

Volume 1 consists of the primary data of the work. Over 125 texts have been collated and analyzed. Each text provides introductory material such as bibliographical references, sources, and general descriptions of the type of text (e.g. monument, location). This is followed by a transliterated text with the English translation on the opposing page. These texts are divided into subsets that correspond with the various components. At the end of each text is a “textual key to the color-chart (chromogram)” in volume three. This textual key is a table illustrating the structure of the texts and the order of the components.

Volume 2 is designed as an aide to volume 1. It contains the historical context, notes, and commentary to volume 1. While readers might question this separation, once you start using the work, it becomes clear that this was the best way to present the data as well as use the sources. A reader can have the texts open in volume 1, while having the aides open in volume 2. Volume 2 consists of three parts. The first part contains notes to the texts such as historical, geographical and/or philological commentary to the texts. The second part contains an index of topics and major notes. This includes various indices covering topics (e.g. alphabetical listing of all topics found in the laws and stipulations sections, index of deities as witnesses), statistical lists (e.g. price of slaves, fines, etc.), related notes on terminology for treaties, laws and covenants, and finally maps. The last part of volume 2 contain the chromograms. These chromograms are unique to this study and probably are the most valuable asset to assist scholars in research. These chromograms are color charts designed to facilitate the comparison of the order, content, and format of the various components of the texts. This part requires a learning curve for the reader, but once a working knowledge is acquired of the various color codes, a reader is quickly able to be able to discern the similarities and differences of the types of laws, treaties, and covenants between geographical areas over time.

Volume 3, according to the authors, offers a “synthesis of the history, development and interrelations of the subject” (xx). It provides a metanarrative from the third millennium to the early-Roman period of the laws, treaties, and covenants found throughout the Ancient Near East. Most historians and biblical scholars will likely refer to this volume.

Unique to this work is that the biblical text is interspersed among the ANE texts. This is purposeful to place the laws, treaties, and covenants found in the Old Testament within their historical context. This resource is long overdue and we are fortunate that Kitchen was able to finish this *magnus opus*. Unfortunately, the price will limit its location in personal libraries, but it should be a reference resource in every research library. Old Testament scholars and students, especially those who study the Pentateuch and ANE backgrounds, will find these volumes to be extremely useful references.

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***History of New Testament Research, Volume Three: From C.H. Dodd to Hans Dieter Betz.* By William Baird. Minneapolis: Fortress, 2013. 775 pages. Hardcover, \$70.00.**

This monumental work by William Baird is truly a masterpiece and serves as the culmination of thirty years of careful study. *History of New Testament Research: From C.H. Dodd to Hans Dieter Betz* is the third volume to Baird’s trilogy, which

Baird originally intended to fit into one volume (1). Baird's efforts are bound to leave NT scholars' mouths gaping at the amount of work and skill exerted to produce this volume.

The book is divided into three parts. Part 1, "The Renaissance of New Testament Criticism," contains three chapters. Chapter 1, "The Zenith of Enlightenment Criticism," follows the work of Taylor, Cadbury, Manson, and Dodd. Baird begins with biographical details informing the reader of early influences on each scholar. While Dodd gets the lengthiest treatment (35-52), Baird traces other major contributions that shaped mid-twentieth-century NT scholarship. Chapter 2, "The New Biblical Theology," examines Barth and Bultmann. Baird focuses on Barth's dialectical theology and dogmatics calling him "the most important theologian of the twentieth century" (64). Baird largely follows Barth's interaction with the historical critical method which Barth implements as the first step in exegesis but also "attacks the critical establishment for its pretentious objectivity" (84). Baird elaborates on Bultmann's demythologizing, NT exegesis, and NT theology. Baird praises Bultmann, not for the details of his work, but for his "overarching synthesis." Chapter 3, "The Bultmann School," focuses on the work of those influenced by Bultmann. While Bultmann intended only to stimulate dialogue, he instead founded a school. Baird then considers the influence of Käsemann, Bornkamm, and Robinson. These pupils of Bultmann were not clones but rather students influenced by Bultmann but ultimately they deviated in a variety of ways. Baird notes that Käsemann and Bornkamm maintain an accord with Bultmann's historical critical method. In fact, Käsemann goes beyond Bultmann with his radical criticism and Bornkamm with his reduction criticism (179). They differ in their refusal to conform to Bultmann's anthropology or existentialism. James M. Robinson represents Bultmann's voice in America and the push for existential readings.

