

index of authors, topics, and primary sources. Considering the size of the book, the index would be a great aid to researchers. It also needs a list of abbreviated works and a revision of footnotes and bibliographic format. They are not uniform.

First, I expected one chapter, or at least a larger treatment throughout the different chapters, on demonology and evil or counterfeit spirits. This was a major topic around which the Dead Sea Scrolls and Early Christianity articulated their views on the Spirit of God. In the Middle Ages, demonology was also closely connected to the reflections on healings, miracles, and relics. The quest was for the indwelling of God in nature. Demonology also problematized the immanence of God in a very tangible way. The current book skipped these issues. In line with this topic, I also think it would've been helpful to include one chapter on the role of the Holy Spirit in liturgy and prayer.

Another topic I would've loved to have read about in this collection is the Holy Spirit in Adventist eschatology. Rodríguez has two pages on the soteriological underpinnings of eschatological spiritual manifestations in Adventism, but it does not seem to me to be sufficient. There are some gaps in his evaluation of the current situation and the generalizations he makes cannot be verified in any bibliography, except the one on Jack Siqueira he provided. Fortunately, many books on Adventist eschatology have been recently published which helps fill the gap in Rodríguez's analysis.

This being said, I understand that the book is already large—more than 700 pages—and that the addition of extra chapters would probably be cumbersome. But in case this book is ever translated from Portuguese, and I think it deserves to be, the recommendations I give here could be considered. Overall, the book is beautiful in its physical presentation. It is a pleasure to hold and read. Besides, it is a major Adventist academic accomplishment, resulting from a collaborative work of scholars from different parts of the planet. The work is the major Seventh-day Adventist contribution to pneumatology and therefore deserves attention.

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Stuhlmacher, Peter. *Biblical Theology of the New Testament*. Translated by Daniel P. Bailey. Grand Rapids: Eerdmans, 2018. xxxiv + 935. Hardcover. USD 95.00.

Peter Stuhlmacher is professor emeritus of New Testament Studies at the University of Tübingen in Germany. He has written numerous books in German, including some titles translated into English: *Historical Criticism and Theological Interpretation of Scripture: Toward a Hermeneutics of Consent*; *How to Do Biblical Theology* (Eugene, OR: Wipf & Stock, 2003); and *Revisiting*

Paul's Doctrine of Justification: A Challenge to the New Perspective: With an Essay by Donald A. Hagner (Downers Grove, IL: InterVarsity Press, 2002). His publications are known for their historical approach influenced by Martin Hengel as well as strong connections to the Old Testament influenced by Hartmut Gese. Because of these acknowledged influences, he is not writing just any theology of the New Testament but, particularly, a biblical theology.

Stuhlmacher's *Biblical Theology of the New Testament* is a very successful translation of his two-volume German work *Biblische Theologie des Neuen Testaments* (Göttingen: Vandenhoeck & Ruprecht), appearing in 1992 and 1999. Having been completed twenty years ago, Stuhlmacher's work has already established its place in New Testament scholarship. Since then, Volume 1 has had two additional German editions (1997 and 2005) while Volume 2 has had one additional edition (2012). Thus, it was only a matter of time before this magnificent work was translated and made available for the English-speaking audience.

The English translation is a very thorough work by Daniel P. Bailey, in which the two German volumes come together as one book, with a number of updates and significant additions. First of all, at the end of each chapter there is an up-to-date bibliography, relevant to the subject matter (see the "Further Reading" sections). Four recent theologies of New Testament (Schnelle, Thielman, Matera, and Schreiner) have been reviewed and included (31–36). Correspondence between Peter Stuhlmacher and James D. G. Dunn on the subject of *The New Perspective on Paul* has been added with the approval of both scholars (270–273). A number of other smaller contributions have been added with the consent of Peter Stuhlmacher (744–745, 757–758, 762–768). Finally, the translator has added his own contribution at the end of the book on the use of ἰλαστήριον (Rom 3:25) which enhances Stuhlmacher's argument. Thus, the English translation represents a substantial update to the previous German editions.

Stuhlmacher's purpose with his biblical theology is to distinguish his historical approach from the history-of-religion school, which primarily looks for New Testament backgrounds in the contemporary Hellenistic culture. Instead, Stuhlmacher stays within the context of biblical revelation, starting with the Old Testament, moving to the self-understanding of Jesus expressed in the synoptic Gospels, continuing with the theology of the early church, moving into the theology of Paul, and ending with Johannine theology. With his theology of the New Testament, Stuhlmacher presents a "salvation history" approach in which connections to the previous revelation of God play a crucial role. In addition to deciding against the history-of-religion school of thought, he also decides against a dogmatic approach, opting not to follow a history of dogma in his New Testament theology.

