

FRANCIS CHANNING L. CRISLER, *Echoes of Lament and the Christology of Luke* (New Testament Monographs 39; Sheffield: Sheffield Phoenix, 2020). Pp. xviii + 336. Hardback. £70/US\$97/€80.

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Channing L. Crisler's previous monograph on Romans (*Reading Romans as Lament: Paul's Use of Old Testament Lament in His Most Famous Letter* [Pickwick, 2016]) has demonstrated his skill with the distinct literary outline and theology of lament. This volume extends that treatment in his analysis of lament in Luke's gospel. He claims that laments *to* Jesus, and laments *by* Jesus, shape our understanding of Luke's Christology. His reading of Luke through this lens provides some fascinating exegetical insights, responds to the relative absence of scholarship on lament in the New Testament, and contributes to discussion concerning early Christology.

Crisler's thesis concerns the "metaleptic interplay between Lukan laments and their echoes of OT lament" (3). He outlines his methodology and considers Lukan lament in the history of interpretation. In using the term "echo," he acknowledges the overlap with "citation" and "allusion" (7). While some might argue the need for greater precision in the use of such terms, his approach can sustain such overlap given that he focuses instead on a range of criteria for pretexts: volume; recurrence; contextual consistency; motif consistency; plausible intention; plausible detection; and history of interpretation.

Crisler then surveys the history of interpretation in relation to Lukan lament, noting that the Lukan Jesus is an exemplar, magister, and deprecator of lament. He also indicates his sympathy with previous works "related to so-called divine Christology" (49). This shapes his entire work, since his assessments of Lukan passages are seen through this Christological lens.

In Chapter 2, Crisler applies his approach to the register of lament in Israel's Scriptures. He considers participants and patterns of lament, the latter involving an adaptation of Westermann's pattern: (a) prior promise; (b) suffering; (c) cry of distress; (d) deliverance; and (e) praise. Crisler then gives attention to the theology of lament in Israel's Scriptures. This chapter was particularly helpful in establishing his premise concerning the register and theology of lament in Luke.

In the third chapter, Crisler notes that there are fragments of lament in prayers from the Second Temple era, although he notes the lack of intensity compared with OT lament. While fragmentary, these petitions are directed to God alone—which he claims has implications for echoes of lament in Luke. He also notes, however, that the divine presence is much more direct and unmediated in Luke than in the penitential petitions of the Second Temple era. He does not appear to address the question as to why the decline in intensity from Old Testament period through Second Temple era is then apparently reversed in Lukan lament.

In Chapter 4, Crisler discusses laments *to* Jesus noting nine Christological points of resonance which he claims collectively "place the Lukan Jesus within

the identity of Israel's God" (193). These include the pattern of lamenters seeking and receiving forgiveness from Jesus, and the ways in which Jesus answers lament—including responding to unspoken pleas or uttering a word/command. The question remains whether the individual characters in the text are consciously addressing Jesus as Yahweh or as a kind of mediator with Yahweh. Crisler's conclusion—deriving from his Christological pre-suppositions—is that Jesus is willing and able to answer lament in a way only possible for Yahweh.

The laments *by* Jesus portray him as the ideal lamenter. Crisler draws on patterns of lament by Old Testament prophets to show Jesus as the ideal righteous lamenter, and he notes nine points of Christological resonance. The difference from the righteous lamenter paradigm, however, is that Jesus accepts undeserved divine judgment.

Crisler reaches the exegetical climax of his study in a chapter dealing with laments *to* and *by* Jesus at the crucifixion. He notes that all other laments in Luke are incorporated into the dying thief's request for remembrance. Jesus's answer to others' laments intersects with his own request for vindication, and the key to both is the resurrection and exaltation of Jesus.

The final chapter serves as a conclusion in which Crisler discusses the significance of lament for Luke and Acts, as well as the theological implications of Lukan lament for Christian theology. He examines Christological resonances in Acts 7 with the death of Stephen, and also argues for a Lukan reconfiguration of OT lament theology, before briefly exploring wider implications for Christian theology.

This volume is best suited for scholars, although not all will agree with some of Crisler's conclusions, heavily dependent as they are on Bauckham's divine-identity Christology. Even so, his work makes a helpful contribution to intertextual studies, to lament in Scripture, and to studies of high Christology in the New Testament. It is highly recommended as an important addition to any library.

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