

cussions of relevant characters (e.g., Timothy), concepts (joy, honor/shame, etc.), and methodology (e.g., social-scientific criticism). Engaging prose makes this commentary quite reader friendly, and the inclusion of “Bridging the Horizons” sections at regular intervals offers theological and homiletical reflections for pastors, priests, and interested laypersons.

The main weakness of this commentary is the translation. While it is generally sound, there are some disturbing lapses. Some instances are only questionable. For example, Witherington is not alone in rendering 1:3 as “I give thanks to God, for your every remembrance of me” (pp. 55–56). Although unlikely on grammatical grounds, this translation is grammatically possible, and it fits his larger interpretation of Philippians. His decision to translate 1:7 as “because you had me in your heart” is open to similar criticism. Other problems appear to be the result of poor oversight. Witherington omits 3:4a in his translation on p. 185, and he skips 4:14 completely on p. 271. Finally, his rendering of 3:20 as “the savior awaits eagerly” seems to mistake a first-person plural form for a third-person singular (p. 186). Clearly, Paul says that “*we* eagerly await the savior.”

Given the breadth of Witherington’s knowledge of ancient and modern sources, the wisdom of his pastoral insights, and the liveliness of his prose, this commentary belongs on the shelves of many in the church and in the academy. For scholars, especially those interested in rhetorical criticism of the NT, this commentary will be useful, but the “Bridging the Horizons” sections will be especially appreciated by pastors, priests, and any others preparing (or being prepared) to live in a manner “worthy of the gospel of Christ.”

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Dorit Felsch. *Die Feste im Johannesevangelium. Jüdische Tradition und christologische Deutung*. WUNT 2/308. Tübingen: Mohr Siebeck, 2011. Pp. xiii + 344. ISBN 978-3-16-150888-2. \$103.00 paper.

As is well known, John’s Gospel presents Jesus’ ministry in the context of various Jewish festivals. The present volume investigates the information about these festivals in John’s Gospel and explores their significance with regard to Johannine Christology. The work represents a slightly revised version of the author’s doctoral dissertation written under the supervision of Friedrich Avemarie at the Philipps-Universität Marburg. After a review of the state of research and a discussion of the research method, the volume features a general chapter on festivals in ancient Judaism and specific chapters on the “Jewish festival” in John 5, the Feast of Tabernacles in John 7–9, the Feast of Dedication (Hanukkah) in John 10:22–39, and the Passover in the entire Gospel (John 2:13ff.; 6:4ff.; 11:55ff.), as well as a conclusion. On the whole, most of Felsch’s conversation partners are German (Avemarie, Becker, Bultmann, Dietzfelbinger, Frey, Hengel, Schnackenburg, Thyen, Wengst, Wilckens). Conversely, there is not a single reference to leading North American scholars such as Craig Keener or Craig Blomberg, and only one passing reference to D. A. Carson. While this is

a significant shortcoming, it enables North American readers to become more conversant with German scholarship on the subject.

Felsch notes that commentators often cursorily acknowledge that Jesus fulfilled, replaced, or transcended the symbolism inherent in these Jewish festivals, routinely observing that Jesus' appearance at these festivals indicated their obsolescence, and in some cases dismissing the need to probe the deeper symbolism inherent in these festivals altogether. The author's survey of previous scholarship includes works such as Aileen Guilding's *The Fourth Gospel and Jewish Worship*, Gale Yee's *Jewish Feasts and the Gospel of John*, Marten Menken's "Die Feste im Johannesevangelium," and several other works, mostly published dissertations. While not discussing the historical identity of the author of John's Gospel, Felsch maintains the Gospel's literary unity (except for the pericope of the adulterous woman and John 21; pp. 20–21). She also includes a fairly lengthy discussion of challenges associated with the use of rabbinic background material (pp. 21–30) and a section on the alleged anti-Judaism of John's Gospel. Felsch maintains that John's use of the term *hoi Ioudaioi* must be properly understood and at times be subjected to critique (*interpretations- und ggf. auch kritikbedürftig*, p. 38).

