segment of time as a particular unit of history; eternity [if context suggests no end]" [200]). This approach to vocabulary helps the student overcome the idea of translating vocab words as 1:1 correspondences and helps them to think about words in terms of their actual definitions, not in terms of their English glosses. He also provides extended discussions of the morphology of certain words, e.g., δοξα's third declensional endings (60).

Each chapter concludes with a bullet-point-type summary of the "Key Things to Know" for that chapter.

Encroachments on Intermediate Grammars

Decker includes more intermediate grammar material than most other grammars (e.g., Machen, Mounce, and Croy, with which I am most familiar). For example, he provides extensive information on the function of infinities with sentence diagrams and plenty of examples (364-380). He explains the eight types of adverbial participles, as well as attendant circumstance participles (416-419). He also discusses at length the four types of conditional clauses with examples (500-508).
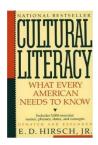
I am torn on these discussions of intermediate material. On the one hand, they are simple enough to introduce to the student early; yet they are not quite extensive enough in explanation to supplant an intermediate grammar, such as Wallace's popular *Greek Grammar Beyond the Basics.* The effect is, positively, to help the student understand the complexities of various parts of speech early in Greek 1 & 2, but, negatively, to make the chapters longer and to cause some red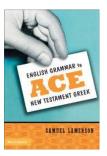undancy in Greek 3/4. The professor could choose to skip over these portions, but that would require a lot of planning beforehand to delineate the exact page numbers for which the students are responsible.

Some of the length of the book is cut down if one does not assign or use the "Advanced Information for Reference" sections. However, they are not all exactly advanced. He puts comparative and superlative adjectives in this section (110), but these should surely be required for Greek 1 & 2 students.

Extensive, but Necessary Discussions

There are several extensive discussions that contribute to the size of this book that perhaps would not have been required decades ago. With the turn away from the importance of humanities and languages in American education during the twentieth century (on which, see Hirsch's *Cultural Literacy)*, many college and seminary students have no foundation for learning Greek grammar until they have been taught the corresponding English grammar.

That is the premise behind the recently published *English Grammar to Ace Biblical Greek*, which is a helpful book. But Decker's volume supplants the need for an extra volume on English grammar by teaching the student these concepts at length in each chapter. For example, he explains the concept of morphemes, of participles, of conditionals, of tense and aspect in the English verbal system, and so forth. It is more helpful to have the grammar discussions in the textbook than to expect the student to continually refer to a separate book explaining these concepts.

Prepositions are explained somewhat fully, nearly to the extent that they are treated in intermediate grammars. This is actually a welcome expansion for a beginning grammar, since it will help students to learn early how they function and advance discourse.

Lastly, Decker does the professor a huge favor by including discussions and figures to teach the student how to use a lexicon. On p. 51-52 he gives the entry for θρονος from three lexicons: Danker's *Concise Lexicon*, BDAG, and Louw-Nida. He explains briefly how to read these entries. On p. 279, he gives the BDAG entry for αρχω and explains how to read many of its details (although he does not explain how to read the extra-biblical references). These illustrations and explanations help the student learn to read a lexicon from the beginning and give them a reference to continually refer back to.

Verbal Aspect and *Aktionsart*

The last note of interest is how Decker handles explaining time, aspect, and *Aktionsart* in the Greek verbal system. He does take on the task of explaining it in a decent amount of detail, although the student will still need supplemental lecture from the professor and readings from intermediate grammars. He uses the three aspects of perfective (aorist), imperfective (present, imperfect), and stative (perfect, pluperfect) and explains the concept well. He takes the aorist as the default tense, which to him means there is nothing significant about its use (118), while the use of any other aspect is significant. The imperfective tense-form differs from the present tense-form by signifying remoteness and is used to background information, while the present and aorist tense-forms foreground information (263). If the professor agrees with Decker on all or most of his take on aspect, the textbook will be easily used in the classroom. However, Decker does not note any differing theories on, say, the perfect tense (e.g., C. Campbell's views), so any views differing greatly may get confusing in the classroom after the students have read the textbook. He leaves discussions of *Aktionsart* completely for intermediate grammars.

Appendices

There are five content appendixes plus a glossary, which gives full definitions rather than simply glosses. The standard charts are included in appendices A and C. The vocative is covered in appendix D. Appendix B is quite helpful, giving all the rare or difficult forms for the most common verbs in the NT and LXX, as well as providing odd forms with various morphological changes the beginning student will need to learn.
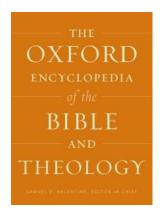
Summary

Decker's grammar is a welcome addition to the available textbooks on the market. This grammar has much to offer. Its bulk may intimidate the beginning student, but its bulk is also its great strength. It educates students on many areas that other grammars do not, and it essentially includes its own workbook with its many examples and sample reading paragraphs. His emphasis on translation from the first chapter on nouns is a welcome move to help immerse students in the language as much as possible. The pictures, tables, and illustrations are all great aids to the student. I would highly recommend this textbook for use in the classroom, provided it meets the professor's expectations.

Edit: I just learned that Dr. Decker died of cancer last year. His wife has made beautiful testimonial posts on his blog which you can find here: http://ntresources.com/blog. Dr. Decker also made several posts in the last stages of his cancer that are touching and encouraging. According to his wife, Dr. Decker would have been very well pleased to see how his book turned out.

The Oxford Encyclopedia of the Bible and Theology, ed. Samuel Balentine

Oxford University Press has recently published *The Oxford Encyclopedia of the Bible and Theology* (OEBT), a two volume set that features a variety of articles (aprox. 164) on a host of persons, places, and subjects, all of which pertain to the Biblical books and their theological content.

Summary

Any pastor, academic, or student of theology will be impressed with the list of contributors assembled for this project, as many of the authors comprise the foremost names in biblical and theological studies around the world. While not intending to be exhaustive, the OEBT seeks to elucidate biblical persons, places, and themes for their theological significance. This encyclopedia is therefore a reference work with a very particular aim–to thoroughly expound the theological significance of a particular set of central subjects, not to provide a brief definition an exhaustive list of subjects. Since this encyclopedia set covers a variety of subjects, it seems fitting to treat each subject separately as the means of evaluating the work as a whole.

Biblical Places

This is perhaps the smallest selection of articles in OEBT, as there are only six pieces written on the most prominent locations in biblical theology. The choice of 'places' reflects the theological intention behind the work as a whole, as 'Eden', 'Heaven and Earth', 'Jerusalem', and 'Israel' are all places with a significant theological import. For example, the article on 'Eden' by André LaCocque spills little ink over identifying a specific geographical location, but traces the use of Eden in Genesis 2-3, the other 13 references to Eden in the Old Testament, the notion of what Eden comes to represent in Jewish, Early Christian and Old Testament texts, and any discussion of Eden in Philo and Josephus.

Biblical Persons

One will find entries for the biblical figures that many scholars and students would expect to find in a bible encyclopedia (i.e. David, Abraham, Moses, John the Baptist, Paul). However there are a number of lesser expected entries such as the Holy Spirit, Mary, Trinity, and Angels. While 'Jesus of Nazareth' is not an article listed in OEBT, there are separate articles for 'Christ', 'Lamb of God', 'Son of God/Man', 'Lord', 'The Last Adam', and the 'Servant of God'. Again, this reflects the theological purpose behind this work which seeks to identify the theological significance of persons and their titles by tracing ideological origins and examining various perspectives from within a wide collection of ancient texts.

Biblical Books

That particular articles on the biblical books themselves are not the central thrust of this work is evident from the fact that many of the biblical books are grouped together into larger sections. So for example, one will find an article upon the Catholic Epistles, the Deutero-Pauline Letters, The Book of the Twelve, the Megillot, etc. Therefore, if one is looking for an in depth and

extensive article on the Epistle to the Hebrews, then OEBT may not be the researcher's exclusive choice. Nevertheless, if there is interest in the major themes of Hebrews, such as 'Covenant', 'Sacrifice and Offerings', 'Priests and Priesthood', then OEBT should be a primary research tool for pastors, scholars, and students alike.

Biblical Themes

This subject area comprises the vast majority of articles found in the OEBT (over half the articles). Within this section the reader will notice articles on technical theological topics such as anthropology, soteriology, ecclesiology, reconciliation, etc. These articles are not reflections upon the history of interpretation, but an in-depth survey of the particular perspectives of the biblical writers on a given topic. So in the entry for 'Soteriology', Van der Watt traces the notion of salvation in the Synoptic Gospels, the Pauline literature, and the major contributions of the Catholic Epistles, noting any emphases and unique contributions. Another subgroup within the thematic articles considers the theological significance of various virtues and vices. These articles are extremely helpful when the pastor/researcher/student is studying a text that may center around the notion of love, joy, hope, anger, or peace. What are the particular Pauline emphases regarding the notion of peace? Is there a unified Old Testament concept of shalom? What nuances can the terms for peace have? Was there a dominant view of peace in other cultures (i.e. Hellenistic or ANE)? The final subgrouping within the thematic section are the biblical-theological topics. These topics include the concepts such as 'flesh', 'body', 'Word', 'land', 'theophany', 'barrenness', 'exile', etc. Many of these entries will have pan-biblical significance, as these concepts are traced through both the Old and New Testaments as well as any extra biblical developments that may have direct bearing upon the biblical perspective.

Evaluation

i) Breadth of Resources: Each article in OEBT seeks to situation the particular topic under discussion within the context of a vast catalog of primary source material. The reader will certainly benefit from the sheer amount of primary sources that are expounded in any one article, greatly aiding one's own research and orientation to a subject.

ii) Combination of themes: Many of the thematic articles are a combination of themes that would normally be split up into separate articles. Some of these articles combine antithetical topics such as 'Comfort and Mourning', 'Guilt and Innocence', 'Honor and Shame' and 'Reward and Retribution'. Other articles group related topics together into a single entry, such as 'Idols and Idolatry', 'Exile and Dislocation', 'Story and Memory', 'Mercy and Compassion', 'Allegory and

Typology', and 'Prophets and Prophecy'. This feature of OEBT results in an increased level of coherence and an overall balanced presentation. If articles are divided too finely, then relevant information will often be allocated to another article and the reader must hunt down the related theme. Hence, many readers have a fragmented and disrupted experience looking up a host of articles in dictionaries and encyclopedias. However OEBT's approach will greatly limit this frustration as many articles are structured in order to provide relevant information upon the primary topic as well as the direct opposition theme or closely related themes.

iii) Thematic Finitude: Any project of this size will receive some criticism by way of certain omissions. Keeping in mind the overall concerns of the project (to provide a theological encyclopedia of significant biblical persons, places, books, and themes), any such criticism will largely be peripheral. Nevertheless, some will long for more detailed articles on the actual biblical books themselves, particularly as many books are grouped together into articles that address the various collections of biblical books. Moreover, any encyclopedia project will omit entries that some will consider to be the things of first importance. This difficulty can often be often be overcome by reading related articles. So if the reader is looking for an entry on the theological significance of the place 'Babylon', one will find the relevant details in 'Exile and Dislocation', 'Revelation', and 'Prophet and Prophecy'.

