

they would do well to take his arguments seriously and to respond with equal seriousness.

Jenny Strauss Clay
University of Virginia

Christian Origins

FEASTS AND FESTIVALS. Edited by Christopher Tuckett. CEBT 53. Leuven: Peeters, 2009. Pp. vii + 183. Paper, €38.00.

This book collects thirteen essays by as many authors, delivered at a conference in Oxford in 2008, all in English, save one which is in German. Five essays treat the eponymous themes in the Hebrew Bible (e.g., Deuteronomy, funerary rites for children, reading scripture at feasts, 2 Macc 1:18-36, and 3 Macc), while the remaining eight essays focus on the NT and Christian origins (triumphal entry, wine at the Lord's supper, Luke 14:15, feasts in John, feasts and festivals in Paul, the Jerusalem collection, origins of Sunday as the Christian feast day, and primitive Christianity as a feast). Each essay is narrowly focused and thus good for those studying the texts and/or issues treated, yet scholars will be disappointed there is not more thorough engagement with the secondary literature. This should not, however, detract from the thrust of the contributors' arguments, which are clearer for the lack of clutter. The volume would be more valuable had it included an introduction drawing attention to common themes, conclusions, and points of intersection (for example, most of the NT essays ground meals/festivals first and foremost in the world of Judaism). The book is best placed in libraries where scholars can access individual essays that inform their research.

Richard S. Ascough
Queen's School of Religion

NEW TESTAMENT TEXTUAL CRITICISM: THE APPLICATION OF THOROUGHGOING PRINCIPLES: ESSAYS ON MANUSCRIPTS AND TEXTUAL VARIATION. By J. K. Elliott. Supplements to Novum Testamentum 137. Leiden: Brill, 2010. Pp. xvi + 661. Cloth, €184.00, \$259.00.

Elliott is a widely respected and extraordinarily prolific scholar not only in the area of NT textual criticism but also early Christian apocryphal literature. This volume, focusing on the former subject, presents, in thirty-two chapters, a selection of fifty-seven of his articles (drawn from a bibliography of more than 200 items, not including popular publications, and more than 400 book reviews). Subject headings cover: methodology (three chapters), manuscripts (eight), textual variation (nine), exegesis and textual criticism (three), textual criticism and the Synoptic problem (four), reviews of recent editions of the Greek NT (four), and a closing chapter on manuscripts, codex, and canon. A

complete bibliography of Elliott's publications and indices of modern scholars and of major passages discussed conclude the volume. The selection well represents his distinctive methodological focus and the breadth of his interests and abilities. His command of details and *arcana* is astonishing, although not at the expense of the larger picture. The essays display both the essential and typical Elliott, and so, it is very useful indeed to have this selection, along with the complete bibliography listing, conveniently gathered and arranged.

Michael W. Holmes
Bethel University

EARLY CHRISTIAN MANUSCRIPTS: EXAMPLES OF APPLIED METHOD AND APPROACH. Edited by Thomas J. Kraus and Tobias Nicklas. Texts and Editions for New Testament Study 5. Leiden: Brill, 2010. Pp. xx + 243. €99.00; \$141.00.

Most NT scholarship relies on an "original" text reconstructed from papyri that very often is fragmentary. The methodological problems in doing so are highlighted by Kraus in the opening essay of this volume, "Reconstructing Fragmentary Manuscripts—Chances and Limitations." Many of the other essays tackle this issue in one way or another by looking at individual papyri texts: (ch. 2) "Hunting for Origen in Unidentified Papyri: The Case of *P. Egerton 2* (=inv. 3)," R. Yuen-Collingridge; (3) "Papyrus Oxyrhynchus X 1224," P. Foster; (4) "Is *P.Oxy. XLII 3057* the Earliest Christian Letter?" L. H. Blumell; (5=) "P⁵⁰ (*P.Yale I 3*) and the Question of its Function," J. G. Cook; (6) "The Reuse of Christian Texts: *P.Macquarie inv. 360* + *P.Mil. Vogl. inv. 1224* (P⁹¹) and *P.Oxy. X 1229* (P²³)," D. Barker; (7) "Papyri, Parchments, Ostraca, and Tablets Written with Biblical Texts in Greek and Used as Amulets: A Preliminary List," T. de Bruyn; (8) "The Egyptian Hermas: The Shepherd in Egypt before Constantine," M. Choat and R. Yuen-Collingridge; (9) "The Babatha Archive, the Egyptian Papyri and their Implications for Study of the Greek New Testament," S. E. Porter. This is a useful and important collection that deserves to be widely consulted by those engaged directly with reconstructing the text, but would serve as a helpful reminder to other NT scholars that they rely on the conclusions of text criticism for their own work.

Michael W. Holmes
Bethel University

FUNDAMENTALS OF NEW TESTAMENT GREEK. By Stanley E. Porter, Jeffrey T. Reed, and Matthew Brook O'Donnell. Grand Rapids, MI: Eerdmans, 2010. Pp. xxi + 466. \$39.00.

FUNDAMENTALS OF NEW TESTAMENT GREEK WORKBOOK. By Stanley E. Porter and Jeffrey T. Reed. Grand Rapids, MI: Eerdmans, 2010. Pp. xii + 260. \$20.00.

Together, this elementary Greek text and workbook provide what is quite possibly the most comprehensive dis-

cussion of morphology, basic syntax, and vocabulary for first-year students in recent decades. The length of the grammar is striking, as its thirty chapters of basic content are almost fifty pages longer than Mounce's *Basics of Biblical Greek's* thirty-five chapters. The stated goal is "to minimize incompleteness," and this is achieved through detailed discussions and extensive paradigms that give visual clarity to the explanation of the Greek forms. Over 950 vocabulary words are integrated into the lessons; the expectation to memorize basically all words that appear twelve times or more in the NT is much greater than the average Greek text's 300-350 words. As a helpful aid, however, the vocabulary is arranged in each chapter by type of word (e.g., nouns). The influence of contemporary linguistics is evident, as both the traditional Erasmian and the modern Greek pronunciation systems are given, although the teacher is encouraged to choose one. Also, instead of various English "meanings" or "definitions" given for a Greek word, the language of "translation gloss" is used. The most noteworthy feature is the prominence of Porter's distinctive view of aspect (i.e., tense as conveying aspect rather than temporality), which suggests that at least part of the purpose of this text may be to ground students in Porter's view of aspect from the beginning. The workbook contains the standard fare of parsing and translation from the NT, although the addition of sections that focus on the creation or modification of Greek forms and structures ups the ante. The inclusion of translation exercises from the NT alone is helpful because for many students, those books are the final goal, but students who are familiar with the NT may find their biblical intuition a slight hindrance to learning the details of the language. Overall, Porter and his associates competently present their expertise gleaned from years of scholarship and teaching. Because of the length, students will require the careful guidance of a teacher gifted in encouragement and an eye for the most relevant detail. These books are best for a two-semester course sequence, as they are a bit lengthy for quarters, summer, or concentrated study. Future texts in the series will include an intermediate-level Greek text, a reader of extra-biblical Greek texts, a book on textual criticism, and a handbook to exegesis.

