

strong case for the presence of horses and chariots at Megiddo and a number of other sites in Israel. Finally, Dever discusses border forts as government initiatives, placed there for some defensive purpose. This description is probably accurate, but he includes the three forts in the Buqeah Valley, which were clearly built as part of a government project to perform intensive agriculture in the valley, either in preparation for the Assyrian attack or as the result of the loss of the “breadbasket,” that is, the Shephelah. Regardless of when they were built, these forts and the accompanying intense exploitation of the valley are important parts of the larger archaeological story at the end of the eighth century B.C.E. The chapter concludes with discussion of the sites in Israel possibly destroyed by the Assyrians, archaeological evidence of siege preparation in Judah (including the Siloam Tunnel and *lmk* storage jars), and the fall of Lachish, where the archaeological, epigraphic, and biblical evidence match up quite nicely.

There are very few editing errors: examples include Tier 2 instead of Tier 3 (82) or Faust 2010 instead of Faust 2011 (89). The illustrations, maps, and photographs are numerous and well done. The majority of the photographs are Dever’s own and his ethnographic shots are equally as valuable as his archaeological ones.

Despite the few issues I mentioned in my summary above, I would highly recommend this handbook, written in a style that is all Dever’s own, to students, scholars, and laypeople interested in the intersections between archaeology and the OT.

Marcy, New York

OWEN CHESNUT

Fowl, Stephen E. *Ephesians: A Commentary*. New Testament Library. Louisville: Westminster John Knox, 2012. xviii + 249 pp. Hardcover, \$40.00.

Stephen Fowl is Professor of Theology at Loyola University, Baltimore, Maryland. His doctoral research at the University of Sheffield focused on the hymnic material in Paul’s writings. He is especially interested in the theological interpretation of the NT, a theme on which he has written extensively (and which finds expression to the benefit of the preacher, e.g., reflections on the atonement [43-44] and the doctrine of the Trinity [57]). Fowl is also the author of a 2005 commentary on Philippians (Two Horizons Commentary, Eerdmans).

The treatment of each section of the letter, in accord with the style of the New Testament Library series, consists of an introduction, an original translation, notes on the translation, and commentary. This organization works well, though notes on the translation sometimes become extended and are, occasionally, redundant with the commentary. Fowl includes two excursions: one on the meaning of Eph 1:23, which displays “a fruitful ambiguity” (65), and

another on “The Death of Christ in Ephesians.” While the concept of dying with Christ is absent from Ephesians, this does not represent a significant deviation from the undisputed letters. Rather, Ephesians coheres with them in treating the cross as a “self-revelation of God’s character” (75-76).

Fowl writes both carefully and clearly. With some frequency, he offers a succinct statement that is worthy of wide attention. One example would be his finely tuned summary about the relationship between Jews and Gentiles as expressed in Ephesians: “Paul does not think that Israel’s status has simply been transferred to a (nearly exclusively) Gentile church. Rather, through Christ, Gentiles have been brought within God’s purposes for all creation as manifested through the calling of Israel” (49).

Fowl is interested in the views of early Christian interpreters and frequently mentions the views of Chrysostom, Origen, and others. With regard to recent scholarship on Ephesians, Fowl often refers to the commentaries by Lincoln, Hoehner, Best, and Schnackenburg (listed in descending order of reference).

One notable feature of the commentary is its size. The length of commentaries treating a relatively small document such as the epistle to the Ephesians has grown over the years with most recent commentaries on the letter falling in the range of 500-900 pages. Fowl’s contribution bucks the trend, offering a lucid treatment of the letter in a mere 249 pages, which invites wider use and readership than much longer tomes.

Anyone drawn to the volume by its reasonable size will be rewarded by an introduction that offers careful, well-balanced answers to the questions surrounding Ephesians (the relationship between Ephesians and Colossians, use of the OT, recipients, and occasion). Fowl’s characteristic approach is to avoid over-reading the evidence and to reflect on the interplay of issues, especially the bias introduced by presuppositions concerning authorship. While some might feel this yields timid conclusions, I found myself responding affirmatively on most counts. In the wider commentary though, Fowl sometimes overreaches in a laudable effort to accommodate a variety of views. Can one really argue that 4:7-16 portrays Christ’s ascension as leading to the descent of the Spirit *and* affirm a descent-into-hell interpretation? (139).

Fowl confesses, “I genuinely do not know whether Paul wrote Ephesians,” holding that it was composed by Paul or by “someone close to him . . . within a decade or two after his death” (28). Adopting a canonical approach, he downplays the significance of the authorship question for the appropriation of the letter and proceeds to write most of the rest of the commentary as would one who believes Paul himself to be the author.

I found his reflections on the eschatology of the letter especially helpful (22-25). Paul’s apocalyptic view centers on the life, death, and resurrection of Jesus and that the messianic age is both “now” and “not yet.” In this light, it is difficult “to argue that any differences between Ephesians and the undisputed letters are so significant as to be differences of kind” (24).

Fowl is keen to understand the “dividing wall” of 2:14-15 in the context of the earlier Pauline letters in which Paul repeatedly argues against the abolition of the law. So the “dividing wall” should be taken as “a straightforward image of separation” (91) and is not the Jewish law since it had not been destroyed by Christ. “Under Sin’s influence the torah became both a source and an instrument of hostility” (94). It is this hostility that Christ nullifies.

The treatment of the famous “armament passage” of Eph 6:10-20 offers a communal and passivist reading, arguing that “believers are not called to make war on the devil or any other spiritual power” (203). Fowl seems to miss the ancient context of the battle metaphor and the importance of “standing” when the ancient phalanxes crashed together. This means that he does not quite know what to do with the sword as part of the armor or of the idea of “waging peace.” Why not understand Paul’s metaphor as the military one it is, which he guards by the phrase, “the gospel of peace”? As it stands, Fowl’s reading, with its sustained advocacy for believers being in only a defensive posture, is muddled. What does the language of struggle—“our struggle”—mean? And, why the “full panoply” of God’s armor? In his view, believers—the church—are all dressed up with no place to go! This is a curious lapse given his generally well-considered views and the significant contributions of his mentor, Lincoln, to understanding the metaphorical world of the passage.

Written both with scholarly candor and from the perspective of someone who believes that Ephesians should inform the life of Christians individually and in community, Fowl’s commentary is an excellent and often inspiring contribution. He proves a sane and capable guide to the interpretive issues one confronts in Ephesians and the scholarly conversations surrounding them.

Walla Walla University
College Place, Washington

JOHN MCVAY

Greidanus, Sidney. *Preaching Christ from Daniel*. Foundations for Expository Sermons. Grand Rapids: Eerdmans, 2012. xv + 440 pp. Paper, \$34.00.

sAfter perusing the library shelves, one comes to the conclusion that there are not many books offering preaching material on Daniel. Sidney Greidanus, Professor Emeritus of Preaching at Calvin Theological Seminary in Grand Rapids, Michigan, confesses that at the beginning of his pastoral and preaching ministry he missed much of the good news by neglecting to proclaim messages from Daniel. He says that in the first eight years he only produced one sermon that was based on this important biblical book.

In *Preaching Christ from Daniel*, Greidanus follows what he calls the “hermeneutical homiletical approach” to the books of the Bible and he applies a “redemptive historical Christocentric method” to biblical texts. Central to