

ends with theology, discussing more mundane matters between these bookends. Walton satisfyingly provides quick answers to the book's theology, author, and date—which he reveals in the first sentence of that section: no one knows and it does not matter—the difficulties of the language of the book, and his take on various redactional theories. The introduction also helpfully compares ANE texts on suffering with the book of Job (pp. 31–38). He classifies the story of Job as a “thought experiment” designed to get us to consider God's ways in relation to suffering before we are in the situation (pp. 24–27).

The book of Job does not disclose reasons for suffering, though it should provide “training for the mind so we can be prepared for suffering and crises” (p. 428). “The only explanation the book offers concerns right thinking about God and his policies in a world where suffering is pervasive and inevitable” (p. 437). It does not comfort the suffering but it does offer “theological guidance” (p. 428). Walton discusses some useful points in constructing a “Biblical Theology of Suffering” (pp. 420–22). He does not believe that Job is a model for us, or that Job spoke without fault, or that God declares that everything Job said was good (p. 433). Reflecting on the text of Job and suffering should “bring understanding that might prevent us from committing Job's error, which is the easy solution of blaming God. The alternative is to trust God” (p. 415).

This commentary will be by my side when teaching or preaching the book of Job in a church or university.

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On the Writing of New Testament Commentaries: Festschrift for Grant R. Osborne on the Occasion of his 70th Birthday. Texts and Editions for New Testament Study 8. Edited by Stanley E. Porter and Eckhard J. Schnabel. Leiden: Brill, 2013, xxxvi + 493 pp., \$228.00.

This volume represents a well-deserved *Festschrift* for Grant Osborne, who has taught at Trinity Evangelical Divinity School for 35 years and has earned a reputation of being a prolific scholar (and commentary-writer!), a congenial colleague, and a distinguished mentor. On a personal note, I had the privilege of serving as Grant's research assistant for three years and would like to express my own gratitude for Grant's tutelage, particularly in the area of hermeneutics (which included chasing down hard-to-find references and compiling the indices for *The Hermeneutical Spiral*). As the title suggests, the volume is devoted to the interesting subject of NT commentary writing. After a foreword on Osborne's scholarly career by the editors and a list of his publications, the book features 21 essays by a stellar cast of biblical scholars. Part 1 (“Commentaries and Exegesis”) includes the following contributions: “On Commentary Writing” (Eckhard Schnabel), “The Linguistic Competence of NT Commentaries” (Stanley Porter), “Translation in NT Commentaries” (Douglas Moo), “Genre in Recent NT Commentaries” (Craig Blomberg), “Historical Competence of NT Commentaries” (Douglas Huffman), “The Histori-

cal Jesus and NT Commentaries" (Craig Evans). Part 2 ("Commentaries and the Hermeneutical Task") features the following essays: "The Use of the OT in NT Commentaries" (Richard Hess), "The Hermeneutical Competence of NT Commentaries" (D. A. Carson), "Who Do NT Commentaries Say 'The Lord' Is? The Scandalous Rock of Romans 10:13" (Daniel Block), "The Ethical Relevance of NT Commentaries: On the Reading of Romans 13:1–7" (David Pao), "The Pastoral Relevance of Commentaries" (Robert Yarbrough), "The Preaching Relevance of Commentaries" (Walter Liefeld), and "(Re)constructing the Pastoral Office: Wolfgang Musculus's Commentaries on 1 & 2 Corinthians" (Scott Manetsch). Part 3 ("Commentaries and Theology") contains "Theological Commentary and 'The Voice from Heaven': Exegesis, Ontology, and the Travail of Biblical Interpretation" (Kevin Vanhoozer), "Christology and Commentaries: Examining and Enhancing Theological Exegesis" (Daniel Treier), and "Christology, the Pastoral Epistles, and Commentaries" (Linda Belleville). Part 4 ("Commentaries on the Gospels, on the Epistles, and on Revelation") adds "Commentaries on the Synoptic Gospels: Traditional Issues of Introduction" (Darrell Bock), "Commentaries on the Book of Romans" (Stanley Porter), "James and His Commentaries" (Scot McKnight), and "Commentaries on Revelation" (Lois Fuller Dow). The volume concludes with one essay in Part 5 ("Commentaries and Publishers"), "Commentaries and Commentators from a Publisher's Perspective" (Daniel Reid).

