

sitions Song ('Joshua Fit' the Battle of Jericho'). While some language purists and music connoisseurs may scoff at the idea of learning Greek through nursery rhymes, Berding contends that these 'familiar songs have the psychological advantage of already being known and of making you feel that what you are doing is easier' (Booklet, 6). Berding admits that his method is not for the 'linguistically particular', but believes it to be beneficial 'for those who are simply trying to learn to read the Greek New Testament and use it in ministry' (5).

Several other features also make this resource rather attractive. While the longest recording on the album is 1 minute, 46 seconds and the shortest song a mere 35 seconds, Berding boasts that each can be sung as quickly as 15 seconds, making for fast and easy review. The booklet (also available in PDF format on the CD), moreover, contains all of the song lyrics, grammatical forms, charts and related rules. The booklet, then, is *absolutely necessary* when learning the songs, as several songs will be much too fast to be learned without it (e.g., indicatives and participles). One can with some effort memorize all of the lyrics, but it is very important to pay close attention to how the verses are arranged in relation to the various paradigms.

Certain songs, to be sure, are arranged more difficultly than others. The verses for the noun endings, for instance, introduce each case sequentially in all three declensions (e.g., α/η , $\omicron\varsigma$, $\omicron\nu$) rather than by running directly through the individual declensions case-by-case (e.g., α , $\alpha\varsigma$, $\acute{\alpha}$, $\alpha\nu$). Moreover, although the noun endings are learned with final stem vowels (e.g., $\omicron\varsigma$ rather than ς), verbs are presented without connecting vowels (e.g., $\mu\epsilon\nu$, $\tau\epsilon$, $\sigma\iota$, rather than $\omicron\mu\epsilon\nu$, $\epsilon\tau\epsilon$, $\omicron\sigma\iota$) – presumably to correspond with Mounce's *Basics of Biblical Greek*, 2nd ed (Zondervan, 2003). Still, Berding departs from Mounce's model by presenting first declension nouns prior to the second declension, which will create difficulty for Mounce users and should be corrected in future editions. The Indicative Song would also be more user-friendly had it been divided into multiple parts. Finally, while each song is sung through at least twice, the entire collection would have been enhanced significantly had the songs been sung slower and run through at graded, incremental speeds.

Despite these shortcomings, the typical first-year Greek student will find this resource beneficial. In fact, when I enquired a local NT Greek instructor about which recordings he surmised would be most valuable to his learners, he indicated that the Alphabet Song and Preposition Song would be immediately useful to his beginning students. The technique will admittedly take some getting used to, but this approach should not deter students – as long as they have open minds.

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On the Road Encounters in Luke-Acts. Hellenistic Mimesis and Luke's Theology of the Way

Octavian D. Baban

Paternoster Biblical Monographs

Milton Keynes: Paternoster, 2006, xviii + 332 pp.,

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SUMMARY

This rewritten dissertation deals with journey motifs and on the road encounters with their 'recognition and discovery' moments, particularly those in Acts 8-9. Baban argues that Luke was heavily influenced by Aristotle's literary theory and by Hellenistic conventions. In particular Luke offers a selective and interpretative representation of reality called *mimesis*. The author plays down Jewish influences on Luke. His book offers much information about classical sources and about previous scholarship.

ZUSAMMENFASSUNG

Diese überarbeitete Dissertation beschäftigt sich mit Reismotiven und Begegnungen auf dem Wege mit ihren Momenten des „Erkennens und Entdeckens“, besonders jene in Apostelgeschichte 8-9. Baban argumentiert, dass Lukas stark von der literarischen Theorie des Aristoteles und von hellenistischen Konventionen beeinflusst war. Lukas bietet insbesondere eine selektive und interpretative Repräsentation der Wirklichkeit namens *Mimesis* an. Der Autor spielt jüdische Einflüsse auf Lukas herunter. Sein Buch bietet viele Informationen über klassische Quellen und über frühere gelehrte Beiträge zum Thema.

RÉSUMÉ

Cette révision d'une thèse de doctorat traite du thème du voyage et des rencontres sur la route en prêtant attention aux moments de reconnaissance et de découverte, notamment en Actes 8-9. Baban soutient que Luc était très influencé par la théorie littéraire d'Aristote et par les conventions hellénistiques. En particulier, Luc offre une représentation interprétative sélective de la réalité, la *mimesis*. L'auteur minimise les influences juives sur Luc. Il apporte beaucoup d'informations sur les sources classiques et la recherche antérieure.

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Octavian Baban is a Romanian who is New Testament lecturer at the Baptist Theological Institute, Bucharest, and the Bucharest State University. He gained his PhD from London Bible College (now the London School of Theology) in 1999. The present book is a thoroughly rewritten version of that study. Baban thinks that Jesus' journey to Jerusalem (Lk 9-19) is by no means the only important journey in Luke-Acts. He rather sets up the Emmaus story (Luke 24) as the model for several other stories in the Third Gospel and the Acts of the Apostles which describe 'on the road' encounters, in particular for the stories about post-Easter encounters with Jesus in Acts 8-9. He argues that Aristotle's *Poetics* with its rec-

ommendation of *mimesis* as a form of good-story telling is the background to what Luke does with the materials available to him. *Mimesis*, which can be defined as a selective and interpretative representation of reality, occurs in many forms of Classic art including architecture, painting, drama, novels and historiography. Finding it in Luke leads Baban to state that Luke's art is 'a mixture of drama, novel, Hellenistic historiography and comedy' (277).