Holly Beers

Bethel Seminary

THE STORY OF THE NEW TESTAMENT TEXT: MOVERS, MATERIALS, MOTIVES, METHODS, AND MODELS. By Robert F. Hull, Jr. SBL Resources for Biblical Study 58. Atlanta: Society of Biblical Literature, 2010. Pp. xiv + 229. Paper, \$29.95.

In characterizing this excellent volume, it is as important to indicate that it is not a "how to" guide to textual criticism, nor a history of the transmission of the NT text, but a perceptive, well-written, and lively account of the history and current state of NT textual criticism as a discipline. After a fine chapter on writing and publishing in the Roman era ("Paul and Luke Become Published Authors"), the next two

("The Precritical Age" and "The Age of Collecting") take the story up to about 1800, while two cover the nineteenth century "Age of Optimism," and four chapters narrate the rest of the story ("The Age of the Papyri," "The Age of Consensus, the Age of Doubt," "New Directions: Expanding the Goals," and "Reassessing the Discipline"). The last two in particular offer an overview of contemporary NT textual criticism and its issues and new directions that is well sketched and remarkably comprehensive. One notable absence throughout the last six chapters, however, is any assessment of the larger intellectual climate encompassing the discipline, which has seen a shift from a taken-for-granted epistemological idealism that undergirded the optimistic quest for the "original text" to a postmodern context overshadowed by epistemological doubt, in which the relationship between text and document (indeed, even the very definition of a "text") has become a matter of substantive debate and disagreement. Nevertheless, overall, this is a rich and delightful feast of information and insight.

Michael W. Holmes

Bethel University

DYNAMICS OF IDENTITY IN THE WORLD OF THE EARLY CHRISTIANS. By Philip A. Harland. New York: T & T Clark, 2009. Pp. 239. Paper, €30.00.

Harland has distinguished himself in recent years in the study of early Christian associations and identity-formation. This book makes a welcome complement to his earlier work on *Associations, Synagogues, and Congregations* (Fortress 2003). This volume argues that previous studies into identity-formation have focused almost exclusively upon the literary evidence surrounding Jewish and Christian identity in the first century. While not denying the importance of the literary evidence, Harland seeks to supplement the information gleaned from those sources with the parallel data that can be gleaned from archaeological and epigraphic evidence. Harland argues that first-century Judean and Christian groups, viewed through the lens of archaeology and epigraphy, shared many characteristics with the other guild, ethnic, and religious associations that populated the Roman Empire. In Harland's analysis, Judean and Christian associations saw themselves as minority cultural groups within the Greco-Roman world and were seen by the larger culture as foreign minority groups. This sense of maintaining a foreign identity was the primary distinguishing feature of these Judean and Christian associations. Harland has provided a rich and broad-ranging inquiry that deserves a place in any mature library.

Thomas E. Phillips

Point Loma Nazarene University

KEY EVENTS IN THE LIFE OF THE HISTORICAL JESUS: A COLLABORATIVE EXPLORATION OF CONTEXT AND COHERENCE. Edited by Darrell L. Bock and Robert L. Webb. Grand Rapids, MI: Eerdmans, 2010. Pp. xvii + 931. Paper, \$70.00.

Clocking in at over nine hundred pages and nearly 2,500 footnotes, this tome is the fruit of a decade-long project carried out by scholars associated with the Institute for Biblical Research (C. A. Evans, S. McKnight, C. L. Blomberg, D. A. Hagner, and others). The essays focus on six events taking place at the climax of Jesus's ministry (the entry into Jerusalem, the temple incident, the last supper, the examination by Jewish leaders, the Roman examination and crucifixion, and the resurrection accounts) and six events from earlier in his career (baptism by John, exorcisms, the choosing of the Twelve, association with sinners, Sabbath controversies, and Peter's confession at Caesarea Philippi). Each contributor considers the evidence for historicity, sociocultural background shedding light on the event, and its significance for understanding the life of Jesus. These events, which "[speak] as loud as his words," constitute a "coherent core around which we get a solid glimpse of the aims of the historical Jesus." An introductory chapter orients the general reader to the basic issues found in historical Jesus research and engages in critical reflection on historical method and the meaning of the key term "history." Highly recommended, especially for advanced students.

Patrick Gray
Rhodes College

THE HISTORICAL JESUS OF THE GOSPELS. By Craig S. Keener. Grand Rapids, MI: Eerdmans, 2009. Pp. xxxviii + 831; Cloth, \$60.00.

This volume presents, with substantial annotation, many arguments buried in Keener's other commentaries in vigorous defense of orthodox readings of the gospels. Keener prefers a critically informed reliance on the gospels rather than reconstructions of Jesus, and asserts that Jesus is best, if not exclusively, understood in a Jewish context; the preferred sources for first-century Palestinian Judaism and Jesus's life are the NT gospels. His understanding of the sources is essential to his argument: the canonical gospels are all first century and compatible; gospels are a distinct genre from Hellenistic fiction or biography; the Gospel of Thomas is not first century; Josephus's presentation of John the Baptist is reliable; and Jesus had no contact with Cynic (or other Greek) philosophy and was also unique among other Jewish "messianic" figures. While this rendition of the historical Jesus will, no doubt, be cited often, one doubts whether the volume will radically change held positions; those inclined to confidence in the gospels will find Keener invaluable, while those not so inclined will find him tendentious. The book is of interest to those reading historical Jesus research and looking for a synopsis of arguments/state of the question written by an ardent defender of the gospels.

Robert Paul Seesengood
Albright College

JESUS' TIME: THE IMAGE NETWORK OF THE HISTORICAL JESUS. By Takashi Onuki. Emory Studies in Early Christianity 13. Blandford Forum, UK: Deo Publishing, 2009. Pp. xxviii + 196. Paper, \$35.95; €30.00; £22.95.

