

Interview with Dr. George Braswell, Former Missionary to Iran and SEBTS Professor of Missions

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*Dr. George Braswell and his wife Joan were appointed missionaries to the Foreign Mission Board of the Southern Baptist Convention on August 17, 1967.¹ Dr. and Mrs. Braswell served as the first Southern Baptist missionaries to Iran from 1968 through 1974. After returning from Iran, Braswell served as a professor of missions at SEBTS from 1974–2004, and then at Campbell University from 2004–2016. He has authored eleven books including *To Ride a Magic Carpet*, which gives a more detailed account of his experience in Iran.²*

He and his wife now reside in Wake Forest, North Carolina, where they are members of Wake Forest Baptist Church. Throughout their lives, George and Joan Braswell have exhibited a tenacious trust in the Lord and a fervent missionary spirit. They take every opportunity to inspire people towards missions in general and Iran in particular.

Below is an edited excerpt from an extended interview conducted with Dr. Braswell in June of 2018.

Tell us about how God called you and your wife into missions.

Our journey into missions started in many places, among many peoples, with many prayers. Let me give you a little background of where I grew up and then tell you about my wife and me together. I grew up in Emporia, Virginia. It was a rural agrarian town: cotton, peanuts, and tobacco. I grew up in the '40s and '50s, a much different time and culture than now. The reason I say that is because in the 1940s World War II ended. My father and grandfather were builders and I would work with them in the summers, but I also knew that I would be the first one in my whole family to go to college.

Growing up I had two families in a sense—my immediate family and

my Christian family. My immediate family did not regularly attend church, but I did. I went to Sunday school and worshipped. In those days we also had Baptist Training Union on Sunday evenings. In a real sense, the church became my second family. Main Street Baptist Church in Emporia, Virginia, nurtured me along. I remember Sunday School lessons when we studied the Old Testament and figures like King Cyrus, King Artaxerxes, Esther, and Daniel. All of these figures were associated with Persia—modern day Iran—and that excited me. I think God was speaking to my youthful mind through these teachers. My church would regularly invite a foreign missionary to come and be with us for the whole week and preach revival services. Later in life who could have guessed that George Braswell would become the first Southern Baptist Missionary to Persia, to Iran. These early days at church were formative.

I graduated from high school and felt a call to the ministry. At this point I did not necessarily feel called to missions. So, I came to a little town called Wake Forest, where Wake Forest College was located in North Carolina. Now I'm a native Virginian, so traveling a hundred miles from my home was a big adventure for me. I'm thankful for this adventure because during my sophomore year I met my wife to be. We were both sophomores on campus and we began to date. Wake Forest College relocated to Winston-Salem in 1956 and was renamed Wake Forest University. Joan and I graduated from Wake Forest University and were encouraged to pursue master's degree work at Yale University Divinity School in New Haven, Connecticut. In fact, my former professors at Wake Forest helped secure a three-year full scholarship for me so that I could attend Yale. While there, I majored in missions. The course that changed everything for me was World Religions. The professor spent his sabbatical in Iran and he lectured to us about the worldview and religion of the Magi. I said, "Oh me! My Sunday school teacher, Miss Margaret, way back when I was 8 or 9 years old mentioned the Magi. Now, here I am at Yale University studying under a man who's been to Iran and met the Magi." So, I majored in Christian missions and cemented my love for the people of Iran.

Towards the end of my time at Yale, Joan and I were asking the question, "What should we do with our lives?" In the midst of struggling through that question, I was reading Dietrich Bonhoeffer's *The Cost of Discipleship*. That book influenced me as I graduated from Yale. We still were not quite sure what God wanted to do with us, but I then became pastor of Cullowhee Baptist Church in Cullowhee, North Carolina. Since Western Carolina University is located in Cullowhee, this was a university church. One of my practices during this time was to take my youth group to the Ridgecrest Baptist Assembly. In the 1960s and 1970s Ridgecrest

¹ In 1997 the Southern Baptist Convention voted to change the name of the Foreign Mission Board (FMB) to the International Mission Board (IMB).

