

- (3) human involvement occurred at some stage in the process; and  
 (4) the NT canon has a normative value and function in the church.

Second, points of contention are provided (260–64). These points ultimately boil down to the distinction between the conservative evangelical view and the other four over two issues: recognition versus determination and intrinsic versus extrinsic value. The conservative evangelical view believes that the individual books of the NT have intrinsic canonical value because they are inspired and that canonical formation becomes a “process of discovery and discernment of what is already the case, canonical authentication and recognition, rather than a process of emergence and development and then recognition” (261). On the other end of the spectrum the other four views, especially the Orthodox and Roman Catholic, believe that “the process by which the canonical text came to be was one that involved non-canonical criteria...revolving around a variety of historical factors within the life of the Christian church” (261). That is, all four of these models argue for a historically determined rather than intrinsically recognized model of canonicity.

Third, Porter and Laird survey the primary historical sources that help give insight into the canon’s formation and early reception (265–79). There are three broad areas: patristic writings, biblical manuscripts, and canonical lists. This section is particularly helpful, and the editors provide an abundance of secondary resources for further study.

*FVNTC* allows the reader to see some of the significant differences between various approaches to the formation of the NT canon, and the reader can learn much by seeing how each of the five contributors answers the questions related to history, authority, and hermeneutics in canon studies. But the introductory and concluding chapters are where the real jewels are found. Here we find helpful material on the history of canon studies, debated issues related to the canon, and available resources for studying this subject, and it is primarily on the basis of these chapters that I recommend it.

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*New Testament Theology*, by Eckhard J. Schnabel. Grand Rapids: Baker Academic, 2023. 1,224 pp. \$69.99.

Eckhard Schnabel (PhD, The University of Aberdeen) is the Mary Fench Rockefeller Distinguished Professor of New Testament at Gordon Conwell Seminary, where he has taught since 2012. He previously taught at Trinity Evangelical Divinity School from 1998 to 2012 and at several schools in Europe before that.

This book consists of a total of 26 chapters in six parts. The first part is titled “History, Faith, and Theology.” It consists of three

chapters: Introduction, Historical Contexts, and The Foundational Significance of Jesus. The second part is "The Proclamation of Jesus." It also consists of three chapters. These chapters discuss the ministry of John the Baptist, Jesus's life and mission, and Jesus's proclamation. The third part is "The Proclamation of the Jerusalem Apostles." This part only contains two chapters: The Jerusalem Apostles' mission/pastoral responsibilities and the Jerusalem Apostles' message. The fourth part is "The Proclamation of the Apostle Paul." This section is over 300 pages, and it consists of seven chapters. Chapters in this part include Paul's missionary work and pastoral responsibilities, the gospel being the fulfillment of God's promises in Jesus the Messiah, proclamation of Jesus as Messiah, the reality of the world, salvation received through Jesus the Messiah, God's messianic people, Jesus's return, judgment day, and the final consummation. The fifth part is "The Consolidation of the Apostolic Mission." This part has five chapters. These chapters each discuss the theological convictions of Mark, Matthew, Luke, John, and the author of Hebrews, respectively. That last part is "The Message of the New Testament." This part consists of six chapters which discuss, respectively, the unity of the New Testament, the fundamental reality of the revelation of God as creator and savior, the incarnational revelation of Jesus as Messiah, Savior, and Lord, personal salvation as being the forgiveness of sin and reconciliation with God, the continuing transformation in the life of the church, and finally the joyful expectation of the return of Jesus and eternal life.

This book is an impressive work at over 1,200 pages. Schnabel lays out a comprehensive vision for New Testament Theology based on the theology and the mission of the early evangelists and churches firmly rooted in its first-century context. This book deals with the entire New Testament through those lenses. It is also amply sourced, so other New Testament scholars can use it for further research. Of particular note is the helpful introductory chapter, which briefly overviews the current academic landscape of New Testament theology. This discipline is noted for its fragmentation and lack of methodological clarity. All of the chapters covering the various New Testament books are very helpful. The last section is worth the cost of the whole book. It is an excellent mix of scholarship and practicality—the discussion of unity and diversity and the discussion concerning the theological significance of God and Jesus are a fitting capstone for the entire book.

Despite these significant positive qualities, the book does have several drawbacks. The first is the size of the book. The book has a lot of detail, and it is sometimes difficult to see the forest for the trees. Another issue is that the book is quite repetitive at times. Due to the book's length and technical nature, it will be primarily useful for people with advanced training in biblical studies and/or theology, not lay people.

The book would be a fine addition to the library of most pastors since it covers the entire New Testament and approaches the task of New Testament theology thematically. The cost of the book is high but

not prohibitive, considering its comprehensive nature; therefore, I would recommend this book to anyone interested in New Testament theology.

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*Biblical Theology: A Canonical, Thematic, and Ethical Approach*, by Andreas J. Köstenberger and Greg Goswell. Wheaton, IL: Crossway, 2023. 1,016 pages. \$64.99.

Greg Goswell is Academic Dean and Old Testament lecturer at Christ College in Sydney, Australia and is a prolific author. Andreas J. Köstenberger has been a Research Professor of New Testament and Biblical Theology at Midwestern Baptist Theology Seminary since 2018. Before that, he was a Senior New Testament and Biblical Theology Professor at Southeastern Baptist Theology Seminary from 1996 to 2018. He has authored over sixty books and dozens of articles and essays.

This book comprises thirteen chapters in two parts devoted to the Old and New Testaments. An introductory chapter discusses the authors' philosophy and methodology for biblical theology, which comes before the Old and New Testament sections. This chapter consists of a discussion of the nature/practice of biblical theology, the significance of canonical order to biblical theology, the relationship between biblical theology and ethics, and finally, an analogy describing biblical theology as a moderated family conversation.

The Old Testament section consists of four chapters. The first chapter discusses the rationale for following the canonical order of the Hebrew Bible. The following three chapters analyze the biblical theology of the law, prophets, and writings. Each book of the section is examined individually in the same threefold manner: identification of themes, identification of ethics, and how the book functions in the overall scriptural storyline. After each book is completed, the same three areas of analysis are applied to the entire section.

The New Testament section is organized in the same general manner with one notable and important addition. The first chapter of the section discusses the canonical order of the New Testament (similar to the first chapter of the Old Testament section). The second is a discussion of the relationship between the testaments. This chapter discusses the influence of the Old Testament on the structure of the New Testament, the overall relationship between the testaments, and the New Testament's use of the Old Testament. This last part of the chapter is unique because the authors discuss different New Testament books that use the Old Testament. The remainder of the New Testament sections have an identical structure to the Old Testament section, with notable additions. Each corpus section has an introduction that places the section in its canonical context. In addition, the Pauline corpus section