

problems of diversity among the NT authors (1 Cor 14:40); order within—passions, divine and human, in the wider Greco-Roman world; order within—passions, divine and human, among late Second Temple Jews and the first Christians; order in composition (Lk 1:3); order in thought—ambiguity, ancient semantics, and faith [§ 54-1559]; and (dis)order in thought—free-range reflections to engage Dio of Prusa’s and Paul’s implied audiences (1 Cor 9:22). Next there are four papers under “law”: legislation as social engineering in the NT world; appraisals of law in Paul (Gal 3:19) and other NT writers, and in the wider Greco-Roman world; whether justification indicates acquittal—a critical examination of judicial parlance in Paul’s world [§ 56-1806]; and disorderly court procedure—Pliny’s prosecutions of Christians [§ 33-977]. Then there are three articles on “disruptive reordering”: the Baptist’s new order [§ 52-160]; dissident Jesus; and disorderly Paul.

T. ENGBERG-PEDERSEN, *Cosmology and Self in the Apostle Paul. The Material Spirit* (Oxford—New York: Oxford University Press, 2010, cloth £79/\$110, paper £28/\$45) xv and 287 pp., 3 figs. Bibliography. Indexed. LCN: 2010279610. ISBN: 978-0-19-955856-8 (cloth), -959674-4 (paper).

This volume attempts to synthesize what can be known of Paul’s overall worldview, not least to be understood in concrete, cosmological terms, and to connect his worldview with his notion of the self as this emerges in his accounts of his own conversion. Building on his edited volume *Paul beyond the Judaism/Hellenism Divide* (2001), Engberg-Pedersen, professor of NT at the University of Copenhagen, argues that Paul’s worldview, which is certainly a Jewish, “apocalyptic” one, can be more fully understood when one sees parts of it are also spelled out by Paul in terms of Greco-Roman philosophical cosmology, in particular that of Stoicism. He develops this thesis in six chapters: a Stoic understanding of the *pneuma* and resurrection in 1 Corinthians 15; the bodily *pneuma* in Paul; physics, cognition, and superhuman persons; divine and human agency and freedom; from the self to the shared; and bodily practice.

G. P. FEWSTER, *Creation Language in Romans 8. A Study in Monosemy*, Linguistic Biblical Studies 8 (Leiden—Boston: Brill, 2013, €96/\$133) xiv and 204 pp., 5 charts, 18 figs. Bibliography. Indexed. LCN: 2013003971. ISBN: 978-90-04-24648-5.

The goal of this volume is to provide a model for lexical analysis that can be effectively applied to Paul’s use of κτίσις in Rom 8:18-23. After a seventeen-page survey of interpretation and method on creation language in Romans 8, it develops the linguistic framework for dealing with the target text: systemic functional monosemy—a theory of lexical meaning and function; corpus linguistics—lexicographical data collection, theory, and analysis; modeling lexicogrammatical metaphor; and corpus insights into creation language in Hellenistic Greek. Then it discusses the contribution of κτίσις to the textual organization of Rom 8:18-25, and the role of κτίσις in discourse transitivity. Three appendixes are included: outline of specialized corpus, collocation charts for κτίσις, and concordance of κτίσις. Fewster concludes that in Rom 8:18-25 Paul maintains an anthropological focus throughout the passage and uses κτίσις as a metaphorical construal of the body (“created thing”).

D. E. FREDRICKSON, *Eros and the Christ. Longing and Envy in Paul’s Christology* (Minneapolis: Fortress, 2013, \$45) xvii and 181 pp. Bibliography. Indexed. ISBN: 978-0-8006-9823-2.

Fredrickson, professor of NT studies at Luther Seminary, describes Paul’s letter to the Philippians as concerned with longing—Paul’s longing for the church and for Christ, and Christ’s longing for mortals. Yet to get at *pothos* in Paul’s letters, he contends that it is necessary to acknowledge Eros’s dual role in the lives of ancient people as maker of communion and frightful menace. After a nine-page introduction, he treats the following topics: troubling presence; apostolic sweetness; *kenosis*, or as the snow melts; abduction disregarded; not eaters of the people; and the politics of a manbride. Fredrickson concludes that Paul’s desire turned him into a manbride, an impossible being that dissolved the dichotomy of male and female and ruined the path to leadership built on that distinction; and that he canceled the confidence-granting power of high status and masculinity, and replaced them with a wish for a transformed body and a desire to dissolve and be with Christ.

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