

whether Jesus is an “apocalyptic prophet” is really about whether Jesus is an “eschatological prophet” (pp. 287, 291, 292, etc.; note one of Murphy’s main sources is Dale Allison, “The Eschatology of Jesus,” in *The Encyclopedia of Apocalypticism*, vol. 1., ed. John J. Collins [New York: Continuum, 1998], 267–302). Further, Murphy’s “apocalyptic elements” (pp. 8–14) are not always a central focus of the chapters, which is noticeable in the lists of elements in the summary charts.

Simultaneously, there is little focus on the revelatory aspects in the NT. The angelic announcements to Joseph and Mary in Matthew and Luke are not mentioned. Murphy devotes a half page to Paul’s ascent to heaven in 2 Cor 12 (p. 252), which in my opinion is the most apocalyptic section in Paul’s writings! Also, the allusions to the Watchers tradition in Jude and 2 Peter receive three sentences in total (pp. 367, 373).

Murphy has written a useful, accessible guide to various eschatological themes running through ancient literature and into the NT. While I disagree with the synonymous use of the terms “apocalypticism” and “eschatology,” the book is valuable for introducing readers to the thought world and origins of the Jewish apocalypses and part of their relevance for the NT.

Benjamin E. Reynolds
Tyndale University College
Toronto, Ontario, Canada

François Bovon. *New Testament and Christian Apocrypha*. Edited by Glenn E. Snyder. Grand Rapids: Baker Academic, 2011. 381 pp. \$55.00.

François Bovon was the Frothingham Research Professor of the History of Religion at Harvard Divinity School until his death in 2013. He is well-known for his works on Luke-Acts and on early Christianity. This collection of twenty-two essays that he wrote between 1970 and 2006 is a treasure trove of information on a variety of topics concerning both the NT and the Christian Apocrypha. Ten of the essays in this volume have never appeared in English before. The book is divided into four parts, followed by forty-three pages of indices (e.g., ancient author, modern author, subject).

Part 1, “Early Transitions,” includes seven essays on topics related to early Christian thought, ethics, and mission. In the first essay, Bovon traces an ethical structure found throughout Paul’s letters in which Paul contrasts what is bad with what is good—the two ways—and then offers a third way: what is better. In the second essay, Bovon addresses the importance of “the name of Jesus” and the symbolic significance of numbers, such as the twelve and seven basketfuls. Modern readers too often neglect these issues. The third and fourth essays deal with early Christian ethics. Bovon distinguishes between “ethics of the crypt” (Paul’s ethics of freedom), “ethics of the way” (Jesus’s ethical teachings), and “ethics of the balcony” (John’s focus on knowledge). Unfortunately Bovon over-exaggerates differences between the Old Testament and the New as well as among Jesus, Paul, and John. But if one can get past his insistence on setting the biblical voices at odds with one another, the essays can be quite helpful. The fifth essay discusses the missionary practices of early Christianity, giving a model against which modern missions can be measured. The last two essays consider the Christology of the Book of Revelation and John’s self-presentation in the Book of Revelation.

Part 2 consists of four essays related to Luke-Acts. The first two essays deal with Luke's redaction of his sources, particularly of Q in Luke 13:22-30 and of Petrine traditions in Acts 10-11. Bovon presents a strong case for Luke's awareness of and faithfulness to tradition, but he also sees Luke's redactional hand as heavy. For the former he is to be commended, but regarding the latter, it should be noted that Bovon actually goes against the majority of Q scholars in seeing Luke having brought together isolated portions of Q in Luke 13. He thus makes Q look less like Luke, and then concludes that Luke is more creative. Bovon would have done better to consider a known source—Mark—for which he could not have obtained the same results. The third essay considers the Mosaic Law in Luke-Acts. Bovon does an excellent job displaying how Luke sees the Law as *promise*, but he downplays the importance of the Law as *law* for Luke. Bovon may also underestimate Luke's faithfulness to Stephen's actual martyrdom speech. Nevertheless, this essay is one of the best discussions of Moses in Luke-Acts available. The fourth essay provides a strong survey of Luke's focus on the death of Jesus in Luke-Acts, not just in the passion narrative, but throughout Luke and Acts.