² George W. Braswell Jr., *To Ride a Magic Carpet: How One American's Fascination with Old Persia Leads to Genuine Communication with Modern Iranians* (Nashville: Broadman Press, 1977).

was a meeting ground for Southern Baptists. Every year they dedicated one week as their Foreign Mission Week. During this week, they would have hundreds of missionaries from around the world come, wear their national dress, and share about their experiences. Dr. Baker James Cauten, President of the SBC Foreign Mission Board from 1954–1979, preached throughout the week's events. The continuous call was for people to give their life to foreign missions. While I thought perhaps some of our students would consider foreign missions, you know who walked down the aisle? Joan and me. My wife and I walked down the halls of Ridgecrest in the summer of 1966, and we gave our lives to foreign missions. That is how God called both of us into missions.

Iran is regularly in our news cycle, but most Americans do not really know much about Iran. Why did you go as a missionary to Iran?

As I stated earlier, we walked that aisle at Ridgecrest and gave our lives to foreign missions. Now it's referred to as international missions, but then it was foreign missions. So, we wrote to the FMB that day and said we're ready to give our lives to foreign missions. They wrote us back and said, well, Mr. Braswell, fill out this form. Within a week, we received a response from the Personnel Committee letting us know that due to us not attending a Southern Baptist Seminary they could not accept us. Maybe the Lord was leading me to be more of a maverick, I don't know, but I wrote back to the FMB in Richmond. In my letter, I thanked them and went on to remind them that I attended Yale University Divinity School. I spent my three years there studying under Richard Niebuhr, who wrote *Christ and Culture*; Brevard Childs, who taught me Old Testament; Dr. Roland Bainton, who wrote the book on Luther, *Here I Stand*; and Dr. Kenneth Scott Latourette. If you are questioning my commitment to missions or Baptist life, then perhaps there are other mission boards that might be interested in helping Joan and I answer the call to missions. The letter was bold, and I shouldn't have said or written all of that, but I received a response within a week. In this letter they asked us to continue in the process with the FMB, so we did.

By the summer of 1967 we were part of a group of one hundred who were commissioned as missionaries with the FMB. We were then part of the first class of guinea pigs to live at Ridgecrest for sixteen weeks of orientation. At the end of that time, we received a visa to go to Iran and we packed up. They gave us 120 pounds of air freight. That was for me, Joan, and our three children. We left for Iran in January of 1968, departing from New York City on a ship.

We made our way across the Atlantic and joined some other missionaries in Rome. From there we flew over to Beirut, but once there they let

us know they loved us, but that we were on our own in Iran. There were no Baptists there to meet us. So, we went on to Iran on our own and with a sense of calling. The Foreign Mission Board provided us a great opportunity, but nobody with the FMB had ever been to Iran. We said, yes Lord, we will go to Iran.

What are three lessons that you learned during your time serving in the Iran?

Let me set the stage a bit. Before leaving for Iran, the Foreign Mission Board gave us opportunity to study Farsi. They recommended two places, Princeton or University of Texas at Arlington, where they would send our family for one year. We prayed about that and decided the best place for us to learn Farsi was in Tehran, if we could obtain a visa. Well, we did receive a visa and so went to Iran. We were thankful for the opportunity to get to Iran in order to study the language and not to spend another year in the States.

The first thing we learned was the tremendous hospitality of Iranian people. Iran was at that time around 98 percent Shi'ite Muslim. That's overwhelming. But, we learned that they loved Americans. We found that if we were kind, loving, and outgoing then they would return in kind.

The second thing I learned is how God gives *kaïros* moments in history. These are special times in history where God acts, and if we trust Him and act, He will do incredible things. Remember, this was a 98 percent Shi'ite Muslim culture. We initially had three months on our visa to stay in Iran, but I desperately needed a work permit. If I didn't get a working residence permit, the whole family would have to leave. While there were no Baptists in Iran at the time, there was a Presbyterian mission. One of the Presbyterian missionaries there wanted to introduce me to the dean of the Muslim Seminary of the University of Tehran. It is called *The Faculty of Islamic Theology of the University of Tebran*. This faculty awards masters degrees and PhDs to Muslim clerics.

