

James W. Barker, *John's Use of Matthew* (Emerging Scholars; Fortress: Minneapolis 2015). Pp. XIX + 150. \$59.00. ISBN 978-1-4514-9027-5

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James W. Barker is assistant professor of New Testament at Western Kentucky University in Bowling Green, KY (USA). In 2014, he received the Paul J. Achtemeier Award for New Testament Scholarship. His monograph, which is a reworked version of his 2011 PhD dissertation at Vanderbilt University, is devoted to the perennial problem of the relationship between the Fourth Gospel and the Synoptic Gospels. Since, as Barker rightly notes in the introduction to his book, the Gospel of Matthew has been considered the least likely of the Synoptic Gospels as a possible written source of the Fourth Gospel (p. xv), the choice of precisely the Matthean Gospel as a point of comparison to the Fourth Gospel is an ambitious project, worthy of a good New Testament exegete.

The first chapter of the monograph (pp. 1-14) sketches the history of the investigations concerning the problem of the relationship between the Fourth Gospel and the Synoptic Gospels. Barker aptly summarizes the first seventeen hundred years of research, with their diverging opinions concerning the historical reliability of the Gospels in light of the evident discrepancies and contradictions between their descriptions of Jesus' life and death. Then he rightly argues that although in the last two hundred years the hypothesis of John's use of oral traditions prevailed, currently there is no firm consensus for explaining John's relation to the Synoptics.

In the second chapter (pp. 15-36), Barker discusses methodological and hermeneutical questions. In order to discern dependence on a written text from dependence on oral tradition, Barker adopts Helmut Koester's redaction-critical criterion of dependence on clearly redactional words or phrases. Accordingly, he tries to find examples of John's dependence on Matthew's modifications to Mark, Matthew's characteristic vocabulary, and Matthew's distinctive sequence of pericopes.

The first two categories are not particularly compelling because oral-tradition theorists could also argue for John's dependence on a pre-Matthean version of oral tradition, as it turns out from Barker's comparison of Jn 12:25 with Mt 10:39

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