

in Meyer's theological construct, antecedents and apocalyptic literature in Wright's theological construct, the approach of progressive dispensationalism to eschatological relationships, and the hermeneutics and exegesis of Mk 13:1-2 and 13:24-27. Three appendixes are included. Fountain, a theological consultant and teacher based in Auckland, argues that the historical crisis (Mk 13:2) and the eschatological crisis (Mk 13:24-27) are not parallel (the same) historical events but two scenarios, and that for Jesus a pattern relationship existed between 70 C.E. and the period of the eschaton so that 70 C.E. is like the end (i.e. a type of the end).

INNOCENZO GARGANO, *"Lectio divina" su il Vangelo di Marco. Vol. 5, Il tempio, le pietre, il potere (cc. 11-13)*, Conversazioni bibliche (Bologna: Dehoniane, 2018, paper €14.60) 127 pp. ISBN: 978-88-10-71918-3.

Earlier volumes of this series of booklets on the spiritual reading of Mark's Gospel were described in *NTA* 58, p. 171, and 57, p. 171. This volume offers a five-page introduction and considers passages from Jesus' triumphal entry to the necessity of watchfulness: Mk 11:1-11; 11:12-14; 11:15-19; 11:20-26; 11:27-33; 12:1-12; 12:13-17; 12:18-27; 12:28-34; 13:1-4; 13:5-13; 13:14-23; and 13:24-37. It includes a two-page introduction to the Markan apocalypse and a three-page discussion of the primacy of God in connection with Mark 13.

JOHN P. HEIL, *Luke-Acts: Foundations for Christian Worship* (Eugene, OR: Cascade, 2018, paper \$24) viii and 177 pp. Bibliography. Indexed. ISBN: 978-1-5326-3580-9.

This book investigates various aspects connected to the theme of worship in Luke-Acts to demonstrate that these books provide their audience with a foundation for, as well as key insights into, all of the various dimensions of Christian worship. After a seven-page introduction outlining methodological presuppositions and treating the prefaces in Lk 1:1-4 and Acts 1:1-2, it considers the locations, leadership, and times for worship according to Luke-Acts; true and false worship; supplicatory worship; laudatory worship; baptismal worship; and meals and eucharistic worship. Heil, professor of NT at the Catholic University of America and the author of *The Gospel of Matthew: Worship in the Kingdom of Heaven* (2017), concludes with an eleven-page summary representative of the main points and themes of the book.

PAUL S. JEON, *A New King: Encountering the Risen Son* (Eugene, OR: Wipf & Stock, 2018, paper \$15) xv and 76 pp. Bibliography. ISBN: 978-1-5326-5017-8.

After a three-page introduction, Jeon, pastor of NewCity Church in Falls Church, VA, and visiting professor of NT at Reformed Theological Seminary, walks readers through the last two chapters of the Gospel of Luke in a popular meditative style according to the following outline: Jesus standing on trial (Lk 23:1-25), Jesus dying on the cross (23:26-49), Jesus rising from the dead (23:50-24:12), Jesus walking with his disciples (24:13-35), and Jesus commissioning his disciples (24:36-53). B. Forman has provided a two-page foreword.

SIMON J. JOSEPH, *Jesus, the Essenes, and Christian Origins: New Light on Ancient Texts and Communities* (Waco, TX: Baylor University Press, 2018, \$39.95) x and 238 pp. Bibliography. Indexed. LCN: 2017034038. ISBN: 978-1-4813-0776-5.

In this study, Joseph, who teaches in the department of religion at California Lutheran University and is the author of *Jesus, Q, and the Dead Sea Scrolls* (2012), critically reexamines the relationship(s) between the historical Jesus and the Essenes in light of their distinctive Torah interpretation(s), with focused studies on divorce, celibacy, violence, Sabbath, and sacrifice. Thus he discusses rediscovering the Essenes in the study of Christian origins, the community of the new covenant, the anointed prophet ("messiah language" in the messianic texts from Qumran), the eschatological teacher, and beyond the Essenes. He concludes that while there is no compelling evidence that Jesus was ever a member of the Qumran group or ever visited Qumran, his halakah on divorce and the Sabbath is reminiscent and subversive of the halakah in the *Damascus Document*; his emphasis on "loving enemies" seems to correct Essenic principles of "hating" enemies; and like the Essenes, Jesus challenges the eschatological adequacy of the Mosaic Torah and claims authority over the Temple and its administration.

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