

iconographic evidence regarding how Peter became a disciple and concludes that “the crucifixion-resurrection sequence . . . marks the moment of Peter’s conversion” (163). The second chapter examines the evidence for Peter’s birthplace in Bethsaida and suggests that Peter’s upbringing in a culturally diverse context, where his Judaism in marginal circumstances “would have left him culturally and perhaps linguistically better equipped than James to envisage the gospel’s outreach from Jerusalem to Antioch and Rome” (176).

Bockmuehl concludes that

across the spectrum of these texts from different theological, historical, and geographical locations, a complex but not necessarily contradictory portrait of Peter emerges. Peter is the rock, an eyewitness to the passion and resurrection of Jesus, and he is a witness, healer, miracle worker, and martyr. Beginning as a fisherman from Capernaum, the apostle became a centrist, bridge-building, and uniting figure in the early church, often pictured with Paul as the twin pillars of the Roman church. A sincere, if flawed, disciple of Jesus (180).

This book is a commendable contribution to the biblical and historical study of Petrine memory. Bockmuehl, at times, appears to be tentative in his conclusions, but that is to his credit given the variety of documents and the lack of information he works with. However, he is able to analyze carefully various strands of this memory and, in doing this, brings out insights that make the book a valuable tool in current ecumenical studies.

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Ehrman, Bart D., and Michael W. Holmes, eds. *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*. 2d ed. New Testament Tools, Studies and Documents, 42. Leiden: Brill, 2013, xii + 884 pp. Hardcover, \$314.00.

Almost twenty years ago *The Text of the New Testament in Contemporary Research* (TNTCR) was published for the purpose of providing scholars and students alike with an easily accessible and an up-to-date advanced source for every major aspect of NT textual criticism. For more than a decade, the TNTCR served its purpose well (as this reviewer’s well-worn copy testifies). Over the last few years, however, the volume’s value has diminished considerably as more recent advances in textual criticism rendered parts of the original work virtually obsolete. In an attempt to rectify this problem, Ehrman and Holmes, the original editors, have thoroughly revised and expanded the volume with the stated goal of making it once again the standard reference work on NT textual criticism “for a generation to come.”

For those acquainted with the original volume, a quick glance at the new edition makes it obvious that the book has received far more than just a superficial refreshing. The new volume, now in hardcover, is more than twice the size of the original work—a total of 884 pages. Beyond its increased size, the other most notable aspect is its list price, which has more than quadrupled from \$49.99 to \$314.00. While the price of the volume will certainly limit

its purchase to research libraries (at least until a more inexpensive version is released in the future), the value of the volume should not be based on its price or its likely limited availability, but on whether its revisions and expansions make it a “must have” volume for those working in the field. It is on these latter aspects that this review will focus.

Before considering the ways in which the new volume has been revised and expanded, it is important to note, first, the changes in the field of NT textual criticism that have made such a revision necessary:

(1) Since the original publication in 1995, scholarly knowledge of the text of the NT has been enhanced with the discovery of a variety of new manuscripts. The papyri evidence, for example, has increased with the discovery of new manuscripts, with most of these dating from as early as the second or third centuries.

(2) Another significant aspect of NT textual criticism has been the recent development of a new method of classifying manuscripts called the Coherence-Based Genealogical Method (CBGM). Instead of classifying manuscripts and their readings based on “text-types,” which was the primary method dealt with in the original edition, the CBGM seeks to be more comprehensive by comparing all the readings in a given manuscript to all the other readings across an entire book or corpus in order to determine the genealogical “coherence” among the various readings. One of the interesting results of this method so far has been the greater appreciation it has produced for the role of Byzantine manuscripts in the textual history of the Catholic Epistles, a point examined in this new volume (599-604).

Among other notable changes that have warranted this edition are (3) changing views regarding the Diatessaron, and (4) the clearer picture scholars have of the NT text as witnessed in the growing number of examinations of the early Church Fathers.

At first glance, the book feels much like the original edition. The order of the chapters follows basically the same division as the earlier work, although the table of contents does not formally include the following categories: (1) the Greek witnesses of the NT, (2) the early versions of the NT, (3) the Patristic witnesses of the NT, and (4) the methods and tools for NT textual criticism. The first seventeen chapters also have the same titles and occur in the same order as in the previous edition, with the exception of two new chapters (12 and 16) addressing: (1) the Gothic version of the NT, written by Carla Falluomini, and (2) ostraca, amulets, and other Greek witnesses to the NT, written by Peter Head.

The similar feel between the two editions continues throughout the first four chapters, where, by comparing one paragraph to another, one can easily follow the revisions. Although these revisions appear to be minor at times, they are often significant. In the case of Epp’s article on the papyri, the discovery of new manuscripts required that every single numerical reference be updated—with the revisions often indicating just how much things have changed over almost two decades (e.g., the increase from 20,000 published documentary and literary texts on papyri in 1995 to about 80,000 today). Other helpful revisions include fuller explanations, a sometimes easier-to-follow

layout, a revised and more up-to-date bibliography (20 deleted entries and 28 new entries), and, most significantly, a largely rewritten conclusion regarding the significance of NT papyri.

