

“sociostylistic reading” as an “analysis of linguistic style” that includes “attention not only to the linguistic structures of the text itself but also to the various kinds of extratextual forces that constrained and shaped the text’s production in the first place.” Although his work resembles the form-criticism of the Synoptics, Klutz is more interested in placing his pericopae within the larger discourse of Luke-Acts than in the original communities that developed these sources. Klutz enjoys the benefits of such a wide-ranging methodology (multiple tools to reveal complex interrelationships and meanings of a given text) as well as its demerits (lack of focus and occasional moments where more is evoked than what is actually argued or developed). His work will be of interest to scholars of Luke-Acts, of possession and magic in the early Roman world, and of critical methodology.

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**THE ORIGINAL LANGUAGE OF THE LUKAN INFANCY NARRATIVE.** By Chang-Wook Jung. *Journal for the Study of the New Testament, Supplement Series*, 267. New York: T & T Clark, 2004. Pp. xi + 249. \$140.00, ISBN 0-567-08205-9.

Most NT scholarship assume that Luke 1-2 were composed in imitation of Septuagintal style and were not originally composed in Hebrew. Jung’s study analyzes the Greek of Luke’s infancy narrative to settle the question with linguistics, finding no basis for a Semitic original. Further, he suggests that Luke 1-2 was not composed but co-opted by the Evangelist. Jung’s work is filled with charts, diagrams, and systematic tables of exegetical options; further, the book is permeated with cross-references to LXX and NT Greek, making it often a slow and laborious reading. Substantial skill with Hellenistic Greek and more than general acquaintance with Greek syntax and formalist/structuralist modes of NT exegesis are assumed. Further, knowledge of biblical Hebrew is needed to evaluate Jung’s analysis of whether biblical quotations in Luke derive from the Greek or Hebrew text. It is not a good work for introductory students and is more suited to advanced scholars.

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**ECHOES OF SCRIPTURE IN LUKE-ACTS: TELLING THE HISTORY OF GOD’S PEOPLE INTERTEXTUALLY.** By Kenneth Duncan Litwak. *Journal for the Study of the New Testament, Supplement Series*, 282. New York: T & T Clark, 2005. Pp. x + 233. \$130.00, ISBN 0-567-03025-3.

Litwak’s work explores the influence of the “OT” on Luke-Acts. The author of Luke-Acts makes few overt references to Jewish Scripture (ca. 25), which has led many scholars to conclude that Luke-Acts, unlike Matthew, was not

written to a Jewish audience. Litwak argues that there are pervasive allusions to Jewish sacred texts in Luke-Acts; these allusions are deliberate intertextual moments and are intended to be more than stylistic imitation; they are critical hermeneutical signatures, vital for an accurate understanding of Luke-Acts. Litwak insists that Luke-Acts must be read as a complete narrative. He argues that Luke’s overarching theme is the nature and development of God’s chosen community and people. “Luke’s” narrative focuses on the continuity of God’s fellowship. With such at its center, Luke-Acts argues its message both overtly (by an explicit statement and citation) and by analogy (through an allusion to the Jewish Scriptures). Technical in places, Litwak’s study is appropriate for intermediate students. It will be of most value to scholars interested in narrative criticism and in the purpose and genre of Luke-Acts.

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**JESUS AND THE IMPURITY OF SPIRITS IN THE SYNOPTIC GOSPELS.** By Clinton Wahlen. *Wissenschaftliche Untersuchungen zum Neuen Testament*, 2. Reihe 185. Tübingen, Germany: Mohr Siebeck, 2004. Pp. xiv + 280. \$107.50, ISBN 3-16-148387-1.