On the whole, the essays are marked by a very high level of scholarship. Some of the essays are a bit dry, but the material is consistently informative. Space constraints permit only brief comments on the various contributions. Eckhard Schnabel, in the opening essay, amasses an astonishing amount of technical background information about the writing of commentaries. Stanley Porter closes his evaluation of the linguistic competence of NT commentaries with the rather negative verdict that "the days of the New Testament Greek language commentary ... are a thing of the past if current commentaries are any indication" (p. 54). Douglas Moo recommends that commentators "would be well advised to integrate translations more often into their exegetical argument" (p. 71). With regard to genre, Craig Blomberg, in a characteristically competent treatment, suggests that NT commentaries "have made significant strides in recent years, so perhaps we can look forward to better things still to come" (p. 98). Douglas Huffman, in his contribution on the historical competence of NT commentaries, unlike Porter, does not assess the competence of specific commentaries but instead provides a general discussion of issues pertaining to the treatment of historical matters. He does so mostly in descriptive fashion, frequently by assembling relevant quotes by other scholars. Craig Evans's essay on NT commentaries and historical Jesus research excels in discussing the treatment of the historical Jesus in selected passages in Mark's Gospel by particular technical commentaries. He also helpfully observes that commentaries should give balanced attention to both historical and literary matters, noting that proper historical work will aid in the appreciation of the literary dimension of a given Gospel and *vice versa* (pp. 126–27).

In part 2, Richard Hess discusses selected examples of the use of the OT in the NT in passages such as Rom 1:17 (faith/faithfulness), the Lord's prayer, and

the NT teaching on discipleship (which, according to Hess, is grounded in Levitical sacrifices such as the sin, burnt, and ordination offerings of Leviticus 1–8). The next essay, by D. A. Carson, offers a deft survey of the hermeneutical contributions of commentaries written over the past two millennia. Particularly helpful is Carson's discussion of J. P. Gabler (pp. 157, 160), including Carson's observation that subsequent scholarship readily complied with the first part of Gabler's program—distinguishing between biblical and dogmatic or systematic theology—while largely ignoring the second (reconstructing dogmatic theology after the completion of biblical theology). Carson's reference to the more holistic efforts by von Hofmann and Schlatter in this context is useful as well, as it shows how these interpreters sought to be more (re)constructive and integrative than most of their contemporaries. (Two minor editorial quibbles here: *gesamtbiblische* is one word, not two [p. 161]; and Moo's distinction is between "*appropriation* [not: *appropriate*] techniques" and "hermeneutical axioms" [p. 168].) Carson's prescriptions for hermeneutical competence include striving to become a better reader, focusing on the text, deploying multiple hermeneutical approaches, and embarking on the quest to discern the Mind of the ultimate author of Scripture, God himself (pp. 170–72). Space does not permit a summary and assessment of the next two more technical and narrowly focused studies by Daniel Block and David Pao. Robert Yarbrough pays tribute to the fact that the honoree wrote his commentaries with pastors in mind. The pastoral relevance of commentaries is indeed a feature well worth noting. While not substituting for linguistic or hermeneutical competence, a commitment to equip those who are charged with caring for the spiritual wellbeing of their congregation is vital in order for commentaries to have true and lasting impact. Few things are more gratifying for a commentary-writer than a word of thanks from a local pastor for the hours of study and service to the local church. Along those lines, Walter Liefeld's chapter on the preaching relevance of commentaries provides a fitting exploration of the utility of commentaries for preachers as well as some possible pitfalls of the use of commentaries in the preaching ministry (Liefeld uses commentaries on Philippians as a case study). I will skip Scott Manetsch's essay for the same reason I skipped the chapters by Block and Pao above.

