

of this volume, which includes some updating of the footnotes, was made possible by the *Foundation for Pentecostal Scholarship*. The author divides the book into two parts, the first of which concentrates on Luke's portrayal of the Spirit and the second specifically on the effects of the Spirit in the early church. The author begins with a detailed analysis of the significance of the Greek construction (τὸ πνεῦμα (τὸ) ἅγιον, from which he concludes that it is difficult to derive any particular meaning from either the arthrous or anarthrous constructions of this phrase. This might explain why the 1975 French translation of this work omits ch. one! The following three chapters are much more fruitful as the author discusses things that Luke specifically associates with the Holy Spirit—the source of prophetic utterances, tongues, evangelism, and testimony. There are also two predominant ways by which the Spirit relates to the early Christians in Acts which the author describes as “invasive irruptions,” moments when the Spirit directly intervenes in human affairs, which is evident in Paul's ministry recorded in the second half of Acts, and “complementary influences,” times, mainly in the first half of Acts, when the Spirit indirectly guides his people, in which human involvement and interaction remain at the center.

In ch. five, the opening chapter of the second part of the book, the author investigates the Spirit's work of “testimony and evangelism,” which, for Haya-Prats, are two sides of the same coin: “Acts attributes the evangelistic impulse to the Spirit, just as it attributes testimony to the Spirit” (p. 103), which is introduced in Acts 1:8. Chapters six and seven focus on the role of the Spirit in the Christian life. In the former, the author argues that the Spirit is first appropriated by faith as is evident in the effects of Peter's preaching in Acts 2 and also, regarding the initiatory ritual of baptism, that “it is at the very least possible to deduce that the impartation of the Spirit spoken of in Acts is not directly confirmed to be part of baptism” (p. 153). In the latter chapter, Haya-Prats discusses those texts in which the Spirit is seen to operate in unique ways, for instance, providing wisdom and faith to specific individuals such as Barnabas, or, more generally, endowing the community with *glossolalia*, wisdom, and joy. In the final chapter of part two, Haya-Prats steps back and frames all that he has said about the Holy Spirit as the realization of the prophetic gift now poured out on all those who believe, beginning at Pentecost, which heretofore had been the possession of select individuals in the OT. Despite this democratization of the Spirit, he still manifests himself in nuanced ways: “announcing salvation, the transmission of unforeseeable designs of God in new, critical situations, and the intermittent stimulation of the perseverance of God's people” (pp. 230–31).

The only criticism of this volume I have is that on several occasions in ch. five and elsewhere the author merely provides a series of short statements about the meaning of γλῶσσαι. For instance, he states that *glossolalia* is “unmediated testimony of the Spirit” (p. 115), “the typical manifestation of the Spirit” (p. 120), and “exultant praise of God” (p. 198). Haya-Prats would have done well to make a clearer and more concentrated case for these assertions, given that γλῶσσαι is a distinct manifestation of the Spirit in Luke's text. Overall, however, this monograph reflects a careful handling of the text in its analysis of the Holy Spirit and is, therefore, indispensable for anyone examining Luke's pneumatology.

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Andrew D. Naselli. *From Typology to Doxology: Paul's Use of Isaiah and Job in Romans 11:34–35*. Eugene, OR: Pickwick, 2012. Pp. 214. ISBN 978-161-097769-2. \$24.00 paper.

This book is a revised version of Naselli's doctoral dissertation (Trinity Evangelical Divinity School, 2010) in which he examines Paul's use of Isa 40:13 and Job 41:3a in Rom 11:34–35. Naselli argues that Paul quotes Isa 40:13 and Job 41:3a to link typologically the arguments of Isaiah and Job to Rom 9–11; that is, the quotations demonstrate that God's dealing with Israel in Rom 9–11 is consistent with his previous actions described in Isaiah and Job. This consistency is based on his characteristics of incomprehensibility, wisdom, mercy, grace, patience, independence, and sovereignty and so when correctly understood result in doxology (Rom 11:36).

