

Huebner's general information on ancient life comprises a concise overview of the everyday life of women as pictured through papyri (additionally discussing the Gospel of Mary and the question of leadership roles in the early Church in chapter 4); means and motives for travelling by individuals (chapter 6) as well as the living and working conditions of shepherds (chapter 7). In chapter 2, Huebner takes a leap in time to the 230s CE and presents P.Bas. II 43 with its *nomen sacrum* for 'kyrios' as the oldest extant documentary papyrus from a Christian context. Subsequently questions concerning the social milieu of Early Christians in Egypt are addressed.

Huebner's book points out a wide range of papyrological topics relevant to the New Testament and early Christianity and is recommended for students as well as readers with a general interest. For those who seek extensive studies of individual topics, the book's bibliography contains a selection of the increasing number of papyrologically focussed New Testament studies in recent years. Keeping in mind the author's disciplinary background readers should not take offence at occasionally ambiguous theological wording, yet one wishes that the description of Jesus as 'the founder of [a] religion' (p. 32) had not escaped the proofs. With her book Huebner proves that interdisciplinary research is more promising than ever. Papyrology, Ancient History and Biblical Studies form an attractive triangle which holds numerous insights still to be gained.

CHRISTINA M. KREINECKER
Katholieke Universiteit Leuven

READING ROMANS WITH EASTERN EYES

Jackson W., *Reading Romans with Eastern Eyes: Honor and Shame in Paul's Message and Mission* (Downers Grove, Illinois: IVP Academic, 2019. \$20.00. pp. xi +231. ISBN: 978-0-8308-5223-9).

Jackson W. (pseudonym), theology and missiology instructor at a seminary in Asia, approaches the interpretation of Romans through the honour-shame lens of East Asian culture. W. asserts that a cross-cultural

reading of Romans 'helps recover key insights that are often overlooked or underemphasized' (p. 3).

In chapter one, W. explains the similarities between Eastern and Ancient Near Eastern values, including emphases on tradition, relationship, and hierarchy. In chapter two, W. discusses Paul's reason for writing Romans: combining the request for Spanish mission support with a response to the church's situation. Emphasising the distinction between *Greeks* and *Gentiles* in Romans, W. argues that Paul addresses both Greek and Jewish ethnocentrism using a tactic of indirect criticism. Chapter three applies the lens of honour and shame to Paul's view of sin in Romans 1–3, connecting it with dishonour that makes God lose 'face.' In chapter four, W. shows how the gospel redefines relationships as Romans 2–3 addresses group boundaries. Chapter five explains how Romans depicts Christ saving God's 'face' by defending his honour. In chapters six and seven, W. examines collectivism in Romans, arguing that Romans 4 primarily identifies *who* are Abraham's offspring and that Romans 5–6 presents justification as 'being declared to be a member of God's people. . . defined in relation to the Messiah himself' (p. 106–107). In chapter eight, W. explains Paul's view of salvation in Romans 5–8. He asserts that Western gospel presentations often focus on abstract, legal language of salvation, underemphasizing the practical dimensions of resurrection and discipleship. He states, 'we are saved *for glory*, not merely *from punishment*' (p. 110, emphasis his). The author engages with Romans 7 in chapter nine, arguing that Paul is not writing autobiographically but uses the first person to refer collectively to Israel during the exodus, including himself. Chapter ten explores the influence of the Old Testament on Romans 9–11, especially through the concept that those who trust in the Lord 'will not be put to shame.' Finally, chapters eleven and twelve examine the collectivistic ethics of Romans 12–16: how the church treats outsiders and insiders.

The non-technical nature of *Reading Romans with Eastern Eyes* makes it accessible for those with basic exegetical training, even offering discussion questions for group use. Still, W. demonstrates proficiency in the biblical languages and engagement with scholarly discussion on Romans.

Writing with irenic candour, Jackson W. presents an examination of Romans that will be fresh for many readers. Sometimes, such as with Paul's view of sin, he challenges conventional interpretation. At other times, W. proposes a mediating way, such as with the 'traditional' and 'new' perspectives on Paul. Notably, many Western readers would find W.'s Eastern treatments of Romans 1:14–22; 3:21–30; 6:3–9; 7:7–25; and 13:1–8 especially illuminating. His work raises awareness of cultural blind spots that impact our reading of the text. Ultimately, scholars and preachers will find it profitable to engage with W.'s insight.

DANIEL K. ENG

Faculty of Divinity, University of Cambridge

ETHICS AND THANKSGIVING PSALMS

Joshua T. James, *The Storied Ethics of the Thanksgiving Psalms*, LHBOTS 658 (London: Bloomsbury, T&T Clark, 2017. £81.00. pp. xiii + 161, ISBN: 978-0-567-67521-7).

This book is a revised version of James' doctoral dissertation at Fuller Theological Seminary, supervised by John Goldingay. Having identified the study of the ethics of the Psalms as an undeveloped area of study James narrows his focus to consider the stories told by worshippers in the thanksgiving psalms. Chapter 1 is a brief introduction to his work; chapter 2 describes the narrative ethical approach James will employ; chapters 3, 4, 5 are studies of three thanksgiving psalms: 116, 118, and 138 respectively; and the book ends with a very brief conclusion.

What James describes as a narrative ethical approach involves noting that the stories of faith and life told and retold in the thanksgiving psalms have the potential to ethically inform the life that worshipper could live, or should have lived. James notes that his study is not giving an account of what actually happened, but rather provides a description of the potential ethical influence of these thanksgiving psalms (pp. 5–8). A further caveat is that the usual ethical categories employed in the ethical study of the Old Testament are not appropriate for the thanksgiving psalms. Rather than focusing upon topics such as law-keeping

or social justice, the thanksgiving psalms in their narrative of living in a relationship with God create a vision of an ethical life which it is possible for the worshipper to live (pp. 36–37).

James offers a very detailed account of the three psalms he is studying, providing a translation with text critical notes, comments on structure and genre, a verse by verse interpretation, before discussing the storied ethics presented in the psalm. In these chapters James displays a wide engagement with psalms scholarship and at many points makes a significant contribution to the study of these psalms.

James book offers a persuasive case for including cultic activity in the study of Old Testament ethics. The cultic, spiritual life of the people who wrote, collected and used the psalms plays a significant role in shaping and sustaining ethical living, forming internal desires, motivations and dispositions which guide the acts of daily ethical living (p. 144). James has also demonstrated the value of a narrative literary reading of appropriate texts, such as the thanksgiving psalms. The interpretative benefits of such a literary reading are manifest in James detailed exegetical work.

This volume is a valuable contribution to Psalms studies and to literary readings of the Old Testament. The reading of cultic texts as ethical texts is a significant contribution to the growing field of Old Testament ethical studies.

GORDON KENNEDY

School of Divinity, University of Edinburgh

MORAL VISION: SEEING THE WORLD WITH LOVE AND JUSTICE

David Matzko McCarthy and James M. Donohue, CR, *Moral Vision: Seeing the World with Love and Justice* (Grand Rapids, MI: Eerdmans, 2018. \$30.00. pp. xii + 195. ISBN: 978-0-8028-7487-0).

In a small group teaching setting during my undergraduate years, Christine Robinson, from the English Language Department of the University of Edinburgh, recounted her experience teaching English in France. Her students could not stop laughing when she emphasised: 'It's SHIP, not