It is an unspoken axiom of historical Jesus research that the Jesus discovered usually tells us more about the sociopolitical and theological views of the biographer than it does about any historical personality behind the Gospels. Onuki's book is no exception, although he sets out deliberately to engage the modern context in which he writes. Onuki argues that the "image networks" of Jesus—namely, the socio-historical context of the Gospel narratives—reveal that President George W. Bush was misappropriating Jesus in his many speeches leading up to the invasions of Afghanistan and Iraq. Thus, in Onuki's opinion, Jesus, a first-century preacher of the coming Kingdom of God, would not have supported the use of his name in the run up to the USA's war on terrorism. With the 2008 presidential elections, however, this book and its anti-Bush Jesus have become just as antiquated as any first-century historical Jesus. In fact, aside from the brief survey of the Japanese attempts at the Quest for the Historical Jesus, this book has little to offer by way of historical Jesus research, and falls into the camp of those who deliberately paint Jesus in their own image, in an attempt to garner divine support for their particular political and ideological cause.

Steven M. Stiles
University North Carolina Greensboro

THE INTERFACE OF ORALITY AND WRITING: SPEAKING, SEEING, WRITING IN THE SHAPING OF NEW GENRES. Edited by Annette Weissenrieder and Robert B. Coote. WUNT 260. Tübingen: Mohr Siebeck, 2010. Pp. xiv + 438. €129.00.

Most of the twenty-two essays collected in this volume emerged from a 2009 conference at San Francisco Theological Seminary. The central unifying concern of the various essays is the exploration of "the role that images, texts and oral sources played in the production and reception of early Christian ideas." This work breaks new ground by bringing interpretations of "iconographic schemes and the role of visual media" into relation with biblical exegesis. Along the way, important concerns that surface within contemporary orality-literacy scholarship are engaged, including media and communication theory and social/cultural memory studies. In terms of biblical focus, the Gospel of Mark receives significant attention. For those familiar with the growing body of work at the intersection of orality-literacy and biblical studies, a number of the contributors to this volume will be immediately recognized, including P. Botha, H. Hearon, C. Hezser, R. Horsley, W. Kelber, S. Niditch, and A. Clark Wire. J. M. Foley, whose extensive work on ancient Greek, medieval English, and recent South Slavic oral tradition has made him a frequent and invaluable dialogue partner for orality-focused biblical scholars, also contributes an essay. This is an important book that both furthers the interdisciplinary conversation at the intersection of orality and biblical text and opens up a new realm of dialogue,

where visual media interface with the Judeo-Christian scriptures.

Paul Rhodes Eddy
Bethel University

THE QUELLE AND THE TARGUMS: RIGHTEOUSNESS IN THE SERMON ON THE MOUNT/PLAIN. By Pino Di Luccio. AnaB 175. Rome: Editrice Pontificio Istituto Biblico, 2009. Pp. 244. Paper, €30.00.

This revised PhD dissertation (Hebrew University, under A. Shinan) seeks to reconstruct the oral and literary history of Q and the influence of Palestinian Targums upon that history. Di Luccio's conclusion, that the earliest version of Q—the one that stands behind Luke's Gospel—gives us access to the messianic consciousness of the historical Jesus and his proclamation of the in-breaking of God's Kingdom through his ministry, is not particularly new. Nonetheless, Di Luccio's meticulous work on the Targums and his attempts to locate Jesus (and Q) within the synagogue debates reflected in the Targums are fresh and original. Despite Di Luccio's mastery of his material, the task is highly speculative and deeply enmeshed in multiple layers of interrelated theories. The general premise, that Jesus's historical ministry should be understood within the context of early first synagogue discourse, is beyond dispute—but the state of our sources provides a very poor framework for pursuing that understanding. Di Luccio's book is recommended for advanced research libraries, but its highly specialized and speculative nature will limit its appeal beyond those narrow confines.

Thomas E. Phillips
Point Loma Nazarene University

THE GOOD AND EVIL SERPENT: HOW A UNIVERSAL SYMBOL BECAME CHRISTIANIZED. By James H. Charlesworth. Anchor Yale Bible Reference Library. New Haven, CT: Yale University Press. Pp. xix + 719. Cloth, \$45.00.

Motivated by the desire to understand and better explain the use of serpent imagery in John 3:14-15, this volume devotes over 700 pages to exploring serpent imagery in the art, literature, artifacts, and cultures of antiquity. Charlesworth writes, "In the Christian Bible no passage is so misunderstood and yet equally full of symbolism as these two verses [viz., John 3:14-15]." Although this is a debatable assertion, Charlesworth spends the next 400 pages meticulously uncovering symbolic presentations of the serpent in Greek and Roman cultures, the Hebrew Bible, the cultures of the Fertile Crescent, and the NT. He displays a broad knowledge of language, art, and culture, but too often his insights are unrelated both to one another and to his thesis, and in the end, contribute little to our understanding of John 3:14-15. As a research compendium for ancient images of serpents, this book will prove useful, but it is difficult to imagine many people reading it from cover to cover. Exegetes of John 3:14-15 are not likely to turn to it for help, given its massive scale and the fact that the title nowhere indicates that these

verses are ostensibly Charlesworth's focus. The size again mitigates its usefulness as a textbook, except perhaps in a course dedicated to serpent imagery in world religions, although such a specialized course is not likely to be common. University research libraries will be the best repository for this book.

Christopher W. Skinner
Mount Olive College

DIE HERRLICHKEIT DES VERHERRLICHTEN: DAS VERSTÄNDNIS DER δόξα IM JOHANNESEVANGELIUM. By Nicole Chibici-Revneanu. WUNT II/231. Tübingen: Mohr Siebeck, 2007. Pp. vii + 747. Paper, €99.00.

Chibici-Revneanu's monograph addresses a lacuna in studies of the Johannine concepts of *doxa/doxazein* by presenting the first comprehensive analysis of the terms in John and positioning them against the ancient secular and Jewish/Christian literature. She argues that these terms create a "theological horizon," uniting different aspects of "glory" in the Scriptures through the exegetical method of *gezerah shawah*. In the Gospel, "glory" is used in a fourfold sense to include revelatory, relational, cultic, and eschatological nuances. Chibici-Revneanu notices a "semantic ambiguity" to the term *doxa*, as it denotes both human honor and the divine glory of God, as revealed at Sinai and experienced in the temple. Much of her argument focuses upon understanding how a competitive "honor-system" relates to the glory of God abiding in Jesus. The passion narrative is the culmination point for the horizons, as the terms *doxa/doxazein* receive a radical reinterpretation in the crucifixion of Jesus; the seemingly dishonorable death of Jesus actually honors the Father. This human honor is identical to the glory of God, now revealed definitively in the death of Jesus, which constitutes a new community who receives the divine glory through the Spirit. A minor critical note: attention to how the concept of glory functions in the explicit scriptural citations might have enhanced the interpretation of allusions to glory in John. This monograph, however, makes a distinct contribution to the field, is often profoundly insightful, and is impeccably written.

