

directly stated. But while Loader offers hundreds of passages laid out in Greek and English, this part of John 14 is only referenced in passing five times and the specific words only quoted once (345). Even there, the statement is not emphasized. Puzzling.

Loader rightly declares that the purpose of the Gospel was to show the Johannine community that the life that Jesus brought as the redeemer/envoy was even more present after Jesus's ascension through the ministry of the Spirit and the disciples. However, I think his case would have been even stronger had he taken note of the work of Paul Minear on the Johannine community as a second generation ("The Audience of the Fourth Evangelist," in *Interpreting the Gospels*, ed. James Luther Mays [Philadelphia: Fortress, 1981], 247–264; reference also my commentary, *John: Jesus Gives Life to a New Generation*, The Abundant Life Bible Amplifier [Boise, ID: Pacific Press, 1995]). The fourth Gospel is the only one that clearly distinguishes the first generation (Jesus's disciples and those who knew them) from the second (those who have no living witness to the earthly Christ) in the Gospel's audience. The analogy of the vine (John 15:1–7) and the prayer of chapter 17 (especially v. 20) are examples of this.

He also seems not to have noticed that the miracles of Jesus in the Gospel are all done at a distance. Jesus never touches the water that became wine (2:1–11). The royal official's son is healed at a distance of sixteen miles from Jesus (4:46–54). The blind man at the Pool of Siloam is healed at a distance of more than a kilometer. Jesus does not touch either the paralytic or the corpse of Lazarus (5:1–15; 11:40–45). The miracles of Jesus in John are performed by word rather than by touch. The message to the second generation was that Jesus's word is as good as his presence. Jesus is replaced on earth by the Spirit and by Jesus's disciples. The fourth Gospel itself continues the ministry of both to a new generation (John 20:30–31).

While any work of this length will leave itself open to criticism, my primary reaction is one of gratitude and appreciation. Having written a commentary on the fourth Gospel myself, I believe the more one knows about the Greek text of John, the more one will appreciate Loader's book. Even where one might disagree with his conclusions, there is much value in his textual argumentation. Anyone interested in a deep understanding of the New Testament in general and the Fourth Gospel in particular will find this book indispensable.

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Maston, Jason, and Benjamin E. Reynolds, eds. *Anthropology and New Testament Theology*. LNTS 529. London: Bloomsbury, 2018. xi + 317 pp. Hardcover. USD 114.00.

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anthropology. He contributes a chapter on said anthropology in this work. Benjamin E. Reynolds is chair of the Department of Biblical Studies and Theology at Tyndale University in Toronto, ON. His research includes Johannine literature and he contributes a chapter on anthropology in the gospel of John.

Many of the earliest writings ever produced questioned the nature of humanity, attempting to either answer the question, or explore its further implications. To the religious and irreligious alike, mankind, and his constituent parts, material or immaterial, continues to fascinate and mystify scholars and lay-people. In the past decade, biblical scholars and philosophers working in the field of theological (or biblical) anthropology have addressed the nature of humanity from a variety of perspectives. Thomas Crisp, Steven Porter, and Gregg Ten Elshof take an interdisciplinary approach in *Neuroscience and the Soul: The Human Person in Philosophy, Science, and Theology* (Grand Rapids: Eerdmans, 2016); Stewart Goetz and Charles Taliaferro trace a history of theological anthropology in *A Brief History of the Soul* (Maiden, MA: Wiley-Blackwell, 2011); and Joel Green compares biblical studies with advances in the natural sciences in *Body, Soul, and Human Life: The Nature of Humanity in the Bible*, STI (Grand Rapids: Baker Academic, 2008). In their latest work, *Anthropology and New Testament Theology*, editors Jason Maston and Benjamin Reynolds seek to fill what they see as a gap in NT resources on anthropology. This book attempts to summarize the anthropology of the New Testament by collecting a series of fourteen essays into one volume.

