

Since the handbook focuses on methodology for analyzing the use of the OT in the NT, this critique concerns only method and not interpretation. In my estimation, the book's strong methodology could be further strengthened if Beale had discussed the Jewish Greek sources of the *Hexapla* in further detail. This point requires some demonstration, and I will use Isa 22:22 and Rev 3:7 as an example. In his discussion of the textual use of the OT, Beale compares the text of the MT, LXX, and NT. Under the LXX text, he notes that "some LXX manuscripts and traditions conform to the MT, perhaps sometimes as the result of Christian scribal influence" (p. 139). Beale is of course correct that some manuscripts contain a Greek rendering of the MT. He notes that Rev 3:7 is closer to the text of the MT than the LXX, and he therefore concludes that the NT draws from the *Hebrew text*, even though there are some minor differences (p. 139). The problem with this analysis is that it does not take account of the second apparatus of the *Isaias* volume in *Septuaginta: Vetus Testamentum Graecum*. Joseph Ziegler records a Greek version of Isa 22:22 attributed to Aquila, Symmachus, and Theodotion, which is a good translation of the Hebrew text (proto-MT). The reading is also marked with an asterisk, which may indicate that it was included in Origen's Hexaplaric text. In time, this reading corrupted the textual transmission of the LXX, to which Beale refers in his note. Even if one dates these Jewish Greek sources to the second century AD, the reading would still depend on first-century tradition (or perhaps earlier). This reading provides a window through which to see how the Jews read the Hebrew text in Greek. In terms of methodology, Beale should list the evidence of the Jewish versions, since now it is more probable that Revelation adapted an already existing *Greek version* rather than the Hebrew text.

This issue aside, the book achieves its purpose, and I will be using it in my seminary class on the use of the OT in the NT. I believe it will aid the student in the classroom and beyond. Beale presents a sound method and a helpful guide to the necessary resources, which will assist scholar and student alike.

John D. Meade
Phoenix Seminary, Phoenix, AZ

Encounters with Jesus: The Man in His Place and Time. By Adriana Destro and Mauro Pesce. Minneapolis: Fortress, 2012, xx + 254 pp., \$29.00 paper.

In *Encounters with Jesus*, Destro, an anthropologist, and Pesce, a historian, join forces to engage in "a reflection that employs ... tools of analysis and methodologies in order to give [Jesus] a place in the sphere of today's intellectual debate," to "help establish a contact between his story and our own culture, which is still being shaped by Christianity" (p. ix). The authors propose that "penetrating into the depths of Jesus' lifestyle and habitual actions" allow us to "discern the secret of his person" (p. x). Their focus, therefore, is on Jesus' "lifestyle," by which they mean "the cultural forms on which he based his life, the mechanisms by means of which he organized his existence and his means of support, the logic of his actions, and the modalities of his contacts with people and with institutions" (p. xi). They see

Jesus' way of living as his true message. Luke 9:58 ("Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head") provides an interpretive lens through which the authors read Jesus' story: "he was a man who had abandoned home, goods, and work" (p. xi).

The body of Destro and Pesce's work contains seven chapters. In chapter 1, "Jesus on His Landscape: Mental Maps and Real Territories," the authors seek to reconstruct Jesus' mental map and its link to the place where he actually lived. Jesus' place was important, since place is simultaneously "a principle of meaning for the people who live in it and also a principle of intelligibility for the persons who observe it" (p. 4). The authors note that "the immediate objective of [Jesus'] existence and his place of action seem to have been almost exclusively located in rural areas and in centers of habitation that were not very important in urban and political terms" (p. 6). Jesus' focus was not on the big cities. Destro and Pesce reason that "Jesus was profoundly alienated from the city *qua* nucleus of juridical structures constituted by the urban elites who aimed at integration into the empire" and that, from this point of view, Jesus "was an unintegrated man" (p. 8). The relationships and paradigms that give Jesus identity are developed in the village rather than the city. Destro and Pesce see Jesus' attitude as deeply anti-urban, and they propose that he saw the rural village as the only place where it was still possible "to combat integration or to resist Roman domination" (p. 24).

While chapter 1 argues that Jesus preferred rural settings, chapter 2, entitled "Jesus on Foot: A Life in Continuous Movement," proposes that Jesus was not a sedentary inhabitant of any particular village but that he moved about from place to place. Destro and Pesce propose that "Jesus' refusal of a stable residence can be defined as a continuous calling into question of the relationships and the bases of human existence" (p. 25). They argue that Jesus extricated himself from any local obligations and that he was "against stability, against certainty," a philosophy characterized by his statement that "The Son of Man has nowhere to lay his head." This chapter reconstructs Jesus as an itinerant in a peasant society (p. 30).

In chapter 3, "Jesus Face to Face: Encounters," Destro and Pesce propose that "those with whom [Jesus] entered into dialogue were not some occasional part of the scenery, but were his objective" (p. 41). The programmatic goal of Jesus' continual moving from one place to another, in other words, was to meet people, and his various encounters reveal much about his self-perception, values, and mission.

Chapter 4, "Jesus at Table: Eating Together," shows how eating with others provides the opportunity for special encounters and exchanges to occur in Jesus' ministry. Meals were an important locus for Jesus' practice of commensality (pp. 82–83). Jesus' behavior at meals is significant, in that he "revolutionizes the practice of eating together through his reversal of hierarchies, his attention to the position of slaves and of women, his inclusion of the poor and the marginalized, and his closeness to transgressors" (p. 101). Jesus' meals become kingdom parables in that "[w]hen friends, rich and poor, righteous and unrighteous eat together, this teaches people what the kingdom of God on earth will be" (p. 101).