Ruth Sheridan Fernandes
Broken Bay Institute

THE DISCIPLES IN THE FOURTH GOSPEL: A NARRATIVE ANALYSIS OF THEIR FAITH AND UNDERSTANDING. By Nicolas Farelly. WUNT II/290. Tübingen: Mohr Siebeck, 2010. Pp. v + 260. Paper, €64.00.

Farelly explores the characterization of the disciples as a means to discuss faith and understanding in John's Gospel. He begins by summarizing the disciples' appearances, first, as a group, and then, as five individuals (Peter, Judas, Thomas, the Beloved Disciple, and Mary Magdalene). With this foundation in place, attention turns to the disciples' function in the narrative's plot and purpose, with special attention to temporality. Farelly contends that those who

argue “adequate” belief in Jesus is not possible until *after* his resurrection are incorrect. It is not the ability to believe that disciples receive with the gift of the Holy Spirit in John 20, but rather the means for understanding their faith in order to offer testimony to others. In this way, the implied readers are encouraged to arrive at a fuller understanding of Jesus, in whom they also already believe, so that they might become more effective witnesses. Farely’s work is thought-provoking and adds to the growing field on characterization in John. His argument, however, would have been aided by increased attention to the expectations surrounding characterization in the Gospel’s ancient literary context, as well as a discussion of how Farely himself interprets the ideas of “faith” and “understanding” in light of their use in Mediterranean antiquity. One wonders whether Farely is disagreeing with previous scholars or is using concepts in a slightly different manner.

Alicia D. Myers
United Theological Seminary

JUDAS AND THE RHETORIC OF COMPARISON IN THE FOURTH GOSPEL. By Michael W. Martin. New Testament Monographs 25. Sheffield, UK: Sheffield Phoenix Press, 2010. Pp. xi + 173. Cloth, \$85.00.

This book is a revision of Martin’s dissertation, whose crux is the application of *genus syncrisis* (the parallel comparison of groups by their outstanding members) in the fourth Gospel. Martin examines *genus syncrisis* from its roots in progymnasmata to its frequent use in ancient literature, including the NT. Three arguments shape the discussion: the fourth Gospel uses two three-way *genus syncrises* of Johannine characters to create a significant rhetorical platform for the reader; each use of *genus syncrisis* reveals a second-level reading of these characters as representative of contemporary-to-the-Fourth Evangelist group conflicts; and the Judas character is a *genus syncrisis* representative of the schismatics who have departed the Johannine community. Martin argues the first half of the Fourth Gospel is a positive, three-way comparison of the characters Jesus, John, and Moses, while the second half is a positive-negative, three-way comparison between the characters the Beloved Disciple, Peter, and Judas. He concludes that the extensive use of *genus syncrisis* “justifies” the two-level reading of John found in the work of J. L. Martyn. The strength of the book is the proposal that the fourth Gospel uses *syncrisis* as a rhetorical device; yet, the argument that a rhetorical device necessitates an allegorical reading of the characters in the fourth Gospel is unpersuasive. The volume is recommended for research libraries.

Douglas Estes
San Jose, CA

THE GOSPEL OF JOHN. By J. Ramsey Michaels. New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 2010. Pp. xxvii + 1094. Cloth, \$65.00.

This massive volume represents over four decades of research and expands upon the author’s two previous commentaries (1984 and 1989). Nearly half of the forty-two-page introduction is devoted to the issue of authorship. Michaels surveys a range of opinion and, although remaining cautiously agnostic, shows sympathies toward the position that John, the son of Zebedee, is the author of the fourth Gospel. Some elements of Michaels’s approach to John are somewhat surprising. First, he admits that while writing this commentary, he was most influenced by Bultmann’s reading, although he shares neither Bultmann’s existential presuppositions nor affirms his source and redaction theories. Second, although other commentators discuss the Prologue (vv. 1-18) as a distinct unit, Michaels separates only vv. 1-5—which he calls the “Preamble”—and treats 1:6-18 in a larger section under the heading “The Testimony of John (1:6-3:36).” Third, Michaels does not take a definitive stance but is sympathetic to the idea that John 21 is the gospel’s original ending. Like other volumes in this series, the commentary includes a strong focus on the Greek text and broad interaction with contemporary scholarship. Michaels’s learned study is destined to become one of the standard resources on the fourth Gospel. It holds tremendous value for scholars and teachers, and will benefit clergy and others with a working knowledge of the requisite languages.

Christopher W. Skinner
Mount Olive College

ACTS WITHIN DIVERSE FRAMES OF REFERENCE. By Thomas E. Phillips. Macon, GA: Mercer University Press, 2009. Pp. 208. Paper, \$30.00.

In this collection of essays, Phillips applies to the Acts of the Apostles W. Iser’s understanding of reading as an attempt to create consistent meaning out of a text. In chapters dealing with the genre of Acts and the topic of wealth and poverty in Luke-Acts, Phillips demonstrates the existing diversity of coherency-making accounts and the way in which the reading community can test their credibility. Because the church reads the Bible as normative, Phillips argues that it has the additional task of determining the appropriateness of a suggested reading of a biblical passage. In his chapter on Luke’s view of Jews, he attempts to model the way in which the Christian community can determine the appropriateness of a given reading. He argues that while one can credibly argue that Acts has written off the Jews, an appropriate reading of the book leaves their fate to God. Phillips’s book helpfully shows the reader the way in which the text places constraints on the range of credible readings, but this reader was left asking if and how the text constrains the reading community in determining what is an appropriate reading, and how the reading community determines this. Two thousand years of interpretation give ample evidence that communities of faith have often failed in this latter task.

Matthew Thiessen
College of Emmanuel and St. Chad

JESUS, PAUL, AND POWER: RHETORIC, RITUAL, AND METAPHOR IN ANCIENT MEDITERRANEAN CHRISTIANITY. By Rick F. Talbott. Eugene, OR: Cascade Books, 2010. Pp. xxiii + 194. Paper, \$24.00.