After an introduction, chapter 1 offers a very full review of scholarship so far. Chapter 2 discusses *mimesis* and its use in Hellenistic and Jewish literature, arguing that – despite the presence of affinities with the LXX and the Dead Sea Scrolls – the background to Luke's writing is Greek rather than Jewish. Chapter 3 examines the motif of the way in the Synoptics, suggesting that Luke may not only have used Mark but also Matthew. The fourth and final chapter applies what has been learned to an analysis of Luke 24 and passages from Acts. Here we find very detailed discussions of the relevant passages and their 'recognition and discovery' moments. A key conclusion may be quoted in full: 'In Acts 8:26 – 9:31, Philip's ministry and Saul's journey are presented by Luke as thematic unit focused on the challenges and opportunities of the Way, evidence that the hodos motif inspires Luke to literary innovation' (269). Baban also proposes an overall structure for Luke-Acts based on the alternation of 'Revelation' and journey throughout the two-part work (226). At the end the book contains a brief conclusion which summarizes the author's findings in ten points.

Whereas contemporary scholarship for the most part emphasizes Luke's closeness to the Jewish Scriptures – and even thinks he may have been a Jew –, Baban draws him near to pagan texts such as the ancient novels. The author acknowledges that Aristotle's *Poetics* was not well-known in the first century AD but nonetheless suggests that its influence was felt. This reviewer misses a discussion of how Luke's stories relate to actual history. The impression is created that Luke was not too concerned about the actual facts.

One of the book's strength is the wealth of information it contains about classical sources and about previous scholarship, much of it stored in the numerous footnotes. Baban also suggestively discusses many Lukan motifs. The reader should be open to finding untranslated French, German, Greek and even some Latin. There is a long bibliography but – regrettably – no index of authors and passages. The presentation of the material could have been better; a proof reader might have eliminated the typos and the problems with the English. Nonetheless, the publication of this book by a scholar from Eastern Europe in the series Paternoster Biblical Monographs is to be welcomed.

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Kompendium der Gleichnisse Jesu [Compendium of the Parables of Jesus]

Ruben Zimmermann et al. (eds.)

Gütersloh: Gütersloher Verlagshaus, 2007, 1101 pp.,
€78,-, cloth; ISBN 978-3-579-08020-8

SUMMARY

This extensive compendium deals in one volume with all the parables of Jesus in the canonical gospels and the apocryphal gospels (in selection). Each parable is given a new heading. This is followed by translation and linguistic-narrative as well as social-historical analyses, investigations of the context of meaning, concluding exegesis, aspects of parallel traditions and history of effect. Recent methodological approaches of international scholarship in the domain of parables are consistently being picked up. The present volume is a valid reference book and represents, at the same time through the initial remarks of the editor as well as the specific interpretations, an excellent introduction into the contemporary exegesis of parables

ZUSAMMENFASSUNG

Das vorliegende, umfangreiche Kompendium behandelt alle Gleichnisse Jesu in den kanonischen Evangelien und den apokryphen Evangelien (in Auswahl) in einem Band. Jedes Gleichnis erhält eine neue Überschrift, dem folgen Übersetzung, sprachlich-narrative sowie sozialgeschichtliche Analyse, Analysen des Bedeutungshintergrundes, die zusammenfassende Auslegung, Aspekte der Parallelüberlieferung und der Wirkungsgeschichte. Durchweg werden neuere methodische Ansätze in der internationalen Gleichnisforschung aufgegriffen. Der Band ist ein gutes Nachschlagewerk und zugleich in der Einleitung des Herausgebers und in den Einzelauslegungen eine hervorragende Einführung in die gegenwärtige Gleichnisauslegung.

RÉSUMÉ

Cet ouvrage volumineux traite de l'ensemble des paraboles de Jésus dans les évangiles canoniques et une sélection des évangiles apocryphes. Chaque parabole reçoit un nouveau titre. Puis l'auteur en donne une traduction et en fait une analyse linguistique et narrative ainsi que socio-historique. Il en donne le sens dans son contexte, en présente une exégèse, explore divers aspects des traditions parallèles et de l'histoire de la réception de ces textes. Les approches méthodologiques récentes des paraboles dans le monde académique international sont méticuleusement signalées. Il en résulte un ouvrage de référence qui constitue une excellente introduction à l'exégèse actuelle des paraboles, à la fois grâce aux remarques préliminaires de l'éditeur et aux traitements spécifiques des textes.

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Das von R. Zimmermann, D. Dormeyer, G. Kern, A. Merz, C. Münch und E. E. Popkes herausgegebene großformatige und umfangreiche *Kompendium der Gleichnisse Jesu* bietet die erste umfassende Auslegung aller