

New Testament Abstracts 61/2 • 2017

works and on biblical studies and the social sciences, and updated lists of resources for each entry. Pilch (1936-2016) was a visiting professor in the Odyssey Program at Johns Hopkins University and a regular contributor to *NTA*, and Malina is professor emeritus of NT at Creighton University.

E. RANDOLPH RICHARDS AND JOSEPH R. DODSON, *A Little Book for New Bible Scholars: Why and How to Study the Bible* (Downers Grove, IL: IVP Academic, 2017, paper \$9) 116 pp., half-tone. Indexed. LCN: 2017000161. ISBN: 978-0-8308-5170-6.

This short book is written for those who desire to go beyond the beaten path to pursue biblical studies, whether in college, seminary, or an advanced church program. After a six-page introduction, it discusses topics such as falling in love with the Bible; more stuff, less fluff; speak the local language; keep the main thing the main thing; and biblical studies as an equal opportunity vocation. Richards, professor of biblical studies in the School of Ministry at Palm Beach Atlantic University, and Dodson, associate professor of biblical studies at Ouachita Baptist University in Arkansas, conclude with four suggestions for new Bible scholars (serve in ministry, use your tools, invest in what really matters, take care of your heart).

VERNON K. ROBBINS, WALTER S. MELION, AND ROY R. JEAL (EDS.), *The Art of Visual Exegesis: Rhetoric, Texts, Images*, Emory Studies in Early Christianity 19 (Atlanta: SBL, 2017, cloth \$89.95, paper 69.95) xix and 511 pp., 4 figs., 62 halftones, 2 tables. Bibliography. Indexed. LCN: 2016056518. ISBN: 978-0-88414-214-0 (cloth), 978-1-62837-172-7 (paper).

Based on presentations at the Sawyer Seminars held at Emory University during the 2013-14 academic year, the twelve contributions to this volume concern images as instruments of scriptural interpretation and hermeneutics. After the editors' nine-page introduction, the essays are by Robbins on NT texts, visual material culture, and earliest Christian art; Jeal on visual interpretation—blending rhetorical arts in Col 2:6–3:4; L. G. Bloomquist on methodology underlying the presentation of visual texture in the Gospel of John; Bloomquist on the challenge of the Gospel of John's nonvisualizable texture for readings using visual texture; H. O. Maier on Paul, imperial situation, and visualization in the epistle to the Colossians; B. Kahl on the Galatian suicide and the transbinary semiotics of Christ crucified (Gal 3:1)—exercises in visual exegesis and critical reimagination; R. Canavan on armor, peace, and gladiators—a visual exegesis of Eph 6:10-17; C. J. Nygren on graphic exegesis—reflections on the difficulty of talking about biblical images, pictures, and texts; H. Luttkhuizen on the gifts of epiphany—the Netherlandish artist Geertgen tot Sint Jans's depictions of the adoration of the Magi; J. Clifton on paintings of *Christ Healing the Blind* by N. Poussin and P. de Champaigne; M. Weemans on Herri met de Bles's visual exegesis of the parable of the good Samaritan; and Melion on vision, image, and pictorial proof in P. Bruegel's resurrection of circa 1562-63.

MITZI J. SMITH, *Insights from African American Interpretation*, Reading the Bible in the 21st Century: Insights (Minneapolis: Fortress, 2017, paper \$29) ix and 143 pp. Bibliography. Indexed. ISBN: 978-1-5064-0017-4.

This book discusses how African Americans have participated in the political, academic, and theological enterprise of biblical interpretation. After a 21-page introduction to African American biblical interpretation, it treats the 20th-century foundations for African American biblical interpretation as an approach or method for interpreting the Bible; African American biblical interpretation in the early 21st century; slavery, torture, systemic oppression, and kingdom rhetoric—an African American reading of Mt 25:1-13; and *dis*-membering, sexual violence, and confinement—a womanist intersectional reading of the story of the Levite's wife (Judges 19). Smith, professor of NT at Ashland Theological Seminary, observes that historically, African American biblical interpreters have engaged in a sacred hermeneutical quest to demonstrate and confirm the spiritually intuited disjuncture between racist ideological interpretations of the sacred texts and a supreme God/Goddess who shows no favoritism.

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The notice of the highlighted book appeared in *NTA* 61/2 in September 2017 (© Boston College). A corresponding record will appear in *NTA Online* (see www.ebscohost.com). The editors appreciate the cooperation of the publisher in making the review copy available.

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