

model for Christian communities to follow (Chapter 6), and papyri as a window on the early use of the Gospel (Chapter 7). Part II contains twelve chapters that reflect the diversity of Stanton's scholarship. The first two address presuppositions (Chapter 8) and form criticism (Chapter 9). Stanton's work extends from the Gospels' concern for past events of Jesus (Chapter 10) and the Christology of "Q" (Chapter 11) to "Incarnational Christology" (Chapter 12) and a review of Bultmann's *Jesus and the Word* (Chapter 14). There are additional essays on Acts (Chapter 15), Paul's Gospel (Chapter 16), the "Law of Christ" (Chapters 17–18), and the need for balance between historical criticism and theological concern in interpretation (Chapter 19). Part III comprises extensive work on J. Martyr (Chapters 20–24), along with Pliny (Chapter 25) and the Pseudo-Clementine writings (Chapter 26). An appendix contains a bibliography of Stanton's major writings. This is a serviceable collection of important works by a premier scholar.

Daniel M. Gurtner
Bethel Seminary

AS THE BANDIT WILL I CONFESS YOU: LUKE 23,39–43 IN EARLY CHRISTIAN INTERPRETATION. By Mark Glen Bilby. *Cahiers de Biblia Patristica*, 13. Strasbourg: University of Strasbourg, 2013. Pp. 372. Paper, \$55.00.

This revised dissertation (University of Virginia under Harry Gamble) engages in the emerging field of reception criticism of key biblical texts, a task complicated in this case by the presence of both synoptic parallels and textual variants. Although each of the Gospels refers to the thieves or bandits who were reportedly crucified alongside Jesus, only Luke's Gospel portrays one of these condemned men repenting his former misdeeds. Textual variants complicate nearly every aspect of the interpretation of this text (as Bilby explains in detail in his discussion of the "emergence" of this text). Additionally, as Bilby meticulously documents, the early reception of this text bears witness to competing versions and interpretations of this account throughout the first five Christian centuries. Bilby's work is significant for several reasons: It illustrates the complex interplay between textual criticism and the history of interpretation; it demonstrates the fluidity of ancient texts, including biblical texts; and it emphasizes the importance of Syriac influences on even Greek- and Latin-speaking interpreters. Research libraries and specialists in Lukan, Gospel, and reception studies should definitely add this worthy volume to their collections.

Thomas E. Phillips
Claremont School of Theology

LUKE–ACTS AND JEWISH HISTORIOGRAPHY: A STUDY ON THE THEOLOGY, LITERATURE, AND IDEOLOGY OF LUKE–ACTS. By Samson Uytanlet. WUNT II/366. Tübingen: Mohr Siebeck, 2014. Pp. xviii + 327. Paper, \$143.00.

In this "revised version" of his doctoral thesis from the London School of Theology (directed by J. B. Green), Uytanlet reexamines the question of how best to situate Luke–Acts within the landscape of Greco-Roman and Jewish bodies of literature. His work divides into three main sections, each of which compares the literary strategies employed within Greco-Roman, Jewish, and Lukan narratives. Uytanlet examines 1) how ancient writers present divine action in history; 2) how and why ancient writers narrate successions; and 3) to what purpose ancient writers used narratives of migration and/or conquest, genealogies, and divine requirements for regency. In each of these cases, Uytanlet concludes that Luke–Acts more closely resembles Jewish works. The highlight of Uytanlet's work is the section evaluating Talbert's comparison of successions in Luke–Acts to those of philosophers in the work of Diogenes Laertius (reminiscent of L. Alexander's work on this question). He convincingly demonstrates that the Jesus–Peter/Paul successions in Luke–Acts more closely resemble the task-oriented successions of Moses–Joshua and Elijah–Elisha in the LXX, where literary parallels are used to confirm the successions. Some readers will likely resist Uytanlet's monolithic differentiation between "Greco-Roman" and "Jewish" bodies of literature—there is both more overlap between the two groups and diversity within each group than Uytanlet allows. Nevertheless, Uytanlet's work is recommended for all scholars interested in Luke's *Doppelwerk*.

Michael Kochenash
Claremont School of Theology

ACTS AND CHRISTIAN BEGINNINGS—THE ACTS SEMINAR REPORT. Edited by Dennis E. Smith and Joseph B. Tyson. Salem, OR: Polebridge, 2013. Pp. xi + 370. Paper, \$29.00.

Smith and Tyson coedited this report from the Acts Seminar, which was part of the Westar Institute from 2001 to 2011. Different from the Institutes' Jesus Seminar, which highlighted the authentic words and deeds of Jesus, the Acts Seminar came to the conclusion that it is not possible to find a core historical story of Christian beginnings in Acts. This insight brought the members to a survey on components of the story. Their premise that Acts was written in the early second century and used the letters of Paul as a primary source generates outstanding new insights that will provoke previous scholarship. The report itself follows the outline of Acts and adds significant notes and comments to the story. Sections named "In Search of History" form the core of the report. It is remarkable how transparent the editors are about discussions of the Seminar by including information about the votes of the fellows for each section, allowing readers not only to get the Seminars' final decisions but also to envision the debates along the way. Through cameo essays and additional insights, the reader becomes part of the evaluation of the historical accuracy of the text of Acts itself. Reading the report is highly recommended, as it