It is vital that scholars, pastors and students of theology have a good collection of reference works on a wide variety of topics that center on the primary source material. The Oxford Encyclopedia of the Bible and Theology is a fine addition to this all-important section of the theologian's library.
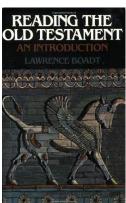

Reading the Old Testament by Lawrence Boadt and Historical Criticism

Reading the Old Testament: An Introduction, by Lawrence Boadt (Paulist Press, 1984).

[Buy it Now amazon.com]

This work was recently revised and updated but I have the older, original version of this work which has been quite popular in some circles. While it's not of much value for a book review, it's

of great value for evaluating critical approaches to the OT. This book was published in 1984 and in some ways shows its datedness. For example, his chapter on the psalms has nothing about the shape and shaping discussions because Wilson didn't publish his monograph until 1985. As a textbook, the revised and updated version is assuredly helpful, but I want to focus here on Boadt's approach to the OT and what we can learn from it.

I would classify this work as first Christian, second critical, and third Catholic. While I'm not Catholic, the benefit of a Catholic textbook on the OT is that it includes discussion of the other seven Greek intertestamental works that are important for NT backgrounds (and, of course, for seeing to where the stream(s) of the OT flow). Moreoever, Boadt enlists Pope Pius XII's support for a critical approach to the OT based on his Divino Afflante Spiritu (1943). More recently in 1989, Joseph Ratzinger (Benedict XVI) called for a "criticism of criticism." The failure to produce objective and assured results does not call for rejecting the method, but recognizing its limits and purifying it. Religious evolution is improvable, and Christian history shows us that the greatest thinkers were often followed by lesser thinkers, not the reverse. He suggests that exegetical method is a matter of philosophical debate, and the way forward must involve the great search for a philosophical foundation in our modern time. He suggests there should be no dualistic split of event and word, and the principle of discontinuity should be replaced by the analogy of Scripture. The tools of exegesis should still be used, but with a proper understanding of philosophical assumptions that can affect them. Also, the full range of historical exegesis should be considered, not only the last couple centuries. This papal support for critical interpretation (specifically from Pius XII, but Ratzinger is in line with the spirit of critical interpretation as well) undergirds Boadt's methodology in this work.

His critical approach is intriguing for me since I like to see what aspects of historical criticism and what tools from other disciplines may be integrated into a hermeneutical framework that respects the texts and avoids philosophical problems (as Ratzinger mentioned). The critical elements of this book are typical: Deuteronomy was written during the exile, prophecy is ex eventu, Wellhausen's DH still stands, Genesis 1-11 is myth, Israel borrowed many religious ideas from her neighbors, etc. Boadt believes that, although the Bible is now joined together as one canon, "a series student of the Old Testament must get behind the present unity to discover how Israel grew and changed and deepened its faith" (81). He advocates using source criticism,

form criticism, and tradition historical criticism. Here he misses a few other tools he could have included such as sociological methods and literary methods, but not all were in full bloom yet.

How does he salvage any Christian value to a fragmented, syncretistic, and varied Old Testament? The fact that he does so is the reason I say this work is first a Christian introduction to the OT, and secondly a critical introduction. He values the OT for Christian faith and believes it still speaks to us today. Here I find his attempt to take critical dogmas and translate them into pious devotional points to fall flat. If Deuteronomy was written in the exile, it's quite difficult for me to conceive of its usefulness for Christians (or anyone). Boadt makes the typical statement that "the authors manage to get their message across by the very effective means of putting the warnings in the mouth of the great founder himself. This was a very common method of writing in the ancient world. It was not an attempt to deceive, but to link a writer's religious teaching to its real, and much more ancient source of authority" (347).

There are three problems with this claim. First, the premise that Deuteronomy was written by someone other than the author(s) of the rest of the Pentateuch shows us that there is a difference in theology, language, teaching, and ideas between Deuteronomy and the other books of Moses. So for these exilic authors to claim Moses' voice creates a stark opposition to more ancient Mosaic tradition; they have opposed their own tradition, which doesn't quite move me to pious devotion. Second, we have no evidence that these hypothetical exilic authors claimed Moses's voice in good faith. In fact, many scholars see this as a political power play to get the Jewish exiles under their sway. There's no evidence either way, so how can we claim it wasn't an attempt to deceive? It's an unprovable claim with no evidence. Third, a true Christian method would take into consideration (at least) that Jesus believed Moses wrote Deuteronomy (or parts of it), and that Jewish tradition held the same. Here there is a way out: Jesus either pretended Moses wrote it (even though he knew better), or his divine knowledge that he exhibited in the realm of peoples' thoughts, actions, locations, and plots did not work in the realm of biblical authorship. But are these really honest, academic conclusions? I don't think so; they seem to me to be ad hoc suppositions to get you out of a corner you've backed yourself into. There's no evidence for either conclusion (that Jesus pretended not to know about JEPD or that Jesus was ignorant), and they are both ad hoc creations to solve a major hermeneutical and theological problem.
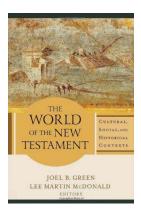
Some other problems with Boadt's critical method should be noted. He follows Wellhausen quite closely and does not mention many major criticisms of his work, while nowadays the Elohistic source is entirely questioned and alternate paradigms have been proposed. Boadt omits other

major Pentateuchal compositional theories. Another problem common for the critical method is its incredibly small pool of data. Boadt follows the consensus of his time that Ps 29 is borrowed from Ugaritic mythology, with the ideas applied to Yahweh (222). More recent scholarship has been far more cautious about concluding this, as Peter Craigie notes in his *Ugarit and the Old Testament*, along with giving several other examples of this type of academic overstep. The problem here with both of these examples (and they could be multiplied) is that these examples are used to form the conclusion that Moses did not write the Pentateuch and that Israel borrowed ideas, language, and theology from her neighbors. Both the evidence is little, and it can be interpreted in many different ways. Here is the downfall of the "assured results of historical criticism." What is assured in one age is no longer assured in another.

I could praise this textbook for many positive elements, but I wanted to focus on its use of the critical method since it is an important issue for Christian faith. Indeed, an edited work, Evangelical Faith and the Challenge of Historical Criticism, recently tried to square many historical-critical dogmas with Evangelical (or orthodox) theology, and I found again some major hermeneutical problems in this attempt. The more I consider the two approaches to Scripture, the more I find that they are ultimately mismatched puzzle pieces that simply don't fit together. But the question will always be one to pursue and consider.

The World of the New Testament, ed. Green & McDonald

The World of the New Testament is a collection of forty-some introductory articles to different areas of New Testament background. The chapters are written by senior scholars in the field, such as the editors, J. Charlesworth, M. Bird, G. Green, and more. The articles are concerned with the *historical* background of the New Testament, with some consideration to literary features of the writings, but are not concerned with the theology espoused within them.

The work starts with an essay on New Testament chronology and then follow five sections: (1) Exile and Jewish Heritage; (2) Roman Hellenism; (3) Jews in the Context of Roman Hellenism; (4) Literary Context of Early Christianity; (5) Geographical Context of the New Testament. Each of the articles span about ten to twelve pages and contain helpful charts and pictures. I

appreciated that this volume focused on providing most of the relevant primary evidence and spent less time on the secondary literature, so this volume is not only helpful for students, but for pastors or scholars who want a quick reference of primary sources in any certain area.

This textbook would be useful in a New Testament classroom. The fifth section alone would be an enormous help to new students to become acquainted with the geography and history of various regions prominent in the New Testament (e.g., Egypt, Palestine, and Galatia). The fourth section will help students to better understand how to read the New Testament as first-century literary products (e.g., the distinctive features of letter writing and pseudonymity), while the first three sections provide necessary historical information for understanding the New Testament in its fullness.
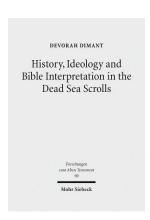
The distinctive historical orientation of this book differs from other New Testament textbooks that focus more on theology (e.g., *Theological Interpretation of the New Testament*) and from the more standard textbooks that cover historical, literary, and theological issues (e.g., Carson & Moo's *Introduction to the New Testament* or Brown's *Introduction to the New Testament*). It is therefore more properly a backgrounds work, not an introduction textbook, and if used for a New Testament introduction class it would need to be supplemented with some theological analysis.

There are some biases in the work that one would want to be aware of, some of which I cover here in my fuller review. Nevertheless, I would highly recommend the use of this book personally or in the classroom. You can preview or buy it on Amazon here.

New Books

History, Ideology, and Bible Interpretation in the Dead Sea Scrolls, by Devorah Dimant

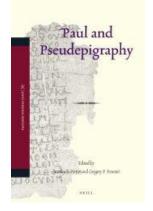This **New Book** is a collection of essays from Devorah Dimant, who has spent the last forty five years studying the Qumran texts. The first essay is an invaluable history of research from the 1950's until today. The essays then fall into three parts: "The Qumran Library," focusing on collections in the community; "The History of the Qumran Community," which consists of one 30pp essay; "Themes in the Qumran Literature," which touches on various ideas such as resurrection and restoration, the temple, sectarian garb, time and Torah in prophecy, and time in the Pesharim; and lastly, "Texts from Qumran," which is a collection of various essays on different texts.

This work is a valuable addition to anyone's library who is interested in the Dead Sea Scrolls and Second Temple literature.

Paul and Pseudepigraphy, ed. Porter and Fewster

I just finished up my review of *Paul and Pseudepigraphy* (PAST 8). This volume wasn't quite what I expected. As the editors note, the book is not comprehensive, nor does it solve any issues conclusively. The first section deals with critical/methodological issues, the second deals with debated Pauline letters, and the third with non-canonical pseudepigraphy to focus on reception history rather than authenticity.

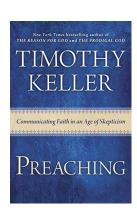I was looking for a work that would give a lot of history of research and essays on where we are now and how to move forward. Instead, most of these essays reassess some of the same evidence that has been assessed hundreds of times over. That doesn't make this an unhelpful volume, but it causes it to lack any sort of unified line of thought. It really is a variegated collection of essays from different perspectives on different topics.
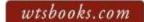
In any case, I do recommend it, if for nothing else but the first contribution, which gives a translation of the most important primary sources relating to pseudepigraphy, along with an annotated bibliography. Having all the relevant passages collected together in one place is immensely helpful for understanding how the church, the Jews, and even Greco-Roman authors perceived pseudepigraphy.

For some of the most important essays on Pauline Style Shift, see my post here.

Peaching: Communicating Faith in an Age of Skepticism, by Tim Keller

I first encountered Tim Keller in a recorded class that was put on iTunesU by WTS. It was called Preaching Christ in a Post-Modern Age. If you're still able to find the class, it's a great set of lectures. Ed Clowney confuses you (in a good way) by preaching parts of the OT climaxing in the cross (*how did he do that?!*) while Keller brings the practical advice on communicating to post-moderns. Keller's experience from living in New York and intentionally mingling with non-Christians to understand them and better communicate to them is invaluable.

I remember one example he gave was a weekly Bible study he did with two lesbian women in New York. He shared how much he learned about them as people, about their skills, potential, desires, and skepticism about the Bible. It was amazing enough that he could get them to meet with him for a Bible study, and even more amazing how he was able to learn about them as people. That's the practical experience Keller brings to the pulpit.