Part 3 consists of seven essays devoted to the Christian Apocrypha. First, he analyzes "Sayings Specific to Luke in the Gospel of Thomas," concluding that Thomas is dependent *both* on the traditions used by Luke (Q and L) and on the final form of Luke's Gospel. This reviewer found the first case to be stronger than the second, but others may think the opposite. Second, Bovon addresses the Oxyrhynchus 840 gospel fragment, arguing that it reflects not first-century Christian controversies with Judaism, but second- and third-century controversies between two Christian groups over baptism. This analysis is one to be reckoned with in future discussions of this fragment. The third essay is an excellent comparison and contrast between the canonical Acts and the apocryphal acts with reflections (a) on the influence (or lack thereof) of the canonical Acts upon the apocryphal acts and (b) on the date and provenance of the apocryphal acts. The fourth essay demonstrates how effective the prevalent "child" motif (Jesus as $\pi\alpha\iota\varsigma$, Christians as "children," etc.) was in establishing peace as a core value of early Christianity. The final three essays address the apocryphal Acts of Philip, particularly the role of women therein and intertextuality. While the Acts of Philip is normally dated to the fourth or fifth century CE, Bovon thinks some of the traditions within the book are much older. In these Bovon sees evidence of a greater role for women in some Christian circles that was suppressed by the mainstream church (and partially removed from our extant manuscripts of Acts of Philip). While it is difficult to uncover earlier layers of Acts of Philip from our extant text or to know what group and period these practices represent, Bovon's work still offers a host of information on the Acts of Philip.

Part 4 includes four essays on "Later Transitions." First, Bovon gives a phenomenal discussion of the use of the Gospel of Luke in the second century, complete with a catalog of Lukan influences on about thirty different early Christian and gnostic works. This essay will be a definitive work on the subject for quite some time. Second, Bovon considers the reception of Paul both as a "document" and as a "monument." Here Bovon runs into trouble due to his tendency to portray Paul as more antilaw than is likely the case. When a scholar argues how much the early church misunderstood Paul's thought, one wonders if it is the scholar himself who has misunderstood Paul. Nevertheless this essay is very informative on the

reception of Paul throughout church history. The third essay, "Canonical, Rejected, and Useful Books," traces the development of a unified canon and suggests we recover a category for noncanonical but "useful books." While much of the essay is helpful, Bovon occasionally makes bold claims without supporting data. For example, he suggests that it was after the schism in the Johannine community that the orthodox group joined mainstream Christian communities, leading to the acceptance of the Johannine literature, but he offers no response to the evidence that the Johannine traditions interacted with synoptic traditions early on. The final essay gives a thought-provoking theology of Scripture that is well worth wrestling with.

In sum, to read Bovon is to read the words of a master. You cannot read one of his essays without learning something new. Bovon knows the world of early Christianity as well as anyone. One will want to read him with discernment, because he sometimes speaks as an authority without revealing that there is a strong case against what he is saying. But to not read him is to miss out on a lifetime of learning from one of the great thinkers in NT scholarship. This book is well worth its cost and size, and the one who reads it will not be disappointed. Bovon justly earned his reputation as an eminent NT scholar.

David B. Sloan
Malone University
Canton, Ohio

Matthew Levering. *The Theology of Augustine: An Introductory Guide to His Most Important Works*. Grand Rapids: Baker Academic, 2013. 204 pp. \$24.99.

It is difficult to overestimate the influence of Augustine on the development of Christian thought. Indeed, in an oft-rehearsed statement, Jaroslav Pelikan wrote that the history of Western theology itself will have to be written as "a series of footnotes' to Augustine" (*The Christian Tradition: A History of the Development of Doctrine*, vol. 1 [University of Chicago Press, 1971], p. 330). For many, however, approaching Augustine's vast corpus is a task filled with trepidation, not only because of its breadth, but also because of its depth, complexity, and often subtle modes of argumentation. For this reason, looking particularly toward the needs of students and academically-minded readers, in *The Theology of Augustine*, Matthew Levering has set out to provide concise summaries of what he has deemed to be seven of Augustine's pivotal works.

In introducing his work, Levering provides a brief biography of Augustine before presenting a rationale for the writings he has chosen to analyze and the order in which he has decided to present them. Noting that the works he has chosen include one writing from each of Augustine's major disputations while also representing the variety of genres in which Augustine wrote, Levering states that the first four works he studies are foundational for understanding Augustine's theology, while the last three "show how human life (individual and communal) is an ascent to full participation in the life of the Triune God, who descends in Christ and the Holy Spirit to make possible our sharing in the divine life" (p. xii).

The seven writings of the Bishop of Hippo that the author examines are, in order of presentation, *On Christian Doctrine*, *Answer to Faustus*, *A Manichaean*, *Homilies on the First Epistle of John*, *On the Predestination of Saints*, *Confessions*, *City of God*, and *On the Trinity*. For each of these works, Levering