

hearing in the miracle stories; the hearing of the disciples; hearing on the road to Jerusalem; hearing in the teachings in Jerusalem; hearing in the passion, death, and resurrection; and the pragmatic function of hearing in the Gospel of Mark. Matoses, adjunct professor of NT at the Salesian Pontifical University in Rome, concludes that the verb ἀκούω and its semantic field contribute to enriching the theology of Mark's Gospel by emphasizing the dialogical dimension of the event of the coming of Christ, and that the aim of hearing in the Gospel of Mark is to realize the transforming encounter with Jesus, dead and resurrected, who offers salvation and leads to eschatological peace.

DANIEL L. MIGLIORE (ED.), *Reading the Gospels with Karl Barth* (Grand Rapids—Cambridge, UK: Eerdmans, 2017, paper \$35/£29.99) xxvii and 226 pp., 2 tables. Indexed. LCN: 2016049801. ISBN: 978-0-8028-7363-7.

The twelve contributions in this volume are based on papers presented at the 2015 Karl Barth Conference held at Princeton Theological Seminary. After Migliore's sixteen-page introduction, the papers are by J. Moltmann on the election of grace—Barth on the doctrine of predestination; R. Bauckham on revelatory Word versus divine Son—Barth on the Johannine Prologue (Jn 1:1-18); E. Gregory on the gospel within the commandment—Barth on the parable of the good Samaritan (Lk 10:25-37); W. J. Jennings on a rich disciple—Barth on the rich young ruler (Mk 10:17-31); P. T. Nimmo on the compassion of Jesus Christ—Barth on Mt 9:36; Migliore on the journey of God's Son—Barth and H. U. von Balthasar on the parable of the lost son (Lk 15:11-32); K. Cox on parabolic retelling and christological discourse—Julian of Norwich and Barth on the parable of the lost son (Lk 15:11-32); P. D. Jones on Barth on Jesus' agony in the garden; B. L. McCormack on Barth on Jesus' cry of dereliction (Mk 14:35/Mt 27:47); B. R. Gaventa on Barth's reading of the Emmaus road story (Lk 24:13-35); S. N. Smythe on Barth's intracanonical and intertextual interpretation of *paradidōmi*; and F. Rutledge with a sermon on Mt 25:1-13.

ROBERT J. MILLER, *Helping Jesus Fulfill Prophecy* (Eugene, OR: Cascade, 2016, paper \$49) xvii and 408 pp. Bibliography. Indexed. LCN: 2015431566. ISBN: 978-1-4982-2896-1.

This book considers how and why Jews and Christians in antiquity expressed their convictions that the biblical prophets had predicted realities that had been fulfilled either in their recent past or in the time of the origin of their particular religious movement. After a thirteen-page introduction, it discusses prophecy, prediction, and fulfillment in Israel (e.g. prophecy as mysterious revelation; the fulfillment of prophecy in the Dead Sea scrolls; the fulfillment of prophecy in the Septuagint, Targums, and Josephus); the fulfillment of prophecy in the NT (introduction, Matthew, Mark, Luke and Acts, John, Paul, Hebrews); the argument from prophecy in patristic thought (Justin Martyr, between Justin and Augustine, Augustine); and modern reckoning with the argument from prophecy (modern Christian thought, reckoning with the argument from prophecy). The two appendixes consider prophecies about Muhammad in the Bible, and the use of Amos 9:11-12 in Acts 15:16-17. Miller, professor of religious studies and Christian thought at Juniata College in Pennsylvania, concludes that the argument from prophecy is illogical and rationally indefensible, and it is long past time for thoughtful Christians to retire it.

THOMAS J. MOSBØ, *Luke the Composer: Exploring the Evangelist's Use of Matthew* (Minneapolis: Fortress, 2017, \$79) x and 254 pp., 4 figs., 23 tables. Bibliography. Indexed. ISBN: 978-1-5064-2557-3.

This book approaches issues related to the Synoptic problem by examining why and how the Gospel of Luke was written. After a fourteen-page prologue on the Synoptic problem, it discusses ways of reading Luke (Luke's prologue, the Q approach, the Farrer approach, a holistic approach), comparing the arrangement of the content of Luke's Gospel with a piece of music written in sonata form (exposition, development, recapitulation), Luke's sources (Matthew, Mark, proto-John?, oral sources), how Luke would have gone about writing his Gospel, and responding to objections against Luke's direct use of Matthew. An appendix provides tables of the source material incorporated into Luke according to the proposed theory. Mosbø concludes that Luke was written to convert Theophilus (and potentially other Gentile non-Christians) and

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to defend Christianity against a charge of “atheism,” and that Luke used Matthew, Mark, and oral tradition as direct sources. He suggests that both Luke and Acts were written during Paul’s house arrest in Rome (60–62 C.E.), and that Greek Matthew could have been produced and published in the early 50s, giving Luke a full decade to read, digest, and memorize it before beginning work on his own Gospel.

