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BOOK REVIEWS

Geoffrey Khan and Diana Lipton, eds. *Studies in the Text and Versions of the Hebrew Bible in Honour of Robert Gordon.* VTSup 149. Leiden: Brill, 2012. Pp. xx + 436. ISBN 978-90-04-21730-0. $212.00 cloth.

This volume includes a very broad and interesting arrangement of articles in celebration of an amazing man, Robert P. Gordon, Regius Professor of Hebrew at Cambridge University. His breadth of scholarship is evident in the wide range of articles that have been dedicated to him, often topics that Professor Gordon had dealt with in some way. His reputation for scholarship and kindness is evident in Professor Macintosh's apt summary of the Festschrift: "It captures an important aspect of the man—his firm commitment to his core beliefs, his willingness to teach and lead, and his understanding that humour facilitates all these endeavours" (p. 1). One thing that I admired most about him was how accommodating he was in allowing his students to work on topics with him.

In every collection of articles from a variety of scholars, some will be very good and some will leave the reader still wanting more evidence. While each of the articles is interesting and merits inclusion in such a collection, some are not as convincing as others. Also, it would have been helpful to provide readers with some biographical information about each author. In a review of this size, I will briefly mention some of the best articles and then point out some that still need more work.

A. R. Millard presents an extremely well argued and convincing article entitled "Are There Anachronisms in the Books of Samuel?" Millard examines both areas of "coined money" and "siege techniques" to show how they are not anachronistic. His conclusion states: "Arguments can be brought against all the alleged 'blatant anachronisms' in Samuel. . . . Some may be stronger than others, but in no case can an anachronism be proved" (p. 46). Hans M. Barstad provides an article on "Jeremiah the historian." This helpful and carefully argued article shows that Jer 46:1–2 and Jer 46:13–28/45:30 provide valuable historical information concerning the latter part of Nebuchadnezzar's reign. The history concerning the psalms and biblical theology discussed by R. E. Clements is quite interesting and reminds the reader how important it is to bridge the gap between scholarship and the life of the modern Christian church. While the structure of the book of Job can be complex and confusing, V. Philips Long proposes a plausible explanation for the third cycle and for Job's having written ch. 28. Brian A. Mastin makes a strong argument that the *lamed* on the date forms in Dan 7 and Ezra 5:13 and 6:3 suggest Hebraisms and are likely not a feature that can help date the Aramaic of Daniel and Ezra. There are many more interesting articles that provide significant insights, but they cannot all be mentioned in this brief review.

EISENBRAUNS
Offprint from: Bulletin for Biblical Research 23.1 (2013)
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Several articles merit further mention. Professor Aitkens has presented an interesting theory that the Hebrew word בָּרִיא, "fat," may not have connotations as negative for the ancient Near East as we often assume in modern contexts. However, when the word מְאֹד, "very," is used with בָּרִיא, "fat," especially in the context of Judg 3, it likely goes beyond a healthy or strong appearance. One of Aitken's arguments is interesting in that the word כָּבֵד, "heavy," is used for Eli in 1 Sam 4:18 in a context we know suggests his fatness, but there are likely a variety of ways to describe someone as being overweight. In Hab 1:16, the word בָּרִיא, "fat," stands in parallelism with שָׁמֵן, "fat," while in Judg 3, חֵלֶב, "fat," is used to describe what hid the dagger (v. 22). We believe that there are enough uses of the word בָּרִיא to suggest that it means "plump or fat" (Gen 41:2, 4, 5; Ezek 34:3, 20; Zech 11:16), but when מְאֹד, "very," is used with this meaning, it suggests an extreme condition.

David J. A. Clines certainly advocates an extreme position concerning the inaccuracy of the text of the MT. First, Clines compares 2 Sam 22 in the MT and 4QSam[a] and its parallel in Ps 18 and determines that there are variants for one out of every two or three words (technically, he says 1:2.16; p. 217). Thus, extrapolating this ratio to the entire Hebrew Bible, he comes to about 111,090 variants out of 305,500 words (p. 218). Second, Clines argues that, bcause McCarter accepts 6 variants found in other sources as superior to the MT's readings in the 66 words of 2 Sam 22, he extrapolates that there are 27,700 places where the MT text is inferior in the whole Hebrew Bible. Finally, Clines deduces that, because one out of two (or possibly up to four) words on average would have had a variant, and we do not know which words had the variants, then, "For most practical purposes, it is as if every single word in the Hebrew Bible was a known variant, and as if we possessed an entirely uncertain text" (p. 218). What an amazing extrapolation from a possible corrupt text. However, even Clines seems to doubt his own conclusion because he admits "Viewed from a perspective of some distance from text-critical enquiries, the text of the Hebrew Bible is reasonably sound; that we generally know the contents of the Hebrew Bible, even if not every detail" (p. 219). There are several problems with his conclusions, but one interesting one is that we know that some Qumran texts are indeed loaded with mistakes and modifications (for example, 4QIsa[a] compared with 4QIsa[b]) and some are not intended to be mere copies of text but resignified texts (meaning that they were intended to be modified texts). Another problem is that, just because there is a variant does not mean that the text is uncertain—some of the LXX's readings are known misunderstandings of a Hebrew word, or even worse, just mistakes, and yet this is not taken into account here (see also Drew Longacre's response, "Quantification of Variants in OTTC," *OTTC: A Blog for Old Testament Textual Criticism*; on-line: http://oldtestamenttextualcriticism.blogspot.com/2012/04/quantification-of-variants-in-ottc.html). This type of article seems to do more damage than the good it does.

By and large, this collection is excellent and the contributors have done a superb job of honoring such a worthy scholar. It is interesting to see how many lives one scholar can touch with both his wit and his wisdom.

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Michael D. Coogan, ed. *The Oxford Encyclopedia of the Books of the Bible.* 2 volumes. Oxford: Oxford University Press, 2011. Pp. xxx + 600; xii + 578. ISBN 978-0-19-537737-8. $295.00 cloth.

This work's 120 entries include one on every book of the Bible (although some, such as 1, 2, and 3 John, appear together) and many additional studies of single literary compositions ("Acts of Andrew") or collections (Apocrypha, OT and NT separate). Essays include "Canon," "Nag Hammadi Library," "Pesharim," "Peshitta and Other Syriac Versions," "Septuagint and Other Greek Translations," "Text Criticism" (including separate entries on "Hebrew Bible," "Apocrypha," and "New Testament"), "Translations, English," and so on. In addition to many apocryphal (OT and NT) books and some early patristic literature (such as "Clement, Letters of," "Didiache," and "Shepherd of Hermas, The"), one also finds "*1 Enoch*" and "Lost Books." The biblical books will be of interest to most readers. According to the introduction, each book of the Bible (as well as the individual pieces of literature mentioned above) was to receive treatment regarding name (and meaning), canonical status, authorship, date(s), literary history, structure and contents, interpretation, reception history, and bibliography. As becomes apparent when reviewing the entries, most of the categories are susceptible to considerable variation.

Discussion of every entry here would extend beyond the boundaries of a review. I will survey a selection of entries of the biblical book that might be of interest to *BBR* readers, with particular attention to higher criticism and reception history.

David M. Carr's 18 pages on Genesis address three major concerns. The first is a literary analysis of the text that, following custom, separates Gen 1–11 with its wordplays and thematic correlations, from the three narrative sections of Abraham, Jacob, and Joseph in Gen 12–50. The latter deal respectively with God's promise, the fertility of Jacob's family and flocks, and brotherly rivalry among Jacob's sons. Carr then reviews the study of the source criticism of Genesis and argues for major non-Priestly and Priestly narrative sections. The first group consisted of various stories written on individual scrolls during the monarchy and then compiled at the end of Judean independence. The second group emerged as an alternative narrative after the sixth century exile. One can identify these two groups of narratives as preserving different thematic concerns. The assumptions about the dating and evolution of this material are not so convincing. A final section divides later approaches to Genesis into the history of interpretation and reception history. The former focuses on literary retellings of the story in Judaism, Christianity, and Islam. The latter considers Genesis in the arts.

Thomas B. Dozeman's entry on Exodus reviews source criticism; for example, the relationship between Exodus and the books that precede and follow it. For Dozeman, various aspects of content come from different times and contexts. Since the only early Egyptian mention of Israel occurs in the Merneptah stele of 1209 B.C., and since that places Israel in southern Canaan, there is no historical basis for the exodus (despite awareness of Egyptian terms and customs in the biblical account). The reception history section focuses on inner-biblical and canonical witness to the exclusion of post-NT Christian

interpretation; until one comes to 20th century liberation theology. Kenneth Kitchen, who has written extensively on the exodus and is responsible for the primary publication of the Ramesside inscriptions, is unmentioned. Problems with traditional critical assumptions are largely ignored. Following Alt, the reader learns that the Passover began with nomads (roasting a lamb) while the Feast of Unleavened Bread began with settled agriculturalists. These were not joined until Josiah's day. The *zukru* (a root appearing with the Passover account, as well) festival began in the 13th century B.C. West Semitic city of Emar already combined lamb and special bread in one 7-day festival in the middle of the first month of spring. However, it is ignored.

Nili Wazana addresses the traditional critical approaches to the book of Joshua. A complex variety of ideologies and interested parties lay behind the book that dates to the mid-first millennium B.C. These often appear in groups of two: Joshua as a continuation of the Pentateuch (and sources) and Joshua as part of the Deuteronomistic History; narratives as etiologies and as Pro-Judahite; allotments as deficient town lists and boundary inscriptions; two endings (chs. 23 and 24); and the conquest stories as influenced by Neo-Assyrian battle accounts and yet reaching back to the early first millennium B.C. Little critical analysis is made of where Wazana decides the mainstream is to be found. Nothing is heard of second millennium B.C. personal names and vocabulary, battle accounts, town lists, and boundary descriptions.

Rebecca Hancock devotes 19 pages to the books of 1 and 2 Samuel. She reviews the major critical issues that have emerged regarding the formation of these books, including, for example, the role of Leonard Rost in identifying major sections of narrative. A review of the key human and divine characters includes an important survey of the unique role of women in the narratives; following the view that the premonarchic period provided a time of greater gender equality and social movement. More than two pages provide a review of the interpretation of the characters (especially David) in the major periods of reception history.

Stephen A. Geller considers the Psalms in 21 pages. The first part of the essay examines the order, division, titles, and unusual terms found in the Psalms. The second and largest part traces the study of the Psalms from Gunkel's careful nuancing of form criticism with a setting in life of the different types of psalms through a more heavy-handed application of these categories and on into a replacement of these concerns by literary study of individual psalms as well as investigation into the larger structure of the psalter and the relationship of psalms to one another. While Geller accepts the earlier formation of some psalms, especially those with connections to Ugaritic poetry (e.g., Ps 29), he finds the most important time for the construction of this poetry to be the exile. The rising monotheism that he posits produced the certainty of salvation expressed at the end of the complaint psalms, and the longing and desire for God's presence after the destruction of the First Temple led to new expressions of psalms. Subsequent centuries saw Psalm compositions created and adapted in both the "nascent synagogue" and the Second Temple. An annotated bibliography concludes the essay. Of all biblical books discussed in these two volumes, it is most surprising that the reception history of the book of Psalms is entirely missing.

Cheryl Exum writes on the Song of Songs. She reviews the various opinions on date and purpose, as well as the major speeches of the female and male. Preferring to see the work as erotic love poetry, she nevertheless surveys other interpretive approaches such as allegory and drama. Exum provides one of the more complete sections on the history of interpretation.

Christopher B. Hays has a 26-page entry on Isaiah. He assumes a traditional critical division into three or more original parts. However, Hays is reluctant to assume that the last section (chs. 56–66) could not be related to and written by the same person as Second Isaiah (chs. 40–55). After surveying the contents of the book, with some interesting comments regarding the socioeconomic background and the geopolitics and historical context behind the events, he relates his understanding of the construction of the book. Chapters 3–31 (omitting 24–27) are the oldest, mainly coming from Isaiah in the eighth century, collected by himself or his disciples, and reworked ca. 701 B.C. Someone living eight or nine decades later added chs. 24–27 and 32–33. Those who constructed Second Isaiah lived during the exile, and also added a frame to the first part, chs. 2 and 34–39. A final editor added ch. 1 and chs. 56–66. Hays does a nice job discussing representatives of the imagery, word play, and other literary forms in the book. Theological themes include social justice, Zion/Jerusalem, messianic hopes, divine plan, monotheism, death and life, and inclusiveness. An overview of some biblical and Western reception history includes examples of Isa 53 and its use in literature and art in the NT and modern periods.

Stephen Patterson provides 14 pages on the Gospel of Luke at the end of the first volume. We learn that a male, Hellenistic Jew probably wrote the work at the beginning or middle of the second century A.D. and that he used Mark, Q, and oral traditions. He invented Jesus' use of Isa 61 in the synagogue, the story of Lazarus, and other key texts. The chief concerns of the gospel include ambivalence toward women (important prayers appear, such as the Magnificat, but overall they occur in a patriarchal context) and a concern for the proper use of possessions and wealth. The latter emphasis continued through the history of interpretation. Irenaeus was the first recorded witness to Luke's canonicity. Even if the Reformers did not emphasize Luke as much as other gospels, its stories continued to inspire art up to the present.

Christopher R. Mathews writes on Acts. He assumes an author writing late in the first century and adapting the story of the early church to explain two points to early Christian readers. First, there is the question as to how, despite Jewish opposition, the widespread Gentile acceptance of a gospel message that did not require Torah observance advanced God's plan from OT times. Second, Mathews argues that the author wished to emphasize the coincidence of much of Christianity with loyal Roman citizenship. Thus, there is the positive response to the Christian message by many Roman leaders. It is not clear how these purposes necessarily contradict historical value in the records, a point that Mathews notes, in his reception history section, was accepted by the end of the second century and has been assumed until the rise of modern criticism. Nevertheless, Mathews acknowledges that some scholars continue to accept the historical value of the text and goes so far as to discuss their perspectives and to list them in his substantial, well-annotated bibliography.

Neal Elliott summarizes the study of Romans in eight pages. He considers several of the major interpretations, focusing especially on a traditional approach where Paul presents the importance of faith over the failure of keeping the works of the law. Elliott prefers the more recent approach that understands the epistle to have been written to an anti-Jewish group that presumed too much on God's grace and eschewed the obedience of the gospel to which Paul called his readers. A sentence is devoted to Augustine, to Luther, and to Calvin in discussing a brief history of interpretation of this longest of the NT epistles.

John Riches expresses in dramatic language the radical shift that the book of Galatians brought, not only in the time of its initial composition, but also in the early church and especially in the Reformation. At each period, the contents of this book argued for a rebirth or (later) cosmic newness that Paul found in the work of Christ. The older order with its demands, exemplified in circumcision, was replaced by a new hope of the faith of Jesus Christ. The impact of this radical message is captured by Riches in a few pages.

Benjamin Fiore considers the three Pastoral Letters in as many entries. The authors are pseudonymous due to stylistic differences and a more evolved ecclesiology (although parts of 2 Timothy may preserve authentic Pauline material and have a more personal touch to them). Not much is said regarding the date, nor are there notes on reception history. The concerns of false teaching and the false doctrine it promotes are considered. The writer of 1 Timothy places women under male authority in a manner that contravenes the authentic Pauline corpus.

M. Eugene Boring looks at 1 Peter with a barrage of arguments about how "Greek" the epistle is and how it is not at all "Hebrew." Thus, the common critical view that it was written by an unknown author at the end of the first century is accepted without alternatives; although the bibliography includes authors representing a Petrine authorship. The theme of suffering by Christians who have been ostracized from their own communities is explored, but virtually nothing is provided on the history of interpretation.

This survey suggests that one will find a fair degree of variation in the entries of this dictionary. Composition of books may or may not include much treatment beyond that of the author's own preference. Certainly, there is no mandate to interact with more conservative arguments, and most authors do not. The reception history is also unpredictable. Some provide excellent summaries of the Christian, Jewish, and other history of the use of the book in interpretation, piety, and art. Others focus on a particular time or place, while a third group ignores the matter altogether (or incorporates a section of higher criticism into this category). This variety may be expected in a collection of articles by many authors. It should not discourage the student from consulting the work. Time and again they will find here useful summaries available for understanding scholarly views on biblical literature.