In her general chapter on Jewish festivals, Felsch adduces J. Assmann's work on "cultural mnemotechnic" (*kulturelle Mnemotechnik*), according to which the purpose of these festivals was not merely to commemorate past events but also to draw pilgrims into the present and future soteriological and eschatological dimensions of these events (pp. 41–44). Felsch notes that the need to observe these festivals, far from diminishing, only increased subsequent to the destruction of the temple in the year 70 (pp. 43–44). She also observes how Jesus' participation in various festivals starting in John 5 marks a heightened emphasis on the public nature of Jesus' ministry (p. 45).

Felsch chooses to remain agnostic as to the precise festival in view in John 5:1, arguing that John intentionally omitted specific reference to a particular festival (but note that much of the lengthy ch. 3 on pp. 51–170 is devoted to an extensive further exploration of the identity of the festival[s] John may have had in mind). Felsch claims that Jesus did not merely heal the lame man in John 5 but enabled him to participate in the festival. She notes how John uses the healing as a point of departure for his Christological affirmation of Jesus' work on the Sabbath as indicating his divine prerogative. She offers the following translation for John 7:37–38: "Whoever thirsts, let him come to me. And let him drink, whoever believes in me. As Scripture has said, 'Streams of living water will flow from his body'" (p. 193; my translation from the German). The passage is interpreted primarily against the backdrop of Ps 78:16, 20. The reference to Dedication in John 10:22–39 is then explored in the context of festival references in John 5–10.

The final chapter discusses the references to three separate Passovers in John's Gospel. In terms of proportion, it is a bit odd that only 25 pages are devoted to the Passover while, as mentioned, 120 pages (almost five times as many) are given to the unnamed feast in John 5. One would have thought, if anything, that the converse ratio would be more appropriate. The original title of Felsch's dissertation was "*Es war ein Fest der Juden*" (*Joh 5,1*): *Die christologische Bedeutung der jüdischen Feste im Johannesevangelium*. This seems to suggest that

John 5:1 was the primary focus of her original work and that some of the other festivals were consequently given less detailed attention. If so, this is inadequately reflected in the current title *Die Feste im Johannesevangelium*, which raises expectations of a more even-handed and thorough treatment of *all* the Jewish festivals referenced in John.

These concerns notwithstanding, Felsch's work is useful in drawing attention once again to the strategic christological significance of the various festivals in John's Gospel and in providing an exploration of their meaning in their original context. Felsch helpfully adduces numerous Jewish, and particularly rabbinic, parallels that deepen the reader's understanding of the backdrop of John's Christological presentation. In my own view, Felsch's detailed research only strengthens the plausibility that the destruction of the temple provided an important occasion for John's Christological teaching. It will be helpful to integrate some of her findings into a full-orbed understanding of some of the other major planks in John's Christology, including the "signs" and his portrayal of Jesus' deity in the context of Jewish monotheism.

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Markus Bockmuehl. *The Remembered Peter in Ancient Reception and Modern Debate*. WUNT 262. Tübingen: Mohr Siebeck, 2010. Pp. xii + 263. ISBN 978-3-16-150580-5. \$139.00 cloth.

Currently, we witness renewed scholarly fascination with Simon Peter—both in academic conferences and in a spate of recent books. This valuable resource collects Bockmuehl's scholarly essays on 2nd-century historical memories of Peter.

Bockmuehl's opening chapter argues that, because 2nd-century "living personal memory" of Peter was in direct contact with original eyewitnesses, such memories may provide valuable evidence about the historical Peter. Peter served as a significant bridge from the historical Jesus to the early church's kerygma. Early Christian authors recalled Peter's preaching as central to the foundation of the church (as in Acts), and they understood the primitive testimony in the Gospels (esp. Mark) to have arisen from Peter's eyewitness accounts of Jesus' ministry. However, Bockmuehl's second chapter observes that recent NT scholarship typically undervalues this apostle. Sanders and Crossan follow the old Tübingen School in asserting Petrine opposition to Paul, and Wright and Dunn do not adequately consider Peter's influence on Paul and the Gospels.

The third chapter observes problems with the Tübingen School's tendency to pit Peter against Paul. Early Christian art and literature *connected* Paul and Peter as co-founders of churches in Antioch and Rome and as joint martyrs (pp. 65–66). Only extreme Marcionite (and possibly Ebionite) teachings contradict this consistent witness to Pauline and Petrine unity. Paul portrays Peter as a joint steward of the Gospel (1 Cor 1–4). Even in their most tense moment, Paul rebuked Peter based on a "common ground" of shared doctrine (Gal 2:14–