

multiple elements, including the time of Passover, a “vigil-related” element, the ritual meal, the casting of characters, and the Passover victim; and that strategic placement of Passover allusions both structures the narrative (Lk 1–2; 3–24; Acts 1–12; 13–28) and links Jesus’ birth, passion, and parousia to Luke’s theology of the necessity of Jesus’ death to inaugurate eschatological salvation. Christopher is adjunct professor at STT Amanat Agung (Great Commission Theological Seminary) in Jakarta.

L. DANIEL CHRUPCALA, *Il vangelo di Luca: analisi sintattica*, Studium Biblicum Franciscanum 86 (Milan: Edizioni Terra Santa, 2018, paper €60) 708 pp. Bibliography. ISBN: 978-88-6240-617-8.

This volume presents a syntactic analysis of the entire Greek text of the Gospel of Luke. Verse by verse, it provides the NA²⁸ text, an Italian translation with significant alternative options indicated, and a grammatical analysis of each word or phrase, which indicates the word’s part of speech and may also provide a more detailed explanation of grammatical options, cross references to other verses in Luke, and/or references to the bibliography for a fuller understanding. Chrupcala is professor of dogmatic theology at the Studium Theologicum Jerosolymitanum.

PAOLO COSTA, *Paolo a Tessalonica: At 17,1-10a: esegesi, storia, diritto*, Studi e ricerche (Assisi: Cittadella, 2018, paper €17.90) 229 pp. Bibliography. Indexed. LCN: 2018446162. ISBN: 978-88-308-1665-7.

This book offers a commentary on the episode of Paul’s preaching in the synagogue in Thessalonica as depicted in Acts 17:1-10a. After Costa’s four-page preface and two-page introduction, the volume first provides the Greek text of Acts 17:1-10a, an Italian translation, and section-by-section notes on the manuscript tradition. Next comes the first part of the commentary, on Acts 17:1-4 (the kerygma of Paul), following this general outline: the structure of Acts 17:1-10a; the cities of Amphipolis, Apollonia, and Thessalonica (17:1); Paul’s preaching in the synagogue (17:2-3); the effect of Paul’s preaching (17:4); and conclusion. Then there is the second part of the commentary, on Acts 17:5-7 (the opposition of the Jews) and 17:8-10a (its consequences), following this general outline: the ζῆλος of the Jews against the Christians; legal action; the consequences of the Jews’ rejection; and conclusion. Costa, a diocesan priest in Genoa, Italy, suggests that although the Thessalonian episode is certainly told following a typical outline that is frequently found in Acts, we should not therefore conclude that the events narrated did not actually happen. D. P. Bécharde offers a two-page foreword, and M. Bianchini a three-page afterword.

SILVANO FAUSTI, *Il Vangelo di Marco*, Lettura pastorale della Bibbia (Bologna: Dehoniane, 2018, paper €32) 379 pp. Indexed. ISBN: 978-88-10-21142-7.

This commentary on the Gospel of Mark provides, for each chapter in Mark, an Italian translation, a pericope-by-pericope commentary, and a short list of passages useful for prayer (e.g. Isa 40:1-11 for Mk 1:1-8; Ps 2 for Mk 1:9-11; Sir 2 for Mk 1:12-13). Its two-page introduction suggests that we read the Gospels for two reasons: to understand the art, literature, philosophy, and fundamental values of Western culture, and to understand our own truth. Fausti (1940-2015) is author of *Atti degli apostoli* (2014-2016).

ODILE FLICHY, *La Loi dans l'évangile de Matthieu*, Cahiers Évangile 177 (Paris: Cerf, 2016, paper €9) 80 pp., halftone, 4 tables. Bibliographies. ISSN: 0222-9714.

After considering some introductory matters (e.g. Matthew and his community, the vocabulary of the Law), the main part of this fascicle discusses the theme of the Law in Matthew: Jesus-Emmanuel fulfilling the justice of God (Mt 1–4); Jesus, interpreter of the Law (5–7); Jesus, “Servant” of God (8–9); to be with or against Jesus (10–13); Jesus, a new Moses, interpreter of the Law (14–20); Jesus and the Temple authorities (21–23); awaiting the coming of the Son of Man (24:1–25:30); awaiting the judgment of God (25:31-46); the fulfillment of the Law (26:1–28:15); and the mission of the disciples and the Law (28:16-20). Concluding remarks treat the vocabulary of the Law, a christological ethic, a father God, the church of Christ, and Matthew

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