Although not formally divided into sections, the fourteen essays in this book fall into one of two categories: theological or historical studies, and textual studies. The theological and historical studies include “‘What is Man?’ A Wisdom Anthropology,” “On the Anthropology of Early Judaism: Some Observations,” “Greco-Roman Perspectives on Anthropology: A Survey of Perspectives from 800 BCE to 200 CE,” “Son of God at the Centre: Anthropology in Biblical-theological Perspective,” and “The Mystery of Christian Anthropology.” The textual studies include “The Familial Anthropology of Matthew’s Gospel,” “The Redemption of Fallen Humanity: Theological Anthropology and Mark’s Narrative World,” “Turning Anthropology Right Side Up: Seeing Human Life and Existence Lukewise,” “The Anthropology of John and the Johannine Epistles: A Relational Anthropology,” “Enlivened Slaves: Paul’s Christological Anthropology,” “The Eschatological Son: Christological Anthropology in Hebrews,” “Life as Image Bearers in the New Creation: The Anthropology of James,” “‘Remember These Things’: The Role of Memory in the Theological Anthropology of Peter and Jude,” and “Revelation’s Human Characters and Its Anthropology.” The editors consider the textual essays, which cover every NT book, to be the core of this volume. This review will focus on the essays on Matthew and Luke.

Amy Richter, in her chapter, “The Familial Anthropology of Matthew’s Gospel,” rightly locates Matthew’s primary purpose in soteriology. She argues that Matthew portrays humans as being in relationship (a view of humanity

comparable to Terence Nichols's description of the soul as subject-in-relation); the most important relationship being that of family. Salvation, the height of what it means to be human, means being part of Jesus's family. This relational orientation to salvation reimagines the concept of family. Richter digs deeply into Matthew's use of ἄνθρωπος to describe mankind's function in this gospel, but she does not address the constitution of man and how the body, mind, spirit, soul, etc. relate to one another and function within Matthew. Further study on the inner man's relationship to the soteriological family described in this chapter would prove fruitful.

In his chapter, "Turning Anthropology Right Side Up: Seeing Human Life and Existence Lukewise," Steve Walton describes Luke's anthropology through his use of the device of reversal. These reversals present Luke's view of men and women in Christian community in contrast with society and culture. The speeches of Luke-Acts present Jesus as exemplary humanity. God's purposes for humanity are transformative. Whereas Jesus is the perfect human, the followers of Jesus, through the power of the Holy Spirit and the combined strength of the new community, become perfect according to the model of Jesus. Luke rejects the physiognomic assumptions of first-century culture and presents the new community as whole because of Jesus's salvific work rather than wholeness of nationality, physicality, gender, or piety. Walton avoids questions on the nature of man in relation to death raised by several pericopes in Luke-Acts, include Luke 16:19–31; 23:42–43; Acts 2:27. Walton also notes a significant OT influence in Luke, but does not address to what degree Luke's perspective could be described as Jewish or Greek; an important distinction in his anthropology.

The book, as a whole, does not engage many matters of debate within theological anthropology, including the relationship between soul, spirit, mind, and body, and the nature of human consciousness. This deficiency results from the NT-author-specific approach of this volume, which presents many of the strengths discussed above, yet also results in several weaknesses. For example, this approach means that there is little treatment of anthropological themes across the NT as a whole. On the other hand, there is a broad range of anthropological topics addressed as they arise *in situ*. This author-focused approach mitigates the temptation to draw NT authors into discussions on matters they do not directly address. This book is valuable as an introduction to NT anthropology for interested lay-people, students, and scholars. Readers will find it accessible and informative.

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Mathewson, David, and Elodie B. Emig. *Intermediate Greek Grammar: Syntax for Students of the New Testament*. Grand Rapids: Baker Academic, 2016. xxiii + 336 pp. Hardcover. USD 32.99.

David L. Mathewson and Elodie B. Emig demonstrate that they are skilled writers. Emig has been teaching Greek for three decades at Denver Seminary. Mathewson also teaches at Denver Seminary and has published before on