

recurring pattern of social accountability, moral limit, and human finitude that finally will not be mocked” (p. 126).

Chapter 14 deals with Psalm 73, a psalm that calls into question “normed fidelity.” In Chapter 15, titled “Israel’s Powerful Remembering,” Brueggemann gives attention to a number of psalms that outline the history of Israel in relationship to its God: Psalms 136, 105, 106, and 78 (in that order). Finally, Chapter 16 examines Psalms 30, 107, and 116 under the guise of “The Wonder of Thanks, Specific and Material,” in an attempt to demonstrate that although “*praise* and *thanks* tend to converge and are treated as synonyms ... they are in fact very different” (p. 140). An appendix reprints Brueggemann’s essay “The Psalms and the Life of Faith (A Suggested Typology of Function),” *JSOT* 17 (1980): 3–32.

This volume from Walter Brueggemann demonstrates once again his erudite grasp of the psalmic tradition. I would recommend heartily it to pastors and any who wish to delve deeper into the ebb and flow of the words of the Book of Psalms. My only criticism is that, although in Chapter 2 the author stated that he would “focus on a particular psalm for each of the seven markings of the counter-world of the psalms” and that “the claim of one psalm may be readily extended to many others” (p. 15), this reader sometimes had difficulty clearly discerning how the psalm(s) chosen for discussion reflected the “markings of the counter-world of the psalms” with which it was associated.

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*Four Gospels, One Jesus? A Symbolic Reading*, 3<sup>rd</sup> ed., by Richard A. Burridge. Grand Rapids: Eerdmans, 2014, xvii + 217 pp. \$15.19 (pbk). ISBN 978-0-8028-7171-5.

Whenever a third edition of a book is released, I am immediately intrigued if I have not read it because of the fact that the work has garnered enough attention to be printed multiple times. The attention Richard Burridge’s work, *Four Gospels, One Jesus? A Symbolic Reading*, has received is well deserved. From beginning to end his work is concise, well written, and brimming with pertinent details regarding the unique characteristics of the individual Gospels. Before going any further I should say my review of his work does not reflect any comparison with earlier editions of his book as my only engagement is with the third edition of his book. I cannot say whether the additional information is worth the cost of buying his work again for those who have an earlier edition.

What makes his work stand out above other introductory works to the Gospels I have read is his approach in structuring the book. Framing his examination of the Gospels with the symbols found in the Book of Kells—a lion for Mark, a human for Matthew, an ox for Luke, and the eagle for John—provides great visual imagery to aid in seeing the different perspectives provided in each of the Gospels. As they say, this is the right book, for the right time. Much of what we experience, how we learn, and interact with each other stems more and more from visual images on screens. Burridge’s reflection on how these visual symbols stimulated our ancestors’ understandings of the Gospels connects well with a visual culture.

Stating this is the right book for the right time should not overlook the great job Burridge has done balancing depth with accessibility. Drawing upon popular cultural works like C. S. Lewis’s world of Narnia and J. R. R. Tolkien’s *Lord of the Rings* to study what the Gospel writers are trying to get across in their individual narratives provides broad reference points that allow a diverse audience to engage that book. Those looking for some depth need not fear, as these popular cultural references do not take away from the critical thought provided in his work. His chapter entitled, “One Jesus?” is worth the price of the book alone as he provides some great insights on thinking

about the plurality of images of Jesus found in the Gospels and what this means for how we understand the truth of their narratives.

If the book has a fault, it is the fact that it is too concise at times. At several moments, when the author touches on different points in each Gospel, he rattles off several Scripture references and keeps moving. I cannot help but wonder if readers who are not familiar with the individual narratives of each Gospel might find his brevity a detraction, because they might often be required to lay aside Burridge's book to examine his references in the biblical text.

This being said, this is by far the best introduction to the Gospels I have read in a while. It deals with the relevant issues surrounding how we interpret them in our contemporary context. For those who are looking for more depth on a particular issue, the author provides a great list of books for further engagement in the back of his book.

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*The Life and Witness of Peter*, by Larry R. Helyer. Downers Grove, IL: InterVarsity Press, USA, 2012. 329 pp. \$26.00 (pbk). ISBN 978-0-8308-3982-7.

Larry Helyer, emeritus professor of biblical studies at Taylor University, offers in this volume an accessible exploration of what might be described as a "canonical" Peter: he largely accepts at face value narrative accounts about the apostle Peter from the Gospels and Acts, and recognizes both of the Petrine epistles as authentic writings from the hand of the apostle. The focus of the volume is on the theological message conveyed by this Peter, especially in the epistles.

The resulting treatment is well-paced, clearly written, and characterized by a breadth and depth that suggests a lifetime of thoughtful and disciplined reading of the biblical texts. Helyer's conservative evangelical theological assumptions clearly undergird both his methodology and his theological angle of vision, but his tone is never polemical or even inhospitable to readers who might not share his theological leanings.

The book generally follows the (canonical) chronology of Peter's life. Helyer begins with Peter's role during the ministry of Jesus as described in the Gospels, then considers his position as a leader of the early church according to both Acts and Paul's letters, and finally explores the themes of 1 and 2 Peter.

The first chapter situates Peter in his socio-historical context, addressing issues such as the significance of Peter's names and geographical location, and the nature of the fishing industry in first-century Galilee. Although some of his speculation on the significance of the name "Peter" comes across as unnecessarily sentimental, Helyer's overview of the socio-economic realities and practical techniques of fishing in Galilee will clarify a great deal for the non-specialist reader.

In Chapter 2, Helyer begins his survey of Peter's role in the Gospels. Here his decision mostly to harmonize the Gospel accounts is a little jarring, given the widespread acceptance by scholars of rhetorical activity by the individual Gospel authors. Methodological decisions such as this are perhaps more likely to cause dissonance for a reader familiar with critical biblical scholarship than any of the explicit theological conclusions Helyer draws. In this section, Helyer also displays a folksiness that seems to play to a popular evangelical piety—references to Peter as "Rocky," to Peter's use of his "keys," and to "Dr. Luke," for example—that are not characteristic of the tone of most of the rest of the volume.

Overall, Helyer's treatment of the narrative accounts in the Gospels and especially in Acts and Paul's letters is succinct and clear and includes a judicious amount of explanation of background information and commentary that will be useful for many readers. His comfortable familiarity with