In chapter 5, "Jesus Leaves Home and Is Made at Home with Others," Destro and Pesce argue that Jesus called for significant changes in behavior on the part of households and "turned their system upside-down" (p. 125). He summoned disciples to abandon their homes and sell their goods "because this was the only way to prevent them from becoming instruments of an alliance between their own household and the household that received them" (p. 125).

Chapter 6, "Jesus and His Body," is based on the fact that every aspect of human existence occurs in the realm of corporality. The authors note that "the body interacts closely with the system of meaning and the intellectual processes of the milieu of which it forms a part, and this interaction is even more obvious in the field of religion" (p. 129). This chapter, therefore, focuses on the bodily practices of Jesus and notes especially the ways that "religion always needs to express itself in a bodily manner and that the body has the ability to give appropriate expression to religious reality" (p. 129).

In chapter 7, "Jesus and Emotion: Feelings and Desires," the authors note the ways in which Jesus' experience "is profoundly marked by all that is human, by all human emotions" (p. 169).

In a short conclusion, entitled "The Concrete Reality of a Radical Life," Destro and Pesce conclude that "a primarily theological reading of the career of Jesus empties it of much of its power and meaning" (p. 170). In their reading, Jesus sought "to get people to bring about in the reality of their lives the ideals of liberation and regeneration that are envisioned in the utopia of the Jubilee in the book of Leviticus," and he "began with a radical personal choice that departed from what had been the custom of his life up to that point. He abandoned everything," and "he asked a similar detachment of his closest disciples" (p. 171). They argue that "the groups that grew up around him accepted his invitation to say no to family, work, and property," and find instead a welcome in the network of Jesus' followers (p. 171). Instead of a stable center, Jesus envisioned many houses and, "in this way, the people of Israel would return to the equality they had at their origin" (p. 172). The most important act Jesus engaged in was eating together, since it embodied his egalitarian vision for society (p. 175).

Methodologically, Destro and Pesce are able to illuminate aspects of Jesus' life through the use of anthropology and history, but they miss the larger context of the text. Their use of Jesus' saying that "foxes have holes and birds of the air have nests; but the Son of Man has nowhere to lay his head" (Matt 8:20/Luke 9:58) as a programmatic statement of Jesus' intent to adopt the lifestyle of a homeless itinerant in order to make a social statement overlooks the larger textual context of Jesus' mission and fate. Jesus saw himself as the last of the prophets and as sharing their fate, which included rejection and martyrdom. This saying expresses his marginalization by his people. Furthermore, the text never states that Jesus was homeless or that he renounced all possessions. It does say that, after the arrest of John the Baptist, Jesus left Nazareth and "made his home in Capernaum by the sea" (Matt 4:12). He did undertake a degree of itinerancy, but this was for the purpose of taking his message throughout the region.

Destro and Pesce provide much fodder for reflection on the human experience of Jesus, and they successfully highlight the importance of certain aspects of his ministry, especially his bodily experience and the importance of meals for his interactions with others. However, their approach does not produce a portrait of Jesus much different from that of the anti-family 1960s-style itinerant peasant of the Jesus Seminar (cf. *The Five Gospels: The Search for the Authentic Words of Jesus* [New York: Scribner, 1993] 316). If an anthropological study of Jesus is to be successful, it cannot be carried out to the exclusion of theological emphases in the life and mission of Jesus.

Ralph K. Hawkins
Averett University, Danville, VA

The Obedient Son: Deuteronomy and Christology in the Gospel of Matthew. By Brandon D. Crowe. BZBW 188. Berlin: de Gruyter, 2012, x + 284 pp., \$140.00.

One welcome development within the last generation of NT scholarship has been the proliferation of specialized studies of the NT authors' use of the OT. Earlier critical scholarship had alleged that predominantly apologetic considerations informed the methodology and shape of the NT's use of the OT. The result, it was argued, was an engagement of the OT text that was interested predominantly in the specific words cited and was largely disinterested in the OT context from which the words cited were drawn.

Recent study has gone some distance to demonstrate that the NT writers were sophisticated and contextually sensitive readers of the OT text. They had ways of referencing the OT text beyond simple citations, ways that demonstrate an awareness and engagement of the context of the OT. Furthermore, studies in the NT's use of the OT are increasingly shedding light on how the OT has played a constructive and formative role in the theology of the NT books.

Brandon Crowe's *The Obedient Son*, a revision of his 2010 dissertation at the University of Edinburgh, has made a welcome contribution to this literature. His thesis is that "the best backdrop for understanding the obedient sonship of Jesus in Matthew is the call for Israel to be filially obedient as it is foundationally set forth in Deuteronomy" (p. 225). He undertakes the defense of that thesis in three parts: (1) a statement and defense of method; (2) a consideration both of Deuteronomy (especially its related motifs of sonship and obedience) and of the engagement of this book and these motifs in subsequent Jewish and Christian writings; and (3) an exploration of the ways in which Matthew has engaged Deuteronomy.

Crowe's statement of method is clear and well-reasoned. Matthean scholarship now recognizes that Matthew's interest in the OT extends well beyond the citation formulas for which he is well known. Matthew, for instance, demonstrates his claim that Jesus is the New Israel precisely through his sustained engagement of the OT throughout the opening chapters of the Gospel (p. 9).

Yet to what extent has Matthew referenced the OT? Crowe offers a taxonomy to help address this question. Matthew evidences both explicit OT citations