JONATHAN T. PENNINGTON, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids: Baker Academic, 2017, \$32.99) xx and 326 pp., 5 figs. Indexed. LCN: 2017001691. ISBN: 978-0-8010-4963-7.

This book provides a historical, literary, and theological reading of the Sermon on the Mount (Mt 5–7) that situates it in the dual context of Jewish Wisdom literature and the Greco-Roman virtue tradition. After a sixteen-page introduction, it provides an orientation to the Sermon on the Mount: the encyclopedic context of the Sermon; *makarios*—macarisms underneath and in the Beatitudes; *teleios*—wholeness throughout the Sermon; seven more key terms and concepts in the Sermon (e.g. righteousness, hypocrisy, heart); and the structure(s) of the Sermon and its setting within Matthew. Next it provides a section-by-section commentary: Mt 5:1-16; 5:17-48; 6:1-21; 6:19-34; 7:1-12; and 7:13–8:1. Then it offers theological reflections on the Sermon on the Mount and the theology of human flourishing in the form of six theses (e.g. the Bible is about human flourishing, the Bible’s vision of human flourishing is God centered and eschatological). Pennington, associate professor of NT interpretation at the Southern Baptist Theological Seminary in Louisville, concludes that the point of the Sermon is to offer a well-crafted precis of Jesus as the Jewish messianic, eschatological prophet-sage in the Greek language and context.

ANTONIO PIÑERO, *The Hidden Life of Jesus*, trans. T. W. Hudgins (Eugene, OR: Cascade, 2016, paper \$30) xiii and 232 pp. Bibliography. LCN: 2015275261. ISBN: 978-1-4982-3859-5.

This book first considers the “hidden life” of Jesus according to the canonical infancy narratives: the accounts of Matthew and Luke, the origins of Jesus (Mt 1:1-17; Lk 3:23-38), the birth of John the Baptist foretold (Lk 1:5-25), the announcement to Mary (Lk 1:26-38), the concerns of Joseph (Mt 1:18b-24), Mary’s virginity before giving birth, and so forth. Then it treats the hidden life of Jesus according to the apocryphal Gospels: Mary the chosen, the birth of the Savior, Herod the king, the return to Nazareth, the death of Joseph, the public ministry of Jesus, Jesus and sex, the final days of Jesus, the descent into hell, the end of Antipas and Pilate, the final days of Mary’s sojourn, and the secret teachings of Jesus. Piñero, professor emeritus of Greek philology at the Complutense University of Madrid, concludes that the apocryphal Gospels are significant for the history of theology and religious ideas of the 2nd century and beyond, even though they do not reveal the genuine secrets of the life of Jesus and the origins of Christianity.

MATTHEW J. RAMAGE, *Jesus, Interpreted: Benedict XVI, Bart Ehrman, and the Historical Truth of the Gospels* (Washington: Catholic University of America Press, 2017, paper \$39.95) xi and 287 pp. Bibliography. Indexed. LCN: 2016036444. ISBN: 978-0-8132-2908-9.

This volume argues that J. Ratzinger/Benedict XVI’s engagement with modern biblical scholarship is unique in its ability to navigate the most difficult challenges posed by NT exegesis while affirming the foundations of the Christian faith itself that have been cast into doubt by much modern scholarship. After a fifteen-page introduction, it discusses Benedict XVI and the use of modern scholarly methods for biblical criticism; Benedict XVI’s “method C” exegetical vision that synthesizes the best of patristic-medieval exegesis (“method A”) and historical-critical exegesis (“method B”); the life, death, and resurrection of Christ according to Ehrman; the life, death, and resurrection of Christ according to Benedict XVI; the problem of an imminent *parousia*; and toward an apologia for the Christian approach to Jesus. Ramage, associate professor of theology at Benedictine College in Atchison, KS, concludes that Benedict XVI’s exegetical vision offers a compelling, faith-affirming alternative to the prevalent secular approach to the life of Christ epitomized in the writings of Ehrman.

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