While the revisions in these opening chapters are helpful, the revisions to the layout of the chapter addressing the Greek Minuscules are anything but helpful. Whereas the original edition divided the content of the chapter into more than fifty paragraphs, the revised version has barely fifteen—and most of those paragraph breaks occur as part of the rewritten conclusion. For the vast majority of the first sixteen pages of the article, nearly every paragraph break in the original article has been removed. The fact that this occurs only within this chapter suggests it was either an editorial error or perhaps a necessary action to save space in an attempt to maintain a predetermined page limit for the chapter. Whatever the case, the revised chapter is, unfortunately, now more difficult to read and follow.

The realization of just how different the new edition is becomes more apparent after the first four chapters. This is seen, first, in the listing of authors in chapters 5-11. Although these chapters bear the exact same titles as those in the original edition, all but one of them has been thoroughly rewritten by new authors and reflect the latest information respective to each area. The differences are even more apparent in the second half of the book with the addition of seven new chapters: “The Social History of Early Christian Scribes” by Kim Haines-Eitzen; “Textual Clusters: Their Past and Future in the New Testament” by Eldon Epp; “Criteria for Evaluating Readings in New Testament Textual Criticism” by Tommy Wasserman; “Conjectural Emendation and the Text of the New Testament” by Jan Krans; and “From ‘Original Text’ to ‘Initial Text’: The Traditional Goal of New Testament Textual Criticism in Contemporary Discussion” by Michael Holmes. Each of these new essays concludes with a bibliography focusing on significant publications from the last several decades.

After a chapter surveying modern critical editions and their apparatuses, written from scratch by Juan Hernández Jr., the final four chapters are the same as those in the original edition, with only minor updates: “The Majority Text Theory: History, Methods, and Critique” by Daniel Wallace; “Thoroughgoing Eclecticism in New Testament Textual Criticism” by J. Keith Elliott; “Reasoned Eclecticism in New Testament Textual Criticism” by Michael Holmes; and “The Text as Window: New Testament Manuscripts and the Social History of Early Christianity” by Bart Ehrman.

The volume concludes with several of the same indices it had before: biblical manuscripts, modern editions, and apparatuses; ancient names; modern names; and subjects. Missing from the list is the “Index of Scripture and Early Christian Literature.” While the latter will be missed, the value of the subject index has been significantly increased with its expansion from a little more than five to twenty-five pages.

Finally, one of the most valuable features of the original volume was the inclusion of ongoing areas for research. This feature, which was of particular significance for graduate students, continues in the current volume.

The revisions and expansions to the TNTCR will make it once again one of the most essential advanced reference works for NT textual criticism—a place it will likely hold for at least another fifteen years. The only lament is that its rather steep price will limit its availability to the shelves of large research libraries, rather than the personal libraries of individual scholars.

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Kraft, Kathryn Ann. *Searching for Heaven in the Real World: A Sociological Discussion of Conversion in the Arab World*. Oxford: Regnum Books International, 2012. 101 pp. Paper, £13.19.

Readers interested in the process of conversion from one faith to another will be thankful for this small volume written in the Muslim-Christian context. The author is a serious sociologist. The book comes highly recommended by noted authorities in Islamic studies and missions.

In many books, the introductory chapter merely sets the stage for what is to come. Kraft's introduction, however, is both a serious study of conversion from a scholarly perspective *and* it lays a foundation for subsequent chapters. It is by itself worth the price of the book.

In explaining the causes of “conversion” (in itself considered a questionable term by the author), it becomes apparent that while relationships are a frequent cause of conversion, this is not universal. There are too many cases of “secret” conversions that last in secret for years. So while causes for change are numerous, it is interesting to note the frequency of dreams and voices directing Muslims to *Isa* (Jesus) or to the Bible.

In chapter 2, “The Perfect Researcher,” Kraft explains her motivation and qualifications. For example, she is fluent in Arabic and has lived in Arabic-speaking countries. She is also an outsider in a society that can be very closed and suspicious of its own. The chapter is an interesting window into serious cross-cultural and cross-faith research, with a multitude of relational equations possible. The author's own self-consciousness is best seen when she writes:

I was working on this project with a community that had no interest in being treated as the ‘other’. Their frequent reminders that I was an outsider, were partly an expression of autonomy. Indeed, it is not my intention for this project to contribute to the heritage of Westerners discussing exotic indigenous communities amongst themselves, using Western paradigms.

Kraft's detailed description of *tawhid* (“the perfect unity”) will rattle the uninitiated, highly individualistic Western reader. In essence, this oneness pervades all of Muslim life and thought. ALL! This sense of oneness works itself out in the unity of belief and practice. The Enlightenment gave the West a bifurcated world in which belief and practice exist on separate planes. This intellectual revolution never happened in Islam, thus “religion is not only one with the details of an individual or family's lifestyle, it is also one with governance in what is considered by many Muslim clerics and political leaders to be the ideal Muslim society” (40).