The presuppositions of his historical approach are drawn in opposition to Rudolf Bultmann's demythologization of biblical text. Thus, for his bibli-

cal theology, Stuhlmacher subscribes to the following criteria: that which is historically appropriate to the New Testament, is open to the gospel's claim to revelation, is related to the churches' experience of faith and life, and is rationally transparent and controllable (13). In that context, Stuhlmacher emphatically insists that "the gospel of Christ cannot be detached from the testimony to God in the Old Testament Scriptures, nor can it be understood independently of the tradition, language, and thought mode of the Old Testament" (44). Thus, his approach respects the history of salvation and views the New Testament as a continuation of the previous revelation.

After clarifying his presuppositions in Part One, Stuhlmacher deals with the proclamation of Jesus. Bultmann and his followers assumed no connection between the pre-Easter and post-Easter message of Jesus. However, Stuhlmacher devotes his energies to showing that the proclamation of the pre-Easter Jesus, as expressed in the gospels, is the base for the proclamation of the post-Easter church. He shows how Jesus fulfilled Jewish Old Testament expectations and points out that Jesus had already made messianic claims, even before Easter. His self-understanding, actions, and words pointed toward God's actions in history for the purpose of reconciling humanity to God through his own ministry.

In Part Two, Stuhlmacher shows what the early church did with the proclamation of Jesus. Stuhlmacher's main question is: How is the proclamation of the early church a continuation of Jesus's own preaching? For its liturgy, teaching, and mission, the early church needed confessional sayings, such as "Maranatha," "Lord Jesus," "Jesus Christ," "Son of God," and "for our sins." All of them are a continuation of God's deeds in the Old Testament and of Jesus's own teaching. These confessional formulas of the early church have their historical origin in the appearances of the resurrected Jesus to his disciples. Finally, baptism and the Lord's Supper are expressions within the early church of belonging to the saved community of God's people in Jesus Christ.

In Part Three, Stuhlmacher discusses the proclamation of Paul, showing how it naturally follows out of Jesus's own teaching and out of the confessions of the early church. Unlike Bultmann, Stuhlmacher does not believe that Christianity started with Paul and John. Rather, he believes that Paul continued the previous revelation of God. What made the difference for Paul was the appearance of Jesus on the road to Damascus. After that, Paul read the Hebrew Scriptures in the light of the fulfillment in Jesus (e.g., 2 Cor 3:7–11). Paul's experience led him to believe that God did not count his sins against him, even though he had persecuted the followers of Christ. This personal experience of reconciliation impacted his theology (e.g., 2 Cor 5:18–20). For Paul, faith and justification are both considered gifts of God. Through baptism and the Lord's Supper, believers are accepting God's gifts.

By the working of the Spirit of God within them, they live in the new reality of salvation.

In chronological order, parts Four, Five, and Six deal with gospel proclamation during the period after Paul, both in the synoptic Gospels and the Johannine writings. In terms of salvation history, they all follow previous revelations as well as the Hebrew Scriptures. Stuhlmacher ends his book in the last section with the question of the biblical canon. The early church used the Hebrew Scriptures as their Bible in the Greek form (LXX), so as to testify of Jesus. Because of the needs of the Christian mission, confessional formulas were created, and later epistles and Gospels were composed for the purpose of preserving the apostolic tradition. This process was not completed until the end of the first-century CE and the twenty-seven New Testament writings were subsequently confirmed through their usage in Christian churches. The church had concisely decided upon a two-part Christian canon (Old and New Testaments), thus confirming its roots in the Hebrew Scriptures and allowing God's revelation to define the church. Thus, Scripture became the norm of faith.

With his use of biblical theology, Stuhlmacher stays within the boundaries of Scripture. In my opinion, no other theological work so completely presents the richness of New Testament thought and its links to its Old Testament roots. That may be why Gregory K. Beale—whose productions specially emphasize the OT background to the New—has contributed a foreword to the English translation of Stuhlmacher's work, thus endorsing it and ranking it among other significant contributions to the field. By making connections between the two testaments, Stuhlmacher traces the history of salvation as it weaves through both of them. For Stuhlmacher, the final goal of biblical revelation and the center of the canon becomes reconciliation in Jesus, thus confirming the primary historical concern of Protestantism. In my view, neglecting this aspect would not only mean the end of Protestantism, but would also miss the main purpose of biblical revelation, as did Bultmann and his followers. Stuhlmacher's historical approach brings some lasting contributions to the field of biblical theology and leads readers back to Scripture.

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Tucker, W. Dennis, Jr. *Jonah: A Handbook on the Hebrew Text*. Baylor Handbook on the Hebrew Bible. Waco, TX: Baylor University Press, 2018. xii + 120 pp. Softcover. USD 26.95.

The author, W. Dennis Tucker, Jr., teaches biblical studies in the George W. Truett Theological Seminary at Baylor University. He is also General Editor of *Baylor Handbook on the Hebrew Bible* (BHHB). In fact, the first edition