Although there is a significant amount of study of Paul's use of the OT in Rom 9–11, the absence of explicit investigation of the quotations in Rom 11:34–35 is the impetus for this work. The book's introduction notes this problem and then presents the inductive approach adopted in the study. Naselli follows the methodology of Carson and Beale (*Commentary of the New Testament Use of the Old Testament* [Grand Rapids: Baker, 2007]) by first focusing on Rom 11:34–35 in the literary context of Romans (ch. 2), before examining Isa 40:13 with the context of Isaiah (ch. 3) and Job 41:3a within the context of Job (ch. 4). These chapters follow the same rough structure: theme of book as a whole, argument of section in which the verses under consideration appear, detailed examination of the verses.

The next two chapters address relevant textual issues related to the quotations (MT, LXX, and Greek NT) and survey the uses of Isa 40:13 and Job 41:3a in Jewish literature. This finishes the ground clearing enabling Naselli to discuss the real issues of interest: the hermeneutical warrant (ch. 7) and the theological use (ch. 8) of Isa 40:13 and Job 41:3a in Rom 11:34–35. Naselli outlines the different ways NT authors use the OT before locating which of these best describes Paul's use in Rom 11:34–35 (ch. 7). This is an exceptionally clear and well written section that summarizes 10 different options before demonstrating that the best option for understanding the use of Isa 40:13 and Job 41:3a in Rom 11:34–35 is typological. This allows Naselli to observe (ch. 8) that Paul's theological use is based on God's incomprehensibility, his lack of counselors, and his absence of creditors. The chapter is heartwarming in its tone but direct in indicating the implications of the theology to the reader. Because the book is inductive in argumentation, the conclusion summarizes the findings of each chapter rather than drawing conclusions on the whole (these were reached in chs. 7 and 8).

This is an excellent book. It is well written, clear, highly structured and easy to follow. Very little is assumed as Naselli unpacks each part of his investigation in front of the reader. It is warm in tone, especially the final chapter on the theological uses and implications for the reader. It assumes some knowledge of Greek and Hebrew, though not enough to turn off a college level reader. Individual chapters of the book (on Romans, Isaiah, Job, hermeneutical uses of the OT in the NT) could all be set as readings to orient students to study of these areas. I will be using this book with my graduate class as an example of

the type of biblically faithful study that they should be seeking to emulate. I thoroughly enjoyed reading the book and was moved to doxology as a result.

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John M. G. Barclay. *Pauline Churches and Diaspora Jews*. WUNT 275. Tübingen: Mohr Siebeck, 2011. Pp. xii + 454. ISBN 978-3-16-150619-2. \$257.50 cloth.

This collection of articles represents the fruit of Barclay's research into the Hellenistic Jewish world of the first century and his employment of sociological methods for understanding early Christianity. Most of the articles have been published previously in various venues.

In a stimulating and informative introduction (pp. 3–33), Barclay explains how these studies grew out of his interest in applying social theories to the study of the early Christian movement. His focus is how the Pauline communities shaped and understood their identity, especially vis-à-vis the Hellenistic Jewish communities with which they interacted. In ch. 2, "Do We Undermine the Law?" (pp. 37–59), Barclay argues that the long-term effects of Paul's exhortations would be to undermine the Jewish believers' ability to maintain their loyalties to the Jewish community. While Paul concedes that they may continue the practices that set the Jewish community apart, such as observance of the Sabbath and the food laws, he insists that their primary loyalty be to the gatherings of Jewish and Gentile Christians together. Chapter 3, "Paul and Philo on Circumcision" (pp. 61–79), shows that Philo, for all his Hellenistic hermeneutics, ultimately remains committed to the Jewish community. On the other hand, Paul's hermeneutics have more in common with traditional biblical ideas than with those of Philo and Hellenism, but his commitment to the new multiethnic community of Christ believers entails a break with Jewish community values. Chapter 4, "Matching Theory and Practice" (pp. 81–106), compares Philo's and Paul's visions for the harmony of belief and practice of the community. Whereas Philo envisions this unity being demonstrated in common practices regarding social interaction, Sabbath rest, and dietary rules, Paul does not offer comparable structures, even though he expects the gospel to inform all social practices.

