

"mystery" indeed relates to the sacrament of marriage. Chapter eleven offers hermeneutical method in the study of gender roles in the New Testament. The next three chapters, twelve to fourteen, deal specifically with the crucial passage on gender: 1 Timothy 2:9-15. Finally, chapter fifteen offers a comprehensive analysis of women in the Pauline mission.

Although this collection of essays is clearly intended for an evangelical audience, "scholars who disagree with Köstenberger's arguments will at the same time find his scholarship engaging." Köstenberger is upfront about combining the work of scholarship with the work of the church. This volume combines a good example of biblical exegesis with a theological reading of the text taken from the evangelical tradition. Köstenberger's detailed exegetical work in specific pericopae provides an example for all to follow. In part one, Köstenberger covers some of the most important issues in the study of the Fourth Gospel. That alone provides an excellent survey of the issues in Johannine studies over the last decade. In part two, Köstenberger is unafraid to deal with potentially the most difficult issue in the church today: gender. Dealing with both Catholic and Protestant exegesis, Köstenberger tackles some of the most pressing pericopae in the entire discussion of gender. Part two provides both a survey of important issues and passages, as well a humble presentation of one option within the evangelical tradition.

*Studies on John and Gender: A Decade of Scholarship* would be a valuable addition to all students of John. But this book's most valuable contribution may be to those who are attempting to deal with the issue of gender in both the academy and the church. Although Köstenberger's answer may not be agreed upon by all, his attempt to break the impasse and deal with the difficult pericopae is an excellent example to follow.

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Jon Laansma, *I Will Give You Rest: The Rest Motif in the New Testament with Special Reference to Mt 11 and Heb 3-4*. Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 98. Tübingen: Mohr Siebeck, 1997. 459 pp., hardcover, \$ 84 00.

Originally presented in dissertation form to the University of Aberdeen in January of 1995, "no attempt was made to update the discussion" for its publication in 1997. This book examines the background and significance of the rest motif in the New Testament with special attention directed to Matthew 11 and Hebrews 3-4 (p. 2). In eight extremely well defined chapters (366 pp.), Laansma systematically examines (1) the Old Testament and extra-biblical material (both Jewish and Christian); (2) the theological, practical, and literary interests of both the authors; as well as (3) the modern discussion surrounding Matthew 11:28-30 and Hebrews 3:7-4:11 (pp. 14-16, 359).

In a direct and succinct manner, chapter one, "Matthew 11:28-30 and Hebrews 3-4 in Modern Discussion" (16 pp.), surveys the prevailing presuppositions of the rest motif in Matthew 11 and Hebrews 3-4 and then offers a prospectus for his book. First, Laansma surfaces the neglect among scholars concerning the rest motif in Matthew 11.

He rightly observes, "the chief interest of scholars in examining the rest motif has been to establish that Jesus speaks as Wisdom, with only a secondary interest (if any) in the rest motif as a soteriological symbol" (pp. 2-9). Second, he presents what he considers the controlling debate between Kasemann and Hofius over *καταπαυσις*, and notes, "In most cases the participants in the discussion have been concerned with the larger question of the religious historical background of Hebrews as a whole." As a result the "schools have tended to polarize the options," which raises the need for this study (pp. 10-13). Finally he outlines the content of his book. He emphasizes in his prospectus, however, that though both Matthew 11 and Hebrews 3-4 speak to the theme of rest; "It is not our purpose to harmonize these two passages nor to establish a definite link between them" (pp. 14-16), an intention Laansma honors.

