

voices and where they fit in the wider conversation (ch. 4). In each chapter, she also offers the perspectives of different scholars who have left their imprint on these questions. Additionally, Sharp ends each chapter with a rereading of Judges 4 that takes up interpretive concerns relevant to the specific question or issue at hand. Finally, she ends with an invitation for all to participate in more collaborative study, which will only further enrich engagement with the biblical text (ch. 5).

In a concise and compact treatment, Sharp conveys the fundamental and critical issues readers face when they approach the task of interpreting the Hebrew Scriptures. Her style of writing is appealing, as she engages the reader thoughtfully and directly with material that is not always simple, nor easy to grasp. One wonders, though, why the work of particular scholars was highlighted over that of others. Does privileging them reveal a bias that deserves acknowledgment or explanation? This does not negate the book's significance, but raising the question points, perhaps, to something Sharp herself asserts—that as readers, we bring our own interests, contexts, and influences with us. Generally, I found her imagery of “wrestling the Word” quite on-point and helpful for unpacking issues involved in interpreting the Hebrew Scriptures.

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The Riddles of the Fourth Gospel: An Introduction to John

by *Paul N. Anderson*

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THIS WELCOME BOOK provides a rich introduction to both the questions that occupy modern

Johannine scholarship and to the various responses to these questions. The book comprises three basic sections: “Outlining the Johannine Riddles”; “Addressing the Johannine Riddles”; and “Interpreting the Johannine Riddles.” Issues covered range from authorship and sources to sacraments and charges of anti-Semitism. Traditional and long-discussed historical, theological, and source-critical questions receive attention at the expense of more contemporary literary and cultural questions, but Anderson thoroughly treats the areas he addresses.

The book's format both helps and hinders it, with regular recourse to charts and bullet-point lists. Indeed, there are rarely four pages in a row in which most of a page or an entire page is not given to a chart or list. This makes reading difficult from cover to cover. However, this format is immensely useful for the person looking for raw data, such as the list of the dozen verses on both sides of the issue that are relevant for understanding John's treatment of the question of freewill vs. determinism; or a list of the scattered topographical and geographical references in John; or a list of scholarly views on all issues of concern in John. These catalogs reflect a careful reading of John and of Johannine scholarship. The greatest benefit is that these do not simply impart information, but are always accompanied by Anderson's measured assessment. One may not always agree with him, but he is a recognized authority on the Fourth Gospel, and is a trustworthy guide through Johannine scholarship. The book thus offers a rare combination of authority and accessibility. I am glad to have it and will return to it often, both for material for teaching and for views on Johannine scholarship. I enthusiastically recommend it to both beginners and experts.

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