His new book on preaching (published this week) is sure to be informative, helpful, full of wisdom, and practical. I'll be buying it myself for my occasional enrichment in preaching, and you should buy it too.

If you want a full review of the book, find one here.

Current Issues

Hymns or Not? Recent Articles on Col 1:15-20 and Phil 2:6-11

A	15a	ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου,	Who is the image of the invisible God
	15b	πρωτότοκος πάσης κτίσεως,	firstborn of all creation
	16a	ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα	for in him were created all things
	16b	ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς,	in the heavens and on earth,
	16c	τὰ ὁρατὰ καὶ τὰ ἀόρατα,	The visible and the invisible,
	16d	εἴτε θρόνοι εἴτε κυριότητες	Whether thrones or dominions,
	16e	εἴτε ἀρχαὶ εἴτε ἐξουσίαι·	whether rulers, or powers;
	16f	τὰ πάντα δι᾽ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·	all things, through him and for him, have been created;
B	17a	καὶ αὐτός ἐστιν πρὸ πάντων	And he is before all things,
C	17b	καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,	And all things in him hold together,
B′	18a	καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας·	And he is the head of the body, the church;
A′	18b	ὅς ἐστιν ἀρχή,	Who is the beginning,
	18c	πρωτότοκος ἐκ τῶν νεκρῶν,	firstborn from the dead,
	18d	ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,	so that he might come to have first place in everything;
	19	ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι	for in him all the fullness was pleased to dwell,
	20a	καὶ δι᾽ αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,	and through him, to reconcile all things to himself,
	20b	εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,	by making peace through the blood of his cross,
	20c	δι᾽ αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.	through him [to reconcile] whether the things on earth, or the things in heaven.

One scholar who has recently waded through all the sources on Col 1:15-20 said there may be no other passage on which more has been written. Phil 2:6-11 is quite similar. These passages are of course noted for their incredibly dense Christology and what most would consider a high Christology (although some have argued quite the opposite).

But the biggest conversation about these passages in the critical world, especially in German circles, revolves around their origins (what else?). There has been a great amount of speculation that Paul adapted these words from early Christian hymns used in the churches. Some have tried to argue that Paul has made additions to the hymns, either by pointing to places where Paul "messes up" the metrical structure or where he introduces words that are "foreign" to the original hymns. Of course this is all speculative, but how much of critical study in biblical studies isn't?

That doesn't mean that there is not merit to these views. The Nestle-Aland Greek text places the texts in a hymnic structure, and many have proposed plausible hymnic structures, albeit usually with caveats. In my opinion, the latter part of Phil 2:6-11 fits less easily into a hymnic structure, while Col 1:15-20 has less problems but is not completely free of problems either.

Larry Hurtado has recently brought to attention two articles that have just been published on these passages taking different positions. Benjamin Edsall & Jennifer R. Strawbridge ("The Songs We Used to Sing? Hymn 'Traditions' and Reception in Pauline Letters,"*Journal for the Study of the New Testament* 37 (2015): 290-311) argue that, because in all the hundreds of references to the two passages in Patristic writers they are never referred to as hymns, neither should we see them as hymns. On the other hand, Michael Wade Martin and Bryan A. Nash ("Philippians 2:6-11 as Subversive *Hymnos*: A Study in the Light of Ancient Rhetorical Theory," *Journal of Theological Studies* 66, no. 1 (2015): 90-138) argue that the passages exhibit features of ancient hymns as described in ancient rhetorical handbooks.

So two new substantive articles have come out (adding to the plethora of sources already published). Ultimately, a few issues are at stake that follow as implications of whether these passages are hymns. First, for Colossians, if the passage is a pre-formed hymn, then arguments against Pauline authorship of Colossians based on style are partially mitigated. Colossians is less debated than Ephesians, but still doubted, and if Paul adapted this hymn then deviations from the style of what are considered his genuine letters (e.g., Romans and Corinthians) are made less persuasive. Of course there are many other reasons to suggest that arguments based on style are nowadays naïve and unsophisticated.

Second, if the passages do exhibit high Christology, and the meaning of the hymns is the same or similar in Paul's letter as in the early church, then we have evidence of a high Christology in the early church. Of course this is quite speculative, and arguments that Paul has added words or that Paul's meaning differ from the meaning that would have been present in the early church mitigate this point.

Lastly, there is the hermeneutical issue of whether the meaning is affected if these passages were hymns in the early church. I would argue that whatever meaning the passages had in the early church, Paul can use the same words but have a quite different meaning – a meaning that would align with his theology displayed in his other letters. This principle is familiar to linguists as pragmatics, and I think it is a mistake of the "meaning in the text" principle to ignore pragmatics, which is the study of the way meaning is affected when spoken by different persons.

And for those who take these passages as authoritative or inspired or whatever, it is Paul's meaning, and not the early church's meaning, that is held to that standard, for he was Christ's chosen apostle. Early Christian hymn writers may have been pious and faithful and well-intended, and perhaps fully Pauline (or perhaps not), but if they espoused theology in hymns

that differs from that espoused in the NT documents, it is interesting historically but of no consequence for what we would now consider orthodox or authoritative. For those that consider heterodoxy or heresy as equally valid expressions of Christianity, the questions of whether these texts are early hymns and what they meant in that context are incredibly important – just as important as what Paul meant by those same words in his letters. But otherwise, the questions remain of historical interest, but it is the meaning of Paul's words *in the context of Col 1 and Phil 2* that we care about.

Interview with John Goldingay on New Book, Do We Need the New Testament?

In 2012 I was in the Dominican Republic helping to rebuild a church when I got into a discussion about whether we *really* needed the Old Testament. I tried to defend the OT by arguing that the NT by itself would be like a childrens' coloring book, with all the shapes drawn but with no color to fill in the pictures to get all the fullness of the biblical picture of God and his purposes. I also pointed out that many heresies likely would arise without the OT to guide us in our understanding of God.

Well, John Goldingay has done away with a defensive strategy and he's gone on the offense. He flips the common question of whether we need the OT on its head and asks: Do we really need the New Testament? The title is effectively provocative, so much so that it elicited a typically humorous snark from Michael Bird on Facebook, "I think Goldingay is a naughty man" (quite sure he was only joking about the title).

John Goldingary, *Do We Need the New Testament?: Letting the Old Testament Speak for Itself* (IVP Academic, 2015).

(Paperback)   (Kindle)

Goldingay filmed an interview after he had read a paper about this topic and was forming the outline for his book. **In this interview, posted below, he gives an idea about his major arguments in the book.**

Ethics: Jesus only develops what inherent in the OT law; we do not gain new ethics in the NT.

Afterlife: The OT does not have a concept of heaven or hell, but only of Hades, a dark, boring place. The NT develops the idea of the afterlife, so that is a new element, but not so essential that the OT saints were lost without it.

Mission: The nature of mission in the OT is attractive, while the nature of mission in the NT is centrifugal.

Is the NT important? Yes because it tells us about Jesus. It's not doctrine or ethics that we need from the NT, but it's what God did in Jesus that we learn about in the NT. If you lived in the OT, you knew about God and his purpose for the world, but if you live in the NT age you know the fullness of all of God's love and purposes for mankind, and you know how far God was willing to go to display his love and purposes in Christ.

Watch the full video here (it shows 30 minutes, but the interview is only 20). If you like what you see, buy it here on Amazon.

Interviews with Alvin Plantinga

The Gospel Coalition has posted a set of interviews (click here), totaling about 25 minutes, with Alvin Plantinga, author of the trilogy on Warrant:

Warrant: The Current Debate

Warrant and Proper Function

Warranted Christian Belief

Plantinga has now written a brief, 144pp. book summarizing this trilogy for a more lay-audience, or, perfectly, for theologians with little philosophical training. This work is entitled Knowledge and Christian Belief and will be released April 10, 2015.

Although this is properly a biblical studies blog, epistemology (theory of knowledge) is very important even in biblical studies today. To give only one example, N. T. Wright's *New Testament and the People of God* begins with around 144pp. on a proper interpretive theory for the biblical texts, a large part of the discussion being epistemological. Plantinga is considered one of the top epistemologists in any philosophical circle, not just Christian circles, and because of his work, it is no longer considered irrational or academically inferior to believe in or even to

talk about God when doing philosophy. Check out the interview and, if inclined, order his books! If you tackle the trilogy, it's best to read through them in the order posted above (and the order of the pictures below). If you want to just read his new, brief work, I'm sure it will be an excellent summary of his entire work and much more accessible.

Measuring Style Shift in Paul's Writings

From the volume *Paul and Pseudepigraphy* (PAST 8) (which I briefly summarize and evaluate here), one essay stood out as particularly important for contemporary debates over Pauline style. Many recent studies have emphasized the possible input of co-authors and the possible freedom of amanuenses, but many scholars still ignore these possibilities and argue for pseudonymity based on style. The argument is common with Ephesians/Colossians, as well as the Pastorals, and also 2 Thessalonians.

A. Pitts's essay in *Paul and Pseudepigraphy* attempts to add methodological—specifically, socio-linguistic—rigor to studies of Pauline style. Such rigor "makes many statistical studies of authorship in the Pauline corpus look naïve by comparison" (119). Sociolinguists commonly define style in terms of "orientation of language to a specific social context, including especially addressor-addressee relations (121). He combines ideas from Allan Bell, M. A. K. Halliday, and Douglas Biber to create a system for measuring "register shift," which includes a large complex of factors (see chart on p. 128). His conclusion is that the register shift in Paul's letters is "broadly consistent with the findings of studies examining style-shift in a single author with significant change in register" (145). Where the pastorals diverge, they do so together (148). He proposes his register-shift model has more explanatory power than the pseudonymity interpretation and should therefore be favored (152).

This essay stands alongside one by Jermo van Nes's essay, which revisits P. N. Harrison's *Problem of the Pastoral Epistles* and the criticisms laid at its methodology, statistics, and assumptions. Harrison's work has been foundational for scholars to argue for pseudonymity based on style. From van Nes's point of view (and he makes very good arguments), Harrison's work is entirely suspect and the great following he still receives is unwarranted.

Interestingly, these two essays are juxtaposed to one arguing for pseudonymity of 2 Thessalonians on the basis of style and vocabulary. 2 Thessalonians is perhaps the worst document to argue for pseudonymity based on style, since it has two co-authors (Timothy and Silvanus) and was likely written by an amanuensis, since Paul signs the letter "with his own hand" (3:17).

If *Paul and Pseudepigraphy* makes any serious contribution, I think it is with the essays of Pitts and van Nes. These essays show that studies on style are shallow and unsophisticated. When a rigorous socio-linguistic method is applied to studying a Pauline letter, the "register-shift," as Pitts calls it, is less than in the corpora of other authors that have been studied using similar methods, and the Pastorals shift together. That means that either one pseudepigrapher wrote all three (which is not a common belief), or that Paul wrote them all from a different life and social situation to a different type of audience. The latter hypothesis is what Pitts' methodology explains, and does so well, using many variables to show how the register-shift occurs.

I would heartily recommend Pitts' essay, and also van Nes's, to anyone interested in Pauline style and pseudepigraphy.