Chapter two, "The Rest Motif in the Hebrew OT" (59 pp.), is divided into two parts. First, Laansma reveals the rest tradition as it is "anchored" in the Deuteronomistic history (Deuteronomy, Joshua, Judges, 1-2 Samuel, 1-2 Kings), followed by Chronicles, Psalm 132, Psalm 95, Isaiah 11, 14, 28, 32, 63, 66; Jeremiah 6, 31, 50; Lamentations 1, 2; and Micah 2. After isolating and studying key terms (*נוח* [Hiphil] and cognate noun *מנוחה*), he identifies several motifs that cluster around the concept of rest (e.g., the land, the temple, the Davidic kingship, and weariness). Then he examines the rest motif in relation to the cultic institution of Sabbath rest with God's Sabbath rest. Here he distinguishes between the institution of Sabbath rest as a humanitarian concern for the physical relief and God's Sabbath rest. In addition, Laansma does not mix YHWH's rest in the temple with YHWH's post-creation rest event. In conclusion, Laansma muses, "*The rest tradition is a very prominent OT redemptive category* which was incorporated into Israel's eschatological hopes." "As for God's Sabbath rest," Laansma argues, "it may bear implication for Israel's Sabbath, but it was probably addressed more directly to the subject of creation . . . than to the Sabbath institution as such."

Moving beyond the OT, Laansma interacts with extra biblical material in chapters three, "The Rest Motif in the LXX" (25 pp.), and chapter four, "The Rest Motif in Other Jewish and Christian Literature" with an adjoining appendix: "Rest in Gnostic Mythology" (56 pp.). Tracing the usage of key terms in the LXX (words with *ἀναπαυ-* and *καταπαυ-* stems), Laansma observes little change in the rest tradition with respect to those passages considered in chapter two. Passages unique to the LXX, however, "push outward the bounds of the rest tradition" (p. 88) thereby suggesting that "this was a *living* tradition" (p. 101). With regard to the Sabbath, terminological overlap offers some reason to merge the rest tradition with the Sabbath (esp. Duet. 5:14), but it does not actually connect the two concepts. Laansma does identify, however, the development of the concept in the wisdom literature whereby "The result of living wisely – equivalent to living righteously, to acquiring wisdom, to studying Torah – is 'rest' in the shape of this-worldly tranquillity and possibly prosperity" (p. 94). The special attention given to *ἀναπαυσις* and *καταπαυσις* reveals the propensity to associate "rest" closely with the temple. In its local usage (Deut. 1:9; 2 Par. 6:4; Ps. 131:8, 14), however, "rest" is *not* to be viewed as a technical term for the temple (contra Hofius, pp. 99-100). Chapter four and its appendix also exhibit excellent discussions on extra-biblical material.

After extensive interaction with the text and various proposals on the background of *καταναυα* (Philonic and gnostic of Kasemann/Grasser; Jewish Apocalyptic of Hofius; and independent Hellenistic Jewish Christian), Laansma concludes "*Auctor* absorbs the *καταναυα* of 94.11 [95.11] into his promise Christology." The language of the Psalm is "a reference to a heavenly and eschatological *Heilszeit*," which is associated with God's own rest from his works at creation (Gen 2:2). Laansma rightly recognizes the background of the OT as primary for understanding *Auctor*'s essential concerns. *Auctor* does, however, share the apocalyptic idea that "the *καταναυα* is prepared in heaven and entered eschatologically in conjunction with a resurrection and judgment, that the *καταναυα* (world-to-come) will be a day which is 'wholly Sabbath and rest'" (pp. 357-58).

Chapter eight concisely concludes his work (7 pp.). Although the tendency exists to associate Matthew 11 and Hebrews 3-4 with Gnosticism, Laansma reiterates the importance of not exaggerating such religious historical assignments. Thus he concludes, "our investigation has highlighted the distinctive concerns of the two writers and led us to doubt that they share a branch in the family tree of Gnostics" (pp. 360-62). Laansma, also remains true to his intention to let each passage speak for itself. Though he does recognize conceptual similarities, Laansma clearly identifies the important differences between the two passages (pp. 362-66).

*I Will Give You Rest* is researched well, grounded in sound reasoning, and presented pointedly. With the exception of the overly cumbersome and excessive length of chapter seven, Laansma divides his material into manageable units for reading purposes. Digesting all that Laansma has to offer, however, will require more than a single reading. A second and perhaps even a third read will be necessary in order to capture the breath of his contributions. Nevertheless, Laansma's work is a must read for any serious study of the rest motif in the New Testament.

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Bruce Longenecker, ed. *Narrative Dynamics in Paul: A Critical Assessment*. Louisville: Westminster John Knox Press, 2002. 253 pp., paper, \$24.95.