In part 3, Kevin Vanhoozer's essay—surprise!—deals with the theological interpretation of Scripture (TIS). It includes a fascinating case study of the Synoptic transfiguration account, taking its point of departure from Grant Osborne's M.A. thesis written at TEDS in 1971. Vanhoozer decries the theological vacuum in many current approaches to biblical interpretation and claims that in this regard "the theologian is closer to God than the exegete" (p. 284). He is concerned to "repair the partnership between biblical scholars and theologians by reflecting again about the meaning of 'historical' and 'theological' exegesis" (p. 297). Vanhoozer posits that the theological context consists of the canonical, creedal, and catholic contexts. He also identifies five levels of interpretation: grammatical-historical, literary, canonical, catholic, and ontological. Vanhoozer's essay is genuinely helpful as it clarifies his particular version of TIS by discussing several key issues and fleshes out his approach by way of a specific biblical passage. He is right that theology should not merely be an afterthought or be relegated to a late step in the exegetical process.

My only question is whether at times Vanhoozer engages in a type of strawman argument that stereotypes practitioners of conventional exegesis in a way that is neither entirely fair nor accurate. Continuing and completing the TIS two-punch, Daniel Treier discusses Christology and NT commentaries, using the interpretation of Phil 2:5–11 as an example with Dunn, Wright, and Yeago as points of departure. Treier's conclusion: "all biblical commentaries are actually theological, like it or not; the question is how well they engage their subject matter in its potential fullness" (p. 316). Linda Belleville's contribution, likewise, is on Christology, specifically on commentaries on the Pastorals. After a helpful survey of the treatment (or lack thereof) of Christology in Pastorals commentaries, Belleville focuses most of her discussion on preformed Christological materials (e.g. 1 Tim 1:15; 2:5–6; 3:16). She urges that more attention be given to (1) the title "Christ Jesus"; (2) God/Christ as "our Savior"; (3) Christ Jesus as *ἄνθρωπος*; and (4) Christ's coming as an epiphany.

Part 4 is devoted to commentaries on the Gospels, selected epistles (Romans, James), and Revelation. Darrell Bock discusses the coverage of traditional introductory issues (esp. authorship and date) in commentaries on the Synoptics. He concludes that the Synoptics are well served and "[q]uality commentaries exist for each Gospel and from a variety of perspectives" (p. 363). In a final footnote, Bock notes that he changed his view on the dating of Mark since writing his Luke commentary (he is now "much less certain about Mark's date and therefore what the dating sequence is," p. 363). Stanley Porter, in his second essay in the volume, assesses commentaries on the book of Romans based on the Greek text, using Rom 5:1–11 as his focus passage. Doug Moo, Tom Schreiner, and Tom Wright (among many others) are all subjected to a detailed (and in some cases rather unflattering) critique, and Porter concludes that "newer is certainly not necessarily better" (p. 403) as far as Romans commentaries are concerned. Singled out for special commendation by Porter are the commentaries by Sanday and Headlam, Beet, Schlier, Louw, Moo, and Waetjen. Scot McKnight canvasses James and his commentaries, using Jas 1:27 as an entrée. Commentaries on Revelation are subjected to closer scrutiny by Lois Fuller Dow, in particular those by Aune, Beale, Keener, Osborne, Smalley, Mangina, Resseguie, and Blount (she says she is discussing seven recent commentaries, but in fact discusses eight). Last but not least, Daniel G. Reid closes out the volume with a discussion of commentaries and commentators from a publisher's perspective.

As one who is gearing up to write a commentary on the Pastorals for B&H's new Biblical Theology for Christian Proclamation (BTCP) series, I have greatly appreciated working my way through this fascinating volume. It is not every day that commentary writers actually reflect on the writing of commentaries! Thanks are due the publisher, the editors, and the contributors—as well as the honoree for providing the occasion!—for a very interesting, engaging, and multi-faceted volume whose only major drawback is its heavy price tag (\$228.00).

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