with Dvořáček’s. It seems that Solomon as exorcist tradition is probative with regard to Matthew, though the last word on this has yet to be written. I wonder if there is not a tendency to draw back from a territorial kingship in favor of a more therapeutic Son of David. Dvořáček is convincing that both David and Solomon were remembered as healers, but this should not be used to construe a figure uninterested in territory or political restoration. This monograph is recommended for Matthean scholars generally, and those researching the Jewish reception of the Son of David tradition will find much to glean from ch. 2.

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The chief question for the author of this volume is: how do recent spatial theories help one understand Jesus’ bringing of the kingdom in Matthew. “In Matthew,” Schreiner writes, “Jesus does not just promise a temporal or ethereal kingdom, but one that is located, one that has a sense of rootedness” (p. 18). Rather than analyzing various aspects of the kingdom in Matthew, he focuses on the kingdom as a space or place and its relation to Jesus’ presence. Schreiner also effectively states his thesis upfront in both theological and metaphysical terms: “Theologically, Jesus’ mission is the reordering of the earth with his body as the nucleus. In metaphysical terms, the spatial aspect of the kingdom is localized in the human body, and human bodies create ‘imagined’ kingdom spaces by social living” (p. 14). The overall goal, according to Schreiner, is “to help readers see the importance of space and place (and the connection with people) in Jesus’ ministry” (p. 155).

The book is divided into four parts (52, 33, 40, and 25 pages, respectively). Part 1 (chs. 1 to 3) sets the parameters of the study and lays the foundation on which the rest of the volume is based. Part 2 (chs. 4 and 5) examines the Beelzebul controversy in Matt 12, as well as the Spirit in Matthew, from a spatial perspective. Part 3 (chs. 6 and 7) surveys the five discourses of Jesus in Matthew (chs. 5–7, 10, 13, 18, and 23–25) in order to show that Jesus reorders the space of the earth through the working of his words and his community. Part 4 (chs. 8 and 9) concludes the study by bringing the spatial kingdom and Jesus’ presence in Matthew into cohesion.

What makes this volume satisfying is that, so to speak, everything is there. Within the main focus of exegeting Matthew, all the aspects are considered: There are reflections on philosophy, anthropology, systematic theology, sociology, and geography. This type of cross-study is certainly commendable, as he digs through an impressively wide range of materials.

If one were to criticize this volume as a whole, it would probably be for Schreiner’s excessive use of popular expressions, modern illustrations, and informal questions from beginning to end. Granted, they are all entertaining as long as one tolerates the breezy style and stilted humor in a premier academic book series such as this. He tells us in the preface, for example, what
soundtrack he listened to from his Spotify playlist while he was writing this monograph. He titles part 1, “Space: The Final Frontier.” Among his illustrations, as his book moves from anecdote to anecdote to make its points, are a Netflix documentary, the Occupy Wall Street movement in America, a 1989 photograph of “Tank Man,” and J. K. Rowling’s Harry Potter novels. Then, at the conclusion of the volume, he casually asks, “So, have I created a Marxist urban planner Jesus?” (p. 161).

In addition, when Schreiner selects and draws from writers such as C. S. Lewis and J. R. R. Tolkien, one is left wondering why authors such as G. K. Chesterton—who arguably wrote more about key aspects of this monograph than both Lewis and Tolkien combined—were not chosen instead. A similar observation could be made when Schreiner ventures out and utilizes ancient texts, such as The Baal Cycle. His treatment is almost cursory, with (more?) significant details left out. Why is Baal’s angry sister, Anatu, excluded from the discussion? Was Ps 29 ever on his radar? Did Hos 2:17 get omitted here for a reason? At only 150 pages, it is difficult to imagine there was not enough space in the project to pursue more features here and elsewhere.

Despite these minor flaws, Schreiner has done a service by bringing a neglected topic to notice. His work deserves attention as a call to examine the “where” or “space” of the “kingdom of heaven,” and broaden our understanding of space. At the very least, we need a deeper conversation about the importance of the spatial kingdom because Jesus coming to earth, as Schreiner rightly highlights, “changed this place forever” (p. 18).

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This book analyzes the writings of 31 19th-century women on the stories of women in the Gospels. As noted in the introduction (“Changing Landscapes: Setting the Stage”), women’s writings on the Bible have been the subject of recent increased interest. It features writings on 10 of the women identified in the Gospels. Their writings demonstrate that women were aware of current debates about how to read and interpret the Gospels, and a knowledge of languages and scholarly commentaries. While stereotypical views of gender roles dominated the 19th-century, these writings represented ideals held up for women to follow. Additionally, many of the writings criticized the academic approaches that dominated the male-led studies and presented other approaches to understanding the texts. None of the featured women received a university education, but they demonstrated competence to preach, teach, and publish on the Bible.

In part 1 (“Heart and Hands: Women’s Spirituality”), three women are discussed regarding the spirituality of women in both the private and public spheres. Chapter 1 (“Mary: The Exemplary Disciple”), shows Mary as having