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Heinz-Josef Fabry and Ulrich Dahmen, eds. *Theologisches Wörterbuch zu den Qumrantexten.* Volume 1. Stuttgart: Kohlhammer, 2011. Pp. xxiv + 556. ISBN 978-3-17-020429-4. $330.00 cloth.

The *Theologisches Wörterbuch zu den Qumrantexten* (*ThWQ*) is a companion volume to the venerable *ThWAT* (or *TDOT* in English), and those familiar with *ThWAT* will immediately feel at home in *ThWQ*. Both editors as well as a number of the 105 contributors have already been part of the *ThWAT* project and include many well-recognized Qumran scholars. Notably, nearly 70% of the contributors are associated with non German-speaking academic institutions, reflecting the international nature of the project and Qumran studies per se. Volume 1 of the proposed three-volume reference work covers all Hebrew (and some Aramaic) lexemes found at Qumran, ranging from אָב to חָתַם.

Following a brief preface written by the editors (p. v), the volume commences with a list of the lexemes discussed in the work (pp. xi–xviii) and the obligatory listing of abbreviations (pp. xix–xxiv). *ThWQ* aims at focusing on the theological significance of the lexemes employed in the Qumran corpus and understands itself as describing (and interpreting) significant semantic shifts as well as document change in usage and syntax. Additionally, the volume aims at recognizing and profiling important theological currents that appear within the triangle of Hebrew Bible, NT, and Rabbinic Judaism. Another contribution of *ThWQ*—as outlined by the editors—involves a careful look at further developments of theological ideas and concepts that appear only later in the HB (for example, resurrection, messianism, apocalypticism, ecclesiology, and so on). Obviously, the notion of "later" or "earlier" is squarely based on one's presupposition regarding the dating of texts found in the HB. Furthermore, because Qumran texts suggest significant variants of liturgy and ritual as an alternative to orthodox temple liturgy and ritual, depicting these variants may provide a helpful window into the development of public and personal piety during the intertestamental period.

In line with the practice established in *ThWAT*, *ThWQ* uses a two-column layout per page (and also follows the column count instead of a page count), facilitating the reading of material that is marked by few subheads. Most lexicon entries cover three main areas. Section 1 focuses on semantics and distribution—both in the HB and in the Qumran texts. Section 2 discusses the lexeme in nontheological contexts, and section 3 focuses on theological contexts. For example, Fabry as the author of the entry on אָב, discusses in section 2 the use of the noun in the context of family, legal contexts, the phrase "the father's house," and its use as a title indicating honor and recognition. In section 3, Fabry focuses on the use of the term in covenant language, in the phrase "the God of the fathers," the image of God as a father, and its usage in synagogal prayer and early Christianity. While the distinction between nontheological and theological may be clear to a scholar living in the 21st century, its separation may not have been so clear-cut to people living in the intertestamental period when God (or any deity) pervaded every aspect of life. Interestingly, not every entry follows this layout—a fact that somewhat weakens in my mind the usefulness of the dictionary. For example, the lexeme אֶבְיוֹן, "poor, needy," is only discussed in two sections, focusing on the semantics and the distribution within the Qumran material (cf. the entry authored by Benjamin G. Wold,

cols. 13–17). Other entries follow a different layout. For example, Johannes Schnocks' entry on אוֹר, "light" (cols. 105–12), employs a tripartite structure, but instead of "nontheological use" or "theological use" (as in Fabry's entry on אָב), it prefers the subheads "concrete usage" and "transferred usage and dualism." This nonuniformity seems to have been a conscious editorial decision, leaving sufficient flexibility to the contributors; but it also complicates the life of the user who is not privy to the organizational decisions taken by each contributor. Furthermore, many entries include also brief forays into the discussion of Aramaic synonyms of a particular Hebrew lexeme. The preface does not provide any hints as to the reason why a particular Aramaic term is included in the entry of a particular Hebrew term.

Following the *ThWAT* layout, each entry includes a brief table of contents and a bibliography whose extension depends on the word count of the entry, followed by the discussion of the lexeme(s) along the lines indicated in the table of contents. The language is tight and focused and often contains statistical information as to usage and occurrence of a particular term. The dictionary uses mostly nonvocalized Hebrew consonants, with only the entry title including vowels. The volume concludes with a short listing of the German terms discussed in the first volume of *ThWQ* (pp. 549–56) which represents a quick (albeit incomplete) reference tool for those looking for semantic domains. For example, the German "zerstören" ("destroy") is discussed in four entries (cf. p. 556; note the error of the second entry which reads cols. 1886–889, but which should only be 886–889).

All in all, *ThWQ* represents a major effort and contains helpful material for those studying Qumran literature, the semantics of biblical Hebrew (and Aramaic to a lesser degree), and the theological currents present in intertestamental Judaism. Its usefulness for intertextual studies should be self-evident. However, the particular theological focus belongs to a different era of linguistic analysis and overlooks many elements (including syntagmatic research, semantic domain research, pragmatics, and so on) that have come to the forefront of current lexicographical studies. It represents a valuable attempt at putting the Qumran data into perspective and linking it to the HB and other relevant sources. Its theological focus is useful to theologians but may not always satisfy linguists. However, despite these concerns, the publisher and editors should be complimented on a job well done that will promote further research and additional tools. This stimulating effect is, after all, one of the characteristics of helpful research—and *ThWQ* does it masterfully.

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T. Muraoka. *A Grammar of Qumran Aramaic*. Ancient Near Eastern Studies Supplement 38. Leuven: Peeters, 2011. Pp. xlv + 285. ISBN 978-90-429-2559-5. $94.00 cloth.

The volume under review is a complete reference grammar of the Aramaic of the Dead Sea scrolls, a form of Middle Aramaic that spans a period of three and a half centuries, from the second century B.C. to the mid-second century

A.D. As defined in this book, Qumran Aramaic includes not only the Aramaic texts found in the Qumran caves but also texts from the same period found in nearby locations.

Qumran Aramaic has been the subject of many studies, including major grammatical treatments by Klaus Beyer, *Die Aramäischen Texte vom Toten Meer* (Göttingen: Vandenhoeck & Ruprecht, first volume published in 1984, followed by a supplement in 1994 and a second volume in 2004) and Ursula Schattner-Rieser, *L'araméen des manuscrits de la mer Morte. I. Grammaire* (Lausanne: Éditions du Zébre, 2004) and also idem, *Textes araméens de la mer Morte: Édition bilingue, vocalisée et commentée* (Bruxelles: Safran, 2005). Although Muraoka does not give a translation or running commentary of the texts as the above cited authors, his grammatical observations are based on a thorough study of the texts, and he offers a more comprehensive grammatical treatment of the language of these texts.

The book is divided into sections on phonology, morphology, morphosyntax, and syntax. It follows the standard order of reference grammars, except for the distinction between morphosyntax and syntax. Commonly, the latter two are discussed together under the umbrella term *syntax*. However, a distinction does exist. Morphology deals with word structures, including both inflection and word-formation; syntax deals with the rules of sentence formation; and morphosyntax involves the study of grammatical categories that have both morphological and syntactic properties. In other words, morphosyntax deals with issues such as the grammatical and semantic function of grammatical units, whereas syntax deals with issues such as word order and the relationships among sentence parts. Hence, the decision to distinguish syntax and morphosyntax is appropriate, though a little more explanation on the part of the author concerning this distinction would have been welcome.

The fragmentary nature of this relatively small corpus means that some parts of Muraoka's grammatical description cannot be derived inductively from the corpus but are based on comparative Aramaic evidence. Hence, throughout his book, Muraoka is careful to discuss the comparative evidence and assess its implications for the analysis of the Qumran forms. This is one of the great strengths of this book. On the other hand, given the fact that the author states that there are "features of Qumran Aramaic which may have resulted from contacts on the part of its speech community with other Semitic languages such as Nabatean" (p. xxviii), it is a pity that not more attention was paid to comparisons between Qumran Aramaic and other forms of Middle Aramaic, that is, Hatran, Nabatean, and Palmyrene. That is, however, understandable in light of the limitations of the latter corpora and the few studies available on their grammar. To be fair, the author does occasionally mention comparative evidence from them (e.g., pp. 34, 88).

Due to the fragmentary nature of the texts, the most difficult part of the study of Qumran Aramaic involves morphosyntax and syntax. One of the great contributions of this book is the author's painstaking and detailed study of these topics. Muraoka's interest in these topics, especially in reference to nominal clauses, goes back to his 1969 doctoral dissertation at Hebrew University, which was the basis of his *Emphatic Words and Structures in Biblical Hebrew* (Jerusalem: Magnes, 1985). Thus, this book is to some extent the fruition of a lifetime of research in Semitic morphosyntax and syntax.

The volume is well planned, and nicely laid out. There were relatively few typos, though a few do stand out. At times, the awkward wording may reflect either a poor choice of wording or a faulty cut and paste editorial correction. For example, on p. 171, the second paragraph begins with, "Though not morphologically incapable of being identified as PCS in the consonantal spelling, cases such as . . . may be viewed as PCSs." The author probably did not mean "not morphologically incapable of being identified," but simply "morphologically not clearly identified."

In the field of Qumran Aramaic studies, where there is a diversity of opinions on many issues, it is unlikely that this book will settle all issues. Nevertheless, this is the most comprehensive reference grammar of Qumran Aramaic to date. The author must be thanked for his thorough and well documented contribution, which will probably remain the standard reference grammar of this form of Aramaic for years to come.

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Francis I. Andersen and A. Dean Forbes. *Biblical Hebrew Grammar Visualized*. Linguistic Studies in Ancient West Semitic 6. Winona Lake, IN: Eisenbrauns, 2012. Pp. xviii + 394. ISBN 978-1-57506-229-7. $64.50 cloth.

Despite the strides in linguistics over the past few decades, the challenge of writing a grammar of Biblical Hebrew remains the same. In a word, grammars are a difficult read. Often following a recognizable but generic form, they detail technical information in a straightforward and relatively bland manner. But, occasionally, a volume comes along that is unique or fresh enough in its presentation to warrant attention. *Biblical Hebrew Grammar Visualized* is one example.

Andersen and Forbes are pioneers in database grammatical inquiry, and this monograph examines Biblical Hebrew grammar through computer generated grammatical graphing. Perhaps this grammar anticipates things to come. The authors hope so, characterizing their work as an "initial foray" (p. xii). In an electronic age that is becoming more so by the day, grammatical inquiry faces new possibilities, and grammarians will be wise to accommodate those possibilities, so long as the content of the material is not compromised.

In addition to computer-generated research, this work's appeal exists in the methodological and philosophical principles of Andersen and Forbes, which include a commitment to eclecticism, the adoption of previous grammatical work, and the principle of corpus linguistics, at least, a rehabilitated form of it (pp. 5–6). With respect to the principle of corpus linguistics, Andersen and Forbes emphasize that the whole of the text must be evaluated, and generalizations should be formulated cautiously. Thus, the chief benefit of computer aided analysis moves to the forefront—it permits an analysis of more data in a more efficient manner. Andersen and Forbes also reject the notion of the autonomy of syntax. Rather, syntax, semantics, morphology, and other grammatical realities exist in a relationship whereby each mutually influences the others to one degree or another. Most importantly, Andersen and Forbes see their work as filling an unfortunate lacuna in contemporary grammatical

studies. In their minds, standard grammars focus too much on microsyntax and very rarely, if ever, fully consider the grammar of the whole clause. Andersen and Forbes advocate a method that discusses the individual elements of clauses while discussing the relationship between those elements. In a word, Andersen and Forbes strive for a holistic approach (pp. 7–8).

This work is idiosyncratic, and this is the work's biggest shortcoming. Consequently, the amount of introductory material is simultaneously cumbersome and necessary. A glossary of terms provided in the rear of the work does, however, make the familiarization process a bit more tolerable. Yet perhaps most important for one's appreciation of this work is an awareness of Kenneth Pike and his linguistic theories. Pike's influence on Andersen is detectable, particularly in his emphases on contextual considerations and the reality that grammar involves the overlap of hierarchies and relationships. A reader's criticisms of Pike and his theories will likely be a source of criticisms toward the grammatical philosophy that drives this work.

Some fascinating data and possibilities arise through Andersen and Forbes's research. For example, Andersen and Forbes ponder the "distance" of particular grammatical features. Determining distance permits the creation of affinity groups, which subsequently permits proper (that is, substantiated) generalizations (ch. 17). To demonstrate this, Andersen and Forbes study some of the most ubiquitous verbs in the OT (נתן, עשׂה, היה, אמר), as well as what they refer to as "quasi-verbals" (אַיֵּה, הִנֵּה, עוֹד, אֵין, יֵשׁ), studying the grammatical and semantic phenomena of each. For instance, popular Qal active verbs are analyzed by charting tendencies to appear with a direct object, function with negation, and other semantic realities. In turn, affinity groups are created, noting that certain Qal active verbs exhibit a small amount of distance between each other and thus are grammatically similar. With respect to the quasi-verbals, Andersen and Forbes claim that they, as far as they are aware, are the first to note the affinity between these parts of speech (p. 260).

Andersen and Forbes emphasize that the clause is a basic unit of discourse, and this is certainly not unique to grammatical studies of Biblical Hebrew. However, the uniqueness of this work largely exists in its visualization. The charts offered in this volume, which are assembled by and labeled in accord with the Andersen-Forbes database (on-line: www.andersen-forbes.org), powerfully demonstrate the complexity of inner- and interclausal grammar. Nevertheless, one cannot help but conclude that the usefulness of this work is intimately and inevitably tied to that database. Thus, users of Logos Bible Software may be more receptive to this work.

Time will reveal its usefulness. Although it is difficult to envision that this work will supplant one of the standard grammars of the field, it could function as an informative supplement to those grammars. Nevertheless, Andersen and Forbes have clearly set a standard in computer-based grammatical research. With the aid of databases such as this, grammarians will be able to analyze more data more easily and formulate theories that have even broader linguistic support.

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Lee Martin McDonald. *Formation of the Bible: The Story of the Church's Canon*. Peabody, MA: Hendrickson, 2012. Pp. xiv + 178. ISBN 978-1-59856-838-7. $24.95 paper.

Those of us who have studied the Bible academically and professionally are familiar with the complexities involved in canonization. We are aware that the Bible did not drop out of heaven, that authorship of its many books is often unsettled, and that church councils did not select the books of the Christian canon. In fact, we are aware that the phrase *Christian canon* is a misnomer, because it varies among traditions.

However, professional academics are not McDonald's target audience. Rather, McDonald hopes that his introduction to the Christian canon "will be useful in church classes for laypersons and others who are *beginning* their study of the Bible and even those more advanced in their understanding of it" (p. 8; author's emphasis). McDonald envisions his volume as "an aid in bridging the gap between biblical scholars who engage in such discussions and those in the churches who read their Bibles as a source of inspiration and spiritual direction" (p. xii). In light of the complexity of the decipherment of manuscript evidence and the canonization process, this volume comes as a welcome and much-needed resource for the uninitiated.

