

life is painted in imagery from David's life. Yet at the same time, Jesus's portrait is also painted in imagery from Moses's life. In this way, there are multiple "shadow stories" going on at once. Matthew simultaneously pictures Jesus as the true Davidic King and as the Prophet greater than Moses. As Schreiner articulates, "Matthew does not limit Jesus's story to only one OT referent or prophecy: he weaves them all together into a beautiful whole" (137).

On the one hand, reading *Matthew, Disciple and Scribe* felt like reading a traditional academic book. Its thesis was unique and its scope was in-depth. However, at times it felt like more of an introductory or popular level book with its fairly minimal footnotes and its discussion of modern films such as *Star Wars* (54) and *The Lion King* (129–30). Schreiner admits, "The initial plan was to be more introductory, but it quickly took an academic turn, and therefore the book at times straddles both worlds" (*ix*). This is not bad, but it is something of which to be aware.

My primary critique is Schreiner's insistence on a "retrospective" reading of the OT (57–62). Or, as Schreiner puts it, "Matthew is not...performing the typical grammatical-historical exegesis" (75). When dealing, for instance, with Walter Kaiser's view that the NT does not "reload the OT text" (58), Schreiner's rebuttal is surprisingly weak. He responds merely with the assumption, "Matthew...is the one reloading the text" (58). Furthermore, he makes the assertion that the OT authors' "view was hazy because the fullness of time had not yet arrived" (58). Although in one sense, their view of the Messiah may have been "hazy," their understanding of the texts they authored would have been quite clear. Schreiner does not seem to give the OT authors enough credit.

Overall, though, Schreiner is to be commended for offering a timely and well-written summary of Matthew's use of the OT. Any who read this book will certainly be encouraged by Schreiner's firm grasp of the interconnectedness of the Testaments. Best of all, they will better see Jesus as Matthew saw him. As the subtitle indicates, they will better grasp "The First Gospel and Its Portrait of Jesus."

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A New Testament Theology, by Craig L. Blomberg. Waco, TX: Baylor University Press, 2018. 704 pp. \$49.95.

Craig Blomberg is Distinguished Professor of NT at Denver Seminary where he has taught since 1986. In addition to an abundance of scholarly articles, he has authored 20 books and edited or co-edited several more. Very few scholars in conservative evangelicalism are as well-qualified as Blomberg to write a biblical theology of the NT. So I was

excited to read the most recent addition to this genre, and Blomberg did not disappoint.

Blomberg chooses *fulfillment* as the overall theme of the New Testament's theological perspective (10). He writes, "Every book of the NT is steeped in quotations, allusions, or echoes of the OT," and since the OT collection is filled with promises about the future Age to Come—especially in the prophetic literature—"every NT book states...that the age of the fulfillment of these promises has arrived" (11). Thus, Blomberg sees more unity than diversity in the NT documents, and he demonstrates how every author of the NT supports the idea of *fulfillment* in every book written. Incidentally, the author holds to traditional positions in regard to authorship and date of all 27 canonical NT books.

In terms of the book's structure Blomberg uses a chronological rather than thematic or canonical approach. I found this rather unusual approach refreshing and helpful, especially since the major, conservative NT theologies in the past 20 years have been either thematic (e.g., Beale and Schreiner) or canonical (e.g., Marshall and Thielman). While the chronological approach uses the dates of writing for each book or groups of books as the organizing principle of the book's overall structure, each chapter covers the theological topics or themes treated in the material being covered in the particular corpora of that chapter. For example, the chapter on Hebrews (chap. 9) covers Fulfillment, Christology, Salvation, Ecclesiology, and Eschatology while themes such as the nature of God and the plight of humanity, the era of the royal law of Scripture, Christology, the Christian life, and the power of prayer are treated for James (chap. 3).

The chronological layout starts with a treatment of the theology of Jesus (designated as historical Jesus material seen especially in Mark and Q) followed by the traditional material of the early church found in the first 12 chapters of Acts (not to be confused with the theological themes developed by Luke in both his gospel and Acts). Next, chapter 3 covers the earliest Christian letters, James and Jude. Blomberg separates himself from many NT scholars by placing Jude very early (late 40s), believing that it may have even preceded James (138–39). He also does not tie 2 Peter together with Jude as many others have done. Chapter 4 (the lengthiest in the book covering 129 pages) deals with ten of Paul's epistles. Of course, thirteen letters are attributed to Paul; so why does Blomberg exclude the Pastorals (1, 2 Timothy and Titus) from this chapter? He supports a theory that Luke was Paul's amanuensis for the Pastorals (455–59), and thus treats these three letters in a separate chapter following his treatment of Luke-Acts later in the book.

The Gospel of Mark (chap. 5) was likely written in the late 50s followed closely by Matthew (chap. 6) in the early 60s. Next comes a relatively short chapter 7 (only 71 pages) covering Luke-Acts, especially considering that Luke-Acts comprises the lengthiest amount of material of any of the NT corpora. Chapter 8 covers the aforementioned Pastorals followed by Hebrews in chapter 9 and 1 and 2 Peter in chapter 10. Chapter 11 covers all the Johannine literature in 112 pages and includes

the gospel, three epistles, and Revelation.

