

contributions from Strauss, Kierkegaard, Troeltsch, Barth, Bultmann, Pope Pius XII (*Divino afflante spiritu*), Ebeling, de Lubac, Childs, Elisabeth Schüssler Fiorenza, and Paul Ricoeur. Given Schleiermacher's role in the rise of modern hermeneutics (heavily represented in the volume), I have to admit puzzling over his omission; he does not even appear in the index.

The volume is enriched by concise introductions to each author and by an index of names and subjects. It would serve as a valuable text for seminars involving staff and advanced students. With neither "inspiration" nor "truth" finding a place in the index, its concerns diverge strikingly from those of the biblical commission.

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First, Second, and Third John. By George L. Parsenius. Paideia Commentaries on the New Testament. Grand Rapids, MI: Baker Academic, 2014. Pp. xv + 190. \$30.

This volume is a recent addition to the Paideia commentary series which "sets out to comment on the final form of the New Testament text in a way that pays due attention both to the cultural, literary, and theological settings in which the text took form and to the interests of . . . contemporary readers" (ix). As such, Parsenius's contribution seeks to bridge that divide for this segment of the Johannine literature. He devotes 30 pages to introductory material, including the letters' relationship to the Fourth Gospel, their chronology, rhetorical strategies, setting, purpose, authorship, and relationship to other literature of the time. In the bulk of the volume he gives detailed exegeses, with the final pages providing indexes and bibliography. In addition, charts and tables of information throughout present quick views and comparisons.

In keeping with the divide-bridging purpose of the series, P. opens by introducing the letter as "second self" that makes "the absent person present," although these particular letters "cloak their author" and recipients "in anonymity" even as they project these voices across the centuries (3). Arguing that the letters were meant to be preserved and read in close proximity to the Gospel, he works from the position that they were written at a later period, produced from the same source that chose (significantly) to remain anonymous and wrote late in the first century, likely in or near Ephesus. The exegesis proceeds from these starting points. First John is paraenetic literature structured broadly in four parts following a prologue (1:1–4). Declarations on light and darkness (1:5–2:11) are followed by exhortations on the children of God (2:12–3:10) and love for God and one another (3:11–4:21), and culminate in testimony and witness (5:1–21). Second and Third John are properly speaking "letters" with openings, bodies, and farewells.

P. offers a solid commentary written in clear, insightful prose on a small but difficult body of literature that will be a welcome addition to any scholarly library and find use in the advanced undergraduate or early graduate classroom.

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