Formation of the Bible consists of eight chapters, an introduction, a glossary of terms, a select bibliography, and numerous tables and illustrations. In the first chapter, McDonald defines key terms, such as *canon*, *Apocrypha*, *Pseudepigrapha*, and *codex*. He introduces the concept of the Bible as a library of books and addresses four faulty assumptions about the Bible's origins. He also notes in this chapter, "While we recognize that the Bible is an authoritative and sacred book, we also recognize that this authority is a *derived* authority and that the final authority for all Christians is Jesus Christ (Matt 28:19)" (p. 17, author's emphasis). This is an important theme for McDonald, to which this review shall return later. Chapter 2 deals with the development of the OT in light of the evidence from the Septuagint and Dead Sea Scrolls, noting that the NT authors "read the Septuagint, as did the early Christians, who cited the Septuagint when they quoted the Old Testament Scriptures" (p. 54). Chapter 3 is devoted to the closure of the Hebrew Bible and Christian OT, which McDonald places in the late 2nd to 4th century A.D. In the fourth chapter McDonald demonstrates the uncertainty of the canon for the early church, noting references to noncanonical books by biblical authors and the Apostolic Fathers. In the fifth chapter, McDonald addresses the formation of the NT canon in light of the authors' personal unawareness of their involvement in an inspired process (p. 87), persecution under Diocletian, and Constantine's involvement in both church and state. Chapter 6 discusses the technical process by which manuscripts were copied, preserved, and codified. In the seventh chapter, McDonald briefly clarifies the often misunderstood role of the Ecumenical Councils in relation to the canonization process, stating, "The councils did not so much create biblical canons as they *endorsed* them; their decisions *reflected the state of affairs at the time that they met*" (p. 145; author's emphasis). In the final chapter, McDonald discusses the implications of Scripture's authority in light of its reception, transmission, and canonization.

In such a brief book on such a massive topic, it is inevitable that complex issues will be oversimplified. This is the case with McDonald's treatment of the origin of the biblical text. Although the author does not use the term "original autographs," certainly many among his readership will infer the idea from various points in his book. This suggestion is most evident on his timeline on canonization, in which he notes "law written" in 1400–1200 B.C. (p. 14). Elsewhere, McDonald hints at the recognition that the OT Pentateuch developed diachronically by noting the lack of intertextual evidence for an awareness of the Law. Rather than discussing the documentary hypothesis (in any of its iterations) or suggesting an unfinished Torah, McDonald blames the silence on "priestly neglect" (p. 37). Given his audience, it is understandable why he avoided source-critical matters, but it may have been useful at least to alert his readers to other possible explanations for the Bible's silence on the Law and Moses.

Among the most useful aspects of McDonald's volume are the numerous tables, charts, and illustrations. One table is a compilation of the lost books mentioned in the OT. This table is helpful for students of the Bible to recognize that the biblical authors were dependent on extrabiblical sources to compile their histories. McDonald admits that the list "is likely incomplete, but those included are the ones that are known from their mention in the Bible itself" (p. 67). In fact, the following books are not listed in table 1, but are mentioned in the OT: Covenant Code (Ex 24:7), Manner of the Kingdom (1 Sam 10:25), Book of the Chronicles (Esther 2:23; 6:1), and Chronicles of the Kings of Media and Persia (Esther 10:2).

McDonald concludes his volume addressing "whether Christians could trust their Bible" (p. 159). In response, he remarks, "If Christians recognize a biblical canon, there must come a time when they either submit to the authority of that canon or replace it with one that will have authority in their lives and in the church. That is the nature of sacred Scripture" (p. 160). However, by suggesting that readers may supplant the Christian canon with one of their own choosing, McDonald inadvertently elevates the Christian's personal authority to the same status as Scripture. Moreover, in light of his assertion that "there is *no biblical or theological argument* for closing the biblical canon and that the ancient churches did not produce one" (p. 166 author's emphasis), many of his readers will be less than satisfied with the lack of a definitive conclusion that more directly addresses the issues of multiple canons, textual variants, and the canonization process. Here, it would have been helpful for McDonald to return to the notion that scriptural authority is derived from its witness to the *logos*, the Word incarnate.

Formation of the Bible fills a lacuna in the introduction of canonicity. Despite its unavoidable simplifications and omissions, this volume should be mandatory reading in Bible survey courses. When students become familiar with *how* the Bible is sacred Scripture, they are better situated to identify genre, engage the text more deeply, and reflect more acutely on its theological implications.

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William G. Dever. *The Lives of Ordinary People in Ancient Israel: Where Archaeology and the Bible Intersect.* Grand Rapids: Eerdmans, 2012. Pp. x + 436. ISBN 978-0-8028-6701-8. $25.00 paper.

William G. Dever is currently distinguished professor of Near Eastern archeology at Lycoming College in Williamsport, Pennsylvania, following a long and distinguished career at the University of Arizona, Tucscon. In this work, Dever sets out to "construct a parallel history of one era in ancient Israel and Judah—a sort of 'secular history' of Palestine in the Iron Age—to supplement (and perhaps to correct) the portrait we have in the texts of the Hebrew Bible" (p. vi). He stresses that he approaches his work as a "secular humanist, with no theological or other axe to grind" (p. vii). Consequently, for Dever, the biblical texts are "subsidiary and will often prove to be of minimal importance. In this sense, the present work will almost be 'a history without the Bible' " (pp. vi–vii).

In the first chapter, Dever uses Huizinga's definition of history as "the intellectual form in which a civilization renders account to itself of its past" (p. 2). As for the biblical material, he calls the book of Deuteronomy and Joshua–Kings "Deuteronomistic History," a history that is "a mixture of fact and fiction" (p. 2). In chapter 2, Dever surveys different approaches to "the challenges of writing a history of ancient Israel" (p. 11), and in chapter 3, titled "The Natural Setting," he introduces the reader to the geology and geography of ancient Israel, using simple but clear black and white maps.

In chapter 4, Dever develops "a multitier hierarchy of sites" resulting in "detailed maps of virtually all excavated 8th century B.C.E. sites in Israel" (p. 47). The author meticulously arranges the sites in 6 tiers: capitals, cities/urban centers, towns, villages, and forts. For each tier, he identifies the site, its biblical name, its strata, its size, and, lastly, its population. In the first part of the chapter he deals with archaeological discoveries made in places such as Samaria, Jerusalem, Dan, Hazor, Megiddo, and Beersheba. Regarding daily life, Dever points out important details such as how long a person would commute from home to the fields (p. 73), the economic self-sufficiency of villages (p. 84), and the multifaceted function of a fort (pp. 89–98). In the second part of the chapter, Dever deals with the biblical data, asking "what does the Bible add?" Here, the author follows critical scholars who posit that Deuteronomy plus Joshua–Kings "cannot have been compiled before the late 7th century, and many date much later" (p. 99). More troubling is Dever's affirmation that "there is unanimous agreement that the prophetic books were produced not by the 8th century individuals (?) whose names they now bear but by later prophetic schools" (p. 99). The author identifies 22 sites derived from the Hebrew Bible (2 Kings 14–21, Isaiah, Micah, and Amos), but concludes that "this exhaustive survey of the biblical data on site distribution as well as place-names adds little or no genuine historical information to our archaeologically based history" (p. 104).

Chapters 5 and 6 cover important details about everyday life in towns and villages. Most Israelites lived in villages during the 8th century B.C., and archaeological data show that most villages were fairly small (2–3 acres). The houses were usually small, made up for 4-room or pillar-courtyard houses (pp. 149–50). The artist's rendering of village houses helps one envision how

the ground floor included stables, storage, and food preparation areas whereas the second floor would primarily be used as sleeping quarters. The courtyard was most likely used for drying food and storage. A nuclear family was the fundamental unit of society and would be made up of "a father, mother, and two or three surviving children" (p. 157). "The middle level of society" was a multiple-generation family consisting of "the nuclear father, mother, and children, plus one or two married sons, their wives and children; perhaps an unwed aunt or uncle; and even a servant or two." The largest social unit would be "the hamula, or 'stem family' of the ethnographic data, comprising of several extended families to form a village or even a small town (perhaps 100–200 people)" (p. 158). As far as diet is concerned, the average Israelite had a monotonous diet "based on the well-known Mediterranean triad: grain, wine, and olive oil" (p. 170). Archaeological data reveal many items used for daily life such as stone, bronze, or iron tools, stone bowls used for food, and even jewelry (p. 185). While Dever attests that the biblical record does not contradict the archaeological record, he does posit that "all the biblical texts we have cited were probably based on oral traditions that were reduced to writing much later, perhaps in the exile to Babylon in 586–535 B.C.E., or even later" (p. 193). On the other hand, he argues that prophets wrote truth, "a truth that is confirmed by the archaeological evidence that illuminates the life of the rural folk" in the 8th century B.C.E." (p. 194).

In chapter 7, Dever points out that both archaeological and biblical data show that there was no such thing as an egalitarian society. The existence of palaces, the larger sizes of houses, and the presence of luxury items such as seals attest to the fact that ancient Israel witnessed the presence of classes that can be labeled elite and upper middle class. In chapter 8, Dever turns to the important topics of religion and cult. Focusing on the 8th century archaeological data, he mentions the high place at Tel Dan (pp. 252–53). It is here that an olive oil press was uncovered, important because this "was undoubtedly used for anointing both priests and worshipers" (p. 254). Cultic objects such as offering stands, anthropomorphic and zoomorphic figurines were uncovered in a cave dating back to 7th century B.C. Jerusalem. The temple complex at Arad was complete with an altar and a holy of holies, while a horned altar was discovered at nearby Beersheba. Dever suggests that archeological evidence points to household shrines existing at Hazor, Megiddo, and Beersheba. As for the biblical data, Dever posits that the Hebrew Bible was written by "elitists and propagandists" (p. 287) so it does not portray "what most people actually believed and practiced, but what they should have believed and practiced." For Dever, "the Hebrew Bible is best considered as a 'minority report' " (p. 287) and "in no case do the biblical texts actually do much to illuminate the artifacts that we actually have" (p. 292).

The penultimate chapter is devoted to Israel's neighbors who are divided by geographical region. Dever focuses on the political and cultural relations with Israel and Judah. This reviewer is puzzled when the author leaves out the biblical data because "it is scant and rarely helpful" (p. 294). The last chapter acknowledges that the 8th century B.C. was a time of war, and so Dever focuses on how cities used city walls and gates for security. Border forts were generally small in size, square or rectangular in shape, containing a well and

cistern to provide water. Before mentioning the fall of Samaria, Dever describes the rise of the Aramean city-states, which developed as the Assyrian Empire gained strength. Turning to the biblical data, Dever again minimizes their importance by affirming that "the information gleaned from the Hebrew Bible is offhand, casual, and not deliberately descriptive" (p. 363). Because the biblical writers don't cover the siege or fall of Lachish, he states that "not only is this horrifyingly callous, but it disqualifies these writers as anything like reliable historians" (p. 367).

I recommend this book for its attention to detail when it comes to the archaeological data, but the reader needs to understand Dever's perspective as a secular humanist (p. vii) when it comes to his interpretation of those data. Dever examines the biblical text like a coroner dissects a literary corpse, not viewing the Bible as the living and active Word of God (Heb 4:12). Thus, the subtitle *Where Archaeology and the Bible Intersect* is a little misleading, especially because Dever affirms that biblical data are of minimal importance (p. vi). Referring to the biblical authors as "elitists and propagandists" (p. 287) and arguing that the conquest of Canaan never took place (p. 379) does not help Dever's cause with scholars who take the Bible as God's Word. Dever is honest though in affirming that what he did in this work was a work of "reconstruction" (p. 381).

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Ralph K. Hawkins. *The Iron Age I Structure on Mt. Ebal: Excavation and Interpretation.* Bulletin for Biblical Research Supplement 6. Winona Lake, IN: Eisenbrauns, 2012. Pp. xii + 287. ISBN 978-1-57506-243-3. $49.50 cloth.

This is a revised version of the author's doctoral dissertation produced under the supervision of Randall W. Younker and submitted to Andrews University in 2007. Hawkins has performed a valuable service to both the archaeological enterprise and to biblical studies by offering the first detailed analysis of the Iron Age I structure on Mount Ebal discovered in 1980 by Adam Zertal. Having worked in the field with Zertal, the latter's influence on Hawkins is obvious, though he is not bound to Zertal's precise conclusions.

Although the volume contains six chapters, plus a summary of findings, it really consists of two parts: (1) a detailed examination of the archaeological site and the artifacts found thereon and their significance for situating the site in its archaeological and historical context, and (2) an investigation of the relationship of the archaeological evidence to literary texts, both biblical and extrabiblical. I am impressed with the thoroughness of the former. However, I am not an archaeologist and am unqualified to assess either the accuracy of his presentation of the data or the validity of his conclusions. My response will concentrate on the latter section, which is of special interest to me.

Having concluded that the Mount Ebal site represents the remains of an ancient cult site, Hawkins helpfully compares the central structure of stratum IB with biblical altar descriptions in the First Temple period, specifically the earthen altar of Exod 20:24–26, the tabernacle altar, the First Temple altar, Eze-

kiel's future temple altar, the Second Temple altar as presented in the *Letter of Aristeas*, *Pseudo-Hecataeus*, Josephus (*Wars of the Jews* and *Against Apion*), and the *Temple Scroll* from Qumran. His examination of these texts is thorough and his conclusions are sound. These comparisons confirm in the author's mind that the Ebal site is a cultic site. If this is correct, I am especially interested in the significance of the high proportion (10%) of fallow deer remains among the sample of diagnostic bones. Whether or not this supports the view that this site derives from a time when Israelites were not yet completely settled but dependent to a considerable extent on wild game for their own diet, it adds concrete reinforcement to my view that Israelite dietary boundaries (Deut 14:1–21) were linked to the sacrifices—the types of animal meats that YHWH accepted as offerings were approved for Israelite consumption—which strengthened the covenant bond between deity and people (hence the designation *šĕlāmîm*).

Biblical scholars who lack archaeological expertise will be especially interested in Hawkins's assessment of the relationship between the Ebal site and biblical traditions concerning Ebal and its environs, especially his renewed interest in Martin Noth's amphictyony hypothesis for explaining early Israelite cultic convocations. Although the theory has been largely rejected for decades, Hawkins finds three features helpful in explaining the sociopolitical nature of early Israelite society: (1) the recognized division of Israel into twelve tribes at national observances in the environs of Ebal (cf. Deut 27:11–13; Josh 8:33; 24:1–28); (2) the tribal nature of early Israel, in contrast to the later centralized monarchic society; and (3) the importance of a central sanctuary recognized by all the tribes where the unity of the nation could be celebrated and reinforced. The size of the Mount Ebal archaeological site suggests it must have been more than a local shrine.

Could this be the site of the events that Deut 11:11:26–32 and 27:1–26 anticipate and Joshua 8:30–35 describes? Hawkins is more cautious on this matter than Adam Zertal had been: "While the site appears to have been either an altar or a paved *bāmâ*, it cannot definitively be associated with Deut 27 or Josh 8:30–35" (p. 226). In my view, he should have been more explicit in rejecting this link, for several reasons: (1) While Deuteronomy mentions the altar (vv. 5–7), the focus in the ceremony is on verbal declarations: the physical transcription of the entire Torah on pillars of stone (vv. 2–4; 8), the aural pronouncement of the blessings and curses (vv. 11–13), the Levites' loud recitation of the curses listed in vv. 15–26, and the people's repeated "Amen." (2) While the cult site is rightly located on Mount Ebal, it is not situated at the top of the mountain. If the oral utterances of 26:15–26 are to be associated with the rituals involving the altar and the inscribed pillars, the altar would not even have been visible to the participants in the ritual. The altar should either have been built at the very peak of the mountain or in the valley between Ebal and Gerizim. (3) Given the significance of Shechem as a cult site in earlier traditions (Gen 12:6; 35:4), and the significance of the prescribed event as a celebration of the fulfillment of YHWH's land promise to the ancestors, the latter seems more likely, though the former should not be excluded. It seems Ebal is mentioned because it is the dominant geographic marker, and represents the region in general. (4) The ritual of Deut 27:1–26 (and Josh 8:30–35) is portrayed as a one-time event to commemorate the completion of the covenant triangle: from this point, deity,

people, and land will be inextricably linked and the conquest of the land may commence. There is no hint that these rituals should be repeated in the future; because the Torah was written on limestone rather than inscribed in the rocks themselves, it would have quickly become illegible, suggesting these rituals were not to be repeated.