Research Resources

Discourse Analysis Annotated Bibliography

Discourse analysis is a sub-discipline within linguistics that is used to analyze discourse at a level larger than the sentence. Before discourse analysis evolved, linguists were concerned primarily with morphemes, words, phrases, and at most, sentences. But linguists in the latter half of the twentieth century began developing tools and theories for analyzing paragraphs, sections, and entire discourses. These discourses may be oral or written, and discourse analysis is intended to handle both mediums of communication.

Discourse analysis has been applied to the biblical texts up to this point in a rather limited way. The majority of scholars utilizing discourse analysis have used a brand that relies heavily on semantics to the exclusion of other considerations, such as pragmatics. In the sources given below, the works that teach how to trace the logical relationships between propositions are of such a kind. They seek to find the more prominent proposition or sets or propositions within a discourse and show how the rest of the discourse is logically related. This is a useful method, especially for exegesis and preaching, but it is limited in its exclusion of pragmatics (contextual speaker meaning) as well as in its limited approach to meaning. For example, this method (perhaps termed "semantic structural analysis" or "hierarchical propositional analysis") has no way to account for the illocutionary force of language. For this reason, a wider scope of works in the realm of linguistics are suggested for students interested in learning how to analyze discourse so that one does not remain limited to analyzing semantics, and at that only type of semantics.

Some works on critical discourse analysis are given, but this discipline is motivated by a Marxist hermeneutic of suspicion that all language is subversive and political power-play. Analyzing such discourse often involves discovering what the linguist believes to be the subversive illocutionary act behind the speech and exposing it. This branch of discourse analysis, in my opinion, is most helpful with its emphasis on the illocutionary act of the author, while the Marxist assumptions about language may be too pessimistic.

Lastly, this is nowhere near an exhaustive bibliography. If you have extra works to be included, please feel free to leave a comment with the author and title and, if you wish, an annotation for it. We would be happy to include it here. The list will be updated periodically. *Last update: April 5, 2015.*

General Discourse Analysis

Beaugrand, Robert-Alain de, and Wolfgang U. Dressler. *Introduction to Text Linguistics.* Longman Linguistics Library 26. London: Longman, 1981.

- According to Kirk Lowery, this is the best place to start for discourse analysis (he prefers the term "text linguistics").

Beekman, John, John Callow, and Michael Kopesec. *The Semantic Structure of Written Communication.* 5ᵗʰ rev. Dallas, TX: Summer Institute of Linguistics, 1981. 147 pp.

- The "assumption underlying this work is that meaning is also structured, and that this structure is amenable to linguistic analysis and theory. Indeed, the purpose of this presentation is to set forth a theory of the structure of meaning—to give it a technical title, semantic structure" (14). The semantic structure that the authors lay out is hierarchical. The smallest unit of meaning is a concept, which is a linguistic feature that signifies one single idea. Multiple concepts make up propositions, which make up propositional clusters, which make up paragraphs, and so forth. The authors argue that language has natural prominence built in. There is always a prominent idea within a piece of communication. This prominence may be natural (e.g., a purpose is more prominent than the means by which the purpose is achieved), or it may be marked by special linguistic features. An analysis of the semantic structure of a discourse entails finding the discourse constituents (concepts, paragraphs, etc.), finding the semantic relation between each of them, and discovering the most prominent semantic element through this analysis. The authors discuss other features of discourse analysis throughout, such as coherence and unity, but one should consult other works (such as Brown and Yule). However, the authors throughout the work simply assert their theory rather than discussing other work in the field. This is probably because the work is meant to be a manual for Bible translators, which they desire to be simple and easily teachable. Thus, the discourse

analysis student will want to be sure to supplement this work with others, especially works that deal with pragmatics and marked discourse features.

Brown, Gillian, and George Yule. *Discourse Analysis.* Cambridge Textbooks in Linguistics. Cambridge: Cambridge University Press, 1983. 302 pp.

▪ Brown and Yule survey the work done thus far on discourse analysis and the various components of what have been included in such work. They deal both with written and with oral texts, sometimes more with oral in order to see language-in-use more effectively. They appreciate the work done by Chomsky and other structural linguists to analyze grammar on the sentence level, but recognize the need for analysis of discourse as a whole. This work surveys components of discourse analysis such as linguistic forms and functions, context and co-text, topic, staging, information structure, reference, and coherence. The work therefore looks at elements of the author's composition, the author's situational context, and the reader's conception of the discourse. It is therefore helpful for understanding the three possible locations of meaning: author, text, and audience. Even if one prefers to see meaning only in the author, one must still reckon with what occurs within the text itself and within the mind of the audience if one wants to perform discourse analysis. The negative aspect of this work is that no method is laid out. They emphasize the developmental nature of discourse analysis (as of 1983), and perhaps this is why they have no developed method. Yet, this volume works as an excellent supplement to Beekman, Callow, and Kopesec's work. One can use the semantic analysis method found in their work, while supplementing the semantic analysis with the tools provided by Brown and Yule.

Dooley, Robert and Stephen H. Levinsohn. *Analyzing Discourse: A Manual of Basic Concepts.* Dallas, Tex.: SIL International, 2001. 172 pp.

▪ This work is brief and introductory, with most chapters spanning only 4-10 pages. It covers various concepts utilized in discourse analysis and uses language that is, for the most part, accessible for most readers. Chapters 1-4 cover respectively the four different dimensions of a text: (1) number of speakers (monologue or dialogue); (2) text genre; (3) style and register; (4) medium of production (oral versus written). Chapters 5-15 cover common characteristic in discourses, such as coherence, cohesion, mental representations, activation status, discourse-pragmatics, foreground and background, logical proposition analysis, and analyzing conversations. Chapter 7 offers the reader a method of "text charting," although it is different from any conventional diagramming method (to this reader, at least) and, given only a 4.5 page explanation, the reader is left wondering how to execute this method on texts and what benefit it could reap. Chapters 16-18 covers the linguistic phenomenon of reference in discourse, paying special attention to the amount of "coding" that is embedded in referring expressions and how such expressions are given pragmatic emphasis (or not). Chapter 17 discusses two types of references in discourse, sequential and VIP (very important participant) strategies, and chapter 18 provides a methodology for discovering reference strategies in a discourse. Positively, this work introduces readers to possibly foreign concepts with lucid

language and in an accessible form. The reader is introduced to common terminology within the field of discourse analysis. Negatively, this work could be improved by a greater amount of examples. When linguistic concepts are discussed, they are sometimes incomprehensible for those not familiar with the field and the typical examples of linguistic phenomena. Perhaps the greatest downfall to this book, along with many others, is that no methodology is provided for the reader to perform discourse analysis. The reader is given a methodology for charting texts and discovering reference strategies, but nothing like a guide to a full-scale analysis of a discourse that utilizes the concepts discussed in the book, such as coherence and cohesion.

Ken Hyland and Brian Paltridge, eds. *The Bloomsbury Companion to Discourse Analysis*. New York: Bloomsbury, 2013.

- This is an up-to-date collection of essays on various aspects of discourse analysis, from collecting data from oral transcriptions to analyzing it from various perspectives to the relation between discourse and various social situations.

Critical Discourse Analysis

Dijk, Teun Adrianus van. *Handbook of Discourse Analysis*. 4 vols. Orlando: Academic Press, 1985.

- The four volumes are: (1) Disciplines of Discourse; (2) Dimensions of Discourse; (3) Discourse and Dialogue; (4) Discourse Analysis in Society. It seems from other works that cite Dijk that his work is more "critical discourse analysis" than "discourse analysis."

Fernández Martínez, Dolores. *Introducing Discourse Analysis in Class*. Newcastle upon Tyne: Cambridge Scholars, 2011. 110 pp.

- "The purpose of this book is to introduce discourse analysis to undergraduates in language-based and linguistics degrees…" (ix). The book is divided into three sections. According to the author, the first gives "balanced insight into basic theoretical concepts within discourse analysis. The second part presents a set of tools for analyzing texts, especially cohesive devices. The third part offers a wide variety of authentic texts from different fields so that students can put into practice the theoretical notions and the instruments of analysis provided in the previous two sections" (ix-x). In reality, however, this is no real book. The first section is only a compilation of power-point slide images, two per page, with terse descriptions of concepts. Most concepts are defined so minimally that the student with little or no background in discourse analysis will learn next to nothing. The second part of the book does not present tools for analyzing texts, as the author claims, but presents various simple texts and asks multiple questions about them, such as their cohesion or grammatical correctness. On p. 52 there is a table in which the reader is to "fill in the blanks" with 9 cohesive devices listed, under lexical cohesion and grammatical cohesion, but the author has not explained them so the exercise is impossible. Part three

is much of the same. This book looks informative from the online information, but it should not be purchased.

Gee, James Paul. *An Introduction to Discourse Analysis: Theory and Method*. 4th ed. New York: Routledge, 2014. 256 pp.

- (Annotation is from the third edition). This work provides a methodology for doing discourse analysis in terms of critically analyzing the use of language as saying, doing, and being (3). The author utilizes speech act theory as well as later Wittgenstein's "language game" theory, arguing that language games have winners who receive social goods. These social goods are always at stake, so language is always "political" (7). Gee believes that "all discourse analysis needs to be critical, not because discourse analysts are or need to be political, but because language itself is . . . political" (9). Discourse analysis should be practical and applied to social issues (10-12). While the title of his book does not reflect it, this work is on "critical discourse analysis," which draws its tools freely from postmodern and neo-Marxian thinkers. Gee's "method" is actually "not intended as a set of 'rules' to be followed 'step-by-step'" (125). It involves six tools—situated meanings, social languages, figured worlds, intertextuality, Discourses, and Conversations—and seven "building tasks of language"—significance, practices (activities), identities, relationships, politics (the distribution of social goods), connections, and sign systems and knowledge (17-20). The analyst uses each tool to discover how language is being used as a building task. This provides forty-two possible questions to be asked of any text (121). The validity of this analysis is social, not individual, and consists of four components: convergence (of the answers to the questions to each other), agreement from native speakers, coverage (applicability of results to related data), and its correct use of linguistic details (122-24). Chapters 10-12 provide three examples of Gee's version of discourse analysis, while an appendix provides instructions for discourse analysis on images and multimodal texts. This work covers more the connotative features of the text rather than the denotative features, relying heavily on speech-act theory and, thus, what language is *doing* (illocutionary acts). In this respect, the book is useful; one may use the forty-two questions provided by Gee to uncover the illocutionary force of a discourse. Yet, one must also be aware of the postmodern and neo-Marxian factors at work in his assumptions of the building tasks of language. There is a definite hermeneutic of suspicion that pervades these assumptions: everybody does everything to gain power over one another in order to acquire social goods.

_____. *How to Do Discourse Analysis: A Toolkit*. 2d ed. New York: Routledge, 2014. 216 pp.

- This work is a companion volume to Gee's *Introduction to Discourse Analysis*. It has more practical tools for learning how to do discourse analysis, including exercises and sample texts. There is not much explanation on how to do discourse analysis, as in his *Introduction*.

Discourse Analysis in Biblical Studies

Black, David Alan. *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*. Grand Rapids, MI: Baker, 1995.

Black, David Alan. *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*. Nashville, TN: B&H, 1993.

Bodine, Walter Ray, ed. *Discourse Analysis of Biblical Literature: What It Is and What It Offers.* The Society of Biblical Literature Semeia Studies. Atlanta, GA.: Scholars Press, 1995. 274 pp.