I learned that there were 600 students studying for masters and PhD degrees at the university. We went to meet the dean, and there was a line at the office; this line consisted of about twenty chairs with what looked to be Ayatollahs sitting in almost every chair. We proceeded to sit in the last chair since that was the Iranian way. My friend had called ahead and made an appointment. In a few minutes the dean raised his head and saw us and motioned us to come to the front of the line. I said, "Thank You Lord." The dean was fluent in English, so the conversation started: "Who are you? Where'd you go to school?" I said, "I went to Wake Forest University," which he had never heard of. I then said, "I went to Yale University." He replied, "Oh that's like Harvard?" Our conversation proceeded and ultimately, he liked me. Through the work of the Holy Spirit

and my connection with Yale, the dean gave me a position and work residence permit for me to teach at *The Faculty of Islamic Theology of the University of Tebran*. I was the only Christian professor at a Muslim seminary. Only God could orchestrate this incredible event.

The third thing that stands out to me is when I met a Muslim man who lived next to the Caspian Sea and he wanted to know Christ. His family was Iranian, and his father was a Communist, while his mother was a practicing Muslim. This man had obtained a Bible and through reading it wanted to know more. I was able to help lead him to Christ. I call him Cyrus. To see God move in this man's life and in so many other Iranian lives was a wonderful gift. Continue to pray for Iranians like Cyrus.

What advice would you give someone who's considering either going directly overseas as a missionary or getting some seminary training and then heading overseas?

You need to be very open to everything around you regarding missions and opportunities. Just be inquisitive, learning everything you can about global missions. Do a lot of reading. Read missionary biographies. Read about William Carey, Adoniram Judson, Lottie Moon, and many others. Be available to what God is teaching you and the Holy Spirit is leading you to do. Remember, the missionary life is a tremendous calling but also it can be a very rigorous life. I would also advise you to talk to missionaries, seek them out. Get in a place where you can drink some coffee and tea with them and have honest conversation. The missionary life is not an easy life.

In summary, study, pray, and talk to missionaries. Get to know actual missionaries and talk with them. God will use your time in your church and at seminary to inspire and equip you to go to the nations.

What is your prayer for Iran and Persian peoples today?

William McElwee Miller, a Presbyterian evangelist in the early 1900s, started some amazing indigenous work in Iran. The Iranian evangelical church, small as it was, came out of those roots. I pray for that work continuously because I witnessed some of that work when I was there. They have persevered. It is hard, but I understand now that there's a lot of gospel movement in Iran. There are many Iranian Muslims coming to Christ. I am glad for that and continue praying for that. I'm pleased that Southeastern has the Persian Initiative. As far as I know, it is the only initiative like this in the world. I believe that the day is coming when Iran will be more open to the gospel message. I also personally believe, having taught at the University of Tehran, and meeting a lot of young people, that the youth are key to the future of Iran. We have to be prepared for this time. I'm an old man but I am hopeful and prayerful that this day will

come soon. In my day, we so desperately wanted students to come and minister with us. There were over 25,000 students studying at the University of Tehran and there were openings for more missionaries to come, but nobody did. I pray that never happens again.

My prayer for Iran and Persian people is as it's always been. It is for the Christians there to remain faithful, and for Christians here to pray for their Iranian brothers and sisters.

George Braswell has ministered and taught for over fifty years. His love for Iranians is evident even if one spends only a few minutes with him. His hope is for the gospel to continue going forth among the Iranian people. It seems appropriate to conclude this interview with Braswell's concluding anecdote in *To Ride a Magic Carpet*:

There is a mystery to the maze of life in Iran. On a hot summer's afternoon deep in the bazaar of Tehran, I ran across a silk carpeted tapestry, startling in its composition. The portraits of the Shahenshah and his Empress had been woven on the right and left sides of the carpet, and in between them there was the figure of a man with long, flowing hair. My first thought was that someone must be out of his mind to put anyone between the Shah and his consort. And then I looked for a Qur'an which would identify the face with the prophet Mohammed, and there was not one. I glanced for a sword which would say that he was Ali. But to no avail! I thought all along that it was a portrait of Jesus Christ. But that would be impossible! So I asked the owner of the shop and he confirmed that it was Jesus Christ, and would give no further details except to say, "let it be!" And the beat goes on.³

³ Braswell, *To Ride a Magic Carpet*, 140.

Book Reviews

Andreas Schüle. *Theology from the Beginning*. Forschungen zum Alten Testament 113. Tübingen: Mohr Siebeck, 2017. 340 pp. Hardback. ISBN 978-3161539978. \$149.00.