This does not mean that the Israelites would not congregate here again for celebrations; Joshua himself assembled the tribes at Shechem for his farewell address and for renewing covenant commitments (Josh 24:1–28). Nor does it mean that the Israelites would not thereafter gather at Mount Ebal to celebrate their unity and to worship YHWH. It may well be that the cult site on Mount Ebal represents the remains of those gatherings, but the site can scarcely be linked with any event recorded in Scripture.

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Leigh M. Trevaskis. *Holiness, Ethics and Ritual in Leviticus.* Hebrew Bible Monographs 29. Sheffield: Sheffield Phoenix Press, 2011. Pp. ix + 289. ISBN 978-1-90-605598-1. $111.75 cloth.

In this monograph, Leigh Trevaskis, teaching fellow in OT and Hebrew at Queensland Theological College in Brisbane, endeavours to discover whether P's concept of holiness includes an ethical dimension similar to that found in the Holiness Code. He does not take issue with the accepted compositional history of Leviticus but questions the view that Lev 11–16 (excluding Lev 11:43–45) promulgates static holiness by means of cultic ritual while the holiness texts (Lev 17–26) propound a dynamic and ethical approach to sanctity in addition to the cultic (pp. 1–2). Trevaskis proposes that P's silence on ethical matters does not preclude its conveyance via the symbolism of the rituals described in Lev 1–16 (p. 9).

In order to prove that the ritual texts found in Lev 1–16 in fact contain symbolic meaning, Trevaskis argues that the ceremonial writings were not simply intended for practical use but also included figurative meaning that can be accessed by reading the text through the lens of literary theory and exploring the secondary semantic domains of selected terms.

Trevaskis thus embarks on an investigation of Lev 11:43–45, with the purpose of demonstrating that the inclusion of this ethical injunction amidst an otherwise ritualistic text might indicate that it was meant to elucidate the ethics implicit in the prescriptions that precede it. He points out that the distinction between cultic and ethical laws derives from Aquinas and not from exegesis of the biblical text in question (p. 48). He postulates that this distinction has led to the translation of טָמֵא as "ritual uncleanness." Trevaskis then sets out to investigate the use of טָמֵא in Lev 1–16 with respect to the dietary laws in order to see whether it is used exclusively with reference to the cult. Rather than proceeding with a lexical analysis of the term, he commences with a survey of Knohl's, Milgrom's, and Mary Douglas's treatment of the cultic texts, using their findings and critiques of each other's positions to lay the foundation for his own case.

Building on Milgrom's argument that Israel's violation of God's ethical commands produce pollutants that defile the sanctuary, Trevaskis sets out to determine the symbolic meaning of uncleanness by analyzing the rhetorical progression of the text. He highlights the progression from animals classified as unclean (טָמֵא; Lev 11:1–8) to those that are detestable (שֶׁקֶץ) (Lev 11:9–23) and suggests that symbolic meaning is located in the exclusion from the sanctuary as a consequence of coming in contact with these animals. Using cognitive linguistics he links the expulsion to the text of Gen 3 and proposes that uncleanness is symbolic of the death experienced by Adam and Eve as they transgressed God's commandment and were barred from his presence (p. 89). Making an inferential leap based on the similarity of penalty, Trevaskis concludes that the purpose of the cultic text texts was to urge avoidance of exclusion by observing YHWH's commands, both cultic and ethical.

Trevaskis proceeds to test his findings by examining selected passages in Lev 12–15. As in the previous section, he commences with a study of earlier commentators and their findings in order to develop a basis for his hypothesis. He finds his connection in Hoffman and Kiuchi's link between the uncleanness associated with צָרַעַת, "scale disease," and sin. By applying literary theory he identifies the recurring reference to "flesh" in Lev 13 as indicative of symbolic significance. He then investigates possible secondary meanings of the term בָּשָׂר "flesh," concluding that familiarity with the Pentateuch might invoke association with humanity in its rebellion against YHWH (which he considers to be an ethical issue). Trevaskis indicates that flesh attracts YHWH's judgment symbolized by an outbreak of צָרַעַת, "scale disease," and the person is consequently pronounced unclean. He concludes that the foregoing analysis corroborates his previous findings.

Finally, Trevaskis examines whether his findings are supported by other texts within the priestly corpus. He analyses the burnt offering in Lev 1 to establish whether the most holy status of this offering implied the ethical integrity of the offerer. He concludes that the unblemished offer is credited to the offerer to avert YHWH's wrath against a human who lacks integrity. Trevaskis thus proposes that the offering without blemish represents what it means to be holy according to P.

Trevaskis's attempt to bring together the ethical and cultic understanding of holiness in the text of Leviticus is helpful. Because he endeavors to do so from within a source-critical framework, he is obliged to reconcile P's and H's views of holiness by demonstrating that the cultic texts contain implicit ethical teaching similar to H. This is a difficult task and may account for his rather convoluted argumentation that at times appears circular or is not clearly supported by the evidence.

While Trevaskis identifies interesting symbolic links between texts that deserve further analysis, it is less clear that he has proved his thesis by the end of the book. He appears selective in the passages that he chooses for analysis and he seems to highlight conversation partners that will lead to his conclusions.

Despite these comments, Trevaskis's work is nevertheless important, because it highlights a seminal problem in the interpretation of Leviticus that has led to separation of the cultic and ethical components of holiness in the life of the Church. Trevaskis is surely right in suggesting that the cultic texts are not devoid of ethical content. He suggests valid methodology for gaining

an improved understanding of the meaning of cultic proscriptions that might lead to a better understanding of the symbolic content of these texts. The main problem with his proposal is perhaps that he starts from the wrong premise. The answer might lie not in trying to reconcile the views of supposed diverse schools of thought (P and H) but rather to analyze the text as given.

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Daniel I. Block. *The Gospel according to Moses: Theological and Ethical Reflections on the Book of Deuteronomy*. Eugene, OR: Cascade, 2012. Pp. xxiv + 370. ISBN 978-1-61097-863-7. $43.00 paper.

Daniel I. Block has been Gunther H. Knoedler professor of OT at Wheaton College, Wheaton, Illinois, since 2005. *The Gospel according to Moses* is the fruit of at least 10 years of exegetical work and reflections on the book of Deuteronomy. As already noted in the preface (p. xii), the book is about theological reflection and deals with the very fabric of Deuteronomy.

Chapter 1 provides what it promises—a theological introduction. It briefly reviews and evaluates the historical interpretation of the book (pp. 1–7), suggests a protocol for reading it (pp. 7–12), reviews the theological importance of Deuteronomy in both the OT and the NT (pp. 12–14), and finally reviews the main elements of Deuteronomy's theology. This chapter gives the reader a taste of the theological richness of Deuteronomy.

Chapter 2 and its two excursuses explore an interesting text-oriented approach to the provenance and composition of Deuteronomy. It relies on the internal textual data in order to propose a complex editorial process around the time of the events narrated in the book differentiating between Moses, the narrator, and Moses, the editor. Interestingly, Block sees Deuteronomy influencing the historical books "because their authors had been schooled in the 'book of the Torah of Moses'" (p. 45).

Chapter 3 describes Deuteronomy's portrayal of Moses' role and his ministry. Moses is depicted as a "man of God" (p. 73), prophet (p. 74), author, and scribe (p. 75), historian, administrator, pastor, and teacher (p. 86), among others. The major contribution of this chapter lies in its analysis of Moses' manifesto (pp. 88–103), which reviews the pastoral and spiritual intent of Deuteronomy 5:1b–26:19; 28:1–69.

Chapter 4, "Preaching Old Testament Law to New Testament Christians," first addresses "myth-conceptions" and "antipathy" toward OT law. Block seeks to respond to prejudice against OT law and to the supposed law-gospel dichotomy by revisiting the usage of the word תּוֹרָה in the OT (p. 109) and suggests that Deuteronomy's approach is more pastoral and instructional than legal. Following a brief review of the literary context of the Decalogue (Exod 20 and Deut 5), the Book of the Covenant (Exod 20:22–23:19), the Code of Holiness (Lev 17–26,) and the deuteronomic Torah (Deut 12–26, 28), he surveys the meaning of law for the OT believer. Obedience to the law in the OT is seen as a response to salvation, the expression of a covenantal relationship, as a condition

for Israel's fulfillment of their mission, a response to God's self-revelation, and faith in covenantal love (pp. 119–29).

Chapter 5, "A Study in Deuteronomic Domestic Ideology," surveys Deuteronomy's proposal for household administration and the status and rights of women (p. 159). The chapter begins by analyzing the form and function of the Decalogue and understands it as a response to deliverance. The Decalogue is Israel's bill of rights, marked by important principles behind each command. Block then discusses the adjustments of the Decalogue in Deuteronomy (pp. 151–53). Particularly the last commandment is analyzed as a window into Deuteronomy's domestic ideology (pp. 158–67). This chapter emphasizes Deuteronomy's proposal to control positions of power and to provide for the protection and care of those who are vulnerable. This is particularly interesting as Deuteronomy was produced in the context of a patriarchal culture.

Chapter 6, "All Creatures Great and Small: Recovering a Deuteronomic Theology of Animals," provides a brief but insightful analysis of Deuteronomy's ontology of animals and its proposal for humanity's relationship to animals. Humans are seen as God's stewards over nature. Based on the textual data, this chapter invites the reader to see fauna and flora in their variety and beauty as the handiwork of God (p. 197); Block boldly declares that "humane treatment of animals is fundamental to covenantal righteousness" (p. 197).

Chapter 7, "Other Religions in Old Testament Theology," analyzes Deuteronomy's perspective regarding pagan ideas and practices. This chapter suggests that ideas and practices that show biblical parallels might have originated independently or even have their origin in some "pristine revelation that, in the hands of pagans, was garbled almost beyond recognition, but whose purity was secured in Israel through the inspirational work of the Holy Spirit" (p. 204). Block argues that the biblical text shows how YHWH uses these elements for his purposes, while at the same time exposing their flaws.

Chapter 8, "No Other Gods: Bearing the Name of YHWH in a Polytheistic World," challenges the reader to comprehend the high standards of OT religion, namely, a personal and deep relationship with the Lord as well as a commitment to serve and honor God with every aspect of one's life. This "bearing the Name of YHWH," suggests that the believer is to emulate YHWH's holiness and purity in order to be a kingdom of priests and so fulfill humanity's mission to the world.

Chapter 9, " 'In Spirit and in Truth:' The Mosaic Vision of Worship," closes the book with a proposal to read Deuteronomy as a book dealing with worship: "True worship involves reverential acts of submission and homage before the divine Sovereign in response to his revelation of himself and in accordance with his will" (p. 297). This chapter draws heavily on Block's exegesis of Deut 10:12–21. Block sees Deuteronomy's worship proposal as a "human response to God's gracious redemption, his call to covenant relationship, and his revelation of his will" where rituals are seen as "privileges and opportunities for personal and corporate fellowship with God." Furthermore, this chapter calls the attention to the continuity between the OT and the NT.

Block's book not only is a good read but invites the reader to react to the biblical text. Every chapter will challenge the reader with deep insights into the fabric of Deuteronomy. The reader of the *The Gospel according to Moses*

will benefit from an intermediate knowledge in classical Hebrew. It invites the reader to look at Deuteronomy as the theological summit of the Pentateuch and as the theological foundation of the entire OT; furthermore, it offers a key for the understanding of the NT, reflected in its privileged position in the teachings of Jesus and the writings of Paul.

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Caryn A. Reeder. *The Enemy in the Household: Family Violence in Deuteronomy and Beyond*. Grand Rapids: Baker Academic, 2012. Pp. viii + 216. ISBN 978-0-8010-4828-9. $26.99 paper.

Reeder focuses her study of constructive family violence on three passages from Deuteronomy and their interpretations in the writings from Hellenistic Palestine, the Roman Empire, and the Early Church. She begins her examination by defining the terms *family*, *violence*, and *reading* as the main issues under discussion (p. 3). Reeder sees "family" as an identity marker in the ancient world, which included multigenerational kinship groups together with their servants and slaves. Households existed to provide for their common life and depended on the participation of each member. Families were the foundation of society and were supposed to reflect on a smaller scale God's relationship to his people Israel (pp. 4–5). Reeder understands violence as any punitive action that causes a person's injury or death. She includes legislated punishment in her definition of violence because the three texts from Deuteronomy 13:6–11, 21:18–21, and 22:13–21 connect violence with identity formation (p. 7). She reads these texts with a hermeneutic of suspicion to draw attention to the powerless and marginalized in the texts, and with a hermeneutic of trust that places the reader in the "family history" of God and his people (pp. 9–12).

Chapter 2 opens with the analysis of three laws in Deuteronomy and their echoes in the OT. A family as a center of the covenant community is responsible for the identity formation of every individual in society and preservation of the covenant in new generations of Israel. Deuteronomy 13:6–11, 21:18–21, and 22:13–21 give households power to destroy its members for idolatrous behavior that presents a threat to Israel's identity as God's people in a pagan world.

Chapter 3 addresses the interpretation and application of the deuteronomic laws in Sirach, 1 Maccabees, and *Jubilees*, which are concerned with setting clear identity markers for insiders and outsiders of Israel. Sirach follows the wisdom tradition of Proverbs and encourages the patriarch to protect his good name by strict control of his wife and daughter and severe discipline of his son, which correlates to the Hellenistic values of honor and shame. 1 Maccabees puts into practice constructive family violence against apostate Jews who are no longer perceived as family members but as outsiders because of their conversion to the Gentile ways of life. As the existence of the covenant community is threatened by the apostates within, violence becomes the only means of survival, which pushes the enemy outside the family boundaries. *Jubilees* centers Israel's identity in observing the Law as the sign of the covenant

with God, but it challenges the effectiveness of constructive family violence for lawbreakers, admonishing strong familial affection and unity. Reeder believes that *Jubilees*, in contrast to Sirach and 1 Maccabees, displaces violence for the sake of peaceful study of the Law and communal harmony.

Chapter 4 examines the writings of Philo, Josephus, and the Tannaitic rabbis and their understanding of constructive family violence. While these writings span several centuries, Reeder suggests that their main feature is ambiguity toward family violence. These writings uphold the OT laws for Israel's identity formation, but they recognize the inherent offensiveness of constructive family violence and difficulty of enacting it.

Chapter 5 presents the life of Jesus and his followers as victims of family violence that is refocused on the church, the family of God, which suffers for threatening Israel's identity. As righteous sufferers, the followers of Jesus are instructed to refrain from violence against offenders as punishment ultimately comes from God the Father. In ch. 6, Reeder offers her findings about reading constructive family violence from Deuteronomy to the early church and lessons to learn from them.

Reeder's book offers a thorough treatment of the deuteronomic texts and their interpretation in the believing communities throughout the centuries. However, she could have done more to establish the conceptual connections between the texts she has chosen for this study. The book lacks a clearly identified structure with mileposts guiding the reader from one section to the next. Reeder's conclusions are ambiguous, as she leaves the task of appropriating the deuteronomic family violence laws in today's world to the reader. She spends a lot of time and effort establishing the significance and centrality of family in a community of faith that constructs its identity around obedience to the Law, but she fails to connect the role of community in reinterpretation of these laws for identity formation in our society and the responsibility of an individual to see oneself as a true member of the family of faith.

This notwithstanding, this volume is a helpful resource in the study of family law, identity formation, and familial relationships within a community of faith. It is a good example of how an in-depth exegesis of the biblical text speaks to the cultural issues of society. In a world that centers on an individual, Reeder offers a fresh look at the importance of family and community in one's walk with God.

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Scott W. Hahn. *The Kingdom of God as Liturgical Empire: A Theological Commentary on 1–2 Chronicles.* Grand Rapid: Baker Academic, 2012. Pp. xi + 225. ISBN 978-0-8010-3947-8. $24.99 paper.