- Walter Bodine opens the work with an essay on a brief history of discourse analysis and why biblical scholars should be interested in it. In conclusion, Bodine says the "purpose of the volume is to encourage biblical scholars to join in welcoming into their circle this now established and rapidly growing field (11). In chapter 1, Robert Longacre examines Exodus 25:1-30:10 with the intention to "delineate clearly instruction as a discourse type and to present in some detail the structure and discourse-effectiveness of this passage" (23). He examines both the macrostructure of each section, as well as microstructures within each section, explains the discourse features of the Hebrew. In chapter 2, David M. Carr examines Isa 40:1-11 and its function in chapters 40-66 using a method of descending text analysis developed by Elizabeth Gühlich and Wolfgang Raible. In chapter 3, Randall Buth discusses functional grammar for Hebrew and Aramaic. "A functional grammar is one that includes pragmatic information in the core of the grammar" (78). He argues for a pragmatic function to the SVO/VSO order, as well as for fronting. In chapter 4, Kirk E. Lowery provides the theoretical foundations for Hebrew discourse grammar. He classifies four groups of discourse analysis: psycho-social, anthropological, cognitive, and grammatical. He argues that the grammatical approach is the best option to better understand Hebrew and its discourse. The best way to recognize discourse features of Biblical Hebrew is through (proper) statistical analysis (119). In chapter 5, Tova Meltzer provides a brief summary of the history of "style" in studies on literature and linguistics. In chapter 6, Cynthia L. Miller argues against the traditional understanding of *l'mr* as a gerundive use of the infinitive that marks direct speech (168). In chapter 7, Douglas M. Gropp discusses the discourse function of prepositions *ke* and *be* with infinitive construct. *Ke* + infinitive construct functions fairly consistently as a "backreferencing device," whereas *be* + infinitive construct can achieve the same, or it can be used for resumption of a narrative, flashback, or establishing a new setting (202). This work is a useful set of essays to see how discourse analysis can benefit the exegete.

Guthrie, George H. "Discourse Analysis." Pages 253-271 in *Interpreting the New Testament: Essays on Methods and Issues.* Edited by David Alan Black and David S. Dockery. Nashville, TN: Broadman & Holman Publishers, 2001.

- Guthrie defines discourse analysis as "a process of investigation by which one examines the form and function of all the parts and levels of a written discourse, with the aim of better understanding both the parts and the whole of that discourse." His article discusses the presuppositions and methodology of discourse analysis, following a largely a semantic structural analysis, although he does not provide enough information for a student to learn

how to do discourse analysis. His article is more informative and persuasive to make the case for discourse analysis as a legitimate and necessary tool in the process of exegesis. He suggests that discourse analysis has four things to offer biblical studies (267-68). First, it can incorporate and integrate various disciplines (rhetorical, literary, and sociological criticism) that focus on discourse. Second, it provides a means for dealing with discourse above the sentence level. Third, it can help clarify exegetical issues that are not immediately resolvable from the sentence or near-context. Fourth, it provides a more objective means for ascertaining the structure of a biblical book.

Porter, Stanley, "Discourse Analysis and New Testament Studies." Pages 24-35 in *Discourse Analysis and Other Topics in Biblical Greek*(eds. Stanley E. Porter and D. A. Carson; Journal for the Study of the New Testament Supplement Series 113; Sheffield, England: Sheffield Academic Press, 1995), 24-35.

- In 1995, Stanley Porter wrote an introductory essay to discourse analysis in NT studies. He noted that NT scholars have not yet utilized discourse analysis to a great extent, and that studies thus far have not shown whether the discipline would remain. He analyzes four different schools of thought, critiquing each one. There is the North American model of SIL, headed by Nida, Pike, and Lamb, whose work has been helpful for Bible translation, but who have failed to interact much with NT studies. There is the English and Austrailian model, headed by Firth, Halliday, and Hasan, who have a more integrated model, but it is unclear whether the results are worth the effort involved. There is the Continental European model, headed by the Scandinavian scholars (Beaugrande, Dressler, Kinneavy, Gülich and Raible, van Dijk, Jacobson, and Perelman), who divide the discussion into semantics, pragmatics, and syntax. These divisions are helpful, but it is less integrated than the English/Australian model. Lastly, there is the South African school, headed by Louw, whose colon analysis is helpful, but subjective in its choices (cf. *Semantic Structure of Written Language*). He suggests that the novelty of the discipline should not put off NT scholars from learning about and applying insights from discourse analysis, since all models are at one point or another in flux or development.

Poythress, Vern S. "A Framework for Discourse Analysis: The Components of a Discourse From a Tagmemic Viewpoint." Semiotica 38-3/4 (1982): 277-298.

- Poythress, within a tagmemic framework, attempts "build a framework for classifying and cataloguing everything that goes on in the production and comprehension of discourses" (277). He attempts a catalog that is complete, expandable, and justifiable, contrary to other catalogs that are created on an*ad hoc* basis (277-80). He views discourses primarily through three perspectives: static, dynamic, and relational, which relate respectively to meaning, impact, and significance (281-82). Impact can be sub-divided into emotive (concerning the speaker or author), formative (concerning the discourse or message), and conative (concerning the audience or target) (285-86; see the chart on p. 283). These three aspects of impact relate to authorial intention, illocutionary force, and perlocutionary force respectively (286). The three perspectives of meaning, impact, and significance are

not completely autonomous, but inevitably overlap to some extent. The totality of these three categories is termed "import" (283).

▪ Poythress also breaks the meaning of a discourse into three categories, corresponding to the static, dynamic, and relational perspectives. Aspects of meaning include "units," "hierarchies," and "contexts" (288, including chart). Unital meaning has three elements: contrast, variation, and distribution, while context can be either mundane, locutionary, or symbolic (288-293; see Figure 4 on p. 292 graphically representing the aspects of the three types of context). A very helpful table (Table 1) is presented on p. 297, providing a summary of sub-divisions of total import and each sub-division's relation to the static, dynamic, and relational perspectives.

_____. "Analyzing a Biblical Text: Some Important Linguistic Distinctions." Scottish Journal of Theology 32/2 (1979) 113-31.

▪ Poythress lays out several ways of analyzing a text for its "meaning." Between synchronic and diachronic analysis, he finds the former to be more fundamental since the latter presupposes it (119). Synchronic analysis can be made of oral or written material (119-20). When undertaking synchronic analysis, one must taken into account the speaker, the discourse, and the audience (120-129). The speaker's meaning can differ from the discourse meaning because the speaker can fail to communicate properly (121). The audience can obviously misunderstand the speaker through the discourse. The discourse meaning "is that meaning that can be arrived at by competent judges with sufficiently extensive knowledge of the linguistic context, the discourse context, and the situational context shared by the speaker and his intended audience" (126). These three "meanings" can be analyzed synchronically in all levels of a text (e.g., the biblical documents), including sections, paragraphs, sentences, clauses, phrases, words, and morphemes (129). The rest of the article covers diachronic analysis in the form of tradition and source criticism, as well as a consideration of the effect of diachronic analysis for the issue of canon (130-37).

_____. "Hierarchy in Discourse Analysis: A Revision of Tagmemics." Semiotica 40-1/2 (1982): 107-137.

▪ Poythress' article lays out principles for a hierarchy of discourse, even down to the level of phoneme. His method revises what has been done by K. Pike. The results of his method are such that an analysis of one verse can take up an entire page as a diagram, or even two or three pages. It is therefore quite detailed, but not very practical for discourse analysis on a macro-level.

_____. "Propositional Relations." Pages 159-212 in The New Testament Student and His Field. Vol 5 of The New Testament Student. Edited by John H. Skilton and Curtiss A. Ladley. Phillipsburg, N.J.: Presbyterian and Reformed, 1982.

▪ There are three types of propositional relations: relations of dynamicity (cause-effect), relations of determinateness or definiteness (one defines the other and they share a

common topic), and relations of coherence (connected by denoting events or states connected in time or space) (162). He then subdivides these three categories into 24 more precise propositional relations, mostly following Callow, although using different names for the relations. The chart on pp. 196-97 summarizes all the relations. He provides some further sub-classification, but considers them less fruitful for yielding information about the passage (202-09).

Schreiner, Thomas R. *Interpreting the Pauline Epistles*. Guides to New Testament Exegesis. Grand Rapids, Mich.: Baker, 1990, pp. 97-126.

- In this chapter, Schreiner lays out briefly the methodology for discovering propositions in a text and relating them together logically. He uses the bracketing method as well as the arcing method, which provides two different graphical representations of his analysis. He includes the following relations (111-12):

1. Coordinate Relationships
2. Series (S)
3. Progression (P)
4. Alternative (A)
5. Subordinate Relationships
6. Support by Restatement
7. Action-Manner (Ac/Mn)
8. Comparison (Cf)
9. Negative-Positive (-/+)
10. Idea-Explanation (Id/Exp)
11. Question-Answer (Q/A)
12. Support by Distinct Statement
13. Ground (G)
14. Inference (..)
15. Action-Result (Ac/Res)
16. Action-Purpose (Ac/Pur)
17. Conditional (If/Th)
18. Temporal (T)
19. Locative (L)
20. Bilateral (BL)
21. Support by Contrary Statement
22. Concessive (Csv)
23. Situation-Response (Sit/R)

Discourse Analysis in the New Testament

Banker, John. *A Semantic and Structural Analysis of Philippians*. Dallas, Tex.: Summer Institute of Linguistics, 1996.

- This series applies the method of Callow, Beekman, and Koposec (*Semantic Structure of Written Communication*) to the NT documents. The works include, first, a summary of the method for those who are unacquainted with it. Second, it provides an overview of the book with a constituent organization chart. This shows the discourse units (propositional clusters, paragraphs, divisions, sections, parts, etc.) of the book and how they sub-divide within one another. Third, the work provides an in-depth analysis of each unit within the discourse. This include a semantic equivalent translation of each verse, an analysis of the semantic relation between each unit, and a discussion of the most prominent idea or theme of a discourse unit. After reading these works, the reader will have an understanding of how each section of the discourse fits into the whole, as well as the main point of the entire discourse.
- **This series contains works covering the rest of the NT writings as well, such as the following two.**

Callow, John. *A Semantic and Structural Analysis of Colossians*. 2d ed. Semantic and Structural Analysis Series. Dallas, Tex.: SIL International, 2002. 191pp.

- This work is the same as described for Banker's *Semantic and Structural Analysis of Philippians*, except that it analyzes Colossians.

_____. *A Semantic and Structural Analysis of 2 Thessalonians*. Rev. ed. Semantic and Structural Analysis Series. Dallas, Tex.: SIL International, 2000. 102 pp.

- This work is the same as described for Banker's *Semantic and Structural Analysis of Philippians*, except that it analyzes 2 Thessalonians.

Campbell, Constantine, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids, MI: Zondervan, 2015), chapters 7-8.