This book is a collection of previously published essays by Andreas Schüle. Schüle is the chair of Theology and Exegesis of the Old Testament at the University of Leipzig. In the introduction, Schüle argues that the initial chapters of Genesis are “the front portal through which every interpreter of the Pentateuch and also the Old Testament/the Hebrew Bible as a whole must enter. What one finds here are profound theological statements clothed in images and symbols from the world of antiquity which every interpretation has to take into account” (p. 1). Therefore, one expects *Theology from the Beginning* to focus on the theology found in the Primeval History of Genesis 1–11.

Schüle’s essays are divided into five major sections: The Image of God, Evil, Law and Forgiveness, God, and Ethics. The first subject receives the majority of Schüle’s attention in this volume—more than double the other sections in this book. Five of Schüle’s essays focus on the “Image of God,” the first two containing the most significant contribution to Old Testament studies.

In the first essay, “Made in the ‘Image of God,’” Schüle argues that Genesis uniquely presents the divine image in a way staggeringly different from its ancient Near East context. While other ANE texts present the image of the gods as lifeless physical material, Gen 1–11 presents the image as a living, relational being. Humanity, not wood or stone, stands as God’s emissary and representative here on earth. As representatives, humanity’s primary role is to bring out God’s dominion on the earth. According to Schüle, the primary way that humanity accomplishes this is through suppression of violence.

In his second essay, entitled the “Reluctant Image,” Schüle argues that “the Primeval History prefaces the following narratives in a way that directs the readers’ attention to the ambiguous relationship between divine intentions and human behaviors as a leitmotif in the Pentateuch” (p. 29). In other words, Schüle argues that the Primeval History presents a struggle between God’s intentions for humanity and humanity’s intentions. Schüle accepts the more recent trends that place the addition of the J and E sources after the P source (see pp. 38–40). In this view, J and E are

critiquing the view put forth in the Priestly source. The J and E sources are much more explicit in their presentation of humanity as the reluctant image of God.

One of the drawbacks with this volume is that not all essays directly relate to or discuss the Primeval History. As the quote in the first paragraph of this review indicates, the collection of Schüle’s essays should focus on the theology of Genesis 1–11. However, a number of essays do not have any connection to the Primeval History. For example, “Transformed into the Image of Christ” interacts more with the notions of identity and personality found in the works of Wolfhart Pannenberg, Peter Berger, A. N. Whitehead, and D. Parfit. The only Old Testament passage referenced in this essay is from Song 8:6.

Editorially, there are a number of errors in the work that hamper smooth reading. For example, in an enumerated list, “fourth” and a few more words, are missing from the initial sentence of a paragraph (p. 12). Also, there are times, even within the same essay, when some words appear in Hebrew and at other times are transliterated (see pp. 20, 41).

Despite these criticisms, the work is still beneficial for scholars and students alike. Schüle provides many useful exegetical observations concerning the biblical text. For example, he compares various texts that mention the image of God in Gen 1–11 to show the different nuances of God’s relational image in humanity. Relational aspects are highlighted when the image of God is mentioned in regards to male and female (Gen 1:27), parent to child (Gen 5:1–3), and person-to-person (Gen 9:4–6).

Schüle also provides his readers with detailed readings of ANE sources beside biblical texts. For example, he compares the similarities and differences between the *mis pî pî pî* ritual and Gen 2:5–3:24, concluding that the author has reassigned the role of God’s image from those found in other ANE contexts. Where other ANE texts end their telling of the creation of the image, Genesis “inserts that Adam is longing for another human being made of his own flesh and blood” (p. 19). The image as it is presented in Genesis relates to God in a way that other images do not in the ANE texts. In fact, the similarities to the *mis pî pî pî* ritual suggest that the image of God is in the process of being made in the Garden in Gen 2–3.

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Tremper Longman, III. *The Fear of the Lord Is Wisdom: A Theological Introduction to Wisdom in Israel*. Grand Rapids: Baker, 2017. 311 pp. Hardback. ISBN 978-0801027116. \$32.99.

In 2017 Tremper Longman III retired as Distinguished Scholar of Biblical Studies at Westmont College. He taught at Westmont for 19 years, and previously at Westminster Theological Seminary for 18 years. During his teaching career Longman has been one of the most prolific evangelical Old Testament scholars of this generation. As examples, Longman has contributed an introduction to the Old Testament; guides for interpreting books like Genesis, Exodus, and Psalms; commentaries on Job, Ecclesiastes, Song of Songs, Daniel, and other books; and theological works on subjects like worship and warfare in the Old Testament. Through such publications Longman has proven to be a trustworthy voice among Old Testament scholars.

