

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.

Theologische Hochschule Friedensau  
Möckern-Friedensau, Germany

IGOR LORENCIN

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

of this very handbook came out in 2006 as the first volume in this series. Since the book of Jonah is one of the first books translated by beginning Hebrew students, the author's hope is that this handbook can be a useful tool to students who make the move from introductory grammar to biblical text.

The main reason for this revised and expanded edition is clearly stated by Tucker in the first paragraph of the introduction, where one finds an uncommon confession: "Over the course of the last ten years or so, I have shifted my methodological assumptions concerning Hebrew linguistics" (1). In this second edition, the original text is given "detailed and comprehensive attention." Thus, the author's goal was to offer a convenient pedagogical and reference tool for the study of Jonah's book. Explanations of the form and syntax of the original text provide guidance for semantic analyses, including issues that are not always raised in standard commentaries on this biblical book.

The handbook is more than just a simple analytical key to Jonah. (Some Old Testament scholars still remember John J. Owen's meticulous work in which virtually every Hebrew word is parsed). It informs the student about advances in scholarship on Hebrew grammar and linguistics. The book can be described as short and compact, formatted in a way that is easy for readers to follow. Right after a passage in English translation one finds the reprint of the original Hebrew text. What follows is the analysis of the clause accompanied by comments relating to its function, discourse type, and also corresponding syntactic matters. At the end of the analysis are the appropriate comments on each word or phrase.

Instead of devoting much space to exegetical and theological comments that usually fill the pages of most commentaries, Tucker's primary focus is on the original text, along with its grammar and syntax. This way the handbook provides the basis to understanding the linguistic quality of the original texts from which valuable insights and messages are derived. Since this book provides "a quality linguistic analysis" of the text of Jonah, it can serve as an indispensable tool for anyone committed to a careful study of the Bible in the original Hebrew.

Reviewers have praised Tucker's detailed, yet comprehensive, attention to the Hebrew text, all of which makes the handbook "a convenient pedagogical and reference tool." The author should also be commended for offering guidance in deciding between various semantic analyses, as well as for addressing questions about the Hebrew text that are frequently overlooked or ignored by standard commentaries. In a good number of places, the handbook reflects the recent scholarly advances on Hebrew grammar and linguistics.

In short, this revised and expanded edition of the handbook serves as a bridge between popular and technical commentaries on Jonah and, as such, it serves as an indispensable tool for students committed to a careful reading of the biblical text. Moreover, the handbook utilizes a style that makes it a useful resource for teaching and even for self-study. The results of Tucker's hard

work offer to the student of the Bible a tool that provides lexical, morphological, and syntactical help. Moreover, the author's stylistic, exegetical, and homiletical comments are particularly valuable.

In concluding, I would like to offer a few constructive suggestions for future improvement of the handbook. First, there are some technical terms that are not explained in the Glossary. Second, an unfortunate erratum in the Handbook is found on page 18, where the Hebrew text of Jonah 1:3 begins with the wrong word order. This error may be due to the fact that Hebrew is written from right to left. Also, I wish the author would have explained the meaning of the name Jonah ("dove") on page 16, especially with the reference to Hos 7:11–12, where Ephraim is compared to a silly dove. Explanations of names such as Nineveh (Heb. *nûn* "fish") would also be helpful.

In spite of these suggestions for improvement, I agree with other reviewers that this handbook is one of the best commentaries on Jonah. I would recommend it to all who are interested in going deep into the original biblical text.

AdventHealth University  
Orlando, Florida

ZDRAVKO STEFANOVIC

Wood, Todd Charles, and Darrel R. Falk, *The Fool and the Heretic: How Two Scientists Moved beyond Labels to a Christian Dialog about Creation and Evolution*. Grand Rapids: Zondervan, 2019. 201 pp. Softcover. USD 16.99.

Todd Wood is a well-known Young-Earth Creationist and Darrel Falk is one of the leading voices for Evolutionary Creationism. They are both evolutionary biologists and prominent members of two opposing camps in the Creationism debates, whose paths would normally never cross. However, in the summer of 2013, the Colossian Forum (Grand Rapids)—under the leadership of Michael Gulker and Rob Barrett—brought Wood and Falk together to see if it would be possible to model Christian unity in the midst of difference. The Colossian Forum was established upon the promise of Col 1:17 that "all things hold together in Christ." Their goal is to answer the question, "*How do we live faithfully in the midst of conflict?*"

The book is organized as chapter pairs, with one chapter written by Wood followed by a chapter written by Falk. In between the chapter pairs are interludes written by Barrett that moderate the discussion and tie the individual chapters together into a coherent whole. In the first chapter pair, Wood and Falk explain why the other person is wrong, and why it matters. In the final chapter pair, Wood and Falk explain why the other person is neither a fool (Wood) nor a heretic (Falk). In between these bookends, Wood and Falk recount the story of how they met and became friends, the ups