

Johnston makes excellent use of sources, citing German and Latin editions of Flacius's works and using somewhat recently discovered manuscript records of Hooper's views on the controversy. Sometimes the author takes too long to describe the content of the works he is discussing, which made analysis short, but the book is still valuable for its insight into complex factors involved in Protestant opposition or acceptance of things the Scripture leaves indifferent.

—Harrison Perkins

Dirk Jongkind, ed. *The Greek New Testament: Produced at Tyndale House Cambridge*. Wheaton, Ill.: Crossway; Cambridge: Cambridge University Press, 2017. 526 pp. Hardcover.

The Tyndale House Greek New Testament (THGNT) is a new edition of the Greek New Testament produced by several scholars at Tyndale House, an independent, evangelical Christian study center in Cambridge, England. The THGNT reflects the fruit of more than ten years of collaboration and study by the editors. In addition to the print version, the THGNT will eventually be freely available in an online edition.

The work is organized into four main parts: (1) Preface (vii–viii); (2) Greek text of the New Testament (1–504); (3) Introduction (505–24); and (4) Acknowledgements (525–26). The preface explains that this Greek New Testament is “based on a thorough revision of the great nineteenth-century edition of Samuel Prideaux Tregelles” and “aims to present the New Testament books in the earliest form in which they can be attested” (vii). The evangelical nature of this work is evident in the preface's declaration: “The focus of these sacred scriptures is, of course, on the person of Jesus Christ, presented on page after page as the unique Son of God” (viii).

When turning to the New Testament text, the reader will note that the order of the books departs from the standard found in most contemporary Bibles. It has the four Gospels, Acts, the catholic epistles (James–Jude), the Pauline epistles (including Hebrews), and Revelation. The reader will also be struck by the use of *ekthesis* paragraph divisions (first line set to left margin with the rest of the paragraph inset). The editors later explain that though this may seem

“eccentric,” it is “according to ancient custom” and is “at least equal in elegance to modern indentation” (512). The text generally takes up most of the space on the page, while the critical apparatus is minimal.

The introduction (which the editors place after the text!) explains the distinctive approach to this edition. The editors note how this work began as a revision of Tregelles’s Greek New Testament, used by Westcott and Hort. They assert that Tregelles has been “undeservedly ignored” and that the present edition is, in part, an attempt “to compensate for this oversight” (505). In keeping with Tregelles’s method, the editors required each reading in their text to have the support of at least two Greek witnesses, one of which had to be dated to the fifth century or earlier (506). The updated work, of course, benefits from advancements made since Tregelles’s times, including the discovery of the papyri and the study of scribal habits. Thus, the revision became “more thoroughgoing” and resulted in “a completely new edition” (506).

Like Westcott and Hort, the editors maintain that the value of this edition is not in the apparatus but “in the text itself” (507). Unlike the modern scholarly Greek handbooks, whether the Nestle-Aland or the United Bible Societies editions, the apparatus in the THGNT does not include versional or patristic evidence. The editors, nevertheless, assert their confidence that no such evidence “was strong enough to change the decision we made on the basis of the Greek manuscripts” (507). The apparatus, then, attempts to focus on the earliest Greek manuscripts: the papyri and the uncials (majuscules). The only minuscules consistently cited are manuscripts 69 and 1424, “since these are diverse and significant textual witnesses” (516). The editors note their aim was to produce “a text with a high degree of directly verifiable antiquity” by seeking “to consider the most ancient Greek testimony wherever feasible” (507).

This method necessarily means that the THGNT contains no conjectural emendations. The editors note their desire “to constrain editorial choice” as “a check on editorial fallibility and eccentricity” (505). This appears to stand in contrast to the recent development of the Coherence-Based Genealogical Method (CBGM), primarily among German scholars, and its application in 2012 to the catholic epistles in the Nestle-Aland 28th edition (NA-28), which sometimes reflects preference for readings based on later witnesses but also offers a notable conjecture in one verse (2 Peter 3:10).

The editors further note that their text-driven method led them to seek “to present the Greek text with as little interruption as possible” (515). This meant the general avoidance of “scholarly signs with the text” and not setting off Old Testament quotations in special type (515). To “optimize readability” the lower case is generally used, including the title *christos* (511). One key technical sign used in the apparatus, however, is a diamond in places where the editors believe it is difficult to adjudicate conclusively among the variants.

In turning to examine the text of the THGNT, we can begin by examining how this edition handles the two textual disputes within the New Testament that encompass the most verses: the ending of Mark (Mark 16:9–20) and the *pericope adulterae* (John 7:53–8:11). First, with regard to the ending of Mark, the THGNT includes 16:9–20 without brackets. After Mark 16:8, however, it inserts a Greek note taken from minuscule 1, which is translated as follows in the apparatus: “In some of the copies, the evangelist finishes here, up to which (point) also Eusebius of Pamphilius made canon sections. But in many the following is also contained.” The so-called “Shorter Ending,” now regularly inserted into the text proper in the modern-critical handbook editions of the Greek New Testament, does not appear in the text of the THGNT, though it is listed as a variant in the apparatus. Second, with regard to the *pericope adulterae*, the editors make a more radical decision by removing John 7:53–8:11 entirely from the text proper and relegating it to the apparatus.

