

Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period. By Gary T. Manning Jr. JSNTSup 270. London: T & T Clark, 2004, xii + 240 pp., \$130.00.

Echoes of a Prophet is the author's slightly revised dissertation completed under the auspices of Marianne Meye Thompson at Fuller Theological Seminary. Overall, this is a helpful contribution to the burgeoning field of Johannine studies and to the exploration of the use of the OT in the NT. While not groundbreaking, the present work does provide a helpful compendium of possible allusions to Ezekiel in John's Gospel and should be consulted by all serious students of the Fourth Gospel including scholars working on the subject. Since a competent, detailed interaction with Manning's work is already available in the form of the review by David Miller (posted at www.bookreviews.org), the following comments will not repeat some of Miller's points but rather supplement his review and add several observations of my own.

In the opening chapter, Manning helpfully presents a methodology of identifying probable allusions, an issue of critical importance in his case since John's Gospel never explicitly quotes Ezekiel. Chapters 2 and 3 on the use of Ezekiel in the DSS and other Second Temple literature are included to demonstrate that John was not the first to draw on Ezekiel in his theological formulations. In the context of Manning's monograph, these chapters lay the groundwork for his treatment of John's use of Ezekiel in Chapters 4 and 5.

In those latter chapters Manning identifies major allusions to Ezekiel in Jesus' discourses on the good shepherd in John 10 (esp. Ezek. 34:24; 37:21–24) and on the true vine in John 15 (esp. Ezek. 15:1–8; 17:22–24). Manning also proposes the following minor allusions to Ezekiel in John's Gospel: (1) John 1:51 cf. Ezek. 1:1; (2) John 3:5; 4:13–14 cf. Ezek. 36:25–27; (3) John 5:25–28 cf. Ezekiel 37:4, 9, 12; (4) John 7:37–39 cf. Ezek. 47:1–12; (5) John 20:22 cf. Ezek. 37:9; and (6) John 21:1–11 cf. Ezek. 47:9–10.

Of these, some allusions are more convincing than others. While all are possible, not all are equally probable (see further below). Many will question, for example, whether the evidence adduced by the author is sufficient to demonstrate that John 1:51 alludes to Ezek. 1:1, indicating John's conviction that Ezekiel saw the pre-existent Christ. Also, Manning's proposal that John 21:11 alludes to Ezekiel's vision of a large number of fish swimming in a river from the Temple may not find many converts. On the other hand, other allusions identified by the author, such as John 3:5 drawing on Ezek. 36:25–27, are already widely accepted in the scholarly literature.

The concluding Chapter helpfully summarizes the findings of the present study. Even if one does not follow Manning in all of his conclusions, he has convincingly shown the considerable range of Johannine allusions to Ezekiel. Like almost all studies on the subject of the use of the OT in the NT, however, the author does not adequately probe Jesus' use of the OT underlying John's usage. His comment that he "cannot enter into that debate [of the historical Jesus] at any length" (p. 20) is unsatisfactory. Even if space constraints did not permit this for the dissertation, Manning should have done more in this regard when preparing his MS. for publication. One thinks here particularly of the seminal work of R. T. France, *Jesus and the Old Testament* (London: Tyndale, 1971), which extensively deals with Jesus' self-understanding in terms of passages in Ezekiel and other prophets such as Daniel or Zechariah. This omission and the relative brevity of the work add up to the impression that Manning's interaction with the scholarly literature is less than comprehensive. This is confirmed by a look at the Index of Modern Authors, which comprises only slightly more than two pages.

Also, the assertion that “John does not use any other OT source so comprehensively” (p. 212) as Ezekiel may be an instance of the writer of a dissertation believing there is no subject as important as his. In fact, Margaret Daly-Denton, *David in the Fourth Gospel* (Brill, 2000), has recently demonstrated the extensive use of the Psalms in John’s Gospel. Over half of the Gospel’s explicit OT quotations are taken from the Psalms. Broken down by book, John cites from a psalm from Book 1 of the Psalter four times; from Book 2 three times; from Book 3 times; and from Book 5 once. To this should be added possible allusions, especially those involving Davidic typology. Thus the book of Psalms is a much more likely candidate for most-comprehensively used OT source in John’s Gospel than Ezekiel.

Finally, Manning may have improved on his division of material into “major” and “minor” allusions. Manning states that the “major” allusions are “clearest” (pp. 100, 149) and the “minor” ones “less clear” (p. 150). However, as mentioned above, some of the “minor” allusions are “less clear” than others. It might have been helpful to subdivide Chapter 5 further into “more probable” and “less probable” allusions. These minor criticisms notwithstanding, within the limitations noted Manning’s is a solid work that will provide further food for thought for all those interested in John’s theology and the use of the OT in the NT.

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