

the text of the early Latin NT (Chapter 8). Part III (“Manuscripts”) covers key features of Latin manuscripts, including material, format, script, and paratextual elements (Chapter 9), and provides a very full (73-page) catalogue of Latin NT manuscripts. Three appendices (a very useful concordance of sigla, and two lists of additional manuscripts) precede a 48-page bibliography and four indices. A gem of a book, written by a (the?) leading expert, it is undoubtedly the authoritative guide to the subject.

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**THE EROTIC LIFE OF MANUSCRIPTS: NEW TESTAMENT TEXTUAL CRITICISM AND THE BIOLOGICAL SCIENCES.** By Yii-Jan Lin. Oxford: Oxford University Press, 2016. Pp. xiv + 203. \$78.00.

Two concerns drive this most interesting monograph: (1) methodologically, “to see if cultural studies could operate within biblical studies . . . to analyze and deconstruct a technical aspect of the field, textual criticism”; and (2) “to explore the biological metaphor and its surrounding discourse used by textual critics to see how it has shaped the field, its goals and assumptions, and illuminate the cultural contexts, intellectual milieu, and set of preoccupations and anxieties from which it arose.” Lin is eminently successful in achieving her goals. From Linnaeus’s taxonomy to Darwinian evolution to Mendelian genetics to phylogenetic analysis, Lin traces, from Bengel to Lachmann to Hort to Streeter to the CBGM, the influence of biological metaphors and theories on NT textual criticism, which borrowed not only the science but also the cultural ethos shaped by the science, to the extent that it applied, for example, characteristics which biology attributed to the various human “races” to the different textual groups which it identified. “None of this, however, is immediately apparent in the biological discourse of textual criticism,” Lin observes, “because it belongs to the privileged discourse of science . . . which promises objectivity, certainty, and reality beyond human desires and fears” and enables textual critics to maintain the illusion of a clinical distance from their subject. Textual criticism is, however, inescapably hermeneutical, and Lin ponders whether replacing the metaphor of biological “tree” with that of “cyborg” may remind textual critics that “the histories we construct may or may not ever materialize as truth.”

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**THE MISSION OF JESUS: SECOND NORDIC SYMPOSIUM ON THE HISTORICAL JESUS, LUND, 7-10 OCTOBER 2012.** Edited by Samuel Byrskog and Tobias Hägerland. Wissenschaftliche Untersuchungen zum

Neuen Testament, 2/391. Tübingen, Germany: Mohr Siebeck, 2015. Pp. viii + 239. 74,00€/98.00.

This collection of eleven chapters records presentations from the 2012 Second Nordic Symposium on the Historical Jesus (HJ). Organized into three sections, the chapters are optimistic about identifying material in the (canonical) Gospels that reflects the HJ. Four chapters highlight insights of previous HJ scholars: Reimarus, Weiss, and Schweitzer, Third Quest scholars who emphasize the role of apocalyptic; Schleiermacher; Bultmann; and Hengel. Two chapters argue for elements of continuity between (1) the ministry of John the Baptist and Jesus’s mission; and (2) ethical teachings in the HJ, Paul’s letters, and Mark’s Gospel. Five chapters argue that (1) Galilee’s sea region, especially Capernaum, played a key role in the transmission of Jesus traditions; (2) agreements among parable interpreters indicate parable material that is authentic to the HJ; (3) John 4 reflects a historical episode between Jesus and a Samaritan woman at a well; (4) Jesus’s disciples are “prophet-disciples” who fit within a “zone of historical plausibility”; and (5) Jesus’s cry of dereliction in Mark 15:34 is authentic, expresses “hope and trust in God,” and Luke and John give a “correct interpretation of it.” Incorporating studies from psychology, social psychology, and memory is a distinct feature of many of these essays. Some chapters rely on problematic and undefended assumptions (e.g., that Jesus used allegory to interpret his own parables or that John knew Mark). With untranslated German, Greek, and Hebrew, the book is ideally suited for scholars and graduate students studying the historical Jesus.

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**FOUR GOSPELS, ONE JESUS? A SYMBOLIC READING.** By Richard A. Burridge. 3rd ed. Grand Rapids, MI: William B. Eerdmans, 2014. Pp. xvii + 217; illustrations. Paper, \$20.00.