- Campbell summarizes in two chapters the use of discourse analysis by New Testament scholars over the past few decades. The first chapter gives a basic outline of different approaches to discourse analysis. He basically summarizes Stanley Porter's 1995 article (which is included in this bibliography) that lays out four different linguistic schools of thought and their approach to discourse analysis, along with some evaluative comments. The basic point is that the Hallidayan approach seems to have had the most influence on biblical scholars, as seen in the latest works by Levinsohn and Runge, covered in the next chapter. For this reason, Campbell then provides an overview of Halliday's approach to discourse analysis, which is essentially the study of cohesion in discourse. Various elements signal cohesion, such as conjunction, reference, ellipsis, and lexemes (more could be added). He then gives several components of cohesion analysis, such as cohesive ties.
- Campbell's second chapter gives a lengthy summary of the two most recent works on discourse grammar (not analysis): Levinsohn's *Discourse Features of New Testament Greek* and Steven Runge's *Discourse Grammar of the Greek New Testament*. His basic concerns are that both works fail to much much beyond the level of the sentence, and

Levinsohn's work is admittedly (by Levinsohn) limited to certain discourse features by certain authors, and is therefore not comprehensive. The biggest problem with Runge's volume is that it is a discourse *grammar*, not a volume on discourse *analysis*. So again there is not much useful for evaluating chunks of discourse, but more for evaluating links between clauses or verses. Runge hopes to produce a larger volume on discourse analysis, so we must await that volume to see what his full system looks like. One of the main problems with both volumes is their eclecticism. They borrow freely from various linguistic schools. The problem is partially not their own fault, since no linguistic school has systematically applied their theories to the study of Koine Greek. But linguists do tend to play in packs, and attaching oneself to one school of thought might not be a bad idea for producing a theory of Greek discourse analysis.

Levinsohn, Stephen. *Discourse features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*. 2nd ed. Dallas, Tex.: SIL International, 2000. 316 pp.

- Levinsohn's work presupposes the principles set out in his *Analyzing Discourse* book, chapters 1-7. He attempts to provide a descriptive, but also functional account of Greek discourse, attempting to classify discourse features and explain why and for what they are used. He draws from a multitude of linguistic insights from various sources for his methodology, which he describes as "eclectic" (vii). The book is not comprehensive, but only covers features of discourse in certain authors, which may differ from the way discourse features are used in other authors.

Sherwood, Aaron. "Paul's Imprisonment as the Glory of the Ethnē: A Discourse Analysis of Ephesians 3:1-13." *Bulletin for Biblical Research* 22, no. 1 (2012): 97-111.

- Aaron Sherwood provides a discourse analysis of Ephesians 3:1-13 in order to argue for the purpose of the digression in 3:2-13. He utilizes hierarchical propositional analysis, following the methodology of George Guthrie, Cotterell/Turner, and others (99-100). He argues that vv. 3-7 are parenthetical clarification of the main statement in v. 2b, that the stewardship of God's grace was given to Paul by means of revelation (100-04). This is significant, since many assume a Deutero-Paulinist is digressing here to bolster his authority. If Sherwood is correct, then these thoughts are strictly subordinate to the main argument being made in this digression, and therefore do not serve a prominent purpose. He then argues that vv. 8-12 constitute an argument, specifically an enthymeme, to support the exhortation in v. 13. Because he mentions that he is a prisoner, he must interrupt himself to ensure they do not falsely construe this as shameful. Paul's role as a prisoner does not lead directly to their freedom and honor, but rather Paul's role as apostle (even a suffering apostle) leads to the constitution of the church with the Gentiles (thus, the mystery), through which God defeats the evil powers (108). "Therefore, the enthymeme of vv. 2-13 fills in: due to the ultimate result (v. 13) of Paul's role in God's eschatological plan, his apostleship and even imprisonment bring honor to the Gentile audience, and therefore Paul asks that they not be discouraged by
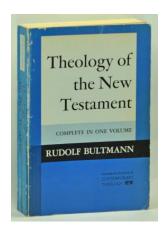
an imprisonment that is interpreted to prove the efficacy of God's plan" (108). His analysis provides a plausible reason for the digression and brings coherence to this difficult section.

Werner, John R. "Discourse Analysis of the Greek New Testament." In *New Testament Student and His Field*, 213-233. Phillipsburg, NJ: Presbyterian and Reformed, 1982.

- Some phenomena signaling paragraphs: at least two occurrences together of a doxology (end of paragraph), a conjunction such as *oun*, a first-person singular verb used to state the author's purpose (e.g., "I exhort"), and a vocative (214). Theme-roots may introduce and conclude a paragraph (e.g., Heb 11 and *pisteuo*) (214-15). Inclusios can occur with words that do not occur within the bounds of the inclusio (215). Coherence chains signal paragraphs, e.g., sentences connected by conjunctions, relative pronouns, and participles (215).
- The article includes a student's paper analyzing the boundaries of 2 Thessalonians (216-33), and provides a template with which a student may perform a similar analysis.

New Testament Theology Annotated Bibliography

In 1787, J. P. Gabler delivered his oration on the distinction between biblical and systematic theology. Since then, NT theology has developed into a wide field of its own. The following bibliography provides the major works of the field along with annotations on the methodology and importance of the works. If you would want to enter into the field of NT theology, you should probably start with Hasel and go from there. This list will be updated periodically. If you think of a work that is a major omission, please comment below and let us know!

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History of New Testament Theology

Carson, D. A. "New Testament Theology." Pages 796–811 in *Dictionary of the Later New Testament and its Development.* Edited by Ralph P. Martin and Peter H. Davids. Downers Grove, Ill.: IVP, 1997.

- Sections 1-6 are a survey of the beginnings of biblical theology and its blossoming into NT theology with Bauer. Carson's history is brief, but also provide many more names and works than other histories, such as G. Hasel's *New Testament Theology: Basic Issues in the Current Debate*, who provides less names, but much more detail. Thus, the two works are complementary, not mention many other surveys of NT theology.

Hasel, Gerhard F. *New Testament Theology: Basic Issues in the Current Debate*. Grand Rapids, Mich.: Eerdmans, 1978.

▪ Chapter one gives a somewhat detailed history of the field of NT theology and its major players.

Rowe, C. Kavin**.** "New Testament Theology: The Revival of a Discipline: A Survey of Recent Contributions to the Field." *JBL* 125 (2006): 393–410.

▪ In the recent German NT theologies of Ferdinand Hahn (2001, 2005), U. Wilckens (2002-05), and Peter Stuhlmacher (1991, 99), Kevin Rowe notes their similarities to oppose Bultmann's influence in multiple ways. All three affirm the significance of the OT, of the historical Jesus, of the search for unity, and of theology proper for the true discipline of NT theology. However, Bultmann's influence has not died out completely. Similar presuppositional frameworks can be seen in Georg Strecker (1996) and Joachim Gnilka (1994).[1] Rowe considers the work of these two to be insufficient as NT theologies; they seem to amount to no more than "valuable sets of historical- or redaction-critical articles." Rowe discovered five trends within recent works. (1) The OT is continually recognized as necessary for NT theology (contra Bultmann). (2) The historical Jesus is being recognized by most as necessary for NT theology (again, contra Bultmann). (3) The NT is usually recognized as the content of NT theology, although Gabler's influence is still felt in the historical nature of the inquiry. (4) Rowe finds a "complete [scholarly] consensus" in the needs to respect unity and diversity in the NT, but there is an "emerging consensus" that NT theology must address the issue of the NT's unity. (5) Rowe mentions at least two neglected factors in recent NT theologies. First, there is a lack of use of narrative as a possible way to reconcile unity and diversity. In this, he agrees with Carson, and anticipates Beale's NT theology. Second, he notes a complete lack of non-European contribution to the field. At the time of his writing, Ladd's 1974 NT theology and Child's 1992 biblical theology were the last American contributions, until Marshall's 2004 and Frank Thielman's 2005 NT theologies. Since Thielman, thankfully, more American contributions have been published, some NT and some biblical theologies (F. Matera, 2007; S. Hafemann and P. House, 2007; T. Schreiner, 2008; J. Hamilton, 2010; G. K. Beale, 2011; G. Goldsworthy, 2012), but it remains to be seen if this trend will continue.

Critical Issues in New Testament Theology

Carson, D. A. "New Testament Theology." Pages 796–811 in *Dictionary of the Later New Testament and its Development*. Edited by Ralph P. Martin and Peter H. Davids. Downers Grove, Ill.: IVP, 1997.

▪ Carson's seven defining elements of NT theology are as follows. 1) Theology cannot be left out (contra Baur), nor can it be divorced from history (contra Bultmann). 2) Supernaturalism is a must (Wright argues that it is a must because we must study history from the worldview of those being studied, and the NT authors all believed in supernaturalism). 3) NT canon is the content of NT theology. Those who cannot undertake

a whole biblical theology should always keep the wider picture in mind so that their more specialized research can contribute to the task of the creating the whole picture. The biggest issue here is "whether there is a continuous story line around which the canonical books are clustered and to which each book makes its own contribution" (807). This statement anticipated Beale's new work, which seeks to do exactly that. 4) History is a must. Special features are progress, process, historical continuity and multiformity (following G. Vos). 5) Understanding literary genre is a must. 6) NT theology must be tied to faith; it cannot be divorced as its own discipline from all others (like systematic theology) as it did post-Gabler. A. Schlatter calls this an "atheistic method." 7) Post-modern views of history, whereby meaning is created by the historian, must be rejected. We can enjoy true knowledge without absolute knowledge. Carson also lists three current pressing issues in NT theology. First, how should we correctly express unity and diversity? Second, how should we go about looking for a center? Third, what is the relationship between the NT and OT? On the center, Carson says the search is "chimerical" (810). The NT is too interwoven with themes, and we should perhaps pursue "clusters of broadly common themes, which may not be common to all NT books" (810).

John Sandys-Wunsch and Laurence Eldredge, "J. P. Gabler and the Distinction between Biblical and Dogmatic Theology: Translation, Commentary, and Discussion of His Originality," *Scottish Journal of Theology* 33, no. 2 (1980).

- J. P. Gabler provided the impetus for biblical theology to solidify as its own discipline by delivering his inaugural lecture at the University of Altdorf, "An Oration on the Proper Distinction Between Biblical and Dogmatic Theology and the Specific Objectives of Each." Gabler, a rationalist, believed theology was not based firmly enough on Scripture and advocated the study of Scripture from a more inductive stance. He divided biblical theology into two categories: (1) time and culturally conditioned truth and (2) pure, eternal truth, which is distinguished from the culturally conditioned truth by a rationalistic method. He believed that dogmatic theology (that which is the eternally true and authoritative) must be based on the second category of biblical theology, the pure, eternal truth. His address is considered foundational for the discipline of biblical theology, since many followed in his footsteps to pursue systematic and biblical theology as separate disciplines. His distinction between the two categories of biblical theology is also debated today.

Klink, Edward W. III and Darian R. Lockett. *Understanding Biblical Theology: A Comparison of Theory and Practice.* Grand Rapids, MI: Zondervan, 2012.

- The purpose of the book is not to offer a "new definition or methodological proposal for biblical theology," but to clarify "the morass of definitions and proposals plaguing both the academy and the church" (183). The introduction traces a brief history of BT, beginning with J. Gabler's famous inaugural address given at the University of Altdorf in 1787 (14). Various issues historically and currently debated in the discipline are also explained. The following ten chapters survey five different types of BT. The authors devote one chapter to an explanation of the type, followed by a chapter explaining the work and methodology of

a scholar who they presume best exemplifies that type of BT. The five types of BT and the scholars who best exemplify them are as follows: (1) BT as Historical Description (James Barr); (2) BT as History of Redemption (D. A. Carson); (3) BT as Worldview-Story (N. T. Wright); (4) BT as Canonical Approach (Brevard Childs); (5) BT as Theological Construction (Francis Watson). In the chapters explaining the type of BT under examination, the authors explain what each type believes to be (1) the task of BT, (2) the use of BT, (3) the scope and sources of BT, (4) the hermeneutical approach of BT, and (5) the subject matter of BT. The conclusion provides a helpful and succinct chart summarizing the explanation of each type of BT (186-189).