Many people will be helped by *The Fear of the Lord Is Wisdom*. It is the best book on the subject this reviewer has seen. It is not a commentary, nor is it a terminological study focusing on words like “wisdom” and “fear.” Rather, it is a conceptual study, similar to a study of concepts like holiness or mercy in the Old Testament. To examine the concept of Israelite wisdom, Longman begins by considering the contents and major themes of the biblical books typically referred to as “wisdom” books: Job, Proverbs, and Ecclesiastes. In addition, Longman considers the theme of wisdom in books like Deuteronomy, Psalms, Song of Songs, the prophets, and the Joseph and Daniel stories.

In antiquity the cultures on either side of Israel, namely Egypt and the Mesopotamian cultures, nurtured their own wisdom traditions and produced wisdom documents. To what extent were such documents similar to the wisdom books of the Bible in form and content? What difference does the answer to that question make in our interpretation of the biblical wisdom books? These are important questions, and Longman explores them judiciously by considering the primary literature and the contributions of contemporary scholars. He does not shy away from the similarities between, for example, Proverbs and its Egyptian parallels, and he points out the parallels to readers. However, he proceeds to demonstrate the uniqueness of the wisdom tradition reflected in the Bible. Longman believes Israelite sages must have valued Egyptian wisdom since they wrote similar documents and referred positively to Egyptian wisdom. However, because of the ultimately theological foundation of true wisdom (the fear of the Lord), Longman concludes that the Israelites must have concluded that the Egyptians were not wise in any meaningful sense. “After all, since they did not recognize the most important truth about

the cosmos, they were ultimately fools” (p. 116).

Longman’s book is ambitious in scope. Not only does he address the biblical wisdom books but also the evidences of wisdom elsewhere in the canon, including the New Testament. He also reviews the theme of wisdom as reflected in the Apocryphal books and the Dead Sea Scrolls. Longman even devotes an appendix to a consideration of the relevance of biblical wisdom for today’s world. The reviewer published a book applying the book of Proverbs to contemporary life (*Living Well*), and access to Longman’s work would have improved it.

Longman demonstrates his extensive scholarship primarily in the footnotes, and the body of the book is accessible and well-written. Therefore, this work will be helpful to lay readers, and scholars will benefit from Longman’s interaction with contemporary academic literature. Longman’s description of biblical wisdom as practical, ethical, and theological seems particularly helpful. Longman returns to this three-fold rubric several times throughout the book, showing how it applies to the breadth of biblical wisdom. Longman also asserts that the most fundamental concept of the Israelite wisdom tradition is the fear of the Lord. Readers will gain a greater understanding of the meaning of that phrase by reading this book.

Reading more extensive commentaries is an essential part of preparing to teach or preach from any biblical book. However, before Bible students can interact with textual commentaries intelligently we need to understand more general issues by reading at least one good introduction to the Old Testament and at least one book like this one. By doing so, we gain a greater understanding of the biblical wisdom tradition as a whole. Because of the nature of Longman’s work, this book will also help us think theologically and canonically about wisdom. Therefore, I recommend it as a way to grow in the knowledge of wisdom in the Bible.

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James M. Todd, III. *Sinai and the Saints: Reading Old Covenant Laws for the New Covenant Community*. Downers Grove: IVP Academic, 2017. x + 224 pp. Paperback. ISBN 978-0830851621. \$21.60.

In *Sinai and the Saints*, James M. Todd (a lecturer of biblical studies at College of the Ozarks) offers an introductory text for students in an attempt to elucidate the purpose and function of Old Covenant laws within the biblical story and in the lives of New Covenant members (i.e., Christians). He contends New Covenant members are no longer under the authority of Old Covenant laws because (1) these laws are part and parcel

of a temporary covenant (i.e., the Sinai covenant) intended to set Israel apart from other nations and (2) Jesus fulfilled the Old Covenant in his ministry, sacrificial death, and resurrection.