What do the Synoptic Evangelists mean when they occasionally call demons “unclean” or “impure spirits?” The author takes the long way round to answer this straightforward question. After the standard survey of Jewish and early Christian usage, he approaches Mark, Matthew, and Luke-Acts from a redaction-critical point of view, evidencing a sure grasp of scholarship on each verse and theme he treats. But Wahlen seems short on answers, in each case making “unclean spirits” a minor function of major themes in each writer, and this only with the aid of overinterpretation. Oddly, at the start he provides two perfectly good explanations. First, many Jews believed that the demons were the ghosts of the Nephilim giants, products of miscegenation between mortals and angels, hence “impure” like all boundary-violating creatures in Leviticus. Second, others considered demons to be ghosts of the dead, hence unclean just like corpses and cemeteries. The rest of the book is unnecessary and not worth the exorbitant price, except for libraries.

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**TESTIMONY AND INTERPRETATION: EARLY CHRISTOLOGY IN ITS JUDEOHELLENISTIC MILIEU. STUDIES IN HONOUR OF PETR POKORNÝ.** Edited by Jiří Mrázek and Jan Roskovec. *Journal for the Study of the New Testament Supplement Series*, 272. New York: T & T Clark, 2005. Pp. ix + 328. \$150.00, ISBN 0-567-08298-9.

Pokorný’s interests in early Christianity were wide ranging, and this collection of essays aptly reflects that. The first collection of essays

deals with Paul—what kind of Jew Paul was (K. P. Donfried), the controversy at Corinth (R. Hoppe), Paul’s Christology (L. Tichý; J. Schröter), the Dionysian background of Ephesians (S. E. Porter), and the earthquake imagery in Paul’s writings (L. J. Kreitzer). Six essays are collected under “Jesus in the Synoptic Traditions” and deal with orality in Mark (M. Myllykoski), Jesus and Gehenna (D. C. Allison, Jr.), apotheosis in Luke 24 and Acts 1 (D. Dormeyer), the Christology of Matt 1:8-25 (H. Klein) and the Sermon on the Mount (W. Schrage), and strangely, an article on Jesus outside of the Synoptics (M. Hengel). Articles on the Fourth Gospel include its Christology (J. Bolyki), the vine imagery (S. Pisarek), John and the Enoch tradition (J. H. Charlesworth), Christology and community in the Farewell Discourse (K. Syreeni), and, using Heidegger, John’s notion of “truth” (H. Hübner). “Later Developments” include essays on later understandings of the beginnings of Christology (C. Demke), the seer of Patmos (J. M. Court), and Christology in the Apostles’ Creed (Z. Sázava) and at Chalcedon (P. Ellingworth). For research libraries.

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**FOUR GOSPELS, ONE JESUS? A SYMBOLIC READING.** By Richard A. Burridge. 2nd ed. Grand Rapids, MI: Eerdmans, 2005. Pp. xviii + 198. \$16.00, ISBN 0-8028-2980-5.

In this second edition of his well-received introductory treatise, Burridge wanders about freely within the brief compass of six chapters, ruminating on the four portraits of Jesus found in the canonical Gospels, the nature of a Gospel, and their authors and methods of writing; in short, on all manners of information likely to be of value to a beginner in NT studies. There follow sections on the individual Gospels, each one bearing a distinctive, traditional imagery and nomenclature taken from Ezekiel’s four living creatures: 1) the roar of the lion (Mark); 2) the teacher of Israel (Matthew); 3) the bearers of burdens (Luke); and 4) the high-flying eagle (John). A concluding chapter asks the question “four portraits or four Jesuses?” These four portraits justify the diverse interpretations of Jesus that have occurred throughout succeeding Christian history. In short, Burridge’s Christology symbolized by four living creatures makes an excellent introduction filled with well-phrased insights. He explains a literary, critical approach to the Gospels that should remove much of the perplexed anxiety that may afflict ill-prepared readers who fear that biblical science is inimical to traditional religious values.

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**TWO GOSPELS FROM ONE: A COMPREHENSIVE TEXT-CRITICAL ANALYSIS OF THE SYNOPTIC GOSPELS.** By Matthew C. Williams. Grand Rapids, MI: