

Beale, G. K., and Benjamin L. Gladd, eds. *CSB Connecting Scripture New Testament: A Study Bible of Biblical Allusions & Quotations*. Nashville: Holman, 2025. 531pp. + 21pp. (front matter) + 27pp. (back matter).

The editors of *CSB Connection Scripture New Testament* have produced an impressive version of the NT that focuses on biblical quotations, allusions, and parallels between the two Testaments. Although this volume contains 592 pages, it is relatively thin due to Holman's use of durable opaque paper and a readable 9.25-point type. Both hardcover and leather versions are available.

Each of the books of the NT in this volume contains helpful introductions, tables, and articles concerning key biblical themes that extend through both Testaments. Likewise, footnotes and cross references abound. Most notable, however, is the color-coding that exists throughout the biblical text. Blue text indicates an OT quotation, while green text points to a potential OT allusion. Beale and Gladd identify a third category flagged as a "parallel" reference, a conceptual "swath" of texts that align the NT text with the Old (vii). However, the authors rightly caution the reader to examine each potential allusion or parallel to affirm or deny the likelihood of an intentional link between the Testaments.

Although I believe that these three categories could have been better delineated, the value of having a version of the NT that marks so many potential OT references in the NT is great. I am unaware of another NT text that provides such an abundance of potential textual and conceptual references to the OT. In addition, two indices provide the reader with the added value of locating potential uses of the OT in the New in each of the books of the OT and then in each of the books of the NT. Both indices are color-coded as described above.

My generally positive review is somewhat diminished by the editors' uncritical approach to many of the texts. For instance, the editors argue that the stone of Matthew 24:2 ("not one stone will be left here on another that will not be thrown down," CSB) is an ironic allusion to the stone of Daniel 2:34–35 ("As you were watching, a stone broke off without a hand touching it, struck the statue on its feet of iron and fired clay, and crushed them. But the stone that struck the statue became a great mountain and filled the whole earth," xiii). Perhaps one might say that the context of judgment validates the linking of these two texts. The "stone" of Daniel, however, clearly points to the Messianic Kingdom, while the "stone" of Matthew is a common Temple stone, of which there were thousands that made up the structure.

The writers of the NT reference Psalm 118 frequently; so, it provides a good test case for Beale's and Gladd's thesis. They list twelve quotations and twenty-two allusions to Psalm 118 in the NT (539). Assuming the validity of these connections, one could conclude that the NT writers were well-acquainted with the Messianic elements of this psalm, especially as pertaining to the "rejected Cornerstone" theme.

Although each of the listed quotations of Psalm 118 appears to be a valid instance of the authors' reproducing this prior text, I detected some inadvertent errors. For one, the text indicates that Luke 13:35 cites Psalm 118:25, which should read 118:26. Additionally, the editors color-code John 12:13 as an allusion instead of a quotation. It seems clear to me that John intends to reproduce part of Psalm

118:26. Thus, the number of quotations of Psalm 118 in the NT should be thirteen. It is understandable that minor mistakes would be made in a volume like this since the editors have covered a massive amount of material.

The category of “allusions” to Psalm 118 in the NT is more problematic. Clerical errors include John 10:14, which should be 10:24, and Luke 9:21, which should read 9:22. Regarding the appropriate identification of an allusion, I would suggest that eight of the twenty-two listed are possible allusions to Psalm 118: Matthew 11:3, Mark 8:31, Luke 7:19 and 17:25, John 11:27, 1 Peter 2:4, and Revelation 19:1. The remaining supposed allusions provide unlikely connections to Psalm 118. For example, the text suggests that the “rulers of the people” in Acts 4:8 is a possible allusion to the nobles of Psalm 118:9 (“It is better to take refuge in the LORD than to trust in nobles”). Although the word for “rulers” or “nobles” is the same in the NT and the LXX, the context of the passages is dissimilar, and the term “rulers” is quite common in Scripture (583x in the OT; 37x in the NT), thereby making it unlikely that Peter referenced Psalm 118:9 while addressing Jewish leaders.

Likewise, it is difficult to imagine that Paul had Psalm 118:25–27 in mind when he told Titus that the “grace of God has appeared, bringing salvation for all people” (Titus 2:11). Both texts extol the arrival of salvation, but Psalm 118:25–27 does not include the scope of this salvation as for “all people.” If Paul alludes to a text in Titus 2:11, it is more likely Psalm 67:1–3, where God’s “saving power” is offered to all the nations.

Perhaps the clerical errors and unconvincing allusions to Psalm 118 in this text are exceptional; more likely, similar features will be found by the readers of this volume who are interested in how the NT writers referenced the OT. Nonetheless, in spite of these failings, I am quite happy with this publication. It is a long-awaited reference tool for the study of biblical intertextuality. The reader is only left to examine and evaluate the data.

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