In ch. 5, "Money and Meetings" (pp. 107–21), Barclay compares Christian churches to Diaspora synagogues and Greco-Roman voluntary associations. He finds that the churches were more loosely defined in terms of financial obligations but placed a higher premium on gathering together as a community. With some overlap, chs. 6 and 7, "Deviance and Apostasy" (pp. 123–39) and "Who Was Considered an Apostate in the Jewish Diaspora" (pp. 141–55), discuss the question of apostasy in light of deviance theory. Barclay makes the important observation that an apostate is someone who is treated as an apostate by a certain group. The Jewish sources tend to refer to idolatry and violation of the food laws in connection with charges of apostasy. With respect to Paul, Barclay concludes that Jews of different persuasions in different places appear to have evaluated him differently and that no simple answer can be given to the question whether Paul was an apostate from first-century Judaism. In

"Hostility to Jews as Cultural Construct" (157–77), Barclay discusses 1 Thess 2:15–17 and its harsh critique of Jews. The passage is compared to anti-Jewish sentiments expressed in Egyptian and Hellenistic sources, and Barclay finds a common thread of accusing Jews of antisocial behavior. Nevertheless, Barclay rejects the common assumption of an underlying "antisemitism" in antiquity, as these accusations are rooted in different convictions in the various sources.

Chapter 9, "Thessalonica and Corinth" (pp. 179–203), compares the theology and ethos of the Thessalonian and Corinthian churches. Barclay argues that there is a correlation with the predominantly apocalyptic theology of the Thessalonians and their strained relationship with their surroundings, while he finds the inverse relationship to hold true for the Corinthians: their comfortable relations with outsiders correlate to their emphasis on the experience of spiritual blessings in the here and now. In ch. 10, "Πνευματικός in the Social Dialect of Pauline Christianity" (pp. 205–15), Barclay discusses the characteristic Pauline use of the term *πνευματικός*, which he understands as a description of people "in relation to their new status as graced by the Spirit of God" (p. 209). The term "creates a linguistic distinction between 'insiders' and 'outsiders'" (p. 213). In ch. 11, "That You May Not Grieve, Like the Rest Who Have No Hope" (1 Thess 4.13)" (pp. 217–35), Barclay revivifies the old, now often maligned, interpretation that Paul is not only relativizing grief, but is literally exhorting the believers not to grieve their dead. For Paul, the Christian hope of resurrection was perhaps the most significant distinguishing mark of the Christian ethos.

Chapter 12, "Ordinary but Different" (pp. 237–55), tackles the question whether the household codes in Colossians contain a specifically Christian ethic. Barclay finds the characteristically Christian element in the observation that all of life is lived "in the Lord," an element that corresponds to the cosmic Christology of the letter. For slaves, this means that they do their work as for the Lord, and for slave masters, this means that they are also accountable to a higher master. Chapter 13, "There Is Neither Old Nor Young?" (pp. 257–73), discusses Paul's apparent disinterest in questions of age in light of ancient ideologies of age. Barclay argues that Paul's silence is motivated by his conviction that spiritual gifts, rather than conventional ideas concerning age, are constitutive of wisdom.

Chapter 14, "The Politics of Contempt" (pp. 277–99), surveys Josephus' rhetorical strategies in exploiting anti-Egyptian prejudices. These prejudices are useful for Josephus's apologetics. Chapter 15, "The Empire Writes Back" (pp. 301–16), examines Josephus's *Against Apion* 2.125–34 in light of postcolonial theory and shows how Josephus's readers may have found an implied critique of the Roman rulers between the lines in his account. Chapter 16, "Who's the Toughest of Them All?" (pp. 317–29), demonstrates the ambivalence of Josephus's assimilation to Roman values. Josephus affirms the Roman value system in which contempt for death is admired but uses this value system to show the superiority of the Jews (and implicitly critique the Romans), who demonstrate this virtue in the most impressive way, as they are known rather to face torture and death than to give up their ancestral customs. In ch. 17, "Snarling Sweetly" (pp. 331–44), Barclay shows how Josephus aligns himself with the philosophical critique of religion (mirrored in Josephus's critique of idolatry). Josephus also takes this critique one very significant step further when he insists on a world