

Trinitarian Presuppositions" (347-62). C. A. Evans studies "Paul the Exorcist and Healer" (363-79) according to Paul's letters (2 Cor 12:12 and Rom 15:18f) and the Book of Acts, arguing for example that Paul's credentials were consistent with those of the original apostles, in particular Peter. Finally R. Kieffer addresses "The Interpretation of the Letter to the Romans in Melancthon's *Loci Communes* from 1521" (381-92) and J. de Villiers "Adolf Deissmann: A Reappraisal of his Work, especially his Views on the Mysticism of Paul" (393-420). The well produced volume closes with indices of ancient sources and of modern authors (423-44, 445-54).

The volume contains valuable contributions to the scholarly understanding of Paul's theology which deserve to be noted. It does not offer a systematic treatment of all aspects or the main aspects of Pauline theology (there is e. g. little directly on Christology, anthropology, ecclesiology or in Paul's understanding of Israel).

Volume 4 of *Pauline Studies* addresses Paul's world, and volume five Paul as Jew, Greek and Roman. Two further sets of five volumes each are under consideration. Porter's first three volumes have brought together scholars from various persuasions, traditions and countries and have given evangelical scholars the opportunity to present their views to an international audience. The quality of their contributions is impressive.

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Commentary on the New Testament Use of the Old Testament

G.K. Beale and D.A. Carson (eds.)

Nottingham: Apollos, 2007, xxviii + 1239 pp.,
£29.99, cloth; ISBN 978-1-84474-196-0

SUMMARY

Especially in the field of New Testament studies, the publication of another commentary must find a special niche in the market if it is to be welcomed and utilized. Beale and Carson offer such a reference resource that fills the need for a pan-corpus (New Testament) treatment of how each 'NT book or writer habitually uses the OT' (vii). Though certain methodological constraints were laid out, the commentaries on various NT books are handled with great variety even within these boundaries. These sixteen contributors have produced an invaluable aid to scholars, students and ministers.

ZUSAMMENFASSUNG

Besonders auf dem Gebiet der neutestamentlichen Wissenschaft muss die Veröffentlichung eines weiteren Kommentars eine Marktlücke finden, wenn sie willkommen geheißen und benutzt werden will. Die Herausgeber Beale und Carson haben so ein Referenzwerk bereitgestellt, das das Bedürfnis nach einer gesamthaften (das ganze NT) Behandlung der Frage stillt, wie jedes „NT-Buch oder jeder

NT-Autor das AT gewöhnlich gebraucht" (vii). Obwohl bestimmte methodologische Grenzen gesetzt wurden, spiegeln die Kommentare zu den verschiedenen NT-Büchern eine große Vielfalt selbst innerhalb dieser Grenzen wider. Die sechzehn Autoren haben eine unschätzbare Hilfe für Gelehrte, Studenten und Prediger produziert.

RÉSUMÉ

Un nouveau commentaire sur les livres du Nouveau Testament doit trouver un nouveau créneau pour avoir une chance d'être jugé utile. Beale et Carson ont supervisé la production d'un ouvrage de référence couvrant tout le Nouveau Testament et qui répond au besoin d'une étude de l'usage de l'Ancien Testament par les auteurs du Nouveau. Tout en respectant certaines directives méthodologiques, les commentaires des divers livres du Nouveau Testament sont abordés avec une grande variété. Les seize auteurs ont produit un outil qui sera très utile aux spécialistes, aux étudiants et aux prédicateurs.

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Especially in the field of New Testament studies, it is no exaggeration to say that there are so many commentaries for any given book that the student or researcher is virtually in need of a guidebook for navigating through the dense forest of literature available – and such guidebooks are already beginning to enumerate! This being the case, the emergence of a new commentary needs justification; it must find a special niche in the market if it is to be welcomed and utilized. G.K. Beale and D.A. Carson (the editors) offer such a reference resource that fills the need for a pan-corpus (New Testament) treatment of how each 'NT book or writer habitually uses the OT' (vii).

The question of how the NT uses or reflects on the OT has long been a topic of debate and a major crux in discussion of New Testament and Biblical theology. The editors have done a fine job of commissioning the following expert scholars to contribute to this tome: Craig Blomberg (Matthew), Rikki Watts (Mark), David Pao and Eckhard Schnabel (Luke), Andreas Köstenberger (John), I. H. Marshall (Acts), Mark Seifrid (Romans), Roy Ciampa and Brian Rosner (1 Corinthians), Peter Balla (2 Corinthians), Moisés Silva (Galatians, Philippians), Frank S. Thielman (Ephesians), Jeffrey Weima (1-2 Thessalonians), Philip Towner (1-2 Timothy, Titus), George Guthrie (Hebrews). Of the editors, Beale took Revelation (along with Sean McDonough) and Carson the General Epistles.

