

the vexed issue of “veiling” in 1 Cor 11:3-16, which occurs several times in W.’s book. The topic of men and gender, which is often overlooked in contemporary discussions, is an important contribution by W. to the discussion of Paul and gender. She ignores questions of both male and female homosexuality, alluding to Rom 1:18-32 only in passing, during the discussion of headship in 1 Cor 11:3-16. Surely the “gender spectrum” as it was understood in the ancient world would be an important addition to the contextual settings of the texts that she analyzes.

On occasion, W.’s desire to rescue Paul from the history of chauvinistic interpretation leads her into convoluted arguments, as with the discussion of “headship” and head covering in 1 Cor 11:3-16: *women* did not want to go without veils; *men* wanted them to (pp. 32-43), a novel interpretation that does not appear to be supported by the text or by the context, in which women of lower status went unveiled. Similarly, in an extensive passage on patronage as it relates to Eph 5:21-33, and in particular the patronage relationship of husband to wife, she claims that a woman “lost her identity in her family of origin” in favor of a new identity under her husband (p. 100). This exchange of identity only works in marriage with *manus*: many marriages in the Roman world were *sine manu*, without the transfer of authority from father to husband, and still more, perhaps most of the nonelite couples in early Christianity were those of simple cohabitation, *connubium*.

The subtitle of her text, “Reclaiming the Apostle’s Vision for Men and Women in Christ,” succinctly expresses her goal of thoroughly rereading the Pauline corpus in a responsible way, linguistically and theologically. It is both a goal and an appeal, one that should resonate most thoroughly with her evangelical scholarly audience.

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WALTER T. WILSON, *Healing in the Gospel of Matthew: Reflections on Method and Ministry* (Minneapolis: Fortress, 2014). Pp. 240. \$39.

In *Healing in the Gospel of Matthew: Reflections on Method and Ministry*, Walter T. Wilson presents a practical theology of healing and disability with a strongly christological focus. He summarizes the Gospel of Matthew, chaps. 8–9, as a carefully narrated florilegium of miracle stories written for the purpose of laying out the “cosmic drama” of Jesus’ eschatological announcement of the reign of God (p. 112). He foregrounds a christological component in each of these narratives and also reads these stories as dramatizations of a variety of ways to be human in the world, all with particular limitations, which Jesus overcomes.

Wilson employs several methodologies and critical approaches in his analysis. He utilizes form, source, narrative, and redaction criticism read through a classic, historical hermeneutical lens. He interweaves into those approaches the hermeneutical perspectives of feminist, reader-response, disability, and even medical anthropology disciplines as well.

The book consists of fourteen chapters. In chap. 1, W. lays out his methodologies. He expresses his debt to earlier redaction critics in presenting Jesus as Messiah “in words and deeds” (p. 16, 294; e.g., Heinz Joachim Held, “Matthew as Interpreter of the Miracle Stories,” in *Tradition and Interpretation in Matthew* [ed. Günther Borkamm, Gerhard Barth, and Heinz Joachim Held; Philadelphia: Westminster, 1963] 251-52). He also cites Saul M. Olyan’s “limits model” of disability studies (Olyan, *Disability in the Hebrew Bible: Inter-*

preting Mental and Physical Differences [Cambridge: Cambridge University Press, 2008] 2), in which ability and disability are reconceived not as binaries but as points on a spectrum (p. 25).

In chaps. 2–8, W. exegetes two literary triads that he finds in Matt 8:1–9:8. The first of the three triads of miracle stories includes the healing of the man with a scaly skin condition, the centurion’s boy, and Peter’s mother-in-law (Matt 8:1-16). He notes here that in each case a person on Israel’s social boundaries (a leper, someone associated with a gentile, and a woman) is restored in some way. The second triad consists of the rescue at sea, the exorcism in Gadara, and the healing of the paralyzed man in Capernaum (8:18–9:8). It is here, W. argues, in the rescue at sea, where we see Jesus as Son of Man and Son of God, the apocalyptic deliverer who is able to calm the primordial seas. In the story of the healing of the paralyzed man, W. notes the christological theme of Jesus as Son of Man—now additionally, eschatological judge (p. 148).

In chaps. 9–13, W. discusses Matt 9:8-38. In chaps. 9 and 10, he interprets three pericopae about eating as pronouncement stories that prefigure the future eschatological banquet (Matt 9:9-17). These stories highlight another christological theme, Jesus as Wisdom/Sophia (pp. 177-79). In chap. 11, Wilson takes up the final triad of miracle stories, the synagogue leader’s daughter and the woman with the hemorrhage, the two blind men, and the demonized man who cannot speak (9:18-34). Again, his emphasis is primarily christological, highlighting the role of Jesus as Messiah. Chapter 12 deals with the healing of the two blind men, which W. lays out as a christological statement about Jesus as Son of David. Here he also takes up the stigma of blindness in biblical narratives as well as the ramifications of such depictions (p. 233). In chap. 13, he addresses the final story in the third triad and wraps up his analysis of Matthew 8–9. In this final story, in which Jesus exorcises a demonized man who is mute (Matt 9:32-34), W. foregrounds Jesus as “Eschatological Shepherd” (p. 285).

Finally, in chap. 14, W. returns to disability studies to argue for a theology of “limits.” What he means by this theology of “limits” is that Matthew 8–9 is about demonstrating the range of human limitations as well as Jesus’ ability—as Christ, Messiah, Son of David, Son of Man, Eschatological Warrior, Deliverer, and Judge—to overcome those limits.

At times, the employment of such a wide variety of methodologies and approaches becomes awkward. The book feels, at one moment, like a standard exegetical commentary and, at another, like a theological treatise. Moreover, given this broad array of methodologies, W.’s use of disability and gender studies sometimes lies lightly over his primary theme of christology. For instance, while he cites Elaine Wainwright’s challenge to the duality of our readings (Wainwright, *Towards a Feminist Critical Reading of the Gospel according to Matthew* [BZNW 60; Berlin: de Gruyter, 1991] 25-55), in which scriptural texts themselves objectify and create a metaphor out of disabled people (see pp. 21-23), he generally concentrates so intently on christological claims that he forgets these important challenges to his own reading strategy. Nevertheless, the book is valuable for introducing readers to disability studies and other critical approaches while also employing a classic, historical-critical methodology. Wilson’s recognition of the importance of these approaches and his efforts to introduce them are commendable.