Twenty years after its initial publication, *Four Gospels* has lost none of its freshness. Its intent is to grapple with “the text as we now have it”; Burridge largely prescind from questions of authorship, sources, and original readership to present Jesus in four gospel guises, under the sign of lion, human, ox, and eagle, the four evangelist symbols. Each symbol provides a memorable “hook” on which to hang the individual gospel portraits. The lion (Mark) gives us a Jesus bounding and powerful (here Aslan makes an appearance); the human being (Matthew), the teacher; the ox (Luke), the bearer of burdens; the eagle (John), the soaring divine Word. Each portrait is succinct and yet thorough, informed by a lifetime of gospels studies. Burridge begins with a layperson’s introduction to genre (biography) and gospels criticism (including source, form, redaction, and literary criticism) and concludes with a

discussion of plurality and its limits. The third edition adds an afterword responding to the book's reception. It is possible to quibble. Some readings are tendentious. Is "Israel" in fact rejected in Matthew, as Burrige asserts? Recent scholarship challenging this reading goes unrecognized. Jesus in John is high-flying, far-seeing, in control. The element of love—luminous in the resurrection encounters with Mary Magdalene and Peter—is largely lost. These are, however, quibbles. The book is invaluable: a popular guide to Jesus and the Gospels that is both critically responsible and winsome, an excellent resource for pastor and teacher alike.

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**THE PARABLES AFTER JESUS: THEIR IMAGINATIVE RECEPTIONS ACROSS TWO MILLENNIA.** By David B. Gowler. Grand Rapids, MI: Baker Academic, 2017. Pp. xv + 301; illustrations. \$29.99.

In this volume Gowler argues that all interpretations of the parables, in some way, are dependent upon and in dialogue with a multitude of conversations that precede it. Including over fifty case-studies from "a variety of eras, perspectives, media, and contexts," this ambitious volume seeks to invite a "chorus of voices" to the table, many of which have gone unrecognized in parable studies. The five primary chapters are set to a particular era: antiquity; middle ages; sixteenth to seventeenth centuries; eighteenth to nineteenth centuries; twentieth to twenty-first centuries. The voices included within each chapter offer select, but intentionally diverse perspectives. Gowler allows each interpretation to speak for itself, within its own context. Following his *James through the Centuries* (2014), Gowler has once again contributed a valuable work to the growing field of reception history and biblical studies. It is especially important to note that he sees this work as an "introduction," a "starting point" and "stimulus for further discussions," and as such it certainly accomplishes this task. Due to the sheer number of voices represented in the book, it is virtually impossible for a reader, regardless of his or her research interests, not to gain some new insight on the parables. Students and scholars with interests in parable studies and reception history will find this work not only engaging and a joy to read, but a book to which they will continue to return.

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**ENOCH AND THE SYNOPTIC GOSPELS: REMINISCENCES, ALLUSIONS, INTERTEXTUALITY.** Edited by Loren T. Stuckenbruck and Gabriele Boccaccini. Atlanta, GA: SBL Press, 2016. Pp. xii + 447. \$62.95.

The essays included in this volume were presented at the Seventh Enoch Seminar. Contributions include scholars from Africa, Europe, and North America, all of whom are widely published in the fields of Second Temple Jewish literature and/or Early Christianity. As the editors note in the introduction, a book about the Enoch tradition and the Synoptic Gospels is odd given that there is no clear reference to the Enoch tradition in any of the Synoptics as opposed to say Jude 15, for example. They are right to acknowledge, however, that 1 Enoch contributed to the thought world of the Evangelists. This is made patently clear in every chapter. The relationship between Synoptic and Enoch traditions are dealt with, as is only appropriate, in terms of plausibility. While such lists are perhaps subjective in nature, the chapters by Amy E. Richter, Kelley Coblenz Bautch, Archie T. Wright, Joseph L. Angel, and Andrei A. Orlov stand out as especially exemplary for showing the similarities between the thought world of the Enoch tradition and Synoptics for their cautious judgment discussing plausibility and relationships between the two sets of traditions. All of the contributors, however, show that reading the Enoch traditions and Synoptic traditions in conversation adds valuable insight to both Synoptic studies and the world of Second Temple Judaism. As such, this book would be ideal for Gospels scholars, scholars in the fields of Early Christianity or Second Temple Judaism more broadly, or for use in graduate seminars.

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**MATTHEW AND THE MISHNAH: REDEFINING IDENTITY AND ETHOS IN THE SHADOW OF THE SECOND TEMPLE'S DESTRUCTION.** By Akiva Cohen. Wissenschaftliche Untersuchungen zum Neuen Testament, 2/418. Tübingen, Germany: Mohr Siebeck, 2016. Pp. xix + 636; illustrations. 119,00€.

The relationship between Matthew's Gospel and Judaism has been the object of intense study over the past decades. In this major work, Akiva Cohen places Matthew alongside the Mishnah, arguing that we see here two Jewish groups "seeking to (re-)establish their community identity and ethos without the physical temple that had been the cultic center of their cosmos." The two texts exemplify widely divergent ways of understanding post-70 CE Judaism. The key differences are revealed in how they deal with gentiles (Matthew, with its Pharisaic roots, suggests incorporation, while the Mishnah maintains distinctions), and the temple (Matthew extends the sacred to incorporate Matthean association synagogues, while the Mishnah aims for re-enactment of the temple cult, but without priestly hierarchies). Although these two themes are intertwined, it is the latter, in Matthew's case, which eventually leads, contrary to the author's intentions, to a (sociological) separation of the descendants of the