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and other large enclosed sites in the southwest of Burkina Faso; A. Schnapp on the poetics of ruins in ancient Greece and Rome; R. M. Schneider on Pliny's *Phryges* and the Basilica Paulli in Rome; Rutter on Snodgrass in Edinburgh; P. Cartledge on Snodgrass and the classics faculty in Cambridge; and Bintliff on the first thirty-six years of the Boeotia project in central Greece.

ROLAND BOER AND CHRISTINA PETTERSON, *Time of Troubles: A New Economic Framework for Early Christianity* (Minneapolis: Fortress, 2017, paper \$39) xxi and 229 pp. Bibliography. ISBN: 978-1-5064-0631-2.

This book proposes a new model for understanding the economy of the Greco-Roman era, in which Christianity arose. After an eleven-page introduction, it discusses economic theory (neoclassical economics, the opposition between primitivism and modernism, Marxist economic theory and early Christianity); the economics of subsistence survival (social quadrupeds and amenable grains, households of rural laborers, exploitation within); reproducing space—*polis-chōra* and tenure (*chōra* versus *polis*; tenure, or controlling the *chōra*); the slave-relation (slavery and surplus, varieties of slave labor, slave markets, origins of private property, slavery and abstraction, the hand of the master); regimes, or dealing with resistance (the ghost of subsistence survival, the slave regime, the colonial regime, the land regime); and Christianity as a mode of regulation (the colonial regime, the slave regime, the land regime). Boer, distinguished research professor at Renmin University of China, and Petterson, research fellow at the Australian National University, conclude that Christianity anticipated the economic shifts under way in the Roman world, thereby providing people with the existential, religious, and ideological resources to manage the shift, particularly the shift to the land regime in the 3rd century.

HANS BOERSMA, *Scripture as Real Presence: Sacramental Exegesis in the Early Church* (Grand Rapids: Baker Academic, 2017, \$39.99) xix and 316 pp., 3 figs., table. Bibliography. Indexed. LCN: 2016029670. ISBN: 978-0-8010-1703-2.

This book argues that the Church Fathers were deeply invested in reading the OT Scriptures as a sacrament, whose historical basis or surface level participates in the mystery of the NT reality of the Christ event. After a seven-page preface and an overview on the early sacramental reading of Scripture, it illustrates the following aspects of the patristic reading of Scripture with reference to various authors: literal reading—the Genesis creation accounts; hospitable reading—the theophany of Genesis 18; other reading—the Passover of Exodus 12; incarnational reading—the historical narrative of Joshua; harmonious reading—the music of the Psalms; doctrinal reading—the Wisdom of Proverbs 8; nuptial reading—the bridal couple of the Song of Songs; prophetic reading—the Servant Songs of Isaiah; and beatific reading—the Beatitudes of Matthew 5. The patristic authors discussed include Augustine, Chrysostom, Clement of Alexandria, Eusebius, Gregory of Nyssa, Hippolytus, Irenaeus, Melito of Sardis, and Origen. Boersma, professor of theology at Regent College in Vancouver, concludes that it is the Church Fathers' sacramental sensibility, grounded in a Christian Platonist ontology, that they believed distinguished their reading of Scripture from that of non-Christian interpreters (notably Jewish and gnostic readers).

MARTINA BÖHM (ED.), *Kultort und Identität: Prozesse jüdischer und christlicher Identitätsbildung im Rahmen der Antike*, Biblisch-Theologische Studien 155 (Göttingen: Vandenhoeck & Ruprecht, 2016, paper €32) vii and 205 pp., 2 maps, table. ISBN: 978-3-7887-2934-9.

After the editors' seventeen-page introduction, the six papers in this volume, originally prepared for a 2014 conference on Jewish and Christian identity formation in antiquity, are by J. Rüpke on topographical and social components of religious identity; M. Müller on the Egyptian priests of the island of Elephantine; C. M. Maier on identity without the Temple—the discourse on the destruction of Jerusalem in the book of Jeremiah; M. Küchler on real, literary, and iconographic temples of Jews, Romans, and Christians in Jerusalem as monuments of declared, lost, and newly created identity; G. Stemberger on the significance of the Jerusalem Temple for the identity of rabbinic Judaism; and E. E. Popkes on Jesus' attitude toward the Temple and early Christian temple imagery.

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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