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penetrating analysis of reader-response criticism and the main exegetical issues involved with it.

Fred W. Burnett
Juarez, Mexico


Casey argues in this volume, his fourth related to christology, that Jesus taught in Aramaic and that if we are to recover the Jesus of history, we must recover his teaching in the original language. The volume begins with a detailed history of scholarship on the issues involved. The author is well versed in the difficulties of the task and carefully seeks to articulate an appropriate methodology. No previous works have considered the Dead Sea Scrolls and related documents from this angle, and Casey attends to that task in this monograph. He reconstructs Aramaic sources from Mark 9:11-13; 2:23-3:6; 10:35-45; 14:12-26. These sources, Casey claims, were translated into Greek, giving rise to some textual evidence of dependence upon extra-canonical second-century Christian writings; indeed, the LE's closest parallel is Matt 28:2-20. In the second half Kelhoffer investigates (in the context of Christian writings of the first three centuries) the not uncommon belief that ordinary believers (rather than only apostles) would perform miracles, and then, in the context of late antiquity, explores (utilizing a history of religious approach) the handling of snakes (he finds no compelling evidence of "snake handlers" in the ancient world) and drinking of poison (for which no clear source or precedent can be found). In all, an excellent wide-ranging, thorough, methodologically sophisticated investigation of interest to a very wide spectrum of scholars.

W. H. Bellinger, Jr.
Baylor University

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Nickle offers this volume as an aid to persons wishing to preach from the gospel of Luke. Although he demonstrates a thorough familiarity with critical scholarship on the gospel of Luke, Nickle avoids detailed discussions of exegetical issues and largely assumes the consensus opinion of scholarship on most issues. The format of the book is very much like a traditional commentary, but Nickle warns that his volume should be read only after one has worked with an appropriate critical commentary. The value of this work is found in the suggestions that it offers for moving from the Lukan text to a contemporary sermon. The volume contains sermonic suggestions in connection with each passage, but does not offer sermon "outlines." This volume will prove helpful to preachers working through Luke and to libraries which serve clergy.

Thomas E. Phillips
Eastern Nazarene College


A revised dissertation (Göttingen, 1997) begun under the direction of Georg Strecker and completed under Eduard Lohse. After an extensive discussion of the history of research on the fourth gospel and its historicity, Labahn does a straightforward historical ("diachronic") analysis of the Johannine "miracle-stories" (converting the water into wine at Cana, the healing of the official's son, the healing of the lame man, the feeding of the 5,000 and the walk on the sea, the healing of the man who was blind from birth, and the raising of Lazarus). Although each of the miracle-stories serves several narrative functions (missionary propaganda, polemical purposes, and so forth), generally speaking, each one actualizes the essence of Jesus' being as Savor by depicting him as the "dispenser of life" (Lebensspender). It is difficult to see how some...