

how such attention can actually complement the Gospels' witness regarding Christology and salvation history.

Chapter 5 explores ways in which the Gospel writers put narrative units together into larger patterns. These include thematically grouped episodes, narrative analogies of pattern or motif, and special patterns such as chiasmic structures. Wiarda cautions against isolating literary units from their surroundings, as well as against allowing overall interpretive grids to exert too great an influence on the interpretation of an individual story.

Wiarda's final chapter seeks to demonstrate, from John 15:26-27, the importance of careful attention to the apostles' testimony, as well as trust in the Holy Spirit to work within our individual human hearts as we hear and seek to understand this testimony. He finds basis in his interpretation to demonstrate the erroneous nature of relying solely on the Holy Spirit to interpret Scripture, of looking only to human efforts, and also of championing a theological interpretation of Scripture that does not concern itself with the discovery of the intended testimony of the apostles.

In its focus on the principles Wiarda is setting forth, this overview of the book may be somewhat misleading. In an actual reading of the book, the principles are much less evident than appears here, for they are mixed in with his extensive examples from the text and must be hunted out and organized to be used in any systematic way. Wiarda is to be much applauded for his careful attention to basic and often forgotten wisdom for dealing with Gospel narrative. He takes the witness of the text of Scripture seriously and gives excellent advice about how to understand it most accurately. What would have made his work more practically useful is more careful attention to formatting to highlight the key principles and/or the formulation of an overview table or chart at the beginning or end of the book that lists these principles in a form that the Gospel exegete can hold in mind as he or she approaches the Gospel text. Nevertheless, it is a book I have chosen to use with my advanced exegesis students as I applaud the attempt to help pastors and all Christians understand better how to deal with Gospel narrative.

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Woods, Julie Irene. *Jeremiah 48 as Christian Scripture*, Princeton Theological Monograph Series 149. Eugene, OR: Pickwick Publications, 2011. xvi + 355 pp. Paper, \$41.00.

Jeremiah 48 contains God's oracle of judgment against the nation of Moab. At first glance, this chapter would seem to hold little relevance to a Christian living in the twenty-first century C.E. Julie Irene Woods's book, *Jeremiah 48 as Christian Scripture*, attempts to show how this passage can be instructive and practical to such a reader.

The book takes the reader on a highly detailed journey through Jeremiah 48. The author provides much information taken from research based on the original text manuscripts and more contemporary commentators and theologians. She shows a strong devotion to the study of the text itself rather than to higher-critical analysis. She insightfully notes that many nineteenth-century commentators employ higher-critical matters at the expense of exegesis (12).

With this in mind, the author begins a structured analysis of Jeremiah 48. She wrestles with the numerous major differences between the MT's version of Jeremiah 48 and that of the LXX. She even compares Jeremiah's treatment of the judgment of Moab with that in Isaiah and other judgment oracles in Jeremiah. She observantly shows how the significant length of the Moab oracle in Jeremiah compared with these other oracles shows the importance of this passage (83).

The author next analyzes the treatments of this passage by various contemporary commentators and theologians such as Fretheim, Brueggemann, and Douglas Jones. She takes issue with Brueggemann's connection of Jeremiah 48 with 1 John 4:20, which asks how one can love the unseen God if one does not love a brother who is seen. Woods reminds the reader that Jeremiah 48 does not show Moab as interested in loving Israel as a brother or serving God, thereby making this Christian application limited in usefulness (129).

Finally, Woods sets forth her own understanding of how Jeremiah 48 can be used as Christian Scripture. It is refreshing that she does not fall into the easy trap of trying to apply these judgments to modern nations that might threaten literal Israel or the church. The focus is kept to the level of spiritual application, where it should be (213).

She lists a number of ways one can apply Jeremiah 48 in a Christian context. First, God's lamentation over Moab in Jeremiah 48 finds a parallel with Jesus' suffering on the cross for the sins of Moab and every nation. Similarly, as Moab is promised final restoration in Jeremiah 48, believers in Jesus are promised restoration through his resurrection (224). The author also insightfully shows how Moab's trust in riches is like that of the rich fool in Luke 12. A lesson for Christians in Jeremiah 48, then, is that one should not trust in riches (233).

The book concludes with a script for a movie, written by the author, in which Jeremiah 48 is applied in a Christian context. Words of Jesus are interspersed with descriptions of ruins as depicted in Jeremiah 48. It is refreshing to find an author so skilled at academic research who is also able to show a creative side. While the movie would be very somber, it would illustrate the importance of learning from Moab's mistakes.

While this book is an informative resource for scholarship concerning Jeremiah 48 and Christianity, there are a number of areas where such a study could be improved. First, the author spends much time comparing Jeremiah

48 in the MT with other passages. It would be fitting for the author to spend more time also showing how the study of these differences directly aids the reader's quest to apply Jeremiah 48 in a Christian context. Otherwise, these comparative studies, as interesting as they are, appear as digressions.

In addition, one must remember that many religions teach the dangers of trusting in one's riches. Jeremiah 48 might easily also be relevant in a Hindu or Buddhist context with reference to these moral lessons. This implication would be worth noting, at least, in brief. Such a reality does not discredit the book; rather, it opens up its message to a broader readership than that of Jews, as the original audience, and Christians. Finally, the author should consider publishing a version of this book designed for a more general audience. A pastor, who likely would desire such practical research, might find the general message useful, but could become overwhelmed with the technical discussions. Nevertheless, this book can be highly recommended for the academic wishing to understand how to more fully apply Jeremiah 48 to Christian living.

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