

elucidating the concepts, no exercises or integrated workbook, not enough basic information in order to engage what was learned in the Beginning level to what is seen in Intermediate Greek. Some concepts are not unpacked and become unconvincing. For example, the idea that first class conditional sentences “could be considered the default condition” (235) since it appears “about 300 times,” but the third class condition is said to have “around 277 instances” (239). Are these numbers enough for such a claim? The addition of more charts and diagrams would have helped illustrate some of the intricate explanation. The few charts available lack either purpose or creativity.

Furthermore, it claims to be the most up to date in regards to the advances in the Greek language. This book contains relevant information, but it is certainly not the final word on the matter. With the two main books quoted (Porter and Wallace) being published in the 90’s, I am not convinced of the claim of “most recent linguistic insights” (xvi). For a textbook, it is too argumentative to the point of antagonizing opposing views. It becomes evident that the book uses Porter too often as a source since he is a devout Minimalist. The name Porter is always used in a positive light, for example: “It is helpful to distinguish, as Porter does” (2); “We agree with Porter” (11); “we agree with Porter’s conclusion” (62); “have more than adequately demonstrated” (73); “correctly captures the sense” (101); “one of the most important advocates” (112); and “a better explanation” (127). The opposing side is exemplified in the work of Wallace, the antagonistic Maximalist. His name is often presented in neutral form, but sprinkled throughout the book are negative innuendos associated with his name. Some examples include: “Wallace has included the category [...] which seems only to compound the problem” (15); “although Wallace [...], we will not” (64); “Wallace says [...], but” (156); “*contra*” (198); and “even Wallace [...] recognizes” (239).

In conclusion, the book contains a Minimalist approach to Intermediate Greek. It is argumentative from cover to cover and is enjoyable to read. It is a must-read for scholars and enthusiasts in the field. I don’t believe the target audience is lay ministers or pastors. It is intended to bring up to date previous Intermediate grammar books. The book has great potential as a textbook since it engages in relevant current discussion and provides helpful examples. Unfortunately it is not a solo textbook in a classroom setting, since it does not replace previous grammars, for it relies on labels and discussions from preceding textbooks. For me, it will become a valuable point of view as a companion to another textbook and an array of supplemental materials.

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Moo, Douglas J., and Jonathan A. Moo. *Creation Care: A Biblical Theology of the Natural World*. Biblical Theology for Life. Grand Rapids: Zondervan, 2018. 249 pp. Softcover. USD 24.99.

A father and son duo, Douglas J. Moo (PhD, University of St. Andrews, and presently T. Wessner Professor of New Testament at Wheaton College, IL), and his son Jonathan A. Moo (PhD, University of Cambridge, and

presently Associate Professor of New Testament and Environmental Studies at Whitworth University in Spokane, WA), have together authored an excellent and timely book.

There are increasingly more books and articles being published to draw attention to the urgent need for informed and determined sensitivity to the vast web of life that is dependent on this planet. *Moo and Moo* draw attention to how the Bible itself undergirds this, declaring that the divine Creator's concern embraces all that He has made—and how God Himself instructs that all of His creation is included in His salvific mission. This is not merely an occasional acknowledgment in Scripture, but can be found from Genesis to Revelation. In fact, there is a six-page Scriptural index in the back of the book indicating how thoroughly the Bible has been studied on this topic! Moreover, *Moo & Moo* point out that Christians honor and even worship their Creator when their lifestyles are sensitive to this—seeking to bring healing to all “citizens” of this planet, human and non-human.

The fourteen chapters include: “What Do Christians Have to Do with Creation?,” “Members, Rulers, and Keepers of Creation,” “A Creation Subjected to Frustration,” “Jesus and Creation,” “The Gospel and Creation Care,” “Caring for Creation and Worshiping the Creator.” A four-page detailed Table of Contents is also provided which makes for easy referencing of the many subtitles in each chapter.

