

THE HOMELESS JESUS IN THE GOSPEL OF MATTHEW. By Robert J. Myles. Sheffield, UK: Sheffield Phoenix, 2014. Pp. xiii + 220. Cloth, \$95.00.

Myles's book challenges the oft-repeated idea that Jesus's homelessness was a lifestyle choice corresponding with his mission. Instead, Myles contends, Jesus's status as a displaced outsider was thrust on him, a consequence of the social, economic, and political realities of his day. Using ideological biblical criticism, Myles offers interpretations that disrupt readings of the text that "feed from" a neoliberal view of homelessness as the result of individuals' choices. Myles examines passages in which Jesus is portrayed as homeless, including the forced displacement of Jesus's family to Egypt and the statement in Mt 8:20 that Jesus "has nowhere to lay his head." In addition, Myles uses the lens of Jesus as deviant outsider to examine his proclamation of the kingdom, rejection in his hometown, failed relationships with biological family members, and his passion and crucifixion. Myles's argument is thought-provoking and largely compelling. Although some readers may be put off by his references to Marxism and the assertion that scholars' ideas result from a dominant ideology about homelessness, his careful examination of references to migration, forced withdrawal, and the roles of home and land provides new insight into the prevalence of displacement in the Gospel. Myles's work seems especially timely today, when forced migration, refugee crises, and homelessness demand our attention and thoughtful response.

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THE GOSPEL ACCORDING TO LUKE. By James R. Edwards. The Pillar New Testament Commentary. Grand Rapids, MI: William B. Eerdmans, 2015. Pp. xxviii + 831. Cloth, \$65.00.

Edwards has written a thoughtful and lucid commentary on Luke's Gospel that I expect will be a helpful resource for pastors, teachers, and advanced students. He "provisionally" dates the Third Gospel to the late 70s CE and affirms the belief that it was composed by Paul's companion Luke, a physician. One idiosyncrasy within this commentary is his theory concerning Luke's sources: in addition to Mark, he appeals to a Hebrew Gospel and a Double Tradition (Matthean posteriority, not Q). In expositing Luke's narrative, he makes frequent reference to Luke's intertextuality, primarily with regard to canonical and extracanonical Jewish and Christian writings, less frequently to classical Greek and Latin texts. Highlights within this commentary include Edwards's references to how some Lukan pericopae were interpreted within the early church and his careful attention to issues of grammar and philology that are sometimes obscured by English translations. In addition to twelve helpful excursuses,

readers sporadically encounter words or phrases typed in bold font; these items consist of "subthemes" that are then explained, but in a less formal manner than the items treated within excursuses. An index specifically for these excursuses and bolded items might have been beneficial, though they can all be easily located by referring to the commentary's comprehensive subject index.

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THE BIBLICAL TOUR OF HELL. By Matthew Ryan Hauge. The Library of New Testament Studies, 485. London: Bloomsbury T&T Clark, 2013. Pp. xiv + 204. Paper, \$29.99.

This book places Luke 16:19–31, the Parable of the Rich Man and Lazarus, in the context of the ancient Mediterranean tour of the underworld. It is Hauge's stated purpose "to explore the literary relationship between the Homeric descent [of Odysseus into Hades] in *Odyssey* 11.1–640 and the ensuing tours of hell tradition and the parable." He concludes that the Lucan story is a direct imitation of the Homeric one, stating "distinctive features" of the parable "can best be explained in the light of the author's mimetic relationship to the Homeric model." The book has three major sections. Chapter 1 summarizes the treatment of parables in New Testament scholarship, particularly addressing the problem of genre in relation to the Rich Man and Lazarus. Chapter 2 covers Greco-Roman *paidēia*, highlighting the importance and ubiquity of the Homeric epics in the period's educational models. Chapter 3 addresses the parable itself, showing its connections to other Greco-Roman tours of the underworld. The strength of this book is its thorough treatment of the Greek and Latin *descensus* tradition in relation to the parable, appealing to both philosophical and mythological texts. It shows clearly that the parable is heir to this tradition, helping to identify and refine the cultural context of the Gospel.

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THE SNAG OF THE SWORD: AN EXEGETICAL STUDY OF LUKE 22:35-38. By Thomas Kattathara. New Testament Studies in Contextual Exegesis, 8. Frankfurt: Peter Lang, 2014. Pp. ix + 245. Cloth, \$65.00.

This thoughtful volume arises out of the author's reflection on Luke's Gospel in the Indian context, particularly the violent persecution of the Christian church at Kandamahal, Orissa, India. This study asks how Christians are to reconcile the nonviolent message of Jesus with his explicit instructions that the disciples should purchase swords (22:36). Kattathara appropriately rejects the suggestion that the reference to a sword is metaphorical in this context. Instead, Kattathara argues that Jesus was