This revision of the author's UCLA dissertation compares the representations of power in Jesus and Paul. The volume begins with a methodological overview addressing the multiplicity of hermeneutical approaches employed in scholarly reflections on power. The method adopted is eclectic, borrowing insights from social-scientific, feminist, rhetorical, and post-colonial criticism, while also paying due attention to modern and postmodern theories on power. The result is an insightful diachronic analysis that treats numerous NT texts (esp. Matt 19:3-12; Luke 4:16-29; 1 Cor 7 and 9). Jesus and Paul are shown to have both subverted Roman "kyriarchal" structures and resocialized the early Christ movement, with Jesus implementing a program of "antikyriarchy" (socioeconomic, legal, and gender equality) and Paul introducing a christologically inspired vision of "kyridoularchy" (exercising power on behalf of social subordinates so as to empower them). The author also considers Paul's occasional kyriarchal rhetoric, which the apostle employs (ironically) to achieve kyridoularchy. In this sense, the author responsibly wrestles with Paul's apparent inconsistencies, and is finally content with a "bifurcated Paul," who *exercises* power in order to *modify* power. Aside from typographical errors in the early chapters, the book is elegantly written and impressively handles numerous methodological, exegetical, and theological complexities. It is warmly recommended for all.

John K. Goodrich
Moody Bible Institute

THE LIVING PAUL: AN INTRODUCTION TO THE APOSTLE'S LIFE AND THOUGHT. By Anthony C. Thiselton. Downers Grove, IL: IVP Academic, 2009. Pp. x + 190. Paper, \$20.00.

The Living Paul offers a general introduction to Pauline theology accessible to nonspecialists. Although Thiselton does engage (somewhat) with contemporary issues in Pauline thought and criticism (for example, he explicitly engages Stendhal, Sanders, Crossan, and others), he is much less interested in these debates or in defending his own presumptions than in making a conventional, mid-to-late twentieth-century, reformed/evangelical view of Paul more intelligible and accessible to lay readers. Thiselton opens by treating two "obstacle(s) to appreciating Paul." The first is a (false, he argues) difference between the ministry of Jesus (often seen as an experiential engagement with love and inclusiveness) and Paul (seen as divisive and dogmatic). The second obstacle is failure to understand Paul's conversion. Thiselton argues the "conversion" of Paul was a radical reorientation (flying into the teeth of nearly every other contemporary reading of Paul). Thiselton devotes the rest of the book to Paul's views on: Jew/Gentile relations, Jesus, the Holy Spirit, Trinity, justification, sanctification, the Lord's

supper, baptism, human destiny, and ethics. His final chapter addresses Paul and postmodernity, essentially a brief summary of figures in postmodernity up through the eighties, but does not engage the work of Agamben, Taubes, Badiou, and other contemporary continental philosophy, making this the weakest section of the entire book.

Robert Paul Seesengood
Albright College

ENCOUNTERING PAUL: UNDERSTANDING THE MAN AND HIS MESSAGE. By Tatha Wiley. Lanham, MD: Rowman & Littlefield, 2010. Pp. xx + 191. Cloth, \$60.00; Paper, \$19.95.

This basic introductory text is most appropriate for undergraduates in faith-based institutions or interested lay readers. The opening chapter emphasizes Paul's commitment to the God of Israel and his grounding in Judaism, along with his strategies of resistance to the dominance of Rome. The following three chapters focus on Paul's theology, exploring eschatology, conversion and holiness, and truth and faith. A survey of the nature and content of Paul's authentic and disputed letters occupies the next two chapters respectively, showing how the more conservative social positioning of the latter on slavery and male roles have influenced Christian readings of the authentic letters. A brief but adequate overview of the various positions on the converted Paul's relationship to Judaism occupies the penultimate chapter. The conclusion draws attention to the oppressive legacy of Paul that masks his authentic proclamation of liberty in Christ. Study/reflection questions conclude each chapter.

Richard S. Ascough
Queen's School of Religion

PAUL AND EPICTETUS ON LAW: A COMPARISON. By Niko Huttunen. Library of New Testament Studies 405. London: T & T Clark, 2009. Pp. x + 187. Cloth, \$120.00.

Jews were not the only ancient writers to discuss "law." From this simple observation, Huttunen embarks on a study of the concept of law in Stoic texts (containing such key words as *nomos*, *entolē*, and *diatagma*) in order to illuminate Paul's thought. In Paul's interpretation of Torah and of the Christ event, the author finds affinities with Stoic social ethics, moral instruction, political theory, anthropology, and psychology, not only in the usual passages (e.g., Rom 1-2) but also in others where it is less commonly perceived (Rom 7:13-15; 1 Cor 7-9). One novel thesis found here is the claim that when Paul criticizes a form of righteousness based on "works of the law," he is not presenting a distorted caricature of Judaism but, rather, is referring to a notion of moral progress corresponding to what one finds in Epictetus. As a salutary supplement to the customary approaches of the "old" and "new" perspectives on Paul, this is an initial foray into an area that merits further study.

Patrick Gray
Rhodes College

PAUL AND SCRIPTURE: STUDYING THE NEW TESTAMENT USE OF THE OLD TESTAMENT. By Steve Moyise. Grand Rapids, MI: Baker Academic, 2010. Pp. viii + 151. Paper, \$21.99.

This accessible and student-friendly book addresses Paul's use of Scripture in his undisputed letters. After a brief historical introduction, Moyise proceeds to examine Paul's appeals to Scripture in roughly the canonical order of the Greek OT: creation stories, Abraham, Moses, the law, the prophets, and the writings. In each section, he provides lightly annotated discussions of Paul's citations and major allusions, helpfully focusing on the major purposes for which Paul employs them. A dozen minor excursions introduce topics like the testimony hypothesis or Origen's hexapla. In a concluding chapter, Moyise presents, fairly but without much evaluation, modern scholarly approaches to Paul's use of Scripture under three headings: intertextual approaches, narrative approaches, and rhetorical approaches. There is much more to say about most of the topics treated in this brief volume, but Moyise (unsurprisingly for those who know his other extensive work on the OT in the NT) is eminently successful in providing an introductory text that would be a useful companion to an upper-level undergraduate or seminary course on Paul and his letters.

David Lincicum
Mansfield College

CORINTH IN CONTEXTS: COMPARATIVE STUDIES ON RELIGION AND SOCIETY. Edited by Steven J. Friesen, Daniel N. Schowalter, and James C. Walters. NovTSupp 134. Leiden: Brill, 2010. Pp. xxvi + 517. Cloth, \$230.00; €162.00.