Aside from these major variants, scores of significant editorial decisions are reflected in the THGNT text. In general, the THGNT follows most of the decisions found in the modern critical text in “correcting” the majority and received texts. Thus, it relegates the doxology of the Lord’s Prayer at Matthew 6:13b to the apparatus, omits Acts 8:37, and reads the pronoun *ho* (he) rather than the noun *theos* (God) at 1 Timothy 3:16. In other places it offers slight divergences from the modern handbooks. At John 1:18, for example, it adopts the text reading “only begotten Son” rather than “only begotten God.” At Luke 23:34, it includes Christ’s intercessory prayer for those who crucified him without brackets, though the apparatus marks the variants with a diamond. The “three heavenly witnesses” or *Comma Johanneum* (1 John 5:7b–8a) is omitted from the text proper, but the apparatus provides an extended survey of minuscule evidence (one of

only two places in the THGNT apparatus where such extra emphasis is given—the other being at Hebrews 2:9) (see the Introduction, 516).

In the catholic epistles, it should be noted that in Jude 5 the THGNT adopts the reading reflected in the NA-28 (reading “Jesus” rather than “Lord”). In 2 Peter 3:10, however, consistent with its Tregellian methodology, it does not include the conjectured negative particle as in the NA-28, though it does use the variant verb *eurethesetai*, rather than the received text’s *katakaesthai*.

In the final analysis, the THGNT is a visually attractive printed edition of the Greek New Testament. It is inspired by the text-critical approach of Tregelles and focuses on the earliest extant Greek manuscripts of the New Testament (papyri and uncials). It reflects the modern “reconstructionist” method of text criticism, which emerged in the nineteenth century and eventually led to the toppling of the *Textus Receptus* as the standard text among most Protestants including evangelicals. It also departs at points, however, from the current trends manifest in the application of the Coherence-Based Genealogical Method (CBGM) in the *Editio Critica Maior* and in the most recent critical handbooks produced by the Institute für Neutestamentliche Textforschung in Münster and the United Bible Societies. As noted, this reflects an effort “to constrain editorial choice” as “a check on editorial fallibility and eccentricity” (505) and appears to be in keeping with a long history of both Anglo adaptation and dissent from German higher criticism.

Any edition of the Greek New Testament, by definition, will be a specialty publication aimed at a limited audience. Greek texts of the New Testament are usually read by pastors, scholars, Bible translators, and theologians, as well as by seminary and Bible students aspiring to those callings. It seems unlikely that this edition will gain such a following or usage that it will unseat the popular modern critical handbooks. Scholars will probably continue to prefer the editions overseen by Münster, and mainstream Protestant and evangelical seminaries will also continue to use their latest handbook editions. The THGNT has enough peculiarities within it (the ordering of the books, the *ekthetic* paragraph divisions, the lack of versional and patristic citations in the apparatus, the removal of traditional passages like the *pericope adulterae* from the main text) to make it more of a “boutique” edition of the Greek New Testament. The twentieth

century gave us the explosion of modern English translations. Will the twenty-first give us as many versions of the Greek text?

Adherents to the Majority Text might be thankful for some things in the THGNT, like the preface's acknowledgement of this book as a Christ-focused religious text, the assumption of traditional readings in places like John 1:18, and the lack of brackets around Mark's familiar ending, but they may be unhappy with other things. The THGNT may also reflect newly awakened concerns among some evangelicals about the directions in which the Coherence-Based Genealogical Method may lead. Despite all the scholarly erudition reflected in this work, however, the question remains as to whether modern text critical methodology will ever be able to offer a scholarly approximation of the text.

—Jeffrey T. Riddle

Matthew Levering and Gilles Emery, eds. *Aristotle in Aquinas's Theology*. Oxford: Oxford University Press, 2018. 261 pp. Paperback.

This impressive volume introduces readers to various ways in which Aquinas appropriated and transformed Aristotle's ideas to suit the purposes of Christian theology. Aristotle has played an important part in Western theological literature from the Middle Ages through the Reformation and post-Reformation periods. Thomas Aquinas was likely the most prominent theologian who sought to benefit from the Aristotelian renaissance in the thirteenth century. Whether readers view Aquinas's reception of Aristotle positively, negatively, or somewhere in between, the effects of his theological platform affect both Roman Catholic and Protestant branches of Western thought to the present day. This volume is a great place to begin understanding how and why this is the case.

The topics selected in this volume are well chosen. They take readers through most of Aquinas's theology, including his Trinitarian theology, his doctrine of grace and its effects, Christology, and sacramental theology. Rather than survey each chapter, this review will point out some of the most salient points that characterize the book as a whole. For instance, one author argues that Aquinas was eclectic in his use of sources in that he looked for truth wherever it