

BOOK REVIEW

Moyise, Steve, *The Later New Testament Writings and Scripture: The Old Testament in Acts, Hebrews, the Catholic Epistles and Revelation* (London: SPCK; Grand Rapids: Baker Academic, 2012). x + 182 pp. Pbk. \$22.99 USD.

Steve Moyise serves as Professor of New Testament at the University of Chichester and is a recognized expert on the use of the Old Testament in the New Testament. This book is preceded by two other volumes: *Paul and Scripture* (London: SPCK; Grand Rapids: Baker Academic, 2010) and *Jesus and Scripture* (London: SPCK; Grand Rapids: Baker Academic, 2011). As indicated by the title, in this volume Moyise shifts his focus to the use of the Old Testament in the later writings of the New Testament.

Moyise appropriately begins by providing a brief introduction to his project in the first five pages of the book. In this section, a helpful synopsis is given, allowing the reader to anticipate what sorts of questions this study will attempt to raise and answer. Moyise makes it clear that while questions concerning historical issues or authorship are not to be dismissed, his primary aim is to consider how the Old Testament is being used by the authors of the New Testament. It is thus Moyise's hope that this study can perhaps help reframe and answer some of the lingering questions of critical scholarship. Unfortunately, in this section, Moyise does not offer much discussion of methodology. For instance, he does not explain how he distinguishes quotations, paraphrases, allusions or echoes of the Old Testament in the New Testament, but on pp. 150-51 simply provides an excerpt from the list of quotations found in *UBSGNT*. Of course, readers are pointed to further resources listed in the book's endnotes (footnotes would have been preferable for this volume) though some sections show deeper engagement with the scholarly literature than others (pp. 152-69). The bibliography (pp. 170-71) is also surprisingly thin for a book on this topic. However, this shortcoming is forgivable due to the introductory

nature of the volume, and Moyise does do well in engaging with recent research. Indices of biblical references and of authors and subjects are also helpfully provided at the end of the book.

The first section looks at the book of Acts. While Moyise notes that most scholars believe Acts was originally part of a unified work with the Gospel of Luke (i.e. Luke–Acts), he opts to consider Acts on its own since he has already addressed Luke’s Gospel in his previous volume *Jesus and Scripture*. However, he does delve into the question of how Lukan material shapes how one reads Acts, especially with regard to the theme of the Isaianic ‘New Exodus’. He avers (to my mind, rightly) that the scholarly attempts at finding an Isaianic framework in Acts have been overdone (p. 39). Rather, Moyise shows that, in addition to Isaiah, Acts draws from multiple books in the Old Testament, especially the Psalms, which were incorporated with the tradition that had been passed down from the earliest disciples of Jesus. Moyise also examines the relationship between the speeches and narratives of Acts. By analyzing the speeches of Peter and Paul in particular, Moyise presents an interesting thematic study of how Old Testament quotations are used in Acts in order to further Luke’s theological agenda in five areas: salvation for Jews and Christians, Jesus’ sacrifice and exaltation, Christology, eschatological judgment and history (see pp. 6-7).

In the second section of the book, Moyise turns his attention to 1 Peter. Instead of going with the canonical ordering, he interestingly opts to treat this letter prior to Hebrews since the first part of Acts consists of speeches from Peter. Moyise concentrates on the author’s use of the Psalms, Isaiah, Proverbs and the law (Genesis and Leviticus). Following C.K. Barrett’s description of Peter’s speeches in Acts, Moyise ultimately asserts that 1 Peter is ‘unreflective’ in that the author simply assumes that Old Testament texts intended for ancient Israel could be directly applied to the church ‘without any need for exegesis or explanation’ (p. 60). Moyise also discusses the idea that Luke used 1 Peter to reconstruct Peter’s preaching in Acts, and surmises that this is highly unlikely given that Peter in Acts mostly uses the Psalms, while 1 Peter is heavily dependent upon Isaiah. On this point, Moyise is probably correct given the fact that Luke’s apparent preference for Isaiah in his Gospel makes it odd that he would not have chosen to import 1 Peter’s obvious love of Isaiah into his own portrait of Peter in Acts.

The third section covers the Epistles of Jude, 2 Peter and James. For Jude, Moyise addresses issues such as the use of *1 (Ethiopic) Enoch*, the debates about the reference to Sodom and Gomorrah in Jude 7, the use of the so-called *Assumption of Moses* in Jude 9-10 and the three rebellions in Jude 11. Curiously, Moyise does not discuss the significance of the fact that Jude never cites the Old Testament directly, but always seems to be using the Old Testament in conjunction with Jewish pseudepigraphal tradition. In examining 2 Peter, Moyise looks in detail at the author's use of Jude, and provides a helpful chart nicely laying out the parallels (pp. 68-69). He also surveys 2 Peter's intriguing references to Noah, Lot and Balaam, as well as the apparent blending of Prov. 6.11 with a proverb from the *Story of Ahikar* in 2 Pet. 2.22, and the references to the Genesis creation and flood narratives in 2 Pet. 3.4-7. Moyise gives James a lengthier treatment, covering James' use of the Pentateuch, the role of justification and good works, the use of the wisdom tradition and the book's use of the Old Testament prophets. I found Moyise's work on James to be the most rewarding part of this section, especially his treatment of the issue of justification and works. While some might find the discussion of that particular topic to be passé, the issue of justification as presented in Paul and James remains a perpetually important one for New Testament interpretation and theology.

