

UK: University Press of America, 2013, paper \$36.99/£22.95) xviii and 308 pp., fig. Bibliography. Indexed. LCN: 2012955301. ISBN: 978-0-7618-6068-6.

After a four-page introduction, Aus, pastor emeritus of the Evangelische Luther-Kirchengemeinde Alt-Reinickendorf in Berlin, first treats the priesthood, the Day of Atonement, and the high priest, and their relevance for understanding Jesus' last meal, the Gethsemane episode, and the disciples' abandonment of Jesus. Next he considers Peter's denial of Jesus in Mk 14:53-72 parr. and Jn 18:15-27 in the light of Day of Atonement imagery: two movements, the house of the high priest, the upper room, the courtyard, the gate, and so forth. Then he focuses on the three-fold commission of Simon Peter in Jn 21:15-19: Jesus as the messianic Davidic shepherd; Jesus as the shepherd of Israel; Joshua as Moses' main disciple; and Peter as Jesus' main disciple; and so forth. Aus concludes that there are six primary meanings in Jn 21:15-19: feeding the sheep, forgiveness and rehabilitation of a penitent, the criterion of love, the fulfillment of prophecy, the tenure of Simon Peter's commission, and Moses' commission of Joshua in Judaic tradition and its relationship to Jesus' commission of Simon Peter.

R. BIERINGER, K. DEMASURE, AND B. BAERT (EDS.), *To Touch or Not to Touch? Interdisciplinary Perspectives on the Noli me tangere*, *Annua Nuntia Lovaniensia* 67 (Leuven—Walpole, MA: Peeters, 2013, paper €50) xi and 261 pp., 28 halftones, table. ISBN: 978-90-429-2625-7.

These interdisciplinary studies treat the exegesis of Jn 20:17, its earliest reception in both canonical and noncanonical Christian literature, and the interpretation of the *Noli me tangere* in art history and in western literature and philosophy. After the editors' three-page introduction, it presents essays by M. De Kesel on Mary's touch—reflections on J.-L. Nancy's "deconstruction of Christianity"; T. K. Seim on negotiations of liminality in John 20; Bieringer on the meaning of μή μου ἄπτου in its Johannine context; E. Mohri on the *Noli me tangere* and Christian Apocrypha; E. A. de Boer on the interpretation of Jn 20:17 in early Christian writings—why the *Noli me tangere* is absent in Christian apocryphal literature; L. M. Rafanelli on the *Noli me tangere* and the "incredulity of Thomas" in word and image from early Christianity to the Ottonian period; V. M. Schmidt on Mary Magdalene and the risen Christ—changing perspectives in the iconography of the scene in the Italian late Middle Ages; and H. Schwall on the *Noli me tangere* in the Bible and in literature.

F. BOVON, *Luke 2. A Commentary on the Gospel of Luke 9:51–19:27*, trans. D. S. Deer, ed. H. Koester, *Hermeneia—A Critical and Historical Commentary on the Bible* (Minneapolis: Fortress, 2013, \$69) xliv and 663 pp., 2 plates. Bibliographies. Indexed. ISBN: 978-0-8006-9759-4.

This second volume in the English version of Bovon's commentary on Luke's Gospel covers material found in the second [NTA 41, pp. 353-354] and third [NTA 46, p. 148] volumes in the German and French editions. For each pericope in Lk 9:51–19:27 it provides a bibliography, translation, literary analysis, verse-by-verse exposition, comments on the history of interpretation, and theological-pastoral conclusions. Thus it treats the Samaritans' refusal of hospitality (9:51-56), following Jesus in one's life (9:57-62), sharing the gospel (10:1-20), the revelation to the little ones (10:21-24), the Samaritan or eternal life as an inheritance (10:25-37), and so forth. The first English volume in Bovon's commentary was described in NTA 46, pp. 551-552; the third English volume was noticed in NTA 57, p. 397. Bovon (1938-2013) was professor emeritus of the history of religion at Harvard Divinity School.

M. C. BOYS, *Redeeming Our Sacred Story. The Death of Jesus and Relations between Jews and Christians*, *Studies in Judaism and Christianity* (New York—Mahwah, NJ: Paulist, 2013, paper \$29.95) xii and 387 pp. Bibliography. Indexed. LCN: 2013011454. ISBN: 978-0-8091-4817-2.

After noting some current theological approaches to the death of Jesus, Boys, professor of practical theology at Union Theological Seminary in New York City, describes how various NT books emphasize the responsibility of the Jews in general and Judas in particular for the passion and death of Jesus. Next she shows how the designation of the Jews as "Christ killers" appears in patristic and medieval sources, the Oberammergau Passion Play, and events leading to the Holocaust. Then she seeks to develop a more positive approach by focusing on some

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