Hahn suggests that the Chronicler aims at a recapitulation of the history of Israel, but the Chronicler writes in the form of a commentary or a series of homilies, so it is a theological and liturgical interpretation of history. It is "prophetic historiography," a divine word of assurance to the postexilic people that

God's divine purposes are still unfolding in their lives. The Chronicler has a covenantal world view, and God's covenant with David (the new Moses) is the climax of God's work, fulfilling God's purposes in creation; for in David's reign, Israel's mission of becoming a kingdom of priests was realized. Hahn finds inner-biblical exegesis, scriptural allusions, and much typology that results in a sort of "aggadic historiography" with the kingdom of David being the typological key. He views the Deuteronomistic History as more secular, while Chronicles is a liturgical and Priestly history.

The genealogies in 1 Chr 1–9 are dealt with thematically and theologically (not exegetically), and Hahn assumes that the ancient readers would fill in many theological issues. The genealogies reveal the author's world view, which includes law, liturgy, covenant, kingdom, temple, sin, and redemption, though most of these issues are rarely mentioned in chs. 1–9. Hahn emphasizes election and covenant, but these terms are also largely missing. He reads Genesis theology and later Rabbinic thoughts into simple words such as *Adam* and maintains that "Chronicles is subtly insisting on the centrality of the Abrahamic covenant" (all by implication). He recognizes the "all Israel" theme, views Israel as a "liturgical empire" or kingdom of priests, and emphasizes Davidic kingship and its future hope.

1 Chronicles 10–16 deals with the rise of David, "the summit of Israel's history," with David being described in "royal and priestly" terms. Hahn states that the kingdom of David and the temple built by Solomon are "the pinnacle of God's plan for creation," but such unrestrained adulation leaves little room for the role of Solomon, Hezekiah, Josiah, or Jesus and the NT church. Saul's unfaithfulness is contrasted with David's faithfulness as God's shepherd, as a priest-king similar to Melchizedek, as well as the coming prophet like Moses (Deut 18:15–19).

Hahn spends a whole chapter on the Davidic covenant (1 Chr 17), which is "the summit of the salvation story of the Chronicler" that expresses a messianic hope for a "house," referring both to the "royal dynasty and the temple." Hahn finds a profound identification between the Davidic kingdom and the divine kingship of God. 1 Chronicles 18–29 completes the account of David when God gives the nation rest from war (1 Chr 18–20), tests the nation after David's census, and then identifies the place where the temple should be built (1 Chr 21). Hahn's treatment of David's preparations for the temple (1 Chr 22–29) focuses on David's final prayer in 28–29, especially God's election of Judah, Jesse, David, and Solomon, plus God's giving to David a plan for the temple (similar to the plan given to Moses).

2 Chronicles 1–9 treats the theocracy in the temple age of Solomon who builds the temple following the typology of the tabernacle by Moses, but also the typology of creation. Hahn briefly discusses the theological problem of having the tabernacle at Gibeon and the ark in Jerusalem. Hahn believes Solomon's prayer dedicating the temple is very important, for it focuses on the glorification of the "name" of God that dwelt there, thereby establishing God's rule over Israel, as well as the nations (Hiram praises God). The temple typology points to a new tabernacle where God is worshiped and a new creation where God dwells, similar to Eden. Hahn views the kingdom of Israel as a liturgical empire that exercises dominion through the blessings of the liturgy in the temple; thus,

the "vocation of the monarch is preeminently cultic" because he claims "the king is priest above all priests." He deals with sacrifices, the Levites, the role of Torah in temple liturgy, and the joy of giving thanks.

The final chapters record Israel's rebellious years (2 Chr 10–28) and the exile and return (2 Chr 29–36). In these texts Israel falls from grace into disunity, pride, ambition, and ultimately self-destruction. Prophetic messengers emerge to explain why God allowed this to happen and to challenge not only their historical audiences, but also the postexilic readers of these texts. Rebellion may bring exile and foreign domination, but God's mercy will fall on those who humbly repent. The Chronicler illustrates these points by the forced service of Israel (similar to the Pharaoh of Egypt) that led to the splitting of the nation in two and a rejection of any Davidic royal authority or liturgical tradition. The northern tribes were not written off but were in rebellion. The southern tribes fell into cycles of sinfulness, but repeatedly kings and the people humbled themselves, sought the Lord, and pledged to keep the Torah, so they committed themselves to covenant loyalty and worshiped God, defeated their enemies, and prospered. The final chapters of Chronicles explain why God first allowed the northern tribes to be exiled (722 B.C.) and then the southern tribes (586 B.C.). Kings Hezekiah and Josiah stand out because they lead *all* Israel (including the north) to return and worship God, so the Chronicler's desire is to show how restoration is possible for all Israel (as Jeremiah prophesied) in spite of the destruction and 70 years of exile.

If one is open to this kind of theological and typological reading based on the insertion of ideas from distant biblical, Talmudic, and rabbinic sources, this theological reading will offer numerous insights. Personally, I found the more judicious insertion of these sources in the second half of this book to be more helpful and convincing.

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Frank-Lothar Hossfeld and Erich Zenger. *Psalms 3: A Commentary on Psalms 101–150*. Translated by Linda M. Maloney. Hermeneia. Minneapolis: Fortress, 2011. Pp. xxii + 709. ISBN 978-0-8006-0762-3. $69.00 cloth.

Hossfeld's and Zenger's commentary is massive, covering 700 pages on Psalms 101–50 alone (and using the big two-column page layout of the Hermeneia series). This third volume complements the second, and we await the first. The authors engage in "psalms exegesis" and "psalter exegesis." They approach each Psalm as an individual text and as a component of "groups of psalms or parts of psalters or of the Psalter as a whole" (p. xiii). The fact that the only psalter we actually possess is the canonical psalter makes comments on other "psalters" necessarily speculative, though groupings such as Pss 113–18 or 120–34 provide some warrant for such discussions. Excurses introduce "the psalm groups or partial psalters, Psalms 113–118; 120–134; 138–145; 146–150" (p. xiii).

The introduction is brief, with a longer introduction promised for the forthcoming volume on Pss 1–50, focusing on the thematic emphases and

redactional development of these psalms. The thematic part, it seems to me, can be demonstrated from the reading of the psalms in their current setting in relationship to surrounding psalms. The redactional development, on the other hand, seems almost entirely hypothetical. I can see how the text of the fifth book of the psalms can be read as a "vision and praise of the completion and perfection of creation and history" (p. 1), but what evidence can be offered that "the 'historical-theological Psalter' . . . may have received its shape in the middle of the fifth century B.C.E." or that "'the Psalter of Zion' . . . was created around 400 B.C.E." or that there was a "Davidizing connected with the insertion of the last 'Davidic Psalter' (Psalms 138–145)" (pp. 2–6). The authors seem to acknowledge the undemonstrable nature of these kinds of statements when they write of the final form of the whole Psalter, "We can imagine this redaction taking place between 200 and 150 B.C.E., in the context of the struggle against the Seleucids, but it could have been completed as early as the third century" (p. 7). Why not imagine it in the fifth or sixth century, where both internal and external evidence (from Josephus and other sources) would place it? If the canonical form of the psalter does not appear until between 200 and 150 B.C.E., is that early enough for it to be established among every Jewish sect and warrant early translation into Greek?

The discussion of each psalm is headed by a bibliography, and most all bibliographic items are in a language other than English, the book having been translated from German. The bibliography is followed by a translation of the psalm under consideration, accompanied by footnotes on matters syntactical, text-critical, and versional. The analysis of each psalm begins with a section on the text's structure, form, and genre. A structural plan setting forth the psalm's outline then precedes the exposition of the text. The psalm's exposition is followed by a section on the psalm's context, treating the text in relationship to the psalms it is linked with or to which it is adjacent, reception, where the treatment of the psalm in the LXX and the NT comes under review, and significance, discussing how the psalmist has addressed his generation or how we should appropriate it today. The discussion of each psalm is concluded with the name of either Hossfeld or Zenger, designating which author commented on that psalm.

The amount of information in this commentary is dizzying. Just the bibliography for Ps 119 is nearly three columns of small print text across a page and a half—that's for just one of the 150 psalms! Psalm 119 is long, but the bibliography for Ps 110 is the same length. The whole book of Psalms is long, and this commentary goes well beyond what commentaries normally attempt. There is an astonishing amount of learning on display in this volume.

The so-called historical-critical perspective holds sway everywhere in this book, without even a nod toward, to say nothing of the need to discuss, a different perspective. Not exactly a "liberal" commitment to consider all possibilities and follow the truth where it leads. Nor are the sources allowed to control the interpretation. Consider, for instance, the indications of Davidic authorship in the Psalms themselves and in other ancient Jewish literature: whereas on the basis of Ps 110's Davidic superscription, all three Gospels present Jesus stating that David wrote Ps 110 (Matt 22:44–45; Mark 12:36–37; Luke 20:42–43), Zenger favors a postexilic date (p. 146). The NT use of Ps 110 is noted, but the implications of Mark 12:36 presenting Jesus saying "David himself, in the Holy Spirit,

declared" are left unexplored. This conservative complaint I am making is that the "historical-critical" approach here is not sufficiently historical because it rejects the primary source evidence from the ancient world that we actually possess in favor of an uncritical acceptance of reconstruction(s) invented by modern scholars who have asserted what they know to be the real story behind the one the primary sources tell. Not very impressive because this is neither critical nor historical enough to be convincing.

The uncritical, unhistorical conclusions—such as the idea that Jesus was wrong to attribute the Psalm to David under the inspiration of the Holy Spirit—inevitably place the interpreter over rather than under the text. When that happens, it naturally follows that the interpreter rejects the God of the Bible in favor of a god in his own image, as when Zenger comments on Ps 137:9, "destructive violence, even if it comes from God, is to be rejected" (p. 522). Moves such as this then authorize him to declare the text to be the opposite of what it is, apparently because he wants it to be "an implicit rejection of violence" (p. 523). These objections registered, I anticipate using this commentary on Psalms more than any, and I am eager to see the volume on Pss 1–50.

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Gordon J. Wenham. *Psalms as Torah: Reading Biblical Song Ethically*. Studies in Theological Interpretation. Grand Rapids: Baker Academic, 2012. Pp. xv + 232. ISBN 978-0-8010-3168-7. $22.99 paper.

Psalms as Torah, the sequel to Wenham's masterful work, *Story as Torah*, is every bit as insightful and constructive for OT ethics and is a great contribution both to Psalms scholarship and to the series Studies in Theological Interpretation. In this work, Wenham demonstrates "the importance of the psalms particularly in molding Christian ethics," and he offers "an initial exploration of the ethics of the psalms" (p. xi). He observes that "the formation of our ethical principles is largely unconscious" (p. 1) and is greatly assisted by the songs we sing and the prayers we pray. Nevertheless, many studies of OT ethics almost entirely neglect the psalms.

Therefore, in ch. 1 Wenham surveys the influence of the psalms on Jewish and Christian thought throughout history, noting that in various contexts the whole Psalter has been recited on a monthly, weekly, or even daily basis as part of both public worship and private prayer. Chapter 2 introduces critical approaches to the psalms, with a special focus on the canonical approach, which supports (but is not necessary for) Wenham's argument. Chapter 3 demonstrates that the Psalter, like the classic texts of Mesopotamia, Egypt, and Greece, was "intended to be memorized, with a view to being publicly recited for the purpose of inculcating the nation's values" (p. 46). Chapter 4 brings the insights of reader-response criticism and speech-act theory to bear on the psalms as *torah*. When a worshiper actively prays the psalms s/he makes a stronger commitment to their ethical ideals than s/he makes to ethical teaching passively received through the reading of the law or of the historical books of the OT.

Chapter 5 explores the concept of the law in the psalms, noting that "the

structure of the Psalter, which commends the law in the opening psalm and makes it the theme of the longest psalm, immediately draws attention to the law's importance" (p. 78). Psalms 1, 19, and 119 encourage the worshiper to "internalize . . . the law in a way that anticipates a Christian understanding of the place of the law in ethics" (p. 86). In ch. 6, Wenham compares the laws in the Psalter with those in the Decalogue. Most of the Ten Commandments find repeated expression in the Psalter, though reference to the Sabbath is surprisingly absent, which Wenham suggests may be because "Sabbath observance was so fundamental that it could be taken for granted" (p. 103). On the other hand, sins of speech and violence are heavily emphasized in the Psalter, as is concern for the poor and exploited.

Chapter 7 explores the historical summaries and narrative law in the Psalter. Here, Wenham echoes his earlier *Story as Torah*, arguing that "[t]he psalms, like the historical books, draw out two main lessons: first, the national tendency to sin and the disasters that ensue, and second, the long-suffering mercy of God, whose steadfast love endures forever" (p. 137). Chapter 8 surveys the portraits of the righteous and the wicked in the Psalter, arguing that "[t]he unpleasant image of the wicked is meant to deter the reciter of the psalms from imitating them," while the pleasant portrait of the righteous encourages righteous behavior, which is imitation of God (p. 165). In ch. 9 Wenham argues that in the imprecatory psalms the psalmists ask "for justice, not revenge," and for application of the talionic principle (p. 171). These psalms encourage their users to surrender retribution to God, to care for the poor and oppressed, and "to reflect on their own complicity in and responsibility for violence and oppression" (p. 178). Chapter 10 brings the study to a close by showing how frequently the NT appeals to the psalms in ethical teaching (surprisingly neglecting the use of Ps 69 in Rom 15:3–4).

Wenham is thorough and systematic in his presentation, making a compelling case for the ethical value of the Psalter. Changing worship styles and decreased biblical literacy have prevented the psalms from having full sway in the contemporary English-speaking church. This trend has been accompanied by compromised ethical standards in the church and in society at large. Preachers can lament that "there is none who does good" and can preach to an obstinate people as did the prophets of old. But the genius of the psalms is that they not only proclaim a higher ethical standard but also invite a recalcitrant people to make the psalmists' words—and thus the psalmists' ethics—their own words and ethics. It is this great wisdom behind the psalms that Wenham makes evident in *Psalms as Torah*. In addition, Wenham's survey of the ethics of the Psalter shows what may be gained by a return to the psalms for ethical instruction, such as holier speech and increased concern for the poor. Too often, students of the Bible commend the ethical teachings of Jesus while shying away from the ethics of the psalms. Wenham challenges this neomarcionite approach to Scripture and displays the ethics of the Psalter in all its glory. For this reason alone, the book comes highly recommended.

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Hector M. Patmore. *Adam, Satan, and the King of Tyre: The Interpretation of Ezekiel 28:11–19 in Late Antiquity*. Jewish and Christian Perspectives 20. Leiden: Brill, 2012. Pp. xi + 262. ISBN 978-9004-20722-6. $136.00 cloth.

This volume originated as the author's doctoral dissertation at the University of Durham in 2008. Its current form involved significant revisions during research at the Kenyon Institute in Jerusalem. Patmore deals with the controversial issue of trying to find where the Christian interpretation of Ezek 28:11–19 originates. In doing so, he follows two objectives: he seeks to describe *what* was said and *why* it was said. For this, the author examines exhaustively five sources—rabbinic and patristic literature, the Targumin, the Septuagint, and the text of the HB.

Contrary to what may be expected, there is a significant discrepancy between the Hebrew and Christian interpretation regarding the actors of the Ezekielian passage. Rabbinical traditions from very ancient times linked Ezek 28:11–19 to Gen 1–3. This tradition identified Hiram, the Tyrian who helped King Solomon in the construction of the temple, with the mention of Ezekiel.

The author notes that the Church Fathers have a radically different perspective when interpreting Ezek 28:11–19. According to rabbinic representatives, the text speaks of Adam. In contrast, the Church Fathers interpret the text as speaking of Satan—including the demonic forces that he commands—ousted and thrown out in response to his arrogance. Patmore examines pre-Nicene Tertullian, Hippolytus, and Origen and also post-Nicene Cyril of Jerusalem, John Chrysostom, Jerome, and Augustine of Hippo and suggests that they interpreted the expulsion as the result of the rebellion, but the origin of this rebellion is a mystery. However, they begin an interpretive peculiarity, namely, to use Isa 14:4–21 in tandem with Ezek 28 in order to support their interpretation. More specifically, Jerome, Augustine, and Hippolytus use the two passages to establish their argument that Ezek 28 speaks of the Devil. However, when the author examines the historical context of the Fathers in general, he suggests that there is an undeniable connection expressed in other sources. Thus, it becomes clear that they are heirs to other contemporary sources such as the Apocrypha and pseudoepigraphical sources that influenced their interpretation. Perhaps, a summary of the patristic thought is best reflected by John Milton in his book *Paradise Lost*. Milton clearly states that Ezekiel speaks of Satan and specifically his initial state, the beginning of sin, and his fall and expulsion. Although everyone agrees with this, it is Hippolytus who interprets the passage as pointing to the future figure of the Antichrist, thus providing the source for current (popular) Protestant interpretations of the Antichrist.

Examination of Targumin shows significant divergence from the sense of the Hebrew text on which it has been based. It is clear that the Targumist tries to remind his readers that the destruction of the king of Tyre is not a solitary event but certainly part of an established design in Israel's experience that in turn shows the various moments of God's desire to intervene on behalf of his people.

When Patmore studies the LXX, he finds that the Greek text differs from what is expressed in the MT. The translation makes the Jewish high priest the

central character of the passage, resulting in a rather free version. This suggests that the text used by the Greek translator was different from the one used in the MT. The translation in directing the oracle against the Jerusalemite priest shows a political interest, and Patmore suggests that it could have been the Hellenizing high priest Menelaus. The MT, on the other hand, describes the main character as a cherub dwelling on the holy mountain of God, his abode similar to the future Jerusalem that is marked by the presence of precious stones. However, the cherub becomes corrupted, and God expels him for his atrocities. The author relates this to passages such as Isa 14:12 and Ps 82 to conclude that this gives way to a reading of Ezekiel's image as that of a minor deity, where a conflict in heaven leads to his expulsion from the pantheon.

Patmore correctly concludes that, despite these different interpretations of the Ezekiel text, all sources assume three understandings: (1) the internal harmony of the Bible is due to its divine origin; (2) the Scriptures are currently relevant, because their message is also for the audience of this century; and (3) the full meaning of the text requires more research.

The book is a must for students of Scripture, especially those focusing on the book of Ezekiel. Its helpful bibliography is up-to-date and broad. As is to be expected of a volume with a significant price tag, the two indexes (authors and sources) facilitate the reader's use of this valuable work.

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Alexandra Grund. *Die Entstehung des Sabbats: Seine Bedeutung für Israels Zeitkonzept und Erinnerungskultur*. FAT 75. Tübingen: Mohr Siebeck, 2011. Pp. xii + 370. ISBN 978-3-16-150221-7. $125.00 cloth.

Alexandra Grund undertakes a detailed literary-historical and literary-critical investigation of the Sabbath texts in the Hebrew Bible. Her goal is to answer the perennial question of the origin of the Sabbath. The book is a slightly revised version of her 2008 habilitation at the University of Tübingen and is exceptionally clear in its organization.

After surveying briefly the main proposals for the origin of the Sabbath in the introduction, Grund discusses in chapter 1 the relationship between the seventh day and the Sabbath in preexilic times, using the Sabbath texts in the Covenant Code (Exod 20:22b–23:33) and in the *Privilegrecht* (Exod 34:11–26). She concludes that the laws in Exod 23:12 and Exod 34:21 do not constitute Sabbath laws. The "seventh day" was an agricultural day of rest. It had not yet been designated as *šabbāt*, because the term does not appear in these texts, and it did not exhibit any cultic elements; that is, it was not valid for the temple.

However, that a specific term is not mentioned in a passage does not necessarily mean that the concept indicated by such a term is not present. See, for example, covenantal texts that do not mention *b^e^rît*. A rest day exclusively aimed at agricultural work, as Grund suggests, seems lopsided.

Grund does not take into account that the Decalogue has already mentioned the Sabbath. Of course, for her, Exod 20 is of much later origin. In a text-oriented approach, however, the *Privilegrecht* does not rival or antecede

the Decalogue but reinstates the meanwhile broken covenant of the Decalogue and the Covenant Code. The texts in Exod 23:12 and 34:21 could then be seen as extensions of the general principle of the Decalogue's Sabbath commandment.

Regarding etymology, she argues that the noun *šabbāt* is neither derived from the verb *šbt* nor vice versa, but that *šabbāt* is a *Lehnwort* of Akkadian *šab/pattu*, which designates the Mesopotamian full moon day. Her argument is mainly based on semantics, that the meaning of the verb ("cease") and the noun ("rest") are primarily not related to each other. It is uncertain whether such an etymological separation of verb and noun is valid. Grund herself does not take semantics into consideration when suggesting a derivation from *šab/pattu* but simply assumes that Hebrew *šabbāt* must have had a similar original meaning. The next logical step is to infer an adoption of the Mesopotamian full moon day in preexilic Israel.

After investigating all preexilic texts that mention *šabbāt* (2 Kgs 4:22–23; Isa 1:13; 66:23; Ezek 45:17; 46:1–3; Hos 2:13; Amos 6:3; 8:4; Lam 2:6), Grund arrives at her main thesis that the Sabbath was the day of full moon (supporting the thesis of Meinhold and Robinson), which was celebrated every month in alternation with the new moon festival. She suggests that the preexilic conception of time was not linear or cyclical but basically elliptical, as exemplified by the rhythm of festivals. As the social time in Israel was oriented according to the agricultural year with two polar foci in spring and autumn, so the monthly unit had two focal points in the new moon and the full moon sabbath. This sounds attractively systematic, but I am not always convinced that her textual interpretations are the best available option. Here are a few examples.

1. Grund regards "new moon" and "Sabbath" in Isa 1:13 and Amos 8:4 as a "polar word pair" designating two equivalent festival days of the lunar phase. For her, the weekly Sabbath cannot be meant here, because the new moon is mentioned first in prime position. Also, the order of festal celebrations in Hos 2:13 should be chiastic, aligning Sabbaths and new moons as two lunar festivals. However, a more obvious explanation is that these texts order the festivals according to increasing frequency and the Sabbath is the weekly festival. Grund tries to rebut this argument with the idea that several calls for rest days per week would be economically not feasible. However, while new moons were special sacrificial days, they were not work-free like the Sabbath.

2. Grund claims that the reversal of the order of new moon and Sabbath in postexilic texts (for example, Ezek 46:1–3 mentions the Sabbath first) is one of the best arguments for her thesis (p. 102). It would reveal the change of meaning of *šabbāt* from a designation of the full moon to the more important weekly day of rest (p. 106). However, several of the texts Grund discusses exhibit a third or even fourth element in the list of festivals, namely, yearly festivals and daily sacrifice. These, too, change their position in the list and such a change of order does not reveal a change of meaning or a change in importance. Rather, the special days of offerings seem to be arranged in increasing or decreasing frequency.

3. Grund argues that Lam 2:6 would reveal an early work-free day of rest ("sabbath") totally detached from the temple and rooted solely in a profane agricultural context. Lamentations, however, is all about the temple; consequently, festal assemblies are viewed in relation to the temple, even if it is not explicitly mentioned.

4. Psalm 81:4 mentions the blowing of the shofar at the full moon, but does this really indicate an early northern Israelite form of Sabbath (p. 128)?

In ch. 2, Grund investigates the Decalogue Sabbath. She convincingly argues that the Sabbath commandment of Deut 5 is influenced by Exod 20. Because she regards Exod 20 as Priestly, for her, the weekly Sabbath evolved from the Priestly tradition, and the designation *šabbāt* must be late exilic or early postexilic. She thus dates the origin of the Decalogue Sabbath even later than the usual historical-critical understanding in which the Sabbath is regarded as Deuteronomistic and the literary dependency goes from Deut 5 to Exod 20.

In ch. 3, Grund explores the concept of Sabbath and time in the Priestly composition. The structural and temporal elements of the "creation narrative" in Gen 1:1–2:3 should reveal that P turned the conception of time from a preexilic lunar phase to a seven-day rhythm of evening–morning with the seventh day in focal position. Grund believes that the meaning of the seventh day in the creation story remains open but is then understood in the Priestly Exod 16, when Israel, like God, rests on the seventh day, thereby fulfilling the *imitatio Dei*. Its meaning is supposedly further elaborated by P in the cultic order in Exod 24:15b–18, as well as in Exod 31:12–17, when holy time (Sabbath) is coordinated with holy place (sanctuary).

Grund thus regards the Sabbath as a postexilic invention of the Priestly theologian(s) who associated the term *šabbāt* with the increasingly important day of rest, which had developed from a full moon day to a repetitive seventh day, and who used the verb *šbt* for the adherence of rest on this day.

In sum, Grund's careful textual analyses reveal quite a number of new and affirmative insights. Many of her findings are commendable (for example, her perceptive analysis of structural elements in the creation story). They suggest that a text-oriented approach to the Sabbath passages is indeed worthwhile. However, many might resent her literary-historical approach that focuses on the prehistory, *Vorlagen*, and different stages of the texts. I cannot help but regard her reconstruction of the literary history, and consequently her suggestions of how Israel's conception of time developed, as an example of highly sophisticated conjecture. I wonder if it will stand the test of time.

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Peter J. Gentry and Stephen J. Wellum. *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*. Wheaton, IL: Crossway, 2012. Pp. 848. ISBN 978-1-4335-1464-7. $45.00 cloth.

This ambitious volume created through the partnership of an OT scholar and a systematic theologian attempts to synthesize in 17 chapters the nature, progress, and significance of the main redemptive-historical covenants in Scripture. Some points highlighted are (1) the progression and interrelationship of biblical covenants as the backbone of the biblical storyline, (2) the prophetic nature of typology as a key element in the development of God's kingdom purposes, (3) the conditional yet binding (= unconditional) nature of all biblical covenants, (4) an Adamic creation covenant later confirmed through Noah, (5) a single

covenant with Abraham, (6) the Mosaic covenant's temporary nature, and (7) the climactic role of Christ's new covenant work as the *telos* of all previous covenant promises and purposes. Points two and seven are especially important for two of the book's theses: First, contrary to dispensational theology (DT), the land promises must be read both literally and typologically and be seen to find their ultimate fulfillment not in a geopolitical piece of real estate in this age but through Jesus in the new heavens and new earth. Second, contrary to classic covenant theology (CT), the physical genealogical principle that guides the makeup of the old covenant community finds its *terminus* in Jesus (not the church), thus highlighting that the new covenant community is shaped not by biology but by spiritual identification with Christ. The book, therefore, provides a biblical-theological argument for a middle way to understand redemptive history—a "progressive covenantalism" that is baptistic but non-dispensational and that highlights the culminating and superseding role of the new covenant work of Christ (p. 24). As such, the volume offers the broadest exegetical attempt to date arguing for a species of "new covenant theology."

I required KTC as a textbook for a capstone MDiv biblical theology course, and my reading included mostly pleasure but some pain. Wellum's three chapters of prolegomena are a great introduction to the topic of biblical theology and the question of the covenants, and they set the reader up for the feast of canonical, redemptive-historical exploration that follows. His concluding two chapters on theological integration aid the whole volume, summarizing Gentry's work and offering some provocative, theologically insightful theses. Two that stand out are his very perceptive overview of the Bible's land typology and his argument that the doctrine of particular redemption rightly understood requires baptistic ecclesiology, for the NT connects all Christ's priestly, mediatorial work with the new covenant. All of Wellum's chapters were thorough, focused, and clearly organized, and they framed the book well.

Gentry's 12 chapters shape the book's body and walk progressively and exegetically through the key OT covenant texts (supplemented with some NT texts). The chapters offer numerous exegetical gems and witness extensive and substantially convincing argumentation. Extremely insightful are the extended discussions of the *imago Dei*, the priestly royal sonship of Israel, and Jeremiah's new covenant. Even more illuminating than these, however, is the overview of Isaiah's new covenant vision, which delivers some of the most original theological insights in Gentry's portion.

These positives affirmed, Gentry's chapters as a whole are not well structured or unified and are at times unbalanced in presentation, such as when Gentry devotes 24 of 45 pages on the covenant with creation to a discussion of divine image bearing, or when he gives 11 of 39 pages on the Davidic covenant to the interpretation of Isa 55:3. While some attempts at synthesis have been made, the chapters in their present state still read too much like the independent essays they originally were. Each of the exegetical chapters would be aided by concluding reflections that clarify how the theological insights relate to the book's principle thesis—a middle way between DT and CT.

A number of other issues should be mentioned. First, at times Gentry and Wellum were not in full agreement. One example is in their handling of Adam typology (pp. 226–28 vs. p. 606), but an even more glaring difference relates to their treatment of messianic expectation. In spite of Wellum's strong stress

on the progressive development of messianic hope in every covenant, stemming from Gen 3:15 and climaxing in Jesus (e.g., pp. 627–31, 636, 644, 650), Gentry addresses the entire covenant with creation without any reference to the *protoeuangelion*, gives only one page in his discussion of Gen 22:17b–18 to affirming the views of Collins, Alexander, and others that 3:15 anticipates a singular, male descendant, and then holds off highlighting messianic hope until the discussion of the Davidic and new covenants. I wish Gentry had done more in the body to exalt the portrait of Christ that is organic in the pentateuchal text and affirmed by the apostles and that Wellum himself suggested would be their practice (pp. 103–5).

Second, the authors helpfully identify and highlight an intentional and necessary tension in the progression of the biblical covenants between unconditional/unilateral promises and real bilateral conditions. Scripture's cumulative result is a stress on how the covenant purposes of God are brought to fulfillment not only through a faithful covenant Father but also through a faithful covenant Son, whose active obedience meets all necessary conditions (pp. 643, 666, 705–6). This is beautiful! However, the authors fall prey to the same misinterpretation of many predecessors by wrongly treating extrabiblical royal grants as unconditional. Both grants and suzerain-vassal treaties were conditional for every generation; what made grants distinct is that they were perpetually binding, ensuring that the promised land or kingship would stay in the family, even if certain individuals forfeited their participation of the covenant blessing (so too, Weinfeld in 1970, Knoppers in 1996). An example is found in this excerpt from a grant of royal succession and land bestowed by Hattusili III of Hatti on Ulmi-Teshshup of Tarhuntassa (Beckman, *Hittite Diplomatic Texts*, 2nd ed., 109): "If any son or grandson of yours commits an offense, then the King of Hatti shall question him. . . . If he is deserving of death, he shall perish, but his household and land shall not be taken from him and given to the progeny of another." The required obedience organic to grants does not alter the authors' proper identification of both conditional and perpetual elements in the biblical covenants, but it does suggest that covenants like the Abrahamic and Davidic can still be viewed as grants while affirming their conditional features.

Third, vital to Gentry's overall proposal is the distinction he sees in the phrases כרת ברית, "to cut a covenant," and הקים ברית, "to confirm a covenant," the former referring to covenant initiation and the latter to covenant fulfillment or upholding (p. 155). Along with literary contextual clues, Gentry uses this lexical distinction to argue that the Noahic covenant (Gen 6:18; 9:9, 11, 17) confirms a previously ratified covenant with creation in Gen 1–3 and that the Abrahamic covenant of Gen 17:7, 19, 21 upholds and develops the covenant ratified in ch. 15 and anticipated in 12:1–3 (so too Dumbrell, contra Williamson).