Moyise next turns his attention to the Epistle to the Hebrews. He rightly observes that Hebrews strongly affirms continuity between the Christian community and ancient Israel as the author repeatedly quotes from the Psalms (16x), the Pentateuch (13x) and the Prophets (6x). Moyise, however, is also correct in noting that Hebrews presents a contrast in that now God has spoken in the last days by his Son (Heb. 1.1-2a). Fortunately, Moyise does not make the mistake of reading this type of supersessionist theology as anti-Judaistic or anti-Semitic; nor does he adopt the unsubstantiated (yet widely held) notion that Hebrews was written in order to prevent Jewish Christians from backsliding into Judaism. Moyise offers helpful discussions of the use of the Psalms in Hebrews, especially regarding the catena in Heb. 1.5-14, the use of Ps. 8.4-6 in Heb. 2.6-8, Ps. 95.7-11 in Hebrews 3-4 and the pivotal role of Psalm 110. He especially does well in discussing the significance of the LXX for Hebrews (see esp. his treatments of the use of Hab. 2.3-4 in Hebrews 10 [pp. 100-102]). Moyise also addresses the creative use of Melchizedek in Hebrews 5-7, the use of the 'new

covenant' language of Jer. 31.31-34 in Hebrews 8–10, the cloud of witnesses in Hebrews 11 and the pastiche of Old Testament citations found in Hebrews 12–13.

In the next section, Moyise profiles Revelation. This is a difficult task, however, since Revelation never directly quotes the Old Testament, and yet the Old Testament is alluded to in Revelation more than any other book of the New Testament (Moyise notes that scholars give a range of anywhere from 250 to 1000 possible occurrences). Given the obvious methodological difficulties posed when considering Revelation's use of the Old Testament, Moyise opts to review how the Old Testament is used within the following thematic frameworks: God, Jesus and the Spirit; dragon, beast and false prophet; judgments and disasters; witness and struggle; and final salvation. Moyise rightly argues that John's visions are based on various portions of Scripture (especially those that describe God, God's throne, heavenly worship, plagues, beasts, the tree of life, etc.) and are intentionally written in language reminiscent of that used in the Old Testament (see pp. 139-40). Also interesting is Moyise's discussion of various theories of how John composed his vision (rhetorical model [using the Old Testament to describe it]; scribal model [deriving it from exegesis of the Old Testament]; and mystical model [meditation influenced by the Old Testament]). This is the strongest chapter in the volume, and is especially helpful as here Moyise effectively shows how, through these themes, the Old Testament is used to weave together a coherent apocalyptic narrative in Revelation. This is followed by a brief excursus on the use of the Old Testament in the Johannine Epistles.

In the final chapter, Moyise offers some observations regarding the New Testament's use of the Old Testament. He argues that the early church's use of the Old Testament follows the pattern of Jesus' own use. This is demonstrated by the fact that sometimes authors use texts in a traditional manner, paying attention to exact wording and original contexts, while at other times, they use the Old Testament in a way that may be described as innovative. Some authors (esp. 2 Peter and Jude) also draw upon extra-canonical material to supplement what is not found in the Old Testament, showing that, for them, the Old Testament did not exist in some vacuum apart from the living interpretive traditions of Judaism. Also central to understanding the New Testament's use of the Old Testament is an appreciation for the use of the LXX by the writers of the New Testament, though some texts (e.g. Revelation)

do seem to utilize a Hebrew text as well. Thus, throughout the latter New Testament writings, Moyise avers that we see the presence of both tradition and innovation.

In conclusion, Moyise has provided a fascinating and well written introduction to the use of the Old Testament in the latter New Testament. At points, his discussions of various books could have used a more in-depth treatment (he spends just 19 pages altogether on Jude, 2 Peter and James). However, the way Moyise is able to present such a breadth of material in such a concise manner is impressive. The book suffers a bit from a lack of clearly defined methodology for determining Old Testament allusions and/or echoes in particular; and because of this, the connections Moyise makes are occasionally somewhat tenuous (e.g. his suggestion on p. 80 that Jas 3.18 alludes to Isa. 32.17). Overall, this book accomplishes well the task for which it was written and is a welcome, accessible and helpful resource for students who are seeking to become better acquainted with this important topic in biblical studies.

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