Part 2 begins with the Nag Hammadi codices (NHC), the Dead Sea Scrolls, new archeological discoveries, and new advancements in textual criticism (chapter 4). Baird seeks to show the influence of the NHC through its insights on Hellenistic background and different versions of early Christianity (196-211). Baird also shows the significance of the Dead Sea Scrolls for NT research. He examines the perpetual influence of archeology and textual criticism on NT studies. In chapter 5, Baird looks at recent studies on Judaism. He considers scholars such as Joachim Jeremias, Matthew Black, W. D. Davies, E. P. Sanders, and Martin Hengel. Chapter 6 follows the developments in historical criticism. Baird shows that historical criticism is an active method still used by a vast number of scholars. Baird shows that redaction criticism has become a popular method of the nineteenth century yet often appearing with different names. Chapter 7, "Confessional Research: Roman Catholic Scholarship," looks at the work of Rudolf Schnackenburg, Raymond E. Brown, and John P. Meier. In chapter 8, "The Development of Scholarly Societies," Baird considers major societies such as the Society of Biblical Literature, The Catholic Biblical Association, and *Studiorum Novi Societas*. Baird shows the significance of each society arguing that, "The formation and growth of scholarly societies is a major feature of NT research in the twentieth century" (466).

Part 3, "Theological and Synthesizing Movements," contains significant omissions as Baird traces the NT scholarship of the latter half of the twentieth century. While key scholars are omitted, Baird manages to cover substantial ground. In Chapter 9, "Theological and Hermeneutical developments," Baird looks at Oscar Culmann, John Knox, Paul S. Minear, and F.F. Bruce. Chapter 10, "Critical, Ex-

egetical, and Theological Accomplishments: Europe,” focuses on C.K. Barrett, James D.G. Dunn, and Birger Gerhardsson. Chapter 11, “Critical, Exegetical, and Theological Accomplishments: North America,” follows Elisabeth Schüssler Fiorenza, J. Louis Matyn, Leander Keck, Victor P. Furnish, and Hanz Dieter Betz. Baird’s selection of scholars here will inevitably be praised by some and bemoaned by others.

This volume will serve as an indispensable tool for NT scholars. Baird is excellent at finding theological medians and weighing the value of each NT theologian. Baird provides fair treatment of the historical critical method and even admits that the method has sustained his faith and deepened his devotion to the New Testament (4). The chapters are well organized and easy for readers to follow. Headings distinguish all new information covered. The pitfall of tracing the history of a field of study is omissions. Those most critical of Baird will likely find issue with his organization of the vast material or his choice of key figures to highlight in this history. The absence of notable female scholars, Nils A. Dahl, Krister Stendahl, N. T. Wright, and others serve as a weakness. Many of the criticisms against this volume should be aimed at the publisher not the author. For example, the endnotes make it difficult to keep up with Baird’s quotes which was a style adopted by Fortress Press (3). With the amount of information covered, a more elaborate table of contents would have been extremely helpful. The half-page of contents is insufficient to convey the manifold treasures within.

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Theological Studies

***Five Views on Biblical Inerrancy.* Edited by J. Merrick and Stephen M. Garrett. Grand Rapids: Zondervan, 2013. 288 pages. Paperback, \$19.99.**

Reading this book will be interesting for those who are already familiar with the relevant theological issues related to the question of inerrancy. The book is replete with alert interactions and amusing subtle quips.

The editors correctly assert that a critical issue in the discussion of inerrancy is the relationship between form and content (316). This is certainly born out in the interactions in the book. It is also revealed in the book itself. The editors framed the conversation through the organization of the book and what they asked the author’s to address. The book follows a “perspectival arrangement.” Following this structure, the editor’s weren’t only concerned with different views of inerrancy, but how various perspectives of the past, present, and international contexts may have affected the author’s understanding of inerrancy. The editors believed that this approach emphasized “converging and diverging” viewpoints (312).

It will be left to the reader to determine the effectiveness of the arrangement and its helpfulness for this discussion. Though, despite the claim that this approach would allow the authors “to express their position without trying to fit within some prescribed label” (312), it does seem that the decision on the arrangement of the book was made after the articles were completed (24), indicating that the author’s may not have fully understood the “perspectival arrangement” as they were composing their particular chapters.

The editors further asked the author’s to “develop their position in light of the following: (1) God and his relationship to his creatures, (2) the doctrine of inspiration, (3) the nature of Scripture, and (4) the nature of truth. [They] also asked