Both father and son are biblical scholars, with Jonathan also working as an environmental scientist. This adds a richness to the text and also increases scientific understanding of the critical aspects of earth care. In fact, it seems strange that Christians, who believe the biblical account of creation, have not been at the vanguard of those seeking to be protective of the earth. Helpful discussion by both son and father includes the importance and value of all non-human lives—and how predators and parasites fit in. Moreover, even the land, the soil, is included in the Creator's “prescriptions” for creation care. And wonderfully, the great Creator Jesus (Col 1:15–17), when he was on earth, was instructive.

Father and son also comment on current scientific headlines and media rhetoric about an environmental crisis and climate change, analyzing scientific data about the condition of this planet. They also present practical suggestions for a faithful Christian response to scriptural teaching about creation.

There is one strange omission, however. There is no mention of how various scientists are presently urging that one of the most important ways to “save the planet” would be for humans to return to a “plant-based, violent free diet”—the type given at creation to both humans and animals (Gen 1:29–30). The treatment of animals raised for consumption is horrifying and frightful (including cows, chickens, geese, turkeys, pigs and even fish), affecting the quality, not only of the meat and human health, but also the air, soil, and water. Moreover, God's original diet plan is now argued by many scientists to be the best for the human body and its health. Future restoration of the planet is included in the promised redemption when God Himself declares, climaxing the closing of the biblical canon, that “there shall be no more death,

nor sorrow, nor crying. There shall be no more pain, for the former things have passed away" (Rev 21:4).

The book would have been more complete and up-to-date had some kind of mention of this crucial aspect of creation care been included. But even without it, the book is a valuable resource and rich treasure for anyone seeking to be a faithful and responsible steward of this world while looking forward to that Day when all creation will be able to cease its groaning (Rom 8:21–22).

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Nissinen, Martti. *Ancient Prophecy: Near Eastern, Biblical, and Greek Perspectives*. Oxford: Oxford University Press, 2017. xix + 448 pp. Hardcover. USD 125.00.

Nissinen's treatment of ancient prophecy is the first of its kind to discuss individual features of, and examine potential relationships among, the three major extant textual caches attesting the prophetic phenomenon in antiquity altogether—namely, Greek, Ancient Near Eastern, and Biblical. Nissinen's book is to be seen among works that have (a) dealt extensively with the relationship between Biblical and Near Eastern prophecies (e.g., Erhard Blum, "Israels Prophetie im altorientalischen Kontext: Anmerkungen zu neueren religionsgeschichtlichen Thesen," in *From Ebla to Stellenbosch: Syro-Palestinian Religions and the Hebrew Bible*, ed. I. Cornelius and L. Jonker, ADPV 37 [Wiesbaden: Harrassowitz, 2008], 81–116), (b) offered some comparison between Greek and Near Eastern prophecies (e.g., Jean-Georges Heintz, ed., *Oracles et prophéties dans l'Antiquité: Actes du Colloque de Strasbourg 15–17 Juin 1995*, Travaux du Centre de Recherche sur le Proche-Orient et la Grèce antiques 15 [Paris: de Boccard, 1997]), and (c) grasped connections between Greek and Biblical prophecies (e.g., Armin Lange, "Literary Prophecy and Oracle Collection: A Comparison between Judah and Greece in Persian Times," in *Prophets, Prophecy, and Prophetic Texts in Second Temple Judaism*, ed. Michael H. Floyd and Robert D. Haak [New York: T&T Clark, 2006], 248–275). Unlike such authors, however, Nissinen seeks to acknowledge all three sources as conceptual "keyholes" giving access, individually, to parts of a conceptually unified "landscape" of the prophetic phenomenon in antiquity (5–6).

The book's first part deals with issues pertaining to the nature, constitution, and definitions of ancient prophecy. Nissinen rightly observes that prophecy stands in modern analyses as a "scholarly concept" (4). As such, it is susceptible to the scholars' attempt to conceptually define it, which either narrows or expands the horizon to be appraised. Thus, academic studies on ancient prophecy tend to adopt technical decisions that may not be akin to the way the phenomenon existed in history. I find such an observation appropriate for a book that attempts to analyze three corpora of textual material spanning throughout millennia. It rightly supports the author's withdrawal from claiming any movements in regard to causality and directionality. A comparison, nevertheless, among the three corpora allows