Although singular in its focus—the ancient city of Corinth—this volume is very much an interdisciplinary effort, in keeping with the conference in which the articles were first delivered in 2007. The thirteen essays, preceded by Friesen's introduction, are almost equally distributed among the three sections: the impact of Greek and Roman traditions in Corinth, the social stratification of city residents, and local religious phenomena. The essays are rich in detail and stimulating in argumentation, and a short review cannot do justice to them all. Some highlights, however, are in order: M. Laird's detailed discussion of the imperial statue base erected by the Augustales in the Forum, including a new reconstruction of its inscription, demonstrates the varied roles such a monument can play within the life of a city. Friesen uncouples the link between the Corinthian named Erastus in Rom 16:23 and the elite city official of the same name evidenced in an inscription. M. Walbank examines data from 662 inscriptions that attest a somewhat prosperous subgroup of Christians at Corinth in the fourth through seventh centuries. Although the hefty price tag will limit repository to research libraries, these methodologically sophisticated essays, amply illustrated with maps, photos, drawings, and charts,

must not be ignored by scholars probing Christianity at Corinth as there is much that challenges and corrects entrenched notions alongside new and exciting discoveries and proposals.

Richard S. Ascough
Queen's School of Religion

IMAGE AND GLORY OF GOD: 1 CORINTHIANS 11:2-16 AS A CASE STUDY IN BIBLE, GENDER, AND HERMENEUTICS. By Michael Lakey. Library of New Testament Studies 418. London: T & T Clark, 2010. Pp. xii + 211; illustrations. Cloth, \$120.00.

This work provides a mostly helpful summary of many elements of the headship debate among (some) American evangelicals as it pertains to the interpretation of one passage in Paul's letters. It is likely to be of limited interest given its evangelical theological focus on this very specific case. For those who are not familiar with this dispute, the opening chapters could prove useful, including the discussion of the gender and Trinity argument, namely whether 11:3 should connote mutuality or "role subordination" between males and females because it uses a parallel expression of two persons in the Trinity (persons who would later be considered of one essence and coequal). For those who are familiar, or perhaps even engaged in said dispute, this study seems unlikely to be persuasive, as the work admits at several junctures. The eventual analysis is often dense and not particularly innovative, even as those involved in the debate (including Lakey) suggest different connections between Paul's concepts of gender and the cosmos. The dissonance presented between ancient and current concepts of gender is hardly a new subject in either classical or biblical studies, and if the participants in the dispute over headship thought such modes of academic inquiry were legitimate, then they long ago would have encountered the problems the author presents.

Joseph A. Marchal
Ball State University

2. THESSALONIKER. Christina M. Kreinecker. Papyrologische Kommentare zum Neuen Testament 3. Göttingen: Vandenhoeck & Ruprecht, 2010. Pp. 240. Cloth, €49.95.

In keeping with the aim of the series, Kreinecker uses published documentary papyri and ostraca from the third century BCE through the third century CE to illuminate the text, language, society, and thought of 2 Thessalonians. After some brief reflections on the method itself in which Kreinecker dispels the notion of a specialized vocabulary and writing style in Egypt, the first third of the book is comprised of introductory material. A comparison with the papyri demonstrates that while Paul's authentic letters follow the conventions of using formulas and phrases in private papyrus letters, this is not the case in 2 Thessalonians. Thus, a pseudonymous author is attempting to imitate Paul's style of writing, but in so doing exaggerates this style. At the same time, it is shown that the author employs many phrases from

a legal context in the letter. The remainder of the book undertakes a verse-by-verse commentary on the letter itself, illuminating words and phrases from a vast array of papyri. This commentary is meant to supplement rather than replace traditional biblical commentaries. As such, it is a refreshing breath of air among the usual (albeit useful) historical-critical and literary approaches. That said, it would be helpful to see Kreinecker engage more with traditional commentaries in order to show how her findings cohere (or not!) with their readings of the texts. Nevertheless, this is an important and stimulating resource for research libraries and the personal collections of specialists working on the text.

Richard S. Ascough
Queen's School of Religion

COLOSSIANS. ENCOURAGEMENT TO WALK IN ALL WISDOM AS HOLY ONES IN CHRIST. By John Paul Heil. Early Christianity and Its Literature 4. Atlanta: Society of Biblical Literature, 2010. Pp. 227. \$39.95.

This book is a literary-rhetorical examination of Colossians, with a focus upon its chiasmic structures. Heil argues that the letter consists of ten units that together form a macrochiasmic structure while within each unit exists a microchiasmic pattern. The overall purpose of this particular chiasmic structure is to communicate to the Colossians that they should not become enthralled by the false "philosophy" of "empty deceit" (2:8). Rather, they should walk, in Christ, as holy ones in all wisdom. Such teaching is evident at the pivotal center of the chiasm of the letter (which appears in 2:6-23, which is then mirrored by 3:1-7), whereby the ones who have died with Christ are exhorted not to live in the world according to empty and deceitful philosophy, which merely has a reputation for being wise. Rather, they are to live as if they have been raised with Christ seeking those things above, where Christ is seated (3:1), and where in true wisdom they may teach and admonish one another. After an introduction and discussion of chiasmic patterns in Colossians, each subsequent chapter focuses upon one of the ten individual microchiasms, with a helpful summary at the end of each. The book is a new literary reading of Colossians, and those who specialize in this text, particularly from a literary angle, will find it useful.

Alicia Batten
University of Sudbury

ENTRUSTED WITH THE GOSPEL: PAUL'S THEOLOGY IN THE PASTORAL EPISTLES. Edited by Andreas J. Köstenberger and Terry L. Wilder. Nashville, TN: B & H Academic, 2010. Pp. xi + 340. Paper, \$19.99.

According to the editors of this volume, critical scholars have largely neglected evangelical scholarship on the Pastoral Epistles. This volume aims to fill this perceived gap, not only by reviewing previous work from evangelical perspectives but also by offering new proposals on such topics as

stewardship, Christology, salvation, ecclesiology, ethics, mission, and the use of scripture. Eight of the twelve contributors studied at Aberdeen, where much of the material appearing here began in the form of dissertation research. Köstenberger's introduction and I. H. Marshall's valuable survey of "The Pastoral Epistles in Recent Study" suggest that, while many of their answers differ, evangelical and "mainstream" scholars are nevertheless consumed by many of the same questions. Based on this collection, it would also appear that the habit of treating the Pastoral Epistles as a group rather than as three separate but related documents is to be found on both ends of the ideological spectrum. Debates about authorship, perhaps unavoidably, will continue to exert a heavy influence on the choice of topics worthy of discussion among Pauline interpreters, but this collection represents a commendable attempt to broaden the conversation.

