

comparable to Terence Nichols's description of the soul as subject-in-relation); the most important relationship being that of family. Salvation, the height of what it means to be human, means being part of Jesus's family. This relational orientation to salvation reimagines the concept of family. Richter digs deeply into Matthew's use of ἄνθρωπος to describe mankind's function in this gospel, but she does not address the constitution of man and how the body, mind, spirit, soul, etc. relate to one another and function within Matthew. Further study on the inner man's relationship to the soteriological family described in this chapter would prove fruitful.

In his chapter, "Turning Anthropology Right Side Up: Seeing Human Life and Existence Lukewise," Steve Walton describes Luke's anthropology through his use of the device of reversal. These reversals present Luke's view of men and women in Christian community in contrast with society and culture. The speeches of Luke-Acts present Jesus as exemplary humanity. God's purposes for humanity are transformative. Whereas Jesus is the perfect human, the followers of Jesus, through the power of the Holy Spirit and the combined strength of the new community, become perfect according to the model of Jesus. Luke rejects the physiognomic assumptions of first-century culture and presents the new community as whole because of Jesus's salvific work rather than wholeness of nationality, physicality, gender, or piety. Walton avoids questions on the nature of man in relation to death raised by several pericopes in Luke-Acts, include Luke 16:19–31; 23:42–43; Acts 2:27. Walton also notes a significant OT influence in Luke, but does not address to what degree Luke's perspective could be described as Jewish or Greek; an important distinction in his anthropology.

The book, as a whole, does not engage many matters of debate within theological anthropology, including the relationship between soul, spirit, mind, and body, and the nature of human consciousness. This deficiency results from the NT-author-specific approach of this volume, which presents many of the strengths discussed above, yet also results in several weaknesses. For example, this approach means that there is little treatment of anthropological themes across the NT as a whole. On the other hand, there is a broad range of anthropological topics addressed as they arise *in situ*. This author-focused approach mitigates the temptation to draw NT authors into discussions on matters they do not directly address. This book is valuable as an introduction to NT anthropology for interested lay-people, students, and scholars. Readers will find it accessible and informative.

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Mathewson, David, and Elodie B. Emig. *Intermediate Greek Grammar: Syntax for Students of the New Testament*. Grand Rapids: Baker Academic, 2016. xxiii + 336 pp. Hardcover. USD 32.99.

David L. Mathewson and Elodie B. Emig demonstrate that they are skilled writers. Emig has been teaching Greek for three decades at Denver Seminary. Mathewson also teaches at Denver Seminary and has published before on

verbal aspect and on the Greek of Revelation. *Intermediate Greek Grammar* is not without predecessors. It would seem that the book is a continuation of Baker's comprehensive beginning Greek book (Rodney J. Decker, *Reading Koine Greek: An Introduction and Integrated Workbook* [Grand Rapids: Baker Academic, 2014]). However, the format of the book is different since Mathewson and Emig do not integrate a workbook in their publication. According to the introductory remarks (xv) this book is reminiscent of Stanley E. Porter's *Idioms of the Greek New Testament* (Sheffield: JSOT, 1992), since it promotes similar approaches in a new format.

Another Intermediate textbook was published in 2016, (Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament* [Nashville: Broadman & Holman, 2016]). Although these publications do not agree in every detail, both feature the recent developments in the language and its contentions; especially the discussions on verbal aspect in biblical Greek that resurfaced among scholars. Recently the Koine Greek verb system has been revisited causing an upsurge in publications of the kind (e.g. Steven E. Runge, et al., *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis* [Bellingham, WA: Lexham, 2016]). It is an unstoppable wave which I am certain will not cease with this publication. Mathewson and Emig play their part, vehemently sharing their Minimalist approach—avoids describing every exegetical usage as a separate syntactical category—and adding one more voice in the matter, which by now seems like a crowded choir.

Mathewson and Emig make sure to separate themselves from the common Maximalist approach, which in their words, “gives unwarranted attention to individual grammatical units and their meanings” (xvii) and causes a “multiplication of categories, labels, and rules for their usage” (xvii). In a way, they polarize the camps. They assume that the Maximalist view is “an unnatural and artificial way” (xix) to understand the Greek language. Consequently, they argue, a Minimalist approach is realistic and will “relieve the student from the burden of learning an unwieldy list of case or tense labels” (xix). This is a bold claim and each reader must determine whether the book has succeeded in this attempt. I am one of those who view this contention as unnecessary and would prefer instead a combined approach in order to advance to a new synthesis in New Testament Greek studies.

The contents of the textbook follow the basic flow of explaining first the case system, pronouns, adjectives, adverbs, articles, and prepositions; then on to the Greek verb system, mood, infinitives, and participles; ending with two chapters on clauses and the role of conjunctions, and one chapter on discourse considerations. This line up provides an easy-to-read feel. As usual of an Intermediate Greek textbook, it does not expound on Morphology. One of the authors' strongest points concerns clarity when explaining verbal aspect and the *status quaestionis* of the topic. Overall, the authors intend to provide fewer labels by looking at grammatical constructions in their broader spectrum. The book is faithful to the Minimalist views by not relying on

conceptual labels of the English grammar. Though not without its share of shortcomings. The argument overall is consistent and cohesive. They did excellent work in assembling precise information by bringing together leading scholars in the field in order to discuss the topic and presenting flaws of opposing views. The biblical examples given to each topic is excellent and has received praise for their selection of texts. The book is undoubtedly well-informed and a mandatory reading for advanced students.

