

Gundry writes with energy and clarity but will probably still have a hard time convincing Matthean scholars of his conclusions. After all, if the author of Matthew intended to portray Peter as a false disciple and apostle heading to hell, nearly 2000 years of interpretation history have proven that this intent has utterly failed.

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RICHARD B. HAYS

Echoes of Scripture in the Gospels

Waco: Baylor University Press, 2016, Hardback, xix + 504 pages,
\$49.95, ISBN: 978-1-481-30947-9

Richard Hays' magisterial study of how the gospels cite, allude to, and echo the Old Testament should become a standard gospel reference work. The complexity and extent of the gospels' intertextual character demonstrate that the evangelists intended for their narratives to be read with the Old Testament in order to interpret rightly the meaning of Jesus. This compelling work demonstrates how the Gospels use Israel's Scriptures to interpret Jesus, not least as the one in whom the God of Israel fulfilled his promise to come to his people.

Hays' ambition in this book is to make us better readers of the gospels. Ever since Old and New Testament theology were separated into two distinct fields, New Testament authors have generally been interpreted in isolation from one another. Hays' point is that this goes against the explicit intention of the authors. In particular, the evangelists inform us that their history belongs to the narrative world of the Old Testament, and that we as readers need to know Israel's Scriptures well in order to draw full conclusions about Jesus from the gospel narrative. At the same time, the gospel writers reinterpret the Old Testament in light of the resurrection. As Jesus explained to his disciples on the road to Emmaus, the only way to understand him is through the Old Testament, and the truest reading of the Old Testament recognizes that it speaks everywhere of Jesus.

To read the gospels well, then, we need to read the evangelists as they expected to be read, identifying the world of the gospels with the world

of the Old Testament. This involves reading the gospels intertextually, with sensitivity not just to quotations but also to their figural interpretations of the Old Testament, their use of metaphors, figures, and allusions. A vital aspect of this for interpretation is the possibility of *metalepsis*, in which an allusion evokes not just a solitary verse but also an entire passage.

Hays demonstrates this approach, asking three questions of each gospel in turn: (1) How does the evangelist carry forward and relate Israel's story? (2) How does he draw on Israel's Scriptures to interpret Jesus? And (3) how does this shape the story of the church?

Mark's theology and use of the Old Testament are characterized by an evasiveness that avoids bald statements of theological truths. For Mark, the truth that the God of Israel is actually present in Jesus is so overwhelming that the only way to communicate it effectively is indirectly, through suggestive allusions to the Old Testament. These allusions guide us into Mark's understanding of Jesus, especially if we are on the alert for *metalepsis*. For example, details in Mark 6:45-52 where Jesus walks on water parallel details in Job 9:4-11 where God walks on the sea, helping readers to grasp that the God of Israel is present in Jesus. Sensitivity to Mark's intertextual character reveals that Mark says more about Jesus than the surface sense of the text suggests.

Matthew, in addition to his many Scriptural quotations, uses subtle intertextual cues to show that Jesus is typologically related to Israel's leading figures, and as Emmanuel surpasses them all. In the end, Matthew's use of Scripture involves much more than just prediction and fulfillment. It points to the breadth of Israel's story, with the summons to obedience, to show mercy, and to witness to the nations.

Luke's way of engaging Israel's scriptures resembles Mark's, with few direct quotations and many fleeting allusions. He presumes a thorough knowledge of Scripture, and his narrative world bristles with Old Testament textual patterns that shape the reader's expectations. Hays gives special attention to Luke's Christology. Luke, like Mark, contains few explicit theological conclusions. However, when Luke's narrative is read together with its complex allusions to Scripture, a highly developed and

coherent Christology emerges. Luke combines several Old Testament figures to capture the fullness of who Jesus is: the Spirit-anointed Servant, the Davidic royal Messiah, the suffering righteous One, the Lord and God of Israel, and the coming King in whom all flesh sees salvation. Hays' compelling analysis reveals a far more nuanced theological depth than suggested by a reading that brackets out Old Testament allusions.

Yet another style of engaging Scripture is found in John's gospel. Rather than quoting or alluding to Scripture, John's favorite mode is to use images and figures from Israel's story to interpret Jesus, as in 3:14 referring to Moses lifting up the serpent. Thus, at other points in the gospel, the Temple points beyond itself to Jesus, who is now the place where God is present, and Israel's festivals are signs of Jesus who now gives the festivals their true meaning. More than the other evangelists, for John we can only fully understand the Old Testament in light of the resurrection.

This magisterial book should be on every graduate student's reading list. Of Hays' many scholarly contributions, I will mention three. First, Hays provides a scholarly method for assessing the evangelists' use of Scripture and what that reveals about their theology without importing later Christian theology into the text. Hays reminds us that for the evangelists the primary text and symbolic world is the Old Testament, and that the evangelists invite us to read their narratives intertextually.

Secondly, while this is not a book about Jesus, Hays casts further light on Jesus' own teaching and actions. The evangelists carry forward and develop Jesus' own engagement with Scripture. Historical questions are beyond the scope of this work, but Hays' work raises the question of the extent to which the evangelists parallel Jesus' own hermeneutic.

Finally, Hays provides fresh impetus for studying the Christology of the gospels. Older judgments will need to be reassessed in light of the many evocative results of this monograph. We can look forward to better understanding the gospel narratives as scholars further explore the path forged by Hays.

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