Hasel, Gerhard F. *New Testament Theology: Basic Issues in the Current Debate*. Grand Rapids, Mich.: Eerdmans, 1978.

- In parts 2-4, Hasel provides a history of research on the major issues in NT theology, such as methodology, centers, and the OT in the NT. In part 5, Hasel provides his own "multiplex" approach. This work is incredibly important for understanding the history of NT theology and the various issues involved. It is a bit dated, and his multiplex approach hasn't won major followers, but Hasel definitely has a grip on the entire field and does well to communicate the major issues involved.

Koester, Helmut and James Robinson. *Trajectories through Early Christianity*. Minneapolis, MN: Fortress Press, 1971.

- Koester and Robinson abandoned the theological agenda of Bultmann and declared Wrede to be correct in declaring NT theology dead. They returned to a purely historical, history-of-religions approach. This work advocates further research to develop a new historical reconstruction of early Christianity.

Thematic Studies or Monographs

Culmann, Oscar. *Christ and Time*. 3rd ed. Translated by F. V. Filson. SCM-Caterbury, 1971.

- This monumental work argued against a cyclical view of time in the Old Testament and the early church, in contrast to the Greeks. Rather, the Hebrew concept of time is linear and traces the great history of God's redemptive works. This work was foundational for the "redemptive historical" school of NT theology and is still a useful work today.

Dodd, C. H. *According to the Scriptures: The Substructure of New Testament Theology*. London: Nisbet, 1952.

- Dodd's little book is massively important, as it was a new thesis that challenged the idea that the NT authors simply proof-texted "messianic texts" from testimonies that were gathered for that apologetic purpose. Dodd works on the hypothesis that, if two NT writers quote from the same OT passage, then we are dealing with a common tradition, unless there is reason to believe one author directly influenced another (e.g., Jude influencing 2

Peter or vice versa) (30). He notes at least fifteen core OT passages that are quoted or alluded to by multiple NT authors, supposedly independently, evidencing a common tradition. He considers these texts to be a proto-Bible of the early church and concludes that, in general, the NT authors respected the context of the OT passages which they quoted or alluded to.

New Testament Theologies

Beale, G. K. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. Grand Rapids, Mich.: Baker Academic, 2011.

- Beale's work is unique and an advance in methodology. He begins with about 100 pages that analyzes the theology of the OT storyline from creation through the second temple period. He continuously repeats a long "storyline" which contains various themes and centers around the new creational kingdom. The next 800 pages explain how the various aspects of the OT storyline are portrayed fulfilled in the NT. Of course, these fulfillments are both "already" and "not yet," an idea which Beale extends from the common theme of the kingdom to every theme from the OT storyline. This work is a major contribution to the field.

Bultmann, Rudolf. *Theology of the New Testament*. Translated by K. Grobel. 2 vols. New York: Scribner, 1951–55.

- Bultmann's NT theology famously ignores Jesus' part in NT theology, considering Paul to be what is truly important (he wrote only about 30 pages on Jesus at the beginning). This is no surprise, give his demythologizing program, whereby the Jesus of history is lost and the Christ of faith becomes all-important, the latter of which can be found throughout Paul's writings. Bultmann considers anthropology to be the main lens through which to see Paul's theology. Although the work is now over half a century old, it still retains value due to Bultmann's scholarly ability and due to its influence which it has held, especially in German circles.

Conzelmann, Hans. *An Outline of the Theology of the New Testament*. New York: Harper Collins, 1967.

- Conzelmann went further than Bultmann and even rids himself of the presupposition of the historical Jesus as a necessity for NT theology. He traces early Christian creeds in the NT through redaction criticism, but these creeds are nothing but beliefs of the early church; they are not authoritative for today. Conzelmann was criticized by the other students of Bultmann for his speculative methodology.

Goppelt, Leonhard. *Theology of the New Testament.* Translated by Jürgen Roloff. 2 vols. Grand Rapids, Mich.: Eerdmans, 1981.

- Goppelt brings another salvation-historical perspective (*a la* Cullmann) to NT theology. Ladd published his original edition in 1974, so Goppelt's work reinforces this salvation-historical approach, highlighting especially the OT prophetic (or perhaps teleological) background to its NT fulfillment. The first volume treats the message of Jesus through a moderate use of redaction criticism to distinguish the theology of the Evangelists from Jesus' own teachings. Volume two treats the early church and the theology of the various authors of the NT. The conclusion has a helpful history of the discipline of NT theology that complements Hasel's. The translation is a bit rough and dense to read through, but many profitable ideas may be gleaned throughout, even if some sections hold less promise.

Jeremias, Joachim. *New Testament Theology*. Princeton, NJ. Charles Scribner's Sons, 1971.

- Jeremias worked against Bultmann and developed an intensely historical approach which sought to vindicate much of the NT as historically accurate. He especially attempted to demonstrate the historical reliability of many of Jesus' sayings and demanded that the historical Jesus must be a part of NT theology. Thus, this first volume of his *New Testament Theology* is devoted to the proclamation of Jesus (the second was never published due to an untimely death). He looks at themes of the Gospels, especially of the Synoptics (Matthew, Mark, and Luke). He is well known for translating the Greek of the NT back into Aramaic, which Jesus spoke, to find the *ipsissima vox* ("the very voice") of Jesus. He utilized redaction criticism heavily to determine which words can be traced back to Jesus' *ipsissima vox*.

Marshall, I. Howard. *New Testament Theology: Many Witnesses, One Gospel.* Downers Grove, Ill.: InterVarsity Press, 2004.

- Marshall's work looks at each NT book to extract the theological themes inductively. (He even takes Paul's letters separately.) He finds the center of NT theology to be "mission," which holds together the diverse perspectives expressed in the NT. While his work does not advance the field at all, he does provide his expert analysis of the NT documents, which is certainly invaluable. This work could be used well by pastors and exegetes.

Morris, Leon. *New Testament Theology*. Grand Rapids, Mich: Academie Books, 1986.

- Morris notes the difficulty in organizing NT theology chronologically because of the dating issues on the various NT books. So he starts with Paul's theology, noting various themes. The next part looks at the Gospels of Matthew in Mark in one chapter each, and then follows up with five chapters on various themes in Luke and Acts. The next two parts examine themes in John's writings (including Revelation) and the Catholic epistles. This work is thoroughly Evangelical and is ultimately thematic in its analysis. It is a great work for those entering the field of NT theology, but for those well acquainted it may not add much to one's understanding.

Ladd, George E. *A Theology of the New Testament*. rev. ed. Grand Rapids, Mich.: Eerdmans, 1993.

- What can one say? Ladd was a pioneer. He championed the already-not yet eschatology that is now so popular in biblical studies. His work begins with the synoptic gospels and examines major themes relating to the kingdom of God, followed major themes in John's Gospel and letters (excluding Revelation). Next, he looks at critical issues related to the early church and continues with chapters on each of the general epistles, concluding with a chapter on Revelation. Throughout the work he emphasizes the already-not yet aspect of eschatology. He highlights the OT as the background for NT theology, although often mediated through the lens of second temple Judaism. One should not neglect to study Ladd and his contribution to the field of NT theology.

Stauffer, Ethelbert. *New Testament Theology.* SCM Press, 1955.

- Stauffer built on Weiss' work and sought to draw out systems of doctrine rather than develop a chronological approach. He disregarded the historical Jesus and one might claim he filtered out whatever did not fit his scheme.

Vos, Geerhardus. *Biblical Theology: Old and New Testaments.* Grand Rapids: Eerdmans, 1948.

- Vos defines biblical theology as "that branch of Exegetical Theology which deals with the process of the self-revelation of God deposited in the Bible" (5). He believes biblical history unfolds as an "organic progress," which occurs from "seed-form to the attainment of full growth" (7). Vos' work thus seeks to survey the organic relationship between the OT and NT, using a covenantal framework and exegetical focus. Unfortunately, his work on the NT covers only Jesus's acts and teachings, leaving the work incomplete as a biblical theology. One could partially supplement this lacuna with Vos' work on *The Teaching of the Epistle to the Hebrews.*

Weiss, Bernhard. *Biblical Theology of the New Testament.* 1885.

- Weiss argued biblical theology should not be concerned with critical appraisals of the origins of books of the NT. Rather, it should simply describe the history laid out in the NT. This method usually relied upon drawing out systems of doctrine (*Lehrbegriffe,* "concepts of doctrine") from the NT texts, a method already criticized by Wrede.

Witherington, Ben. *The Individual Witnesses.* The Indelible Image: The Theological and Ethical Thought World of the New Testament. Vol. 1. Downers Grove, IL: IVP Press, 2009.

- Witherington's NT theology is both extensive and unique. Witherington has produced a mountain of books on the NT, including a commentary on most (or all?) of the books in the NT. These works build on his exegetical work by examining major themes in the various NT corpora (vol. 1) and synthesizing the results into the points of unity between the corpora (vol. 2). The unique aspect to Witherington's work, especially in vol. 1, is his emphasis on the ethics of the NT writings. Many of his theological categories are ethical (e.g., suffering), while he draws ethical implications out of those that are not intrinsically ethical (e.g., Christology, ecclesiology). His work is therefore uniquely helpful in bridging

the "what it meant"–"what it means" gap, which is not often so easily done. The work could admittedly be condensed, and other NT theologies would be better to read from cover to cover, but this series is quite helpful as a reference to read up on various corpora and glean some extra notes.

Witherington, Ben. *The Collective Witnesses*. The Indelible Image: The Theological and Ethical Thought World of the New Testament. Vol. 2. Downers Grove, IL: IVP Press, 2009.

- The second volume synthesizes the results from the first volume. He looks particularly at the God of the OT as the Father of Jesus Christ, pneumatology, inaugurated eschatology, and the ethics of Jesus. He then has separate chapters for the ethics of Jewish Christians (the distinctly Jewish writings of the NT) and the ethics of Gentile Christians (chapters on Paul and a separate one for Luke, Mark, and 2 Peter). The methodological weakness here is the inability of the series to integrate the exegetical data from individual corpora with a biblical theological matrix; hence the separation into two different volumes.

Wright, N. T. *The New Testament and the People of God*. Christian Origins and the Question of God, vol. 1. Minneapolis, MN: Fortress, 1992.

