

MASSIMO DE SANTIS, *Il Risorto: Indagine teologica sui racconti evangelici*, Studi biblici 94 (Bologna: Dehoniane, 2020, paper €21.50) 226 pp. Bibliography. Indexed. ISBN: 978-88-10-41046-2.

This volume investigates how the Gospel resurrection stories carry out a new and decisive hermeneutical function for the identity structure of Christian communities which have their roots in the religious experience of the Jewish people. After a five-page introduction, the first part of the book examines the theological perspective of the Gospel accounts—the crucified and risen one (Mk 16:1-8), the risen one and “God with us” (Mt 28:1-20), resurrection as the beating heart of the Lukan work (Lk 24; Acts 1–5), and the encounter with the risen one and the ecclesial consequences (Jn 20–21). Then the second part discusses the traditions of the discovery of the empty tomb and the encounters between the disciples and the risen one—from the Gospel accounts to traditions, and from traditions to historicity. A twelve-page epilogue treats the resurrection as the definitive christological, theological, and anthropological revelation. De Santis is professor of theology at the Pontificia Università San Tommaso d’Aquino (the Angelicum) in Rome.

ANNE F. ELVEY, *Reading the Magnificat in Australia: Unsettling Engagements*, Bible in the Modern World 75 (Sheffield, UK: Sheffield Phoenix, 2020, £70/\$90) xxii and 214 pp., color image, 3 figs., 7 halftones. Bibliography. Indexed. ISBN: 978-1-910928-79-0.

As a descendant of English, Irish, and Scottish settlers to what is now called Australia, Elvey, honorary research associate at the University of Divinity in Melbourne, seeks to reread the Magnificat (Lk 1:46-55) as an unsettling of the whiteness of reading, aiming to open toward a counter-colonial reading practice that in compassionate grief and hope is attentive to the ecological trauma of our time. After a 36-page introduction, she discusses reading the Magnificat in Australia in contexts of conflict; the Magnificat, the maternal, and some interrogations of race, species, gender, and sexuality; visualizing the Magnificat—constructions, deconstructions, multiplicities, and materialities in colonized spaces; deep time—Mary’s song and the songs of birds; and openings. The book lays out a creative reading approach whereby a counter-colonial eco-aesthetic hermeneutics is performative, enacting conversations between indigenous women’s writing and art, cultural receptions of biblical texts, and biblical texts themselves, producing creative responses to these conversations with a view to inviting and enabling ethical response to the legacies of colonization in the present.

JOCHEN FLEBBE, *Jesus Tora: Christologie und Gesetz im Johannesevangelium vor dem Hintergrund antik-jüdischer Torametaphorik*, Bonner Biblische Beiträge 190 (Göttingen: V&R unipress—Bonn: Bonn University Press, 2020, €60) 433 pp. Bibliography. ISBN: 978-3-8471-1075-0.

The slight revision of a *Habilitationsschrift* accepted by the University of Bonn in 2015, this study investigates Jesus and the Torah in the Gospel of John, and how John relates to the rabbis, by comparing Torah imagery in rabbinic texts and in John. After a four-page introduction, it first considers the definition and function of metaphors, their power, and metaphor and comparison. Next it treats a selection of sixty-eight ancient Jewish Torah metaphors from the OT and extra-canonical texts. Then, against the background of ancient Jewish Torah imagery, it discusses a reading of John’s image-world as it relates to Jesus, including six excursuses. It concludes that, given the multidimensionality of John’s metaphorical speech, Torah imagery is the decisive hermeneutical key for understanding the Fourth Gospel, in which Jesus Christ is not linked with one or even many individual Torah metaphors, but is rather described by a network of interdependent Torah metaphors and is thus ascertained by a metaphorical conception. Flebbe is a Privatdozent at the University of Bonn.

INNOCENZO GARGANO, *Lectio divina sul Vangelo di Giovanni*, Lettura pastorale della Bibbia (Bologna: Dehoniane, 2020, paper €32) 303 pp. Bibliography. Indexed. ISBN: 978-88-10-20170-1.

