

After two brief introductory chapters, Collins studies in detail the relevant passages in the four canonical gospel accounts (Mk 1.21-34 and pars.; 3.1-6 and pars.; 6.1-6 and pars.; Lk. 13.10-17; 14.1-6; Jn 5.2-18; 7.14-25; 9.1-17). Although this covers only one chapter, it comprises easily over one-third of the book. Following a summary chapter, over the next seven chapters she undertakes a parallel study of a wide range of post-biblical Jewish sources. These include in particular the work of three rabbinic schools, as well as a range of Tannaitic sources. This Jewish resource is specific, copious, erudite and extensive. In a brief concluding chapter, she makes the point that Jewish leaders are always allowed acts of healing and/or the saving of life – on the Sabbath just as much as any other day. Collins slightly overplays the point that NT and post-biblical Jewish sources are rarely considered together with regard to Jesus' Sabbath healings; but it remains that her parallel study of these two sets of sources is invaluable. The useful bibliography and two indices help ensure that this will remain the case for a good time to come.

Glenn M. Balfour

Jesus the Seer: The Progress of Prophecy

Ben Witherington III

Minneapolis: Fortress, 2014 (1999 Hendrickson), 978-1-4514-8887-6, \$39.00, xviii + 427 pb

This is a reprint of the 1999 Hendrickson edition of *Jesus the Seer* that was intended as a complement volume to Witherington's earlier publication of *Jesus the Sage*. In *Jesus the Seer* the author examines the phenomenon of biblical prophecy in a wider social and cultural context. He traces this phenomenon chronologically starting with ancient Near Eastern traditions, Jewish writings of the Old Testament and intertestamental period. He sheds light on the concept of prophecy in the development of the NT, and the early Christian era up to the Montanist movement in 200 CE.

The present copy does not include any editorial changes or updates; even typographical errors are carried over into this new reprint. The fact that the only new element in the book is the cover does not diminish the value of this monograph though. This a painstaking treatment of the complex phenomenon of prophecy that not only helps to understand its beginnings, development, views from within and outside the scripture, but also helps to place and understand Jesus and Jesus' movement in prophetic terms. I am sure that the audience who will encounter this book for the first time will find itself easily engaged with Witherington's conversation on Jesus and prophecy.

Svetlana Khobnya

The Nonviolent Messiah: Jesus, Q, and the Enochic Tradition

Simon J. Joseph

Minneapolis: Fortress, 2014, 978-1-4514-7219-6, \$25.99, xiv + 352 pb

This monograph addresses the question of Jesus' stance on violence (human and divine) in dialogue with Q, *1 Enoch* and associated literature. In part 1, after surveying the basic

tensions in the gospels, where calls to love enemies jostle with threats of coming wrath, Joseph considers the broader ethical questions surrounding the OT conquest narrative and divine warrior motif and their reworking in the later apocalyptic tradition. In part 2, he focuses on the Christological expression of these tensions, drawing on Q, Paul, John, the Scrolls, the *Animal Apocalypse* and the *Similitudes*. Finally, tracing kingdom, sonship and discipleship language in the sapiential and eschatological strata of Q, Joseph concludes that the consistent emergence of peaceful stances trump or at least control other types of material.

This wide-ranging investigation will reward Jesus, Q and Second Temple scholars alike. Although the use of previously published material gives a sense of excursus to some sections, these are nonetheless valuable. While the relationship between a 'pacifist' Jesus and the images of retribution in the prophetic material to which he was heir may never be entirely solved, Joseph's highlighting of the contribution of the humanity-unifying eschatology of the *Animal Apocalypse* and other Adam Christologies was very valuable. That these seemed to provide a distinctive ingredient to an early Christian synthesis visible in Paul and Q was particularly illuminating. In addition, working out how the slightly different approaches to violence even in Q sit with the proposed redactional history of this undoubtedly early document was a useful exercise.

John R.L. Moxon

The Other Jesus: Stories from World Religions

Todd Outcalt

Lanham, MD: Rowman & Littlefield, 2014, 978-1-4422-2308-0, £22.95, xi + 240 hb

Too often religions are discussed as if they have definitional boundaries as uncompromising as hostile country borders. Outcalt's book defies this assumption by taking us on a tour of other world religions and showing us where traces of Jesus are found in the most unlikely of places. Chapter 1 begins where the gospels leave off, ending up at *The Shepherd of Hermas*. Chapter 2 examines Jewish and rabbinic traditions which can help explain Jesus. The image of Jesus emerging in the desert communities and other isolated groups is the focus of chapter 3. Chapters 4 and 5 explore the Jesus of Islam and Sufism, mainly through the Qur'an, Hadith and poet Rumi. Here, Outcalt identifies Jesus as a site of significant mutual exchange between Islam and Christianity. Taoism and Buddhism are the main concerns of chapter 6, most notably the intriguing Jesus Sutras and the parallels between Jesus and Buddha. Finally, chapter 7 is an anthology of text extracts on Jesus in history and literature, with commentary.

This charming book, at times oversimplified yet highbrow enough, would suit undergraduates writing essays on relationships between world religions. It would be particularly useful to ministers or teachers who are involved in interfaith relations or based in a multi-faith community. Whilst maybe not satisfying some academics working at high postgraduate or postdoctoral levels, it is perfect as a friendly starting point for all scholars wishing to begin to study how Christianity relates to other faiths, and is also suitable for the lay reader.

Richard Britton