A personal critique follows in light of the book's own proposal. Two items to be considered: (a) It contains more than what it promised; (b) It contains less than what it promised. First, The authors claim that the book's approach is Minimalistic, but the initial chapters on cases and pronouns contain comparable count of labels with other textbooks. For example, the authors pride themselves in the unique feature of the book as containing less labels than the "upward of thirty distinct uses" found in Wallace for the genitive case. But their own count is not far behind, with twenty-one labels listed for possible genitive function. Following Porter, the authors affirm that the Genitive case is used to restrict and only context will "indicate exactly how it does so." They add that the task is to consider interpretative option without necessarily finding the "correct label" (12). They list two major types of restrictions with Genitive: one on substantives and the other on adjectives and verbs. Inside those two categories the authors get into sorting similar occurrences into labels. For example, they relate possessive, source, relationship, and origin into one category. But that category is labeled "Possessive and source (relationship, origin)" (13). Two questions come to mind: Will students understand this agglomeration? How is this different from the Maximalist labeling system? Some of the choice of labeling needs improvement and redefinition. In practice, this particular Minimalist approach becomes less appealing if a professor needs a Maximalist textbook in order to explain to the students the subsections of the use of the Genitive and the difference between them. I believe more can be done to minimize and clarify the list even further.

Another incongruous point of the book regarding the minimalist approach is that the introduction to each topic suggests for the reader to analyze only the broad categories and that not every instance "will fit neatly into a given subcategory" (12). However, the book contains categories mixed with selective subcategories creating confusion between semantics and pragmatics (xxi); a pledged distinction from the introduction of the book. Some of other shortcomings include a new set of labels from current scholarship. For example, to discuss the Greek verb system the new labels are presented in the form of sentences. Instead of "futuristic present" the label reads "present used of action in the future" (127). Although this is perhaps the correct concept, the impracticality of the new elongated label makes me wonder if calling it futuristic would in fact go against the Minimalist view.

On the second point, the authors had more difficulties achieving its goals. It should be an Intermediate Greek textbook. However, it lacks common features other Intermediate grammars possess. It does provide a great amount of helpful information, but no vocabulary for study, few charts

elucidating the concepts, no exercises or integrated workbook, not enough basic information in order to engage what was learned in the Beginning level to what is seen in Intermediate Greek. Some concepts are not unpacked and become unconvincing. For example, the idea that first class conditional sentences “could be considered the default condition” (235) since it appears “about 300 times,” but the third class condition is said to have “around 277 instances” (239). Are these numbers enough for such a claim? The addition of more charts and diagrams would have helped illustrate some of the intricate explanation. The few charts available lack either purpose or creativity.

Furthermore, it claims to be the most up to date in regards to the advances in the Greek language. This book contains relevant information, but it is certainly not the final word on the matter. With the two main books quoted (Porter and Wallace) being published in the 90’s, I am not convinced of the claim of “most recent linguistic insights” (xvi). For a textbook, it is too argumentative to the point of antagonizing opposing views. It becomes evident that the book uses Porter too often as a source since he is a devout Minimalist. The name Porter is always used in a positive light, for example: “It is helpful to distinguish, as Porter does” (2); “We agree with Porter” (11); “we agree with Porter’s conclusion” (62); “have more than adequately demonstrated” (73); “correctly captures the sense” (101); “one of the most important advocates” (112); and “a better explanation” (127). The opposing side is exemplified in the work of Wallace, the antagonistic Maximalist. His name is often presented in neutral form, but sprinkled throughout the book are negative innuendos associated with his name. Some examples include: “Wallace has included the category [...] which seems only to compound the problem” (15); “although Wallace [...], we will not” (64); “Wallace says [...], but” (156); “*contra*” (198); and “even Wallace [...] recognizes” (239).

In conclusion, the book contains a Minimalist approach to Intermediate Greek. It is argumentative from cover to cover and is enjoyable to read. It is a must-read for scholars and enthusiasts in the field. I don’t believe the target audience is lay ministers or pastors. It is intended to bring up to date previous Intermediate grammar books. The book has great potential as a textbook since it engages in relevant current discussion and provides helpful examples. Unfortunately it is not a solo textbook in a classroom setting, since it does not replace previous grammars, for it relies on labels and discussions from preceding textbooks. For me, it will become a valuable point of view as a companion to another textbook and an array of supplemental materials.

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LINCOLN NOGUEIRA

Moo, Douglas J., and Jonathan A. Moo. *Creation Care: A Biblical Theology of the Natural World*. Biblical Theology for Life. Grand Rapids: Zondervan, 2018. 249 pp. Softcover. USD 24.99.

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