In this volume Gargano, a Camaldolese monk and the author of about fifty publications of *lectio divina* on almost all of the books of the NT, offers reflections on the Gospel of John which

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are the fruit of almost twenty years of meditation. He notes that this Evangelist, writing as one who has already lived the experience of Easter, turns to a community that has already had the same experience, and intends to reflect on the content of his faith, speaking of the Logos as the very plan of God who is one with God. After a two-page introduction, he provides chapter-by-chapter, unit-by-unit reflections on the Gospel of John.

EVAN HERSHMAN, *Jesus as Teacher in the Gospel of Mark: The Function of a Motif*, Library of New Testament Studies 626 (London—New York: T&T Clark, 2020, £85/\$115) viii and 190 pp. Bibliography. Indexed. LCN: 2019956641. ISBN: 978-0-567-69244-3.

Based on a doctoral dissertation supervised by J.-F. Racine and accepted by the Graduate Theological Union in Berkeley, CA, in 2018, this study examines selected Markan passages in order to determine the function of Mark's portrayal of Jesus as a teacher: the role the motif plays in the internal development of the Gospel narrative and its probable effect on the Markan audience. A 22-page introduction includes treatments of the state of the discussion, V. K. Robbins's *Jesus the Teacher* (2009), B. L. Mack's *A Myth of Innocence* (1988), and R. M. Fowler's *Let the Reader Understand* (1991). Then the book discusses Greek and Greco-Roman texts on teachers and teaching, teaching and authority in the first half of Mark, and teaching and authority in the second half of Mark. Hershman, an independent scholar, concludes that Mark focuses his portrayal of Jesus as a teacher not on the teaching itself but on the person of the teacher and his authority to teach as such, a focus that serves to advance the Gospel's plot and support the necessity of accepting Jesus as a new bearer of authority to replace the previous structures of leadership and cultural continuity lost with the end of the Second Temple.

TONY KEDDIE, *Republican Jesus: How the Right Has Rewritten the Gospels* (Oakland: University of California Press, 2020, \$24.95) xv and 359 pp., 18 halftones, 2 maps. Bibliography. Indexed. LCN: 2020017892 ISBN: 978-0-520-35623-8.

Writing with the conviction that sound historical knowledge is not only politically expedient but also crucial for clarity and progress today, Keddie, associate professor of early Christian history and literature at the University of British Columbia, seeks to reveal the origins of some of the dominant interpretations of Jesus wielded by Republican influencers in the United States for political gain, and to show why, on the basis of ancient historical evidence and careful attention to the texts, they are often just plain wrong. After a nineteen-page introduction, he first offers a portrait of Republican Jesus. Next he considers where Republican Jesus comes from—early modern heralds, a corporate assault on the New Deal, and tea and prosperity in the age of Trump. Then he discusses what Republican Jesus stands for and whether he is right or wrong—family values, charity, church and state, protection from invaders, and the end of the world. In a five-page afterword, he concludes that biblical texts must be interpreted, that in this process of interpretation modern prejudices are too often granted divine authority, and that it's easier than ever for a problematic biblical interpretation to gain traction as sacred truth amid the barrage of right-wing politicians' post-truth communications. A five-page list of suggestions for further reading is included.

JENS-CHRISTIAN MASCHMEIER, *Reziproke Barmherzigkeit: Theologie und Ethik im Matthäusevangelium*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 227 (Stuttgart: Kohlhammer, 2020, paper €79) 358 pp. Bibliography. Indexed. LCN: 2020441858. ISBN: 978-3-17-039642-5.

Based on a *Habilitationsschrift* supervised by P. Wick and accepted by the Evangelisch-Theologische Fakultät der Ruhr-Universität Bochum in 2019, this study seeks to determine the relationship between mercy and law in Matthew and so grasp more precisely the semantic content of ἔλεος (“kindness,” “mercy,” “love”), noting that it is difficult to distinguish mercy from justice when both reciprocity and normativity are appropriate. After an eleven-page introduction, it discusses the parable of the unmerciful servant (Mt 18:23-35); ἔλεος in Matthew (9:13; 12:7; 23:23) and the rabbinic reception of Hos 6:6 in *Avot de-Rabbi Nathan* 4 (A); and mercy, love of enemies, and other theological guiding principles in Matthew. It concludes that the voluntary and obligatory dimensions of showing mercy are linked, that granting mercy aims at its reciprocity

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