

he builds largely on Colin Hemer, *The Book of Acts in the Setting of Hellenistic History* (1989) and Peter Pilhofer, *Philippi 1. Die erste christliche Gemeinde Europas* (1995).

Whereas Weiss quotes key publications, Reiser's scope is less comprehensive and he omits much literature in English. The reason for this is that he interacts critically with two recent dissertations: Peter Seul, *Rettung für alle. Die Romreise des Paulus nach Apg 27,1-28,16* (2003) and Jens Börstinghaus, *Sturmfahrt und Schiffbruch. Zur lukianischen Verwendung eines literarischen Topos in Apostelgeschichte 27,1-28,6* (2010). Both books classify Acts 27 as fictional but Reiser is not convinced. The most interesting part of his contribution is the historiographic introduction which blurs the boundaries between novel and history by showing that almost all ancient historiography contained some novelistic elements. The same conclusion – on a more secure foundation – can already be found in Loveday Alexander's *Acts in its Ancient Literary Context* (London: T&T Clark, 2005), of which Reiser seems unaware.

Thiessen displays a wide knowledge of Jewish sources such as Philo, Josephus and the rabbinic literature, and refers to many parallels – so much so that his essay is not always easy to read. After an introduction he discusses the linguistic aspects of Stephen's speech; then follow elements of its contents such as the calling of Abraham, Moses' education and eloquence, and the promised land and the temple. There is special attention to apparent discrepancies between Stephen's words and the Old Testament. At the end, after a Summary of four pages, there is some additional discussion of the previous research, but overall Thiessen does not interact much with the leading commentaries.

Thiessen's conclusions are that Stephen lived outside the land of Israel, that he knew Hebrew so that he did not depend on the Septuagint alone, and that his speech is a coherent literary unity which is best interpreted without too much attention to its present context in Acts. My concern is that, for all attention to the Hellenistic-Jewish character of Stephen's speech, Thiessen does not discuss the identity of the author of Acts. Luke not only writes as a Hellenistic Jew, he may well have been a Jew himself. Thus, it would be harder to distinguish between Luke and Stephen. Thiessen limits himself to saying that Luke is more a historian than a theologian (125), a conclusion which goes somewhat beyond what he shows in the present essay.

This interesting book contains bibliographies but no list of abbreviations or indexes.

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Remember the Poor: Paul, Poverty, and the Greco-Roman World

Bruce W. Longenecker

Grand Rapids: Eerdmans, 2010; xi + 380 pp, £17 / \$25, pb; ISBN 978-0-8028-6373-7

ZUSAMMENFASSUNG

Dieses Buch bietet eine Neubewertung eines bedeutenden, aber vernachlässigten Aspekts der Ethik von Paulus. Für Paulus war die Unterstützung armer Christen und anderer Mitmenschen keine Option, aber ein wichtiger Bestandteil christlicher Verantwortung. Longenecker stellt die paulinischen Aussagen (unter besonderer Berücksichtigung von Galater 2,10) in einen größeren Zusammenhang in Frühjudentum und griechisch-römischer Welt. Das Werk schenkt bedeutende Einblicke in den Galaterbrief und die Theologie von Paulus, aber auch wichtige Einsichten für all jene, die ihre Geldmittel in Übereinstimmung mit dem Evangelium von Jesus Christus einzusetzen suchen.

RÉSUMÉ

Voici une présentation nouvelle d'un aspect important, mais négligé, de l'éthique paulinienne. Aux yeux de l'apôtre, l'aide matérielle aux chrétiens pauvres et à d'autres personnes n'était pas une option, mais une responsabilité importante incombant aux chrétiens. L'auteur situe les recommandations de Paul (en accordant une attention particulière au texte de Ga 2.10) dans le contexte plus large du judaïsme ancien et du monde gréco-romain. L'ouvrage apporte une contribution importante à l'étude de l'épître aux Galates et de la théologie paulinienne, et sera utile à tous ceux qui cherchent à gérer leurs biens matériels en accord avec l'Évangile de Christ.

SUMMARY

This volume offers a fresh appraisal of a significant, but neglected aspect of Paul's ethics. For Paul, support for poor Christians and other people was not an option, but a significant ingredient of Christian responsibility. Longenecker places the Pauline charges (with particular focus on Galatians 2:10) in the wider context of Early Judaism and the Greco-Roman world. The volume offers important insights into Galatians and Paul's theology for all who seek to use their material means in accordance with the Gospel of Christ.

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The present monograph is a much needed contribution on an important aspect of the world of early Christianity and of Pauline ethics. When it comes to concern and help for the poor, few Christians would think of a Pauline passage, but Longenecker persuasively shows that this is mistaken. He aims to show that care for the poor is

an integral part of the 'good news' that Paul preached. For Paul, economic assistance of the poor was not sufficient in and of itself, nor was it exhaustive of the good news of Jesus; but neither was it sup-

plemental or peripheral to that good news. Instead, falling within the essentials of the good news, care for the poor was thought by Paul to be a necessary hallmark of the corporate life of Jesus-followers ... (1).