- This is volume 1 of Wright's finally-complete series on the New Testament and Christian origins. This volume is not exactly a NT theology traditionally understood, since it takes a more historical approach and attempts to discover the worldview of Second Temple Judaism and early Christians. Much of what it contains does fit into the discipline of NT theology, though. Wright begins with a methodological discussion, which falls into four sections: (1) Epistemology; Literature; (3) History; (4) Theology and Authority. He argues for a critical-realist epistemology as opposed to a positivist or phenomenalist epistemology.
- Wright's portrait of Second Temple Judaism is, at his own admission, nothing novel. The four symbols of Second Temple Judaism were temple, land, Torah, and racial identity (224-232). He then describes their worldview as being God's chosen people still in exile in need of reestablishing God's true priesthood and kingship and remaining faithful to the covenant in the meantime. Wright also describes the twin theological themes in Second Temple Judaism as monotheism and election.
- Part four traces the development of Second Temple thought into the first Christian century. Wright's major point is that first century Christianity should be understood as standing in continuity with Second Temple Judaism, but also as redefining many of the theological beliefs in light of the fulfillment found in Christ. This first century community was understandably diverse—but Wright points out that diversity is expected, while the amount of unity within the movement is what should be surprising for scholars (454). The theology and hope of the early church was decidedly Jewish, and decidedly Christianized.

Wright, N. T. *Paul and the Faithfulness of God*. Christian Origins and the Question of God, vol. 5. Minneapolis, MN: Fortress, 2014. 1700pp
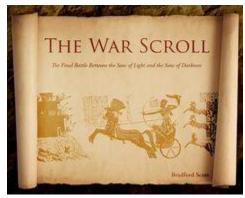
- As with volume 1 (*New Testament and the People of God*), this volume on Paul is not only a Pauline theology. Wright brings his characteristic historical and literary focus to the Pauline texts as well. This work in large part fleshes out (that's an understatement) his earlier published set of lectures, *Paul: In Fresh Perspective*. Part 1 looks at Paul and his world, including Israel, Greco-Roman philosophy and religion, and the Roman empire. This is an attempt at a full presentation of Paul's variegated historical context. Part 2 employs Wright's use of "story" to map Paul's mindset, his symbolic world, and his narrative. Part 3 is really the meat of the work. He examines monotheism, Israel and the Church, and eschatology. Paul conceives of each of these in continuity with Israel, but reimagined or reworked based upon the work of Christ. These chapters explain how Paul reworked each of these ideas and how he compares and contrasts with his Jewish predecessors. Part 4 concludes the work by looking at Paul in history and his relationship to the empire. This work is now indispensable when considering secondary literature on Paul's theology.

Wright, N. T. *Paul: In Fresh Perspective*. Minneapolis, MN: Fortress Press, 2005. 195pp

- This work is split into two major parts, "themes" of Paul's world and "structures" of his theology. Wright begins by explaining the well-known three worlds of Paul (Second Temple Judaism, Hellenism, Roman Empire) and adds a fourth: the Church (6). In the following three chapters, Wright expounds the Second Temple Jewish environment in which Paul lived (and was trained) and in which he must therefore be interpreted. He describes briefly the major theme of creation and covenant which runs through the OT and remains alive in the Second Temple period. The apocalyptic nature of Second Temple Judaism remained alive in Paul, although for him it was the revelation of God's plan which was being worked out from the beginning (54). Wright also believes that Paul's gospel was intentionally polemical in nature, bravely hailing Jesus as Lord in a world where Caesar was to be hailed as such; Philippians 3 is especially a call to anti-imperialism (72). Having laid the foundation for how Paul is to be interpreted, Wright then demonstrates how Paul did not shed his Jewish beliefs altogether post-Damascus, but rather reshaped them with the revelation of Jesus as Messiah (84). This involved his reshaping of monotheism, election,and eschatology. When dealing with election, he expounds his New Perspective view of justification (119-122). The last chapter applies the book to the Church today, explaining that we are part of the "fifth act" in God's history (i.e., the era after the resurrection) and how we should live in this stage of history.

War Scroll Annotated Bibliography

The War Scroll is an important document for understanding second temple Judaism, and for comparison with the various eschatological hopes of the period, particularly of the NT. However, while there was an influx of studies soon after the discovery and editing of 1QM, the War Scroll was seldom published on. Articles here and there were published, but only recently in the past two decades have studies really began to appear again and advance our understanding of the War Scroll.

The following annotated bibliography provides a brief description of the various major sources (articles excluded) to consult for beginning one's study of the War Scroll. *I would suggest reading in the following order.* First, read 1QM in Duhaime's and Martínez's translations, noting the important differences. Then read Yadin's entire commentary to get a grasp on most of the document, with his views in mind (which I summarize below). Then read the introductions to the commentaries by Carmignac and van der Ploeg. Next, read Davies' work for a full summary of evidence that suggests literary disunity in 1QM. Then, read Duhaime's *War Texts* to get a grasp on all the critical issues involved with all the texts that scholars agree to be related to 1QM. Finally, read Schultz' monograph for a comprehensive treatment of 1QM's literary unity and previous scholarship. Along the way, spot-read in any of the commentaries, especially Jongeling's, on important passages of interest.

Please note that I have omitted works in modern Hebrew, of which there are several important ones. You may find these in Schultz' bibliography. He studied in Jerusalem and read them all and interacts with them. A couple studies treat 1QM's literary unity and the relation of the cave 4 texts, and if one is able to read modern Hebrew, one should consult these works. If I missed anything, please comment and let me know, thanks!

Translations

[Dupont-Sommer, André. *The Essene Writings from Qumran*. Translated by G. Vermes. Cleveland, Oh.: World Publishing, 1962.](#)

- This is an older translation that does not provide the Hebrew text. It is therefore difficult to determine what he has determined the Hebrew text to be at certain points (e.g., the important 1:3-5). There are few footnotes, which leave the reader with little rationale for translation or text-critical choices. Dupont-Sommer published this work before the cave 4 texts were published, so it is a bit outdated, but it provides a smooth English translation for those who want to read the document in a different version.

Duhaime, J. "War Scroll (1QM, 1Q33)," Pages 80-203 in *Damascus Document, War Scroll, and Related Documents*. The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations 2. Edited by James H. Charlesworth. Tübingen: Mohr Siebeck, 1995.

- Duhaime here provides a critical Hebrew text with a wooden English translation. There is a somewhat lengthy introduction of the critical issues of the text with reserved judgments throughout. Duhaime's larger work on the War Text should be consulted for all the critical issues involved, but this work is today a standard critical text for the War Scroll and its related documents.

Martínez, Florentino García and Eibert J. C. Tigchelaar. *The Dead Sea Scrolls Study Edition*. 2 vols. Leiden: E.J. Brill, 2000.

- This work provides the Hebrew (or Aramaic) and English on adjacent pages. Martínez makes some different text-critical choices than Duhaime and they therefore serve as useful conversation partners. However, while Duhaime provides footnotes with some rationale for decisions, this work provides no footnotes and no explanations for emendations, conjectures, and the like. However, as a study edition of the War Scroll in its original Hebrew, this work is required.

Commentaries

Yadin, Yigael. *The Scroll of the War of the Sons of Light against the Sons of Darkness*. London: Oxford University Press, 1962.

- Yadin's commentary assumes a literary unity to 1QM and the war detailed within it. He argues for a three-stage war, using his vast knowledge of second temple and rabbinic Jewish sources to support his argumentation. The commentary consists of a lengthy introduction (about two-thirds of the book) followed by a translation with brief footnotes that mostly refer back to the introduction. Yadin does make some text-critical decisions that are worthy of consideration and that should be compared to the various critical texts. This commentary is the standard that should be consulted first when beginning to study the War Scroll, as is evident by the frequent reference to it in all other works on the War Texts.

Carmignac, Jean. *La Règle de la Guerre des Fils de Lumière contre les Fils de Ténèbres*. Paris: Letouzey et Ané, 1958.

- Carmignac, like Yadin, assumes literary unity in 1QM, but sees one war presented in two different perspectives in columns 1-2. The rest of the document then details the war. The work is of decent size, with a smaller introduction and much more commentary on the text. One should consult Carmignac on various passages under study for his lucid interpretations of texts and his attention to the use of the OT, but one must also keep in mind his assumption of the portrayal of the war in 1QM.

van der Ploeg, J. *Le Rouleau de la Guerre*. Studies on the Texts of the Desert of Judah 2. Leiden: Brill, 1959.

- This work espouses various sources and redactions in 1QM, but the commentary treats the text as presenting one war, albeit in a poorly redacted fashion. The work is also much briefer than the others, which allows for quicker interaction but leaves something to be desired in the area of argumentation. Text-critical notes are also not the most detailed. Van der Ploeg notes many allusions to OT texts, but overall this work does not advance the field much further than Yadin and Carmignac. The one area in which van der Ploeg does contribute is to the discussion of 1QM's literary unity, in which he is one voice of many arguing for multiple sources and various redactions.

Jongeling, Bastiaan. *Le Rouleau de la Guerre des Manuscrits de Qumrân*. Studia Semitica Neerlandica 4. Assen, Netherlands: Van Gorcum, 1962.

- Jongeling's commentary is quite thorough and interacts with all three commentaries published before his (including Yadin, whose original Hebrew was published prior to 1962). It is probably the largest commentary of the early group of four (i.e., Yadin, Carmignac, van der Ploeg, Jongeling) and deals thoroughly with text-critical issues, grammatical issues, and hermeneutical issues (e.g., use of the OT). The benefit of using Jongeling's commentary of the others is that he so well summarizes the various positions espoused up to 1962 and provides arguments for each position, allowing the reader to gather information on the several interpretive possibilities involved in each passage.

Monographs

Davies, Philip R. *IQM, the War Scroll from Qumran: Its Structure and History*. Biblica et Orientalia 32. Rome: Biblical Institute Press, 1977.

- Davies' work is foundational for studies on the redactional history of 1QM. Columns 2-9 are composed from seven different sources composed after Maccabean success fueled Jewish military ambitions. Columns 15-19 are the product of a heavily redacted Maccabean war rule, an earlier stage of which is found in 14:2-12a. Columns 10-12 were independent hymns redacted into a single prayer before battle, probably deriving from Macabbean times, while columns 13 and 14 were also independent fragments. Lastly, col. 1 was added to give a dualistic tinge to the entire document, in line with cols. 15-19, and a war timeline was created that sought to synthesize the two different accounts of the war in 2-9 and 15-19. Although Davies' work evidences some stretching of evidence, some arbitrary redactional conjectures, and some circular reasoning, his work still holds weight with those who see redactional disunity in 1QM.

Duhaime, Jean. *The War Texts*. Companion to the Qumran Scrolls. New York: T&T Clark, 2004.

- This is the most thorough and current introduction to the critical issues of the War Texts (which are 1QM, the cave 4 texts that correspond to it, and a couple other texts such as 4Q285). It should be consulted soon after one has begun research on the texts, especially when dealing with the cave 4 texts to determine redactions in 1QM.

Schultz, Brian. *Conquering the World: The War Scroll (1QM) Reconsidered.* Studies on the Texts of the Desert of Judah 76. Leiden: Brill, 2009.

- Schultz's extensive monograph is a great advance in the discussion of the literary unity of 1QM. He reads cols. 1-2 as two different stages of the war, with cols. 15-19 presenting a secondary, later account that is supposed to present the same stage of the war as col. 1. Cols. 2-14 relate to the col. 2 war, but cols. 10-14 were taken from cols. 15-19 and adapted to the war of col. 2. His work especially does justice to the OT background employed by the author(s) of 1QM. Typically allusions are noted by commentators, but his work really addresses the passages used by exploring how the author may have understood himself to be part of the fulfillment of these OT texts. Although his work still supposes some redaction (he does not deny it), his work has presented a strong case for literary unity in 1QM as we have it. This is the most important book written on the War Scroll since Yadin's commentary.