

All in all, this book is worth reading, and it will provide hours of enjoyment to anyone interested in the Gospel of John.

Berrien Springs, Michigan

SYLVESTER CASE

Talbert, Charles H., ed. *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar*. New York: Crossroad Publishing Company, 1984. xi + 244 pp. \$12.95.

A program segment dealing with Luke-Acts in the Society of Biblical Literature has existed since 1972. From this segment came *Perspectives on Luke-Acts* (Danville, Virginia: Association of Baptist Professors of Religion, 1978). In 1979 a Luke-Acts Seminar was established with a five-year life span. This present volume, *Luke-Acts: New Perspectives from the Society of Biblical Literature Seminar*, has grown out of some of the work of those directly or indirectly related to that Seminar.

The present book is divided into three parts, with four essays each. "Part I/Introductory Issues" includes (1) "Western Non-Interpolations: A Defense of the Apostolate" by George Rice. This essay examines five of the seven non-interpolations within the context of accompanying variants in the Western text of Luke 24. These famous omissions, together with other variants, provide a defense for the apostles, who refuse to believe the report of Jesus' resurrection in the light of mounting evidence. (2) "Greco-Roman Imitation of Texts as a Partial Guide to Luke's Use of Sources" by Thomas Louis Brodie suggests that archaic language—for example, the appearance of Semitisms—especially in the first two chapters of Luke, cannot be taken as an indicator of an old or Semitic source, "since archaizing was a well-known feature of Hellenistic historiography" (p. 38). (3) "The Date of Luke-Acts" by John T. Townsend proposes a middle-second-century date for the composition of this two-volume work. Luke-Acts may be seen as a response to situations faced by the church of that period, two of which were Marcion's canon and the problems of Jewish Christians. (4) "The Conventions of Classical Biography and the Genre of Luke-Acts: A Preliminary Study" by David L. Barr and Judith L. Wentling suggests that Luke mixed a biographical technique and historical concern in the production of Luke-Acts. This approach was inspired by Luke's "regard for the Hebrew scriptures and his social location at the intersection of two cultures" (p. 76).

"Part II/Thematic Studies" includes (1) "Promise and Fulfillment in Lucan Theology" by Charles H. Talbert. Talbert concludes that the theme of prophecy-fulfillment, although being a major theme in Luke-Acts, is by

no means the only theme. In fact, Lucan scholars still face the challenge of deciding which theme is central and which themes are derivative. Present redaction-critical methods do not allow an answer to the question. (2) "The Salvation of the Jews in Luke-Acts" by Jack T. Sanders argues against the positions of J. Jervell (*Luke and the People of God* [Minneapolis: Augsburg, 1972]) and E. Franklin (*Christ the Lord: A Study in the Purpose and Theology of Luke-Acts* [Philadelphia: Westminster, 1975]). For Sanders, the theology of Luke-Acts concerning the salvation of the Jews "is that the Jews are by nature stubborn and both unable and unwilling to recognize the will of God, even though God had for centuries attempted to explain his will to them alone" (p. 114). (3) "Paul in Acts: Lucan Apology and Conciliation" by Robert L. Brawley challenges suggestions that Luke does not attempt to legitimize Paul. Luke's portrait of Paul is an endeavor to counter anti-Paulinism from both Jews and Christians. Brawley's thesis is based on the suggestion that Luke concentrates on the Pauline Gentile mission rather than on the general advance of Christianity in the Roman Empire. (4) "The Title 'Servant' in Luke-Acts" by Donald L. Jones sees Luke's use of *pais* as a reflection not only of the Christology of Luke's own day, but of Luke's own thinking. *Pais* does not reflect a primitive Servant Christology of the early Christian community—for, in Jones's opinion, such a Christology did not exist.

"Part III/Exegetical Studies" includes (1) "Luke 3:23-38 and Greco-Roman and Biblical Genealogies" by William S. Kurz. This essay suggests that the position of Jesus' genealogy in Luke 3 and its extension back to Adam show that it is in continuity with those in Luke's Greek Bible. That Luke's genealogy has been influenced by Hellenism is seen in the ascending format (son to father). (2) "The Divine Purpose: The Jews and the Gentile Mission (Acts 15)" by Earl Richard cautions against taking Acts 15 as the definitive statement of Luke on Israel's role in the worldwide mission of the church. Acts 15 is but a part, and the whole of Acts represents Luke's understanding. "As the mission to Israel has been but a partial success, so the heritage from Judaism has been but a mixed blessing" (p. 201). (3) "The Forensic Defense Speech and Paul's Trial Speeches in Acts 22-26: Form and Function" by Jerome Neyrey suggests that the trial speeches of Paul in Acts are to be seen as forensic defense speeches which follow the models presented in the classical rhetorical handbooks. (4) "On Why Luke Declined to Recount the Death of Paul: Acts 27-28 and Beyond" by G. W. Trompf proposes that although Luke records a number of deaths, and that the general issue of the nature of these individual deaths has affected the presentation of his material, the recording of Paul's beheading did not suit Luke's "artistic, political and historico-theological intentions" (p. 234).