

literal interpretation; (3) it has apologetical value (84–85). Rabbinic interpretation, Origen thought, with its emphasis on “literalism,” would lead to unbelief (88).

Haykin helpfully explains Origen’s three-fold principles for interpretation. First, all scripture has a present meaning and application. Second, scripture should be interpreted within the “rule of faith.” There are other men interpreting the scriptures by means of an indwelling Spirit and he wants to live within the bounds of theological community. Lastly, any exegete must be indwelt by the Holy Spirit to understand the scriptures (85–86). Ultimately, Origen’s hermeneutics are shaped by three different types of interpreters: the simple, who interpret the text literally; the more advanced; and, the perfect (89). But all interpretation “had the goal of spiritual formation” (90).

Haykin accomplished what he set out to do—to captivate and interest of the reader in early Patristic thought. It is necessarily a limited sampling. His final chapter, “Walking with the Church Fathers: My First Steps on a Lifelong Journey,” is a powerful inducement to delve deeper into the writings of the early church fathers.

Whether you are a layperson, a student, or a pastor, if you are intrigued by Patristic literature, I heartily encourage you to read this book, follow the recommended reading list of early church literature, and begin exploring. Its readability, winsome prose, and erudite insights captivate the mind and heart of the reader to read more and to read profitably among the early church fathers.

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*The Didache: A Window on the Earliest Christians.*  
By Thomas O’Loughlin. Grand Rapids: Baker Academic, 2010, xvii + 185 pp., \$24.99 paper.

The *Didache* is an early Christian document that is rich with ethical direction, affords ecclesiological insights into the early church, and provides continuity with primitive Christian apocalypticism. Thomas O’Loughlin, professor of historical theology at the University of Nottingham, presents a wonderful contribution to *Didache* literature after twenty-five years of academic teaching and study of its contents. This introduction provides a fresh discussion of important issues concerning the *Didache*, such as the history and discovery of the extant manuscripts, why the absence of evidence of the *Didache* throughout church history, types of ecclesiastical groups hostile to the *Didache* (both Catholic or Protestant), the importance of the *Didache*, in addition to the place, date, and theological issues. Though he is reluctant to suggest a geographical locale for the *Didache*’s origins (24–27), O’Loughlin dates the *Didache* between AD 50 and AD 80. He suggests however that the synoptic gospels antedated the *Didache* (47).

Chapters two through seven focus upon the theological message of the book. O’Loughlin masterfully provides a quaint backdrop of biblical imagery to set the stage of the *Didache*’s message. For example, a brief yet quite informative, retelling of Lukan table-meal theology directs the reader’s frame of reference to a communal, discipleship framework of Christian meals. By providing a cultural description of meals and the Eucharist, he creates a helpful history of interpretation, illustrates early church practice, and brings the *Didache* into a historical perspective congruent with early church orthodoxy. Each chapter is similar in form when describing the bifurcating “two-ways” ethic, prayer and fasting, communal gatherings and

meals, ecclesiology, and the brief apocalypse of the Didache. O'Loughlin concludes with his translation of the Didache (161–71).

This volume is very well done. Unfortunately no footnotes and endnotes are provided, hindering readers from consulting O'Loughlin's sources and pursuing related subject matter. The discussion at times lacks cohesion. For example in chapter three on baptism only the last three of twenty pages discuss baptism in the Didache, whereas the first seventeen pages are secondary to the overall argument.

O'Loughlin has provided a valuable contribution to Didache scholarship, carefully attending to the book's background and theological message while neglecting scholastic jargon. This book is accessible to students while simultaneously satisfying the needs of scholars.

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*Synopsis of the Pauline Letters in Greek and English.*  
By James P. Ware. Grand Rapids, MI: Baker Academic, 2010, 352 pp., \$49.99.

In James P. Ware's *Synopsis of the Pauline Letters in Greek and English*, the reader is presented with a helpful resource for the study of the Pauline texts. The author claims that he has provided a resource that will allow a "fuller" and "richer understanding" of the writings of the apostle Paul (xiv). He further asserts that the way in which the Pauline texts are presented will "almost always yield fresh insights, new connections, and an enriched grasp of Paul's thought as a whole" (xiv). James P. Ware is a graduate of Yale University, and he holds the title of Associate Professor of Religion at the University of Evansville in

Evansville, Indiana. He is also the author of *The Mission of the Church in Paul's Letter to the Philippians*.

In this work, the Greek and English texts are placed on opposite pages, with the Greek text on the left page and the English text on the right. The Greek text employed is the Nestle-Aland 27th edition, and the English version used is the New Revised Standard Version. The work also includes a condensed textual apparatus that can be used to evaluate major textual variants. The body of the text is arranged around 177 groups of related passages. The synopsis includes all of Paul's epistles, both disputed and undisputed, as well as passages in Acts that contain his teaching and ministry. The primary way in which these groups of passages are to be utilized is through the table of parallels, which enables the reader first to reference any passage and then find a section number, leading to the particular passage and its parallels grouped together under a specific topic label. Secondly, the reader may look up an individual topic or theme in the table of topics.

In comparison to the other major works of this type (Walter T. Wilson's *Pauline Parallels: A Comprehensive Guide* and Patricia Elyse Terrell's *Paul's Parallels: An Echoes Synopsis*), Ware's book is unique in that it is the only one to include the Greek text in addition to the English. Further, his work arranges the parallels thematically, whereas Wilson and Terrell organize them book by book. One advantage of these similar works is that they not only gather the parallels within the Pauline corpus and Acts, but they also catalog instances from the Old Testament and extra-biblical texts that parallel Paul's epistles. However, although Ware's book is not as comprehensive, it has an advantage over the comparable works in that he includes the Greek text, which, as Ware notes, allows recognition of parallels that may not be obvious in English translations (xiii).