Todd begins in chapter one by limiting the focus of his study in two ways. First, he broadly defines the Hebrew term *torah* (“law”) as general and particular instruction, fixing his attention on the latter. Second, he narrows his study to the particular instructions contained in Exod 20–Deuteronomy. In chapter two, Todd situates his thesis amid three prevalent proposals for the role of Old Covenant laws in the Christian life: “Moral Law Christians” (pp. 33–37), “Ten Commandments Christians” (pp. 37–39), and “No-Old-Law Christians” (pp. 39–42). While he identifies strengths in each proposal, their respective weaknesses lead him to offer another way to conceive of the role of Old Covenant laws in the Christian life. He locates his position as a subdivision of the “No-Old-Law Christians” position, seeking to avoid either the tendency to devalue the Hebrew Bible as Christian Scripture or the tendency to postulate a law/gospel dichotomy.

In chapters four and five, Todd argues that the Old Covenant laws must be read within the context of the Pentateuchal story, with particular attention given to how the Pentateuch’s storyline informs one’s understanding of the particular instructions of the Old Covenant. Within the Pentateuch’s storyline, Todd contends that the Old Covenant and its stipulations were temporary and only for Israel—in order to set them apart as YHWH’s possession; that Israel’s sin increased under these laws as they gave the people additional opportunities to transgress; that God’s wrath increased along with Israel’s increased sin; and that Israel’s inability to keep these laws indicated the need for God to intervene.

Todd addresses in more detail the claim that the Ten Commandments function as a moral guide for the Christian life, to which he demurs. First, he argues that the Ten Commandments are anchored in a particular historical context within the storyline of Scripture. This is by means of the reference to the redemption from Egypt (Exod 20:2; Deut 5:6), Israel’s past bondage as motivation for the Sabbath (Deut 5:15), and the promise of long life in the land (Exod 20:12; Deut 5:16). As a result, the Ten Commandments are not applicable beyond this context. Second, he treats the Sabbath command as a linchpin for his argument, contending that since Jesus fulfilled the Sabbath and since Paul does not see the Sabbath carrying over into the church (Rom 14:5; Col 2:16–17), then the Sabbath command in particular and the Ten Commandments in general are no longer authoritative for the Christian life. Third, the New Testament presents the Christian under the authority of the law of Christ and not the Ten Commandments.

In chapters seven and eight, Todd handles two questions that often arise when one claims that Christians are not under the authority of Old Covenant laws: Does this mean I can do whatever I want? and Why should I read the laws? In response to the first, he claims that the law of Christ—i.e., to love God and neighbor self-sacrificially—prohibits the Christian from doing whatever she/he wants. In addition, he argues that the overlap between the law of Christ and the Old Covenant laws arises from God’s “natural law,” which is woven into the fabric of creation, and as a result, the similarities that may exist between the two do not support the claim that Old Covenant laws are authoritative for the Christian life. In response to the second question, Todd contends Christians should read the Old Covenant laws because they present significant thematic and plot threads that run through the Hebrew Bible to the New Testament, such as sacrifice, holiness, sanctuary, and kingship. In the final chapter, Todd presents the hope of the Pentateuch, which he sets on the theme of the coming king (Gen 3:15; 49; Num 24). He concludes by turning to the New Testament to confirm his thesis, finding support in James’s ruling at the Jerusalem Council (Acts 15), which does not require adherence to the moral laws of the Old Covenant or the Ten Commandments.

Todd certainly accomplishes his stated purpose to provide an introductory text for students concerning the role of Old Covenant laws in the Christian life, and as a result, *Sinai and the Saints* is a welcome volume. He writes in an engaging manner that maintains interest throughout by drawing analogies and illustrations for his arguments from modern literature and film. His thesis is well argued given his stated audience and offers a nuanced position that respects the distinct witness of the Hebrew Bible as Christian Scripture. However, Todd dismisses too quickly the role of Old Covenant laws and the Ten Commandments in the Christian life and catechesis, engaging only modern interlocutors. The *Didache of the Apostles* demonstrates a catechetical use of Old Covenant laws in the late first or second century. While I warmly recommend *Sinai and the Saints*, I would also recommend supplementing it with an engagement with the rich history of reception which the Old Covenant laws in general and the Ten Commandments in particular have received within the church.

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Dirk Jongkind and Peter Williams, eds. *The Greek New Testament*. Wheaton: Crossway, 2017. viii + 526. Hardback. ISBN 978-1433552175. \$ 39.99.

Since the Nestle-Aland *Novum Testamentum Graece* and the United Bible