While I generally agree with the application of Gentry's distinction, I believe his thesis must be tweaked, because Scripture treats as "cutting" acts not only covenant initiation (e.g., Gen 15:8; Exod 24:8; Deut 5:2–3) but also covenant reaffirmation (Exod 34:10) and renewal (Deut 28:69[29:1]; Josh 24:25; 2 Chr 34:31)—a point Gentry himself at least partially recognizes (see p. 161 with n. 40; pp. 380–82, 390 with n. 2). Moreover, Ezekiel applies both phrases to the new covenant (הקים = Ezek 16:60, 62; כרת = Ezek 34:25; 37:26; cf. Jer 31:31–33;

32:40; Isa 55:3), a fact that forces Gentry to qualify his earlier assertion that the phrases are "completely consistent" in their distinct usage (p. 155) to stating that they "normally" or "usually" follow this pattern (pp. 475). (Gentry has already attempted to respond to and update his view of Ezek 16, on-line: http://thegospelcoalition.org/blogs/tgc/2012/09/20/gentry-and-wellum-respond-to-kingdom-through-covenant-reviews/.) I propose that the consistent usage of both phrases can be maintained if one views כרת ברית as a more general category that includes both initiation and confirmation or renewal but הקים ברית as the more specific phrase that always denotes the upholding of a previously ratified covenant (so too, Milgrom). I further suggest that, in Ezek 16:60, 62, "my covenant" that Yahweh will "remember," resulting in the establishment (הקים) of an "everlasting (new) covenant" that will include redeemed Gentiles, is not the Mosaic covenant (as originally argued by Gentry) but the Abrahamic (a point now affirmed by Gentry). This is suggested by the apparent allusion to Lev 26:42, where the phrase "I will remember my covenant" refers to the Abrahamic covenant and affirms God's promise to Abraham in Gen 17:7 to confirm (הקים) his "everlasting covenant"—a covenant that will include Abraham's fatherhood of a multitude of nations (17:4–6).

My final critical comments relate only to the need for consistency in the use of Hebrew, transliteration, and translation and for the inclusion of at least one chapter overviewing the NT teaching on the covenants. Many extended discussions are offered on key NT texts, but they are hidden in unexpected places, as in the commentary on Rom 11:13–27, Eph 2–3, and Rev 21 in the midst of the overview of Jeremiah's new covenant prophecies (pp. 497–502). Furthermore, very little space is given to Hebrews, even though the warning passages are very important for the CT position against which the authors are arguing.

These issues noted, I find myself in substantial agreement with how Gentry and Wellum articulate the progressive development of God's kingdom through covenant climaxing in Christ. I also appreciate their stress on the newness and superseding nature of the new covenant and yet the lasting value and necessity of the old covenant material, not simply for relaying the story of redemption but in capturing for believers an ethical portrait of the unchanging righteousness of God (pp. 512–13, 635). Their thesis is both clear and compelling, and I am confident that their faithful labors will produce healthy fruit in the church and academy for the glory of Jesus.

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Michael Lodahl. *Claiming Abraham: Reading the Bible and the Qurʾan Side by Side*. Grand Rapids: Brazos, 2010. Pp. x + 227. ISBN 978-1-58743-239-2. $22.99 paper.

Claiming Abraham is a collection of Michael Lodahl's theological reflections arising from a comparative reading of biblical texts, Christian and Jewish traditions, and the Qurʾan. Proceeding along thematic lines, Lodahl explains similarities and key distinctions in the three major monotheistic faiths—Christianity,

Judaism, and Islam. Though Lodahl offers suggestions for interfaith dialogue, it is apparent that Lodahl's primary purpose is to engage his Christian audience theologically through a multifaith lens.

Each chapter makes a unique contribution to Lodahl's purpose. The first chapter compares and contrasts the portrayal of the divine visit to Abraham in Gen 18 and the Qurʾan's Surah 11. Chapter 2 discusses the differences among the three faiths' views of their respective canonical texts. The third chapter presents a parallel biblical and Qurʾanic reading of creation. Lodahl then returns to divine revelation in ch. 4 and analyzes how each faith understands the nature and mode of revelation. The next several chapters discuss important characters and various themes that arise out of their narratives: Adam (ch. 5), Cain and Abel (ch. 6), and Noah (ch. 7). Chapter 8 observes the Sinai event from the perspectives of the Bible, later rabbinic tradition, and the Qurʾan, demonstrating intertextuality and the mutual influence of the religious traditions. Chapters 9 and 10 survey the different portrayals of Mary and Jesus in the Bible, Christian tradition, and the Qurʾan. Expectedly, Christianity and Islam arrive at different conclusions regarding the manner of Jesus' birth as well as the significance of his person and work. Chapter 11 engages in a discussion of God and the Christian doctrine of the Trinity, which brings to the fore the most significant differences among the three faiths. The final chapter contrasts the eschatological perspectives of the Bible and the Qurʾan.

A few patterns begin to emerge from Lodahl's presentation. Woven like threads through his entire study, it becomes clear that two areas of theological reflection are important to him, namely, theology proper and the nature and mode of revelation. With regard to theology proper, readers will find in almost every chapter a contrast between the Qurʾan's picture of God and the picture of God that Lodahl believes the Bible presents. Lodahl argues that the Qurʾan presents a view of God that is wholly transcendent, completely sovereign, closed to contingencies, and relates to humanity vertically (top-down). In contrast, Lodahl's view of the Bible's depiction of God is one in which God is more immanent, humanlike, and open to the contingency of an unknown and uncertain future. He is a self-giving and humble God who interacts and communes with humans and invites them to participate in his activities. Similarly, Lodahl presents a view of divine revelation that contrasts starkly with the closed, eternal, unchangeable, written-in-heaven, vertical (top-down) view portrayed in the Qurʾan. Instead, Lodahl envisions a mode of revelation that is more horizontal, more human, ambiguous, open, and expanding, and one that invites the full participation of the reading and interpreting faith community. And so, it becomes clear that Lodahl's interfaith dialogue is primarily intended to cause Christian readers to reflect more carefully on the nature of their God, how he relates to people, and how he reveals himself to them.

In addition to his engaging writing style, Lodahl's study exhibits several strengths. In particular, his ability to distinguish subtle differences between the faith traditions, which others gloss over as similarities, is helpful in a number of instances. Perhaps the greatest strength of Lodahl's study is the manner in which he details the historical development of the Qurʾan's composition. He demonstrates convincingly in particular passages the presence of clear dependence on the Bible, rabbinic tradition, and early Christian teaching in the

Qur'an. As Lodahl points out, this is problematic for Islam's view of the origin of the Qur'an as well as its claim that Jews and Christians distorted God's revelation.

A few weaknesses mitigate the book's strengths. Due to its thematic structure, Lodahl's presentation is open to the charge of decontextualization because the texts used for comparison are lifted out of their larger contexts and adopted for purposes foreign to their original intentions. As a result, at times the texts chosen for comparison do not appear quite as parallel as Lodahl suggests. The most significant weakness of the work is that his interfaith dialogue essentially serves as a foil for the presentation of Lodahl's theological positions. The persistent drumbeat of open theism and community-shaped revelation ignores other important theological themes and overshadows the book's virtues.

In the end, Lodahl's choice of parallel texts is highly selective and decontextualized, and, as a result, his Christian theological conclusions are built on a small sampling of narrative texts that fail to deal with the whole scope of biblical revelation. As a result, his view of the nature of God and of divine revelation is truncated and thereby distorted. As Lodahl admits, faithful Jews and Muslims will not likely find his arguments compelling. Furthermore, as he also admits, his theological conclusions will only gain marginal acceptance from the Christian community to whom he writes.

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Geoffrey David Miller. *Marriage in the Book of Tobit*. Deuterocanonical and Cognate Literature Studies 10. Berlin: de Gruyter, 2011. Pp. 260. ISBN 978-3-1102-4786-2. $140.00 cloth.

Geoffrey David Miller has revised his 2007 dissertation (Catholic University of America) and produced a book that is a solid introduction to Tobit, a good survey of marriage in the biblical world, and especially an examination of marriage in Tobit, dividing it into five main chapters plus the conclusion and end matter.

The first chapter is an introduction to Tobit, covering plot, text, date and place of composition, previous studies, and methodology. For those not familiar with Tobit and the issues surrounding it, here is an excellent summary in 33 pages. The second through fifth chapters answer the questions that Miller has raised in relation to Tobit when discussing his methodology: the qualities a man looks for in a bride (ch. 2, 58 pages), the marriage process (ch. 3, 40 pages), God's role in marriage (ch. 4, 28 pages), and the marital relationship (ch. 5, 46 pages). In each chapter, relevant material from ancient Near Eastern cultures is cited to fill out the picture presented in Tobit. For instance, in discussing the marriage contract in ch. 3, the marriage contracts from the Elephantine Papyri are included, because Tobit has the only reference to a marriage contract in biblical literature. After this discussion of the four questions about marriage, we get seven pages of overall conclusions, four pages of abbreviations, 26 pages of bibliography, and 17 pages of indexes.

As noted above, Miller's work serves three purposes, and he is careful in fulfilling each of them. In writing an introduction to Tobit, he acknowledges what can and cannot be known about authorship, place of writing, and date, laying out the various proposals and indicating that there is no consensus. When it comes to the textual data, he discusses everything known, ranging from fragments found in Qumran to Greek and Latin versions. He treats the reader to a careful technical laying out of data, although without charts or pictures of manuscripts. All of this is quite satisfying.

In fulfilling his goal of examining marriage in Tobit, Miller also summarizes what is known about marriage in Tobit's world, in the earlier literature of the Hebrew Scriptures and in literature such as Babylonian and Elephantine marriage contracts. He is sensitive to both similarities and differences, thus recognizing that the special situation in Tobit precludes any mention of betrothal or bride-price, but also recognizing that Tobit does not mention bride-price and downplays dowry, as well as Sarah's beauty, in order to underline the issue that Tobit is most interested in, marriage according to the law of Moses, and in particular endogamous marriage, not just within Israel, but also within one's extended family. Miller realizes that both Tobit and the other relevant literature are sometimes silent, such as about the consummation of the marriage. In other cases, such as the journey of the wife to the groom's house, Tobit coincides with the background material. Perhaps Miller's most fascinating discussion is about gender roles, for he is correct that not much has been written about the husband's role, which is what he chooses to stress. He also looks at the relationship within marriage, noting how conflict and love can exist together, as in the marriage of Tobit and Anna.

This work moves along swiftly. Miller lays out what is known and does not belabor his points. One could wish for more detailed discussion of some of the background material, but that would turn this into a book about marriage in the Hebrew Scriptures, not marriage in Tobit. While giving a wealth of detail from the background material and allowing it to give us a full picture of marriage even where Tobit has abbreviated or refocused the process, Miller does not allow it to overwhelm his primary subject, marriage in Tobit, nor does he forget that the author of Tobit is telling the story for a purpose, instructing Jews in the Diaspora about appropriate piety. This is indeed a satisfying work, well worth reading by anyone interested in Tobit or in the issue of marriage in the Hebrew Scriptures.

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Birke Siggelkow-Berner. *Die jüdischen Feste im Bellum Judaicum des Flavius Josephus*. WUNT 2/306. Tübingen: Mohr Siebeck, 2011. Pp. xiii+441. ISBN 978-3-16-150593-5. €89 ($116) paper.

Josephus is often used as evidence for first-century Jewish religious practice. In this published dissertation, Birke Siggelkow-Berner argues that, in the use of *Bellum Judaicum* in particular, Josephus's purpose and audience and therefore *Tendenz* must be taken into account.

The book begins with 21 pages explaining the need for this research and setting forth its method and textual basis. Then come 47 pages discussing the date, audience, and intention of *Bellum Judaicum*. The third part is 343 pages on the Jewish festivals themselves, of which the first 144 pages focus on Passover. The fourth part is a 14-page summary and conclusion. Then come 12 pages of bibliography and 24 pages of indexes.

The Passover, Siggelkow-Berner argues, while having a basis in actual Jewish usage, has its dating, numbers of participants, and nature of participants, as well as its relationship to the Feast of Unleavened Bread, edited to portray the Jews in general as pious and peaceful, the highest Roman leaders as likewise peace-loving, and the leaders of the uprising as impious and to make Josephus's numbers of those dying in Jerusalem plausible.

Josephus's presentation of the Feast of Weeks is also shaped by the purpose of the book, differing from his *Antiquities*, for example, in that, in *War*, those gathered for the feast are entirely peaceful and religious in their intentions. Like the Feast of Weeks, the Feast of Booths is discussed in detail in order to show how, in *War*, Josephus has focused on the temple, portrayed the war with Rome as affecting all the people, and showed the impiety of those causing the uprising. Likewise, the "festival" of wood offering (*War* 2.425) appears to take a ritual and create a festival from it for editorial purposes. Siggelkow-Berner does not leave any use of "festival" (ἑορτή) out of this work, even devoting a chapter to uses in which the particular festival cannot be identified.

Siggelkow-Berner's conclusion is that Josephus has used the festivals for his apologetic purposes. Festivals are core parts of Judaism, and it was not the faithful pilgrims who revolted against Rome but a minority of miscreants who were themselves unfaithful to the religion. Because the book is directed to non-Jewish Romans, this presents Judaism itself as Roman-friendly and the Romans as defenders of true Judaism and agents of divine retribution, even as they destroy the temple. The book leaves open the question of whether Josephus might not expect a rebuilding of the temple, because it and its festivals are so central to Judaism and because he speaks of these festivals in the present tense. Also left open is the question of deliberate similarity between Josephus and Thucydides in that the latter also functionalizes Greek festivals in his presentation of the Peloponnesian War.

Siggelkow-Berner argues that Josephus does know historical traditions about Jewish festivals and does transmit them, so he is not arguing that *Bellum Judaicum* is worthless as a source of historical data on Jewish practice. However, she makes clear that the apologetic purpose of the work leaves Josephus free to leave out details about how festivals were celebrated, focus festivals on Jerusalem and the temple, even if other sources do not have such a focus, and otherwise alter details, as a comparison even with Josephus's *Antiquities* shows. Thus, Josephus's data must be read critically with the question in mind of how a given presentation of a festival serves Josephus's purpose.

Others may wish to moderate Siggelkow-Berner's total focus on the apologetic function of the festivals, and still others may wish to extend her analysis to the *Antiquities* or to other aspects of the presentation of Judaism in *Bellum Judaicum*. But whoever wishes to critique or extend this work must be prepared to go into the same extensive detail as Siggelkow-Berner. It is clear from this work that scholars will never want to read Josephus and in particular *Bellum*

Judaicum again as a source of information on Jewish practice with the same naiveté with which it was read in the past.

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Reinhard Pummer. *The Samaritans in Flavius Josephus.* Texts and Studies in Ancient Judaism 129. Tübingen: Mohr Siebeck, 2009. Pp. xviii+356. ISBN 978-3-16-150106-7. $143.00 cloth.

Reinhard Pummer (1967–2004 Professor of Religious Studies at the University of Ottawa, now Emeritus) adds this volume to his previous works, most notably, *Early Christian Authors on Samaritans and Samaritanism* (2002). This noted Samaritan scholar provides a very detailed exegesis of all passages in Josephus that refer to Samaritans.

Recent Josephus scholarship may be divided into two camps: "some scholars have declared that without outside corroboration, Josephus' narratives cannot be used to reconstruct history" and "other scholars emphasize that source criticism is still a valuable and useful tool to study Josephus" (p. 56). This debate is well represented by Steve Mason for the former and Daniel R. Schwartz for the latter. NT scholars will recognize this debate well from a parallel discussion in Luke–Acts. Perhaps unsurprisingly, Pummer's suggested path forward is audience criticism: Josephus's interpretive framework is influenced "most importantly, by the audience or readership that he wanted to address" (p. 59). After setting the parameters and methods, Pummer does a detailed and carefully nuanced study of *Ant.* 9.288–291 (ch. 1), *Ant.* 11 (chs. 2–3), *Ant.* 12–13 (chs. 4–6), and scattered passages from the Roman period (*Ant.* 17–18 and *War* 1–3). He adds an excursus about Alexander's annexation of Samaria (*Ag. Ap.* 2.42b–43) and another about a textual variation in *Ant.* 18.167 (*allos* or *thallos*).

Currently, broad Samaritan studies generally argue that the term *Samaritans* refers specifically to "YHWH worshippers whose sacred center was Mt. Gerizim" (p. 4). Hans Gerhard Kippenberg (*Garizim und Synagoge,* 1971) first introduced this distinction. Samarians were all the inhabitants of the political district, while Samaritans referred to the religious sect. Steve Mason and others suggest that Samaritans were true YHWH worshipers (Ben Sira 50:26). Thus, the differences between *Ioudaioi* (Judeans) and Samaritans are the disputes between two groups of Israelites over where is the true center to worship YHWH (cf. John 4). Many note 2 Macc 5:22–23, where those who worship at Mt. Gerizim are *to genos* with those at Jerusalem (p. 13). (I would add also the use of *en men . . . en de* to parallel them.) Likewise, the pollution by Antiochus of the Temples of YHWH mentions both the temple in Jerusalem and in Gerizim in 2 Macc 6:1–2 (p. 13).

