

out the initial characterization of the Gospel with attention to its date (AD 80–90); context in Judaism (apocalyptic and formative/rabbinic); author, sources, structure in five narrative/discourse sections; and literary features (OT quotations and parables about evildoers).

The majority of the book focuses on the five major discourses of Jesus presented in Matthew, within the framework of the infancy narrative at the beginning and the passion narrative at the end. H. treats the birth of Christ (Mt 1–2); the Sermon on the Mount (5–7); the mission sermon (10); the sermon in parables (13); the sermon on the church (18, with attention to Matthew 16:13–20); teachings foretelling the Passion (19–23); the judgment sermon (24–25); and the passion, death, and resurrection (26–28). Each of these sections of text is further subdivided into their main component parts—for example: the beatitudes (5:1–12); the principle (5:17–20); the antitheses (5:21–48); and three acts of piety (6:1–18). Also included are a four-page epilogue that succinctly reprises the presentation in the main part of the book, a two-page bibliography, and a six-page glossary.

H.'s presentation is especially recommended for nonspecialists eager to deepen their knowledge of Scripture in the context of the church. His treatment of Matthew's text is clear throughout, informed by pertinent scholarship, unencumbered by jargon, and based on consensus views. Care is taken to contextualize each segment of the text treated in relation to the larger Gospel, the presumed historical situation, and issues of a pastoral/theological nature that may be raised by the text.

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Hellenistic and Biblical Greek: A Graduated Reader. By B. H. McLean. New York: Cambridge University, 2014. Pp. xxxiv + 509. \$39.99.

McLean's volume, inspired by Allen Wikgren's *Hellenistic Greek Texts* (1947), consists of 67 carefully chosen textual excerpts ranging in length (20–100 lines) and complexity (isometric and compositional examples), arranged in eight parts according to their reading difficulty. Each text is amply annotated with details of source text, date, provenance (if known), related texts, and grammatical details of vocabulary and syntax.

The real value of M.'s work is the selection of texts that provides valuable exposure to the variety and complexity of Hellenistic Greek. The examples selected move the reader far beyond the biblical and early Jewish and Christian material typically found in an intermediate-advanced reader. The extensive noncanonical material avoids the acute difficulty of students' common knowledge of translations and also subverts dependence on computer software. The array of papyrus letters (part IV), magical texts (part V), and epigraphic inscriptions (part VII) will inevitably whet the appetite for more. Drawing on his earlier research in epigraphy, M. offers several helpful avenues for considering dialectical differences within the corpus. Online materials (listed on ix–xi) are readily downloadable from the accompanying CUP website, and consist

of an electronic document of 143 pages containing an additional 36 textual excerpts unevenly covering the eight parts of the volume.

It is disappointing, however, that in a reader of this nature, the texts are not identical to the critical editions, not in the admirable sense of including the readings from original texts such as the Chester Beatty papyrus for the Pauline corpus (6), but that editorial changes have been made to texts in order to “facilitate rapid reading” (8). It is not clear from M.’s discussion what these editorial changes entail. M. is to be commended, however, for his advocacy of “Hellenistic” pronunciation (8–11), which will indeed enrich and enhance the experience of reading Greek. This phonological shift is a welcome relief to the abrasive nonhistorical traditional “Erasmian” pronunciation(s).

The volume is ideal for intermediate-level students who desire to broaden their exposure to Hellenistic Greek beyond the traditional reading exercises common at this level. More advanced students will likely need to supplement their reading with the *editiones principes* of relevant texts.

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Henry of Ghent. *Summa of Ordinary Questions: Articles 35, 36, 42, and 45*. Translated with an Introduction and Notes by Roland J. Teske, S.J. *Medieval Philosophical Texts in Translation*. Milwaukee: Marquette University, 2013. Pp. 180. \$20.

This volume is the eighth in a continuing series of English translations of Henry of Ghent (d. 1293), one of the major masters of theology in Paris during the last quarter of the 13th century. It contains four skillfully translated articles from H.’s *Summa quaestionum ordinariorum* regarding God’s active and passive potencies (35), intellect (36), perfection (42), and will (45).

H.’s writing is challenging because of the density of his arguments and the subtlety of his distinctions; it is nevertheless lucid for a persevering reader to follow. H. developed a philosophical theology that had affinities with Augustine and Avicenna, but that was, in effect, a critical revision of Thomas Aquinas. H. seems to solve every problem in Thomas by introducing fresh distinctions.

While H.’s answers to most of the questions raised here are predictable, his manner of approaching them is distinctive. That said, his position on passive potency in God is unusual and counterintuitive. Whereas active potency is the capacity to do an act, H. explains, passive potency is the capacity to receive an act. Since God is entirely actual and impassible, therefore, one might suppose (with Thomas Aquinas) that there is no passive potency in God. H. argues, on the contrary, that there are passive potencies in God, such as the ability to understand and the capacity to be generated (as the Son), but that these are distinct from the corresponding acts only in reason and not really or intentionally. (H. distinguishes between intentional and rational distinction.) Moreover, God’s passive potencies are multiple, for although they are all really identical with God’s essence, which is one, they differ in how their names are imposed and in “respect,” that is, in relation to their outcomes.