In order to make the project more manageable for a single-volume commentary, the editors chose to limit the scope of investigation to all the explicit OT citations and only the most probable allusions. Each writer was given a significant amount of flexibility but basic guidelines encouraged a consideration of (1) the NT literary context of the citation/allusion, (2) the original OT context, (3) uses of the same OT text in early Jewish literature, (4) textual issues (e.g., what kind of *Vorlage*, textual emenda-

tions, etc.), (5) the interpretive hermeneutic of the NT author, and (6) the theological purpose of the usage.

Some particularly useful features of the commentary are noteworthy. Several contributors include extensive prolegomena to the study of the use of the OT in their respective NT book under consideration. Thus, Howard Marshall (on Acts) attends to such matters as Lukan sources, redaction, *Vorlage* texts, the possible influence of *testimonia*, the classification of types of citation, Jewish exegesis and biblical theology (covering 12 pages; contrast this with the introduction to Luke which extends only 2 1/2 pages). Another massively helpful element are end-of-chapter bibliographies, some enumerating more than 600 entries (Watts on Mark, 237-249).

Perhaps the only major concern I have with this largely impressive volume is the fact that the methodological constraints led to a very inhibited treatment of Philippians (totalling less than five pages). Though it is certainly true that Paul does not quote Scripture explicitly and only rarely alludes to it in an obvious sense, the significance of the absence of such intertextual discourse necessitates, I think, a lengthier discussion of why this is the case. Also, the five allusions that Silva did decide to explore could have been investigated more thoroughly.

The above minor criticism aside, this commentary deserves a place on the shelf of pastors and scholars who will benefit from quick and easy access to a wealth of research and wisdom regarding how the NT authors understood and interpreted the OT.

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Surprised by hope

Tom Wright

London: SPCK, 2007, xiv + 338 pp., £ 12.99, pb;
ISBN 978-0-281-05617-0

SUMMARY

In this important book the bishop of Durham describes Christian eschatology from the perspective of Easter. He defends (again) the historicity of the resurrection and shows how it is relevant for the entire Christian life, not least for eschatology. The key thesis is that Christian hope is not about going to heaven when we die but about living in the power of the resurrection now and expecting new heavens and a new earth which will have much continuity with the present world.

ZUSAMMENFASSUNG

In diesem wertvollen Buch behandelt der Bischof von Durham die christliche Eschatologie aus dem Blickpunkt des Ostergeschehens. Er verteidigt (wieder einmal) die Historizität der Auferstehung Jesu und zeigt ihre Bedeutung für das ganze christliche Leben und speziell für die Eschatologie auf. Zentrale These des Buches ist, dass die christliche Hoffnung nicht darin besteht, dass man nach

dem Tod in den Himmel kommt, sondern dass sie sich auf das gegenwärtige Leben in der Kraft der Auferstehung und auf die Erwartung eines neuen Himmels und einer neuen Erde bezieht, die in einer nicht unerheblichen Kontinuität zur gegenwärtigen Welt stehen.

RÉSUMÉ

Cet ouvrage important aborde le sujet de l'eschatologie chrétienne à partir de la perspective de Pâques. Il défend l'historicité de la résurrection et montre la pertinence de cet événement, non seulement pour l'eschatologie, mais pour la totalité de la vie chrétienne. Il soutient pour thèse principale que l'espérance chrétienne n'est pas d'aller au ciel au moment de la mort, mais de vivre dès à présent dans la puissance de la résurrection et dans l'attente de nouveaux cieux et d'une nouvelle terre qui présenteront une grande continuité avec l'univers actuel.

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Whether as N.T. Wright or as Tom Wright, the Anglican bishop of Durham in the North of England is a very prolific writer. It is thus hard to say that this review discusses his *latest* book as he will already have produced more by the time the review is printed. (And he produces not only books. Have a look at www.ntwrightpage.com to find a wealth of articles, recordings etc.) Anyway, the present book is more or less a full-blown eschatology. At the outset Wright sets the scene for his discussion. This first part of the book is very English, and international readers may not appreciate all of it. Wright sharply criticises current misconceptions about the resurrection of Jesus and the future, quoting from hymns, songs and popular culture. In the next two chapters he presents a popular summary of his *The Resurrection of the Son of God* as foundation for his discussion.

The second part of the book begins with the author contradicting the shallow optimism of evolutionism. He says that only God can bring about decisive changes and argues convincingly that the Christian hope is not for 'going to heaven' but for being granted access to the new heavens and a new earth. The expectation of 'going to heaven' and leaving the earth behind he bluntly calls Gnostic. He spends some time, but not much, to contradict the belief in a rapture of the faithful; little time too is spent contradicting those who on the basis of 2 Peter 3 expect the total destruction of the present world. (More on that in his essay 'New heavens and a new earth', in John Colwell (ed.), *Called to one hope* [Carlisle: Paternoster, 2000] 31-51.)

Wright argues, again briefly, that in the period before the resurrection the dead are not unconscious but in a state of bliss and that this is what Jesus calls paradise in Luke 23:43 and 'the many mansions in the house of his Father' in John 14:2. He makes short shrift with the doctrine of purgatory and with the idea that the dead would pray or work for the benefit of the living. He fails to also do away fully with praying for the dead, an