Patrick Gray
Rhodes College

PAUL'S UTILIZATION OF PREFORMED TRADITIONS IN 1 TIMOTHY: AN EVALUATION OF THE APOSTLE'S LITERARY, RHETORICAL, AND THEOLOGICAL TACTICS. By Mark M. Yarbrough. Library of New Testament Studies 417. London: T & T Clark, 2009. Pp. xvi + 226. Cloth, \$120.00.

This book is a very modestly edited version of Yarbrough's dissertation at Dallas Theological Seminary (2008), where he is Academic Dean and Assistant Professor. Yarbrough defines "preformed traditions" as catechisms, creeds, hymns, etc. that were written or circulating prior to Paul (e.g., the hymn of Phil 2) and uses eight criteria to identify them including: formulaic introductions or conclusions, contextual dislocation, "emphasis on early orthodoxy or central theological concepts," poetic nuances, and "unusual syntactical structure." In identifying as many as twelve preformed traditions in 1 Timothy, Yarbrough seems over-exuberant in his application of a "newly discovered" methodology (despite his rejection of seven other "suspicious" passages). Oddly, he avoids the opportunity to argue that such pervasive use of preformed traditions accounts for the extensive variations between the Pastoral Epistles and other Pauline letters. Instead, Yarbrough assumes Pauline authorship of 1 Timothy and does not regard any other option as a serious possibility. He also assumes, without defense, the existence of a first-century orthodox theology. Those also willing to suspend criticism on questions of authorship, context, and the existence and content of nascent Christian orthodox theology will find the volume a complex exegetical analysis of the Greek text of 1 Timothy.

Robert Paul Seesengood
Albright College

THE LETTER TO THE HEBREWS. By Peter T. O'Brien. Pillar New Testament Commentary. Grand Rapids, MI: Eerdmans, 2010. Pp. xxxiii + 596. Cloth, \$50.00.

O'Brien succeeds in providing a nontechnical and yet exegetically fruitful exposition of the text for the nonspecialist through his insightful observations related to the scriptural matrix of Hebrews' Christology, as well as an awareness of how the Christology of Hebrews serves the larger pastoral goal of motivating an early Christian community to persevere in its faith commitment. O'Brien is less persuasive when he advances more traditional claims pertaining to the possible makeup and concerns of Hebrews' audience. Working from an assumption, stressed frequently throughout the commentary, that Hebrews views communal apostasy as an evident danger, O'Brien contends that Hebrews likely addresses a predominantly Jewish Christian audience in danger of reverting to more familiar patterns of Jewish religiosity, a traditional position albeit one that needs further support that is not supplied here. O'Brien is also too quick to assume that Hebrews' emphasis on the superiority of Christ's sacrificial activity in relation to Jewish cultic symbols and concepts would be more appropriate for a Jewish-Christian as opposed to a Gentile-Christian audience. On the contrary, Paul's correspondence with the Gentile communities in both Rome and Galatia demonstrates well that sacrificial appraisals of Christ apparently spoke directly to the concerns of Gentiles as well. Nevertheless, overall, this addition to the Pillar Commentary Series provides students and scholars with a detailed and theologically oriented reading of the Letter to the Hebrews.

Kevin B. McCrudden
Gonzaga University

PERSECUTION, PERSUASION, AND POWER: READINESS TO WITHSTAND HARDSHIP AS A CORROBORATION OF LEGITIMACY IN THE NEW TESTAMENT. By James A. Kelhoffer. WUNT 270. Tübingen: Mohr Siebeck, 2010. Pp. xxii + 443. Cloth, \$197.50.

For Kelhoffer, the function of persecution in granting authority and status to NT individuals and communities has not been sufficiently recognized. This study attempts in successive chapters to redress the balance by investigating the role of persecution in the Pauline letters, 1 Peter, Hebrews, Revelation, Mark, Matthew, John, Luke, and Acts. Kelhoffer's epilogue is important for its attempt to apply NT data on persecution to the practicalities of modern Christian life. The usefulness of persecution is not self-evident. Judgments about its value depend upon many factors; there is no single way in the NT to determine its efficacy. Unjust suffering inflicted by others, if well endured, makes one a true follower of Christ. Suffering Christians likewise have for companions and models the "cloud of witnesses" spoken of in Hebrews, as well as the prayerful entreaties of later martyrs. On the other hand, persecution can breed intolerance of the persecutors, of their motivations, and of the ideologies and religions that they espouse. As part of a persecuted group's collective memory, suffering can so enter into its psyche that it becomes a determining factor in the group's identity (modern examples may spring to mind). All serious students

of the NT can profit from this immense, well-written, largely convincing treatise, which even admits the importance of mysticism in Christian experience.

Casimir Bernas
Holy Trinity Abbey

WELCHER THOMAS? STUDIEN ZUR TEXT-UND ÜBERLIEFERUNGSGESCHICHTE DES THOMASE-VANGELIUMS. By Wilfried Eisele. WUNT 259. Tübingen: Mohr Siebeck, 2010. Pp. xii + 308. €99.00.

In this Tübingen dissertation, the author presents a detailed study of the Gospel of Thomas, with special attention to most of the sayings for which the Coptic version has extant Greek parallels in the Oxyrhynchus papyri. In part 1, an introduction to Thomas as a whole, Eisele presents a critical appraisal of the various interpretations of the gospel offered by other scholars, from Schenke to DeConick. In his own interpretation, he finds a basic theme running through the whole, "Seek" and "Find." He also argues that Thomas is the result of literary development and rejects the arguments for a Syriac Vorlage. Part 2 consists of a very extensive commentary on sayings 1-6, 30 + 77, and 36-37. In part 3, his conclusions, he argues that the figure of the apostle Thomas in the gospel is based on the figure of Thomas in John, and that some sayings are clearly dependent upon the Synoptic gospels. He stresses the differences between the "gnosticizing" Greek version and the "degnosticizing" Coptic version. He suggests an Egyptian monastic context for the Coptic version. This is an important contribution to the ongoing study of the Gospel of Thomas.