Narrative analysis is an academic darling that has risen out of the humanities in the last few decades. Despite the postmodern concern with narrative and the rising interest in the Jewish backgrounds of Paul, narrative analysis has been slow to show its face within the field of Pauline research. Though there have been a handful of groundbreaking works from scholars like Richard Hays and N.T. Wright, as well as *Assessment* represents the first attempt by a group of scholars to assess the advantages and disadvantages of such an approach. This volume is intended to help determine the shape of a narrative approach to Paul in the years to come.

Much of the genius of this project is in a research methodology that features dialogue. Twelve top scholars were chosen from Britain's tight knit New Testament community to explore the possibilities and limitations of the narrative elements found

Leaving the survey of the OT and other Jewish and Christian literature, Laansma launches his NT study in chapter five, "Mt 11:28-30 and Matthew's Wisdom Christology" (49 pp.). In this chapter, Laansma moves beyond the "intriguing possibility" that prevails in NT discussions, namely that Matthew 11:28-30 *must* be interpreted with regard to Sirach 6 and 51 and later gnostic parallels (pp. 8-9, 162). After assessing the wisdom myth in Matthew 11:19, 25-27, 28-30; 23:34-36, 37-39 (p. 163-86), he concludes that though wisdom thought is present, "the evidence does not support the contention that Matthew had an interest in formulating the identification of Jesus and Wisdom" (p. 85). Laansma then challenges Ben Witherington's contention that "Jesus = Wisdom" in Matthew 11:28-30 (pp. 186-207; cp. 235-38). When the dust finally settles, Laansma concedes that Matthew 11:25-27 may convey an "awareness of wisdom coloring," but verse "29c makes it very unlikely that the connection with Wisdom was his primary concern" (pp. 205-07).

After dispelling the wisdom myth of Jesus = Wisdom, Laansma demonstrates how it is that Matthew 11:28-30 is not at all an allusion to Sirach in chapter six, "The Meek King and God's Promise of Rest" (42 pp.). He argues convincingly for Matthew 11:28-30's conceptual and verbal connections with the Davidic dynasty in the OT rest tradition whereby Matthew presents Jesus as the lowly king, the Son of David. Laansma muses, "Matthew clearly saw in the Logion before him a reminiscence of a very familiar OT tradition, *God's promise of rest to his people*" and thereby "would have been well aware of its close tie to David, Solomon, and the Davidic dynasty" (p. 223). Although Laansma recognizes that Matthew 11:28-30 does not correspond exactly to some of the OT rest tradition passages (e.g., 2 Sam. 7:11), Matthew's Jesus "utters the Logion as the Son of David who himself claims to bring to fulfillment the oft repeated, OT promise of YHWH to his people, the promise of rest" (p. 251).

Laansma addresses the concept of rest in Hebrews 3-4 in chapter eight, "A Promise Remains" (pp. 106). Unlike Matthew, the author of Hebrews (*Auctor*) "leaves no doubt that he is making use of the OT rest tradition and that he is connecting it with the hope of a future Sabbath" (p. 252). Laansma, first addresses issues such as apocalypticism, dualism, and Hellenism (pp. 253-59). Preliminaries continue with specific exegetical questions about chapters 3-4, namely the background of Kadesh Barnea, the context of the "word of exhortation," and topology (pp. 259-75). Having argued that Hebrews 3-4 speaks of two situations, namely two "parallel" communities and their respective response to God's voice, Laansma moves on to define *καταναυα* and *σαββατισμος* (pp. 276-83). On the one hand, *σαββατισμος* is a Sabbath celebration and not a quietistic ideal nor a locale. On the other hand, *καταναυα* is a local reality, a place, similar to other eschatological, local realities (i.e., "the coming world" in 2:5; the heavenly city in 11:10, 16; 12:22; 13:14; the unshakable kingdom in 12:28, etc.). Preliminaries completed, Laansma provides an exposition of Hebrews 4:1-11 (pp. 283-305). He presents and argues that God's resting place is where God holds his own Sabbath celebration, a place which was always intended for human entrance, promised to the "fathers," and is yet to be realized.