

alongside the oral transmission of the Jesus tradition (208–10) and should not be implausibly discounted (224 n. 52).

Eleven of the book's 15 chapters appear as essays after the publication of D.'s *Christianity in the Making*, volume 1, *Jesus Remembered* (2003). These essays defend and further explain what D. had already published in that magisterial book; chapters 8 to 10 in particular comment on it.

Chapter 11 examines the work of Kenneth Bailey, who back in the 1970s first stirred D.'s interest in the importance of oral tradition (248–64). While insisting that memory in modern cultures operates differently from the ways it did in ancient, largely preliterate, societies, D. devotes chapter 10 to recent memory studies. He and other colleagues in biblical studies reveal a deficit in contemporary theology, which has almost universally failed to seek help (e.g., on the nature and function of tradition) from memory studies in anthropology, history, philosophy, psychology, and sociology.

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La victoria sobre el poder de la muerte: Ensayo semántico y narrativo del texto griego de Marcos 9:30–32. By Dempsey J. Rosales Acosta. Sevilla: Circulo Rojo, 2012. Pp. 218. \$22.36.

Rosales Acosta offers a narrative analysis of the second of the so-called Passion predictions in the Gospel of Mark (9:30–32). One of the problems with most studies and translations of the text is their emphasis on the Passion (reflected in the heading “Passion Prediction” common to many Bible versions). These accounts fail to recognize the importance of the resurrection as part of the prediction. To redress this imbalance, R. proposes the kerygmatic epigraph “victory over the power of death” as a more appropriate heading. Additionally, many approaches lump Mark 9:30–32 with the other two Passion predictions, treating it summarily as the basis of the other two. The study investigates the passage on its own terms.

Chapters 1 and 2 offer a skillful analysis of the Greek text, establishing the boundaries of the passage and discussing textual variants. Next, R. examines the text's syntactical structure. The chiasmic structure of the passage focuses the reader's attention on Jesus' teaching, while the grammar of the prediction puts the emphasis on the resurrection. Chapter 4 notes some of the uniquely Markan features of this passage vis-à-vis Matthew and Luke: Mark emphasizes the journey to Jerusalem; his double reference to Jesus' death highlights his suffering at the hands of men, though the resurrection has the last word; only Mark describes this prediction as an instance of Jesus' teaching, emphasizing that it is bound up with his destiny. This chapter exemplifies the usefulness of synoptic comparison for narrative analysis (as opposed to questions of source criticism).

The exegetical commentary (chaps. 5–7) offers a number of worthwhile observations. A. notes that, whereas earlier in the Gospel Galilee functions as the place of action

and interaction between Jesus and the people, in the central section, Mark 8:27–10:52, the attention shifts to the disciples. The so-called messianic secret is more a reflection of this shift in focus than a denial of Jesus' status as Messiah. At times R. makes too much of the data. For example, it is hardly surprising that 153 of the 202 occurrences of the verb λέγω are on the lips of Jesus, given that he is the story's protagonist. The discussion of the phrase "Son of Man" is fairly standard, though R.'s passing reference to a connection between the Son of Man and Isaiah's Suffering Servant needs more justification. More illuminating is his interpretation of the reference to "men" in Mark 9:31 as a sign that it is not just the Sanhedrin, but human beings in general that oppose God/the Son of Man. Mark thus sets up a conflict between "men" and the "Son of Man." R. rightly notes that Mark's picture of the disciples is more nuanced than many recognize. For all their faults, the disciples also demonstrate admirable qualities, and their silence and fear reflect the scandalous nature of Jesus' mission.

In the book's part R. helpfully situates the text in its immediate and broader contexts. The themes of death, resurrection, and the failure of the disciples fit with the exorcism story in Mark 9:14–29. The disciples' failure to exorcise the demon is tied to their unbelief, the very cause of their fear and silence after Jesus' second Passion prediction. The subsequent passage (Mk 9:33–37) interprets Jesus' Passion in terms of service offered for the benefit of humanity. Thus, Jesus' call implies service to others. In the broader sweep of Mark's narrative, earlier texts foreshadowing Jesus' death prepare the reader for the Passion predictions. Mark presents Jesus as the teacher par excellence, and central to his teaching is the call to suffering and death. One can learn from Jesus only if one follows him as a disciple, as one can see by the way the Passion predictions form the backbone of Mark's central section on discipleship. The placement of the shortest prediction in the middle is no accident. Mark 9:30–32 serves as a bridge between the two outer predictions and thematically summarizes the key elements of Jesus' teaching, pointing backward to the first prediction and forward to the third.

R.'s narrative approach makes illuminating connections across the Gospel and offers a compelling explanation of the order of the Passion predictions, though not all aspects of the methodology are equally helpful. The introduction of Greimas diagrams in the concluding chapter feels like something of an afterthought and does not add much to the fine exegetical work that precedes it. Nevertheless, this is a worthy study of a central theme in Mark's Gospel.

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God's Saving Grace: A Pauline Theology. By Frank J. Matera. Grand Rapids, MI: Eerdmans, 2012. Pp. xvi + 267. \$28.

Individual and Community in Paul's Letter to the Romans. By Ben C. Dunson. *Wissenschaftliche Untersuchungen zum Neuen Testament 2.* Tübingen: Mohr Siebeck, 2012. Pp. xii + 217. €59.