Birger A. Pearson
University of California, Santa Barbara

"IN SEARCH OF TRUTH": AUGUSTINE, MANICHAISM AND OTHER Gnosticism: Studies for Johannes van Oort at Sixty. Edited by Jacob Albert van den Berg, Annemaré Kotzé, Tobias Nicklas, and Madeleine Scopello. Nag Hammadi and Manichaean Studies 74. Leiden: Brill, 2011. Pp. xxxv + 706, plates. €196.00; \$278.00.

This book contains thirty-five essays by leading scholars in the areas of the honorand's expertise. Part One contains eleven studies in Augustine (by Kotzé, Fuhrer, Lössl, Dupont, Hunink, Mratschek, Ackermans, Müller, Poorthuis, Smalbrugge, and Fick). Part Two contains ten studies in Manichaeism (Smagina, Lieu and Sheldon, Pedersen, Franzmann, Gardner, Mgaloblishvili and Rapp, Hunter, Ebert, Gulácsi, and Moriyasu). Part Three contains eight studies in Augustine's relationship to Manichaeism (Coyle, Scibona, Mikkelsen, Bennett, Grote, BeDuhn, Hoffmann, and Gasparro). Part Four contains six studies in "Other Gnosticism," including three on the *Gospel of Judas* (Nicklas, Scholten, Scopello, Rouwhorst, DeConick, and Spät). This volume will be of interest to scholars in the

various fields represented and should have a place in every research library.

Birger A. Pearson

University of California, Santa Barbara

FRÜHES CHRISTENTUM UND GNOSIS: EINE REZEPTIONSGESCHICHTLICHE STUDIE. By Hans Friedrich Weiss. WUNT 225. Tübingen: Mohr Siebeck, 2010. Pp. ix + 587. €79.00.

This book by an emeritus professor at Rostock represents a capstone of decades of research on the relationship between Gnosticism ("Gnosis") and the NT. In the first chapter, Weiss surveys current scholarship and sets forth his basic thesis: early Christian Gnosis developed from a religion that originated independently of Christianity. Chapter 2 is devoted to primitive Christianity and Gnosis in late ancient religious history. He discusses the terminological problems and argues that the adjective *gnostikos* involves a claim to gnosis as the central feature of a specifically Gnostic religiosity. Chapter 3 discusses the problem of a "pre-Christian" Gnosis and suggests that Simon "Magus" is the earliest attested Gnostic. Gnosis originated as a non-Christian religion in Judaism or on the fringes of Judaism. Chapter 4 is a lengthy discussion of the reception of the NT in early Christian Gnosis in the second century. He stresses the basic differences between Gnostic and "Kirchliche" uses of scripture. In chapter 5, Weiss concludes that Gnosis was a religion with its own theology, cosmogony, anthropology, soteriology, and eschatology. While this book is tough going, with considerable repetition, there is much to commend it. In my view, his basic conclusions are certainly correct.

Birger A. Pearson

University of California, Santa Barbara

History of Christianity

EARLY CHRISTIAN THINKERS: THE LIVES AND LEGACIES OF TWELVE KEY FIGURES. Edited by Paul Foster. London: SPCK, 2010. Pp. xx + 203. £14.99.

A fine brief introduction by the editor precedes chapters (all of which previously appeared in the *Expository Times*) on J. Martyr (P. Parvis), Tatian (Foster), Irenaeus (D. Minns), Theophilus of Antioch (R. Rogers), Clement of Alexandria (J. Kovacs), Tertullian (E. Ferguson), Perpetua (S. Parvis), Origen (R. Lyman), Cyprian of Carthage (J. Patout Burns), Hippolytus of Rome (U. Volp), Gregory Thaumaturgus (M. Slusser), and Eusebius of Caesarea (T. D. Barnes). While no one pattern of approach prevails, chapters generally touch on the life, writings, thought, and influence of the subjects, and each chapter concludes with a bibliography. The choice of subjects is hard to quibble with, inasmuch as the editor carefully characterizes them as reflective of the way early Christians contributed to "developing Christian thought, theology, and piety." Critical issues are clearly handled, whether they involve sorting

out multiple figures with the same name (e.g., Volp), dealing with revisionist versus traditional portraits (Slusser), offering a revised categorization of a subject's writings (Barnes), or separating historical plausibility from pop-Freudian interpretations (S. Parvis). Overall, this is a well-conceived and very useful volume, accessible to undergraduate and lay readers, as well as an excellent "first stop" for graduate-level students in need of a reliable introduction.

Michael W. Holmes

Bethel University

HADRIAN AND THE CHRISTIANS. Edited by Marco Rizzi. Millennium Studies in the Culture and History of the First Millennium CE, 30. Berlin: De Gruyter, 2010. Pp. vi + 186. €69.95, \$105.00.

This tightly coordinated collection of essays views Hadrian as the architect of a political, cultural, and religious reorganization of the Roman world, a "decisive turning point" that generated "new possibilities for self-definition and external self-presentation." This opportunity was most fully realized by the emerging Christian movement, which thereby "gained a more relevant space in Greco-Roman society which ultimately led to the first Christian peace under the Severan dynasty." The essays thus integrate the fields of Roman history and early Christianity (each of which is more often dealt with as tangential to the study of the other). The essays (preceded by Rizzi's introduction) cover "Hadrian and the Christians" (Rizzi); Hadrian's villa as a symbol of power (E. Calandra); Hadrian's *paideia* and the political value of the "heroic" cult (M. Galli); "Hadrian, Eleusis, and the Beginning of Christian Apologetics" (A. Galimberti); "The Bar Kokhba Revolt and Hadrian's Religious Policy" (G. B. Bazzana); "The Pseudo-Hadrianic Epistle in the Historia Augusta and Hadrian's Religious Policy" (Galimberti); "Serapis, Boukoloi and Christians from Hadrian to Marcus Aurelius" (L. Capponi); and "Conclusion: Multiple Identities in Second century Christianity" (Rizzi). The overall line of argument is plausible (although not necessarily compelling); even if the proposals sometimes rest on hypotheses or possibilities more than on demonstrable evidence (or to put it differently, if the arguments sometimes seem more a matter of correlation than causation), the questions and issues raised concerning the relationships between imperial policy, Jews, and Christians are both provocative and stimulating.

Michael W. Holmes

Bethel University

History of Christianity (Early)

EARLY CHRISTIAN HAGIOGRAPHY AND ROMAN HISTORY. By Timothy D. Barnes. Tria Corda: Jenaer Vorlesungen zu Judentum, Antike und Christentum 5. Tübingen: Mohr Siebeck, 2010. Pp. xx + 437. Paper, €29.00.