The introductory essay offers a survey of research, describes the outline of the investigation, and explains the terminology which is employed. *Part one* surveys poverty in the ancient world in order to establish the historical and theological contexts for understanding Paul and the poor. The individual chapters discuss poverty and charitable initiatives in the Greco-Roman World as well as Judeo-Christian theological traditions (Jesus, the early Jesus-movement and James). Longenecker highlights the 'elite acquisitiveness that so easily transpired in the advanced agrarianism of the ancient world'.

Part two examines the place and role of the poor in Paul's theology and in the communities that he founded. The author presents the evidence that care for the poor was an essential element of Paul's theology as well as a requirement within the communities of Jesus-followers. He surveys different interpretations of Galatians 2:10 in the patristic period and in modern scholarship. His own interpretation is informed by the earliest patristic paradigm as he examines Paul's collection and Galatians 2:10, the charge to remember the poor in its close rhetorical context, the present tense of the charge, the structure of Galatians 2:6-10 and 'remembering the poor' as a mission strategy. The author concludes that 'remember the poor' in Galatians 2:10 'was stipulated in order to obligate gentile Jesus-groups to care for the needy within their local orb of responsibility, thereby ensuring that Jewish and gentile Jesus-groups would be identical in certain key respects, even if they went their separate ways with regard to circumcision' (207).

Subsequently Longenecker places this fresh understanding of the charge within the theological emphases of Galatians as a whole, arguing that it is *not* peripheral to the issues at stake in Jerusalem and Galatia. He presents the economic profiles of Paul's churches and of certain individuals, including a consideration of Paul's rhetorical construct of his communities' economic level, and he describes the potential attractions of Christian churches for people of different economic levels and means in the cities of the Greco-Roman East. (See also the instructive study of E. Ebel, *Die Attraktivität früher christlicher Gemeinden: Die Gemeinde von Korinth im Spiegel griechisch-römischer Vereine* [WUNT II, 178 Tübingen: Mohr Siebeck, 2004] and my review in *Novum Testamentum* 53 [2011] 300-306.) He assembles 'the data pertaining to economic relations within Jesus-communities' and places them within the context of Paul's theology of gifting, difference and enhancement within groups of Jesus-followers. The discussion includes the resourcing and 'ownership' of Jesus communities, economic levels of well-being and Paul's theology of the 'body of Christ'. The author argues that Paul teaches neither communism nor charity, but community.

A Summary of the main argument appears in the final chapter, which includes a discussion of Paul's socio-economic location. I quote from Longenecker's Summary of the conclusions:

Paul, the follower of Jesus and apostle to gentiles of the Greco-Roman world, was concerned about the plight of the poor in the urban contexts in which he operated. ... Communities of Jesus-followers that Paul established were expected to offer care for the poor – albeit in their own groups, in the first instance, although theoretically beyond those confines as well, if/as resources permitted. ... Paul imagined care for the poor among gentile communities of Jesus-followers to be an expression and embodiment of the invading triumph of the deity of Israel who had made himself known in the scriptures of Israel, in the life, death and resurrection of Jesus, and now through the Spirit/spirit that enlivened small groups of Jesus-followers. Proto-orthodox forms of Christianity from the second through fourth centuries are known to have enormously augmented the strategies and institutions for caring for the poor to an unprecedented extent in the Greco-Roman world (298-299).

There are three instructive appendices, a detailed bibliography and indices of modern authors and of ancient sources.

This challenging monograph is important for an understanding of Galatians, Paul's ministry and a significant aspect of the attitude and behaviour which he required of believers. It is also important for all who seek guidance and inspiration for their own existence and ministry among the poor of this world and/or seek to involve others in a biblically balanced way.

Christoph Stenschke, Wiedenest and Pretoria

The Throne Motif in the Book of Revelation Library of New Testament Studies 487

Laszlo Gallusz

London: Bloomsbury T&T Clark, 2014; xxii + 396 pp,
hb, £85.00; ISBN 978-0-567-33941-6

SUMMARY

This is an excellent dissertation by an Evangelical from central Europe. Dr Gallusz argues convincingly that the throne (of God) is a core motif in Revelation, which is essential for comprehending the message of the Book. He discusses its background, the passages in which it occurs, its contents, and its role in the historical situation and the theology of Revelation. His careful analyses enable a better understanding and use of the Book.

ZUSAMMENFASSUNG

Bei vorliegendem Buch handelt es sich um eine ausgezeichnete Dissertation eines evangelikalen Wissenschaftlers aus Zentraleuropa. Dr. Gallusz tritt überzeugend dafür