The reader will find many strengths in Blomberg's argument. His comprehensive knowledge of all the significant issues in NT theology today is evident in that he provides the significant options related to each issue along with an abundance of footnotes, pointing to further sources of information on the topic in question. Blomberg shines in his treatment of Pauline and Johannine theology, devoting significant space to each (168 pages to Paul and 112 to John). The evidence he unearths in showing the common authorship of 1 and 2 Peter (567–71) is very helpful and demonstrates that we can find unity in Peter's theology by studying both books together. His chapters on the theology of Jesus and the early church are unique and offer some helpful perspectives unavailable in other NT theologies. Baptists will appreciate his treatment of baptism (288–91, 546) and the Lord's Supper (95, 292). Finally, he makes clear statements of his positions on many subjects by providing ample support while at the same time giving fair treatment to opposing views. A few examples of this include his comments on homosexuality (272–75), perseverance (84, 170, 279, 521, 651–55), compatibilism (129, 652–54), propitiation (211), the functional subordination of the Son (202–203), reprobation (278, 548), simple foreknowledge (278, 551), and the atonement (213–14). He clearly supports a historic premillennial position by (1) arguing against the idea that the church supersedes ethnic Israel (50–51, 280–81 [even in Gal 6:16!], 555) and by (2) arguing for a posttribulational rapture (299–300, 679–82).

As much as I appreciate these strengths, we must also consider a number of weaknesses. First, Blomberg's decision to separate the Pastorals from the rest of Paul's letters on the basis of a Lukan amanuensis theory was unnecessary and confusing. On page 184 (fn. 30) he comments on this: "I am eager to 'test drive' [the Lukan amanuensis theory] and see if it proves helpful." My take? The vehicle ran off the road shortly after leaving the starting line. Second, Blomberg gives Luke-Acts too little space (only 71 pages) considering its importance in the NT. Third, our author tends to use both/and conclusions too frequently when a more definite position should have been taken (e.g., see 211–20). Nowhere is this tendency more amplified than in regard to his treatment of the roles of men and women (270–71), where he provides a both/and answer to three key issues in the debate (e.g., the meaning of *kephalē* [head], the silencing of women in Corinth, and the meaning of *authentēin* [exercise authority] in 1 Tim 2:12), all of which *require* an either/or conclusion. Though Blomberg appears initially to lean toward a complementarian view of 1 Tim 2:11–15, he opts for an egalitarian interpretation: Paul is refuting aspects of the mythology of Artemis worship being taught by women in Ephesus (474–81). Fourth, Blomberg gives short shrift to the subject of miraculous gifts, especially considering the importance of this issue in the church today; furthermore, his support of the continuationist position is weak (283–84; 449). Fifth, readers will be a bit confused by Blomberg's view on the third use of the law (240–44) and on the New Perspective on Paul (238–40). Finally,

Blomberg is too concerned with validation of authentic Jesus material (19–21, 63, 66, 79, 86, 97, 120–21) when his audience likely accepts its historicity from the outset.

If readers are looking for a NT theology that agrees with every one of their theological positions, *A New Testament Theology* will not satisfy. However, if you want to see a fresh and invigorating approach to the subject, one that challenges your thinking and drives you back to the Bible for answers, then purchase this book and fasten your seatbelt.

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Paul's Theology in Context: Creation, Incarnation, Covenant, and Kingdom, by James P. Ware. Grand Rapids: Eerdmans, 2019. 270 pp. \$30.00.

James Ware is a Professor of Religion at the University of Evansville. This particular volume targets “clergy, students, and laypeople who wish to enrich their understanding of the letters of Paul within the New Testament” (1). As the subtitle of the work manifests, Ware structures his analysis of Pauline theology around the four themes of creation, incarnation, covenant, and kingdom. But the last two words of the main title set the book apart: Ware seeks to situate Paul’s teachings “in context”—within the apostle’s religious, cultural, and social settings. Along the way, Ware also interacts with contemporary interpretive debates, including questions regarding “the New Perspective on Paul” and the nature of diversity within early Christianity.

Part One (examining “Creation”) considers how Paul worked out the received teachings of the Hebrew Scriptures, but also how his message was heard in a pagan context. Ware commences “by asking how Paul’s message about the creator God would have been heard by his gentile hearers in the context of ancient beliefs regarding the cosmos and the divine” (8). Against polytheistic beliefs, Paul emphasized the transcendent nature of the Creator, thus framing the nature of *cosmos* as creation. Against philosophical rationalism, Paul underscored revelation as the source of integral knowledge (16–18; cf. Rom 1:1–5, 3:21–26; 16:25–27). Moreover, Paul believed in creation *ex nihilo* (cf. Rom 4:17), a datum passed over by many interpreters. In Pauline theology, the Fall has corrupted the created order, and humanity in particular. Although the doctrine of creation affiliates humanity with the Creator, the doctrine of the Fall posits a fundamental separation from the Creator. Paul’s understanding of the “flesh” maps to this fallen reality.

Part Two examines Paul’s doctrine of the “Incarnation,” which merged two key facets of Jewish expectation: a coming Davidic ruler and the promise that YHWH would dwell among his people. Ware maintains that a robust account of Paul’s doctrine of “participation”