When taken to Josephus, studies of Samaritans center on Josephus's terms. Rita Egger (*Josephus Flavius und die Samaritaner,* Novum Testamentum et Orbis Antiquus 4; Freiburg, Schweiz: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 1986) had carefully examined Josephus's use of the terms *Samarians*, *Samaritans*, *Sidonians*, and *Cutheans*. She argued that Josephus distinguished be-

tween the first three: Samaritans were part of the Jewish people and Sidonians referred to Phoenicians who lived around Shechem and who adopted some Jewish customs (Sabbath) and worshiped on Mt. Gerizim. She contended that Samaritans called these people Cutheans and that Josephus mistakenly thought Sidonians in Shechem originated from Media and Persia, confusing these with earlier Cutheans (using 2 Kgs 17:24–41). Although Pummer concedes Egger's careful research, he considers her work flawed by "her over-confidence in the reliability of Josephus as a historian" (p. 51). Pummer disputes the following conclusions of Egger: (1) Egger holds that Josephus was objective in his discussions of the Samaritans and did not augment or edit his sources about them (p. 314). Pummer stands with those who doubt Josephus's trustworthiness: "even where it can be shown that Josephus uses sources for his narrative involving Samarians/Samaritans, it does not mean that the terms used by him have still the same meaning in his works that they had in his sources" (p. 51). (2) Josephus knew the Samaritans were considered part of the Jewish community, according to Egger; but Josephus sometimes muddled his terms, using "Samarians" to refer both to Samaritans and other inhabitants, blaming this confusion on both Josephus and his "assistants," (p. 312), arguing that Jews of his time often confused Samaritans with other inhabitants of Samaria.

Pummer maintains that Josephus used multiple sources (and had no firsthand knowledge). All Josephus', terms (*Samarians*, *Samaritans*, *Cutheans*, *Sidonians*, those at Gerizim) refer to the Gerizim community at different times. This allows Pummer to connect the passages in Josephus. For example, to equate all the terms, Pummer needs to argue "those foolish people who live in Shechem" are not Samaritans (p. 12). He likewise suggests it is often "impossible to know what the sources were saying before Josephus made use of them. . . . It must be underlined that Josephus appears not to have known any Samaritans personally and to have had a very limited knowledge—if any—of their beliefs and practices. . . . [Josephus cannot be used to] produce a dependable account of the origin and early history of the Samaritans" (p. 66). Josephus reworked all his sources, and therefore the original intent of his sources is lost. Again, I do not yet see cause to abandon all source criticism. Josephus does not mention the Samaritan Pentateuch or the murder of Andromachus (p. 284), but it seems *e silentio* to conclude that Josephus had no "personal acquaintance with the Samaritan community or with individual Samaritans" (p. 282).

Modern opinion is growing that Josephus was anti-Samarian but *not* anti-Samaritan (so Egger and also Ernest B. Whaley in his 1989 Emory University dissertation). Pummer agrees but reasons differently. Pummer concedes that Josephus has "some" animosity toward Samaritans in *Antiquities* but only as a narrative foil to the Jews. He had no personal animosity as seen in his more neutral reporting in *War*. Yet by neutral, Pummer means Josephus "did not harbor such strong feelings against the Samaritans that he had to vent them at every possible occasion" (p. 282). Likewise, Pummer provides a fine analysis (pp. 271–80) of the arguments by Abram Spiro, Louis Feldman, and more recently Timothy Thornton (1996) that Josephus modified (or inherited modified) biblical accounts to rebut Samaritan claims to Mt. Gerizim (such as *Ant.* 4.200) or that he omitted references to Shechem (from his accounts of Gen 12:6–7; 34; Josh 24:29–33). Pummer argues the alterations of biblical accounts that seem

anti-Samaritan were "too subtle both for Josephus and his readers" (p. 276) or that it was a *different* bias that led to some of Josephus's alterations (p. 278), even if "we often can no longer determine with certainty what these reasons were" (p. 280). Thornton is more likely correct with the cautious conclusion that Josephus was not *more* prejudiced than his contemporaries. In the end, Pummer concludes that the problems between the Jews and Samaritans "were not as severe and disruptive as they are sometimes made out to be" (p. 282) and that Josephus considered the Samaritans to be part of the Israelite people (*sungeneis* in *Ant.* 12.257), even though standing "on the fringes of his community" (p. 282).

In summary, Pummer's research is thorough. His command of the primary and secondary material is impressive. The bibliography is exhaustive and the indexes are very complete. His audience criticism and careful exegesis provide insight, but his skepticism seems (to me) to skew his conclusions. Nonetheless, for Samaritan scholarship this work is essential.

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Dean B. Deppe. *All Roads Lead to the Text: Eight Methods of Inquiry into the Bible*. Grand Rapids: Eerdmans, 2011. Pp. xvi + 411. ISBN 978-0-8028-6594-6. $25.00 paper.

Dean Deppe, professor of NT at Calvin Theological Seminary, contends that the eight different routes proposed in this book will lead to the same place, "a clearer and more profitable understanding of the meaning of the biblical text" (p. xii). While he provides the reader with a full complement of examples for the way this might happen (especially with the use of Logos Bible Software), one is sometimes left wanting further justification for some of his conclusions, which follow a "conservative Reformed perspective" (p. 247).

Chapter one wrestles with issues associated with passage delimitations, genre, and literary techniques that influence textual meaning (for example, chiasm and *inclusio*). Chapter two provides guidelines and instructions for using tools from Logos that allow the interpreter to analyze words, phrases, and clauses. Deppe also looks into the importance of sentence structure and word order when recognizing emphasis. He concludes by pointing out the importance of comparing translations of the biblical text. Chapter three offers a discussion of structural analysis. He begins by focusing on entire biblical books and then moves to their constituent paragraphs and then finally to the clausal level. The centrality of discourse analysis, as practiced by Steven Runge, is evident here.

Chapter four focuses on the literary context. Deppe argues that the material that comes before and after the passage under study is crucial. The force of this claim is supported with examples in which biblical writers put similar content in different literary contexts. He concludes that redaction criticism may be a more helpful interpretive strategy than simple harmonization. Chapter five surveys the field of historical and cultural background. Deppe suggests

that interpreters should draw on the findings from the material culture. He recognizes the centrality of the OT for understanding the NT, and he provides a discussion of intertextuality. Finally, he discusses the need to come to reasoned conclusions concerning issues of authorship, date, provenance, and addressees.

Chapter six argues for reading current commentators as well as listening to interpreters from church history. The primary reason for studying the history of interpretation is to become aware of interpretive options that were not considered in the original engagement with the text. Chapter seven discusses theological exegesis, an approach that brings to the fore theological themes and concepts. Deppe begins with examples of the way theological presuppositions may overly influence one's interpretation. Because of this, he argues for the interrogation of one's presuppositions in order to reduce the likelihood of textual prejudgment. He suggests that readers make their theological assumptions explicit and reflect on their cultural and psychological profile. This chapter concludes with a discussion of biblical theology and a call to organize the canonical meaning along the lines of creation, fall, redemption, and consummation.

Chapter eight introduces spiritual exegesis and opens with a survey of precritical, critical, and postmodern exegetical assumptions. This gives rise to an argument for the insufficiency of the historical-critical approach. Before offering several skills needed when doing spiritual exegesis, Deppe addresses several dangers likely to occur when practicing it. He concludes the chapter with the way his eight routes work when interpreting Mark 6:45–51.

Deppe has written a useful guide to biblical exegesis. Those looking for ways to integrate Logos Bible Software into their biblical language research will benefit from the step-by-step instructions he provides, while others will find his numerous biblical examples thought provoking.

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Michael P. Theophilos. *The Abomination of Desolation in Matthew 24.15.* Library of New Testament Studies 437. London: T. & T. Clark, 2012. Pp. vi + 285. ISBN 978-0-567-55468-6. $120.00 cloth.

In this volume, originally a doctoral thesis written under Christopher Tuckett (Oxford), Theophilos posits a revised model for understanding the phrase τὸ βδέλυγμα τῆς ἐρημώσεως using "intertextual prophetic echoes." The thesis is that the "abomination" refers to Israel's covenantal infidelity, particularly her rejection of Jesus as the Messianic King, and the "desolation" is the consequence of the abomination, achieved by Yahweh through the Roman army in A.D. 70.

A brief introduction lays some methodological presuppositions and a proposed date for the First Gospel (A.D. 80–85). This is followed by an admirable survey of the myriad scholarly opinions on the "abomination of desolation" saying (ch. 1). Theophilos finds that the identification of the phrase with Antiochus IV Epiphanes in its Danielic context causes most scholars to presume a "pagan" (rather than Jewish) referent in the Matthean citation (Matt 24:15). But evidence from Josephus argues in favor of an internal Jewish polemic

instead. Furthermore, the polemical context of Matt 23–24 (esp. 23:38; 24:1–2) prepares readers for a prophetic declaration by Jesus of the temple's destruction in the abomination of desolation statement (24:15). Ironically, the destruction is wrought by Yahweh himself in judgment against Israel for her idolatrous disregard for covenant obligations. Jesus, then, is a "mouthpiece" of divine retribution.

For this thesis to work, Theophilos seeks to make sense of several pieces. One piece is framing the discussion within the structure of the Gospel as a whole (ch. 2). Here, the author argues for a structure bearing affinities to Deuteronomistic covenantal features, placing chs. 5–7 as the blessings and, conveniently, ch. 23 as the curse. In this scheme, drawn largely from Deut 27–30, readers are prepared for the "Matthean apocalypse" (ch. 24), which primarily refers to the destruction of Jerusalem through the advent of the Son of Man. The culpability, as with some post-70 Jewish apocalyptic texts, lies with Israel.

Another piece that must be dealt with is the typical reading of 24:15 as a future event (ch. 3). Theophilos finds no basis for a moving from a "historical" setting of the prior context to an "end time eschatology" reading of the abomination statement. For this, too, pieces must fall into place. He argues that, though the παρουσία statement is typically thought to refer to the physical return of Jesus, it more suitably suggests a military and royal motif experienced in the Roman destruction of A.D. 70. One other author sees the Roman army as "desert making" (Tacitus, *Agr.* 30.3b–6), and Theophilos even finds room for identifying the Roman troops as ἀετοί (24:28), and the sun, moon, falling stars, and so on as prophetic references to military invasions. The τὸ βδέλυγμα τῆς ἐρημώσεως is seen as a causative genitive; the abomination of Israel's idolatrous rejection of her king *causes* the desolation of the destruction of Jerusalem. The irony in Matthew is that Israel is her own enemy and, as such, experiences divinely executed retributive justice (p. 81).

In ch. 4, the author demonstrates that his reading of the Son of Man is consistent with some strands of post-70 Jewish hopes for redemption, particularly regarding the destruction of Israel's enemies. The terms βδέλυγμα and ἐρήμωσις, along with their Hebrew counterparts, readily appear in prophetic literature that heavily influences Daniel. In these contexts, pagan idolatry is not what is in view but Israel's covenant infidelity. Matthew's motivations in employing the Danielic contexts, then, are found in the need for dealing with Israel's enemies. The novelty in Theophilos's thesis is that the enemy is Israel and her idolatrous rejection of Jesus. Rome is the mere instrument of executing divine retribution experienced in 70. Finally (ch. 5), Theophilos notes potential typological and metaphorical associations in Matthew's Gospel, seeing Israel as the "new Antiochus" and presenting Jesus as a Hebrew prophet.

There are numerous subtheses the author seeks to establish, each having its own challenges and uncertainties, to support the overall thesis of the book. That so much rests on an unusual understanding of Son of Man, a debated reading of the structure of Matthew in Deuteronomistic (blessings/curses) rubric, uncertain methodology in defining the use of apocalyptic symbols, and unconventional interpretations of *parousia*, sun, moon, stars, and so on raise a host of important questions, each of which requires more substantive and direct attention than can be addressed in a single work. But Theophilos is on to

some very important things, including his insistence on the coherence of Matt 23 and 24 on a narrative level, the careful attention to influences of the Hebrew Bible on Daniel in the text to which Matthew points, the caution against presuming that an interpretation of this (or any) text in Mark may simply be allocated to Matthew with little question, and the role of the 24:15 statement in the overall retributive statements against Israel's failed leadership. These are all well-served by this important volume.

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Anthony Le Donne. *Historical Jesus: What Can We Know and How Can We Know It?* Grand Rapids: Eerdmans, 2011. Pp. xiv + 146. ISBN 978-0-8028-6526-7. $12.00 paper.

Anthony Le Donne attempts to apply a postmodern understanding of the task of history to historical Jesus research in his noteworthy new book. *Historical Jesus* is highly relevant for those interested in examining the historicity of the Gospel accounts of Jesus' life and should be known by all engaged in the task of understanding the relationship between the theology of the Gospel writers and the historical accuracy of their accounts. Le Donne organizes his book in three parts, each containing chapters on perception, memory, history, and Jesus. The latter chapter seeks to apply to the Gospel accounts of Jesus the concepts discussed in the former three. Each part builds on the latter, and by the end of the book Le Donne offers a succinct way forward in understanding how to perform historical Jesus research.

The primary case being made in *Historical Jesus* is that, as in hermeneutics and interpretation, there is a circle of perception, memory, and history that sways how one perceives both new experiences and old memories. The task of history, then, is the process of interpreting past collective memories, colored by the perceptions of those who remember, in light of our own perceptions and memories. The Gospels are thus built on the perceptions of Jesus at the time of his ministry, which are in turn based on (1) his own projected perception of himself, which was based on the collective memory of Israel and (2) the perception of him by his contemporaries, which were based on the collective memories of Israel and Rome. What the Gospel writers provide to us, therefore, is not cold neutrality or religious subjectivity but an interpretation of Jesus' life based on perception and memory. In other words, they provide us with history.

In terms of putting these ideas into practice, Le Donne suggests that we retain some of the older modernist tools (criteria of embarrassment, cohesion, and so on; see p. 140 n. 5) while dismissing their assumption of providing neutral objectivity. Instead, Le Donne argues that we should put these to use while working toward what is plausible rather than toward what is certain, and also that we should add what he calls "historical triangulation" (pp. 128–31). This process uses "counter memories" (p. 128), differing interpretations of what appears to be a similar event, to argue for what would be a plausible root historical event for the various interpretations.

Le Donne's work should be commended on at least two counts. First, he argues for an excellent model of the relationship between perception, memory, and the task of history. Additionally, he notes consistently that the Gospel writers interpreted the life of Jesus through the lens of the OT and further that this does not negate the historical validity of their accounts. He is certainly correct on both counts.

But there are also serious problems with *Historical Jesus*. On the one hand, Le Donne offers a way out of the modernistic mire of searching for the historical Jesus using pseudoscientific methods. But, on the other hand, in cutting us off from modernism he leaves us without a branch on which to stand. There appears to be no foundation for historical validity in Le Donne's work, only plausibility. However, in a Christian reading of the Bible, one cannot get past the fact that God is a God of history, a God who acts in specific times and in specific places. This historicity of the Trinitarian Christian God and his acts cannot be ignored when assessing the historical nature of the Gospels, but Le Donne does just that. Second, there is no mention of a correlating issue, inspiration. Le Donne certainly recognizes that the Bible is a theological book in that it is about God, but I am left to wonder if he recognizes it as a book from God, indeed, *the* book from God. I am in fact left wondering what exactly he believes about God's ability to work in the world at all, given his repeated skepticism about reported supernatural events in the Bible (for example, pp. 125, 132, 142 n. 5). His wording here may only relay that he is a modern creature with vastly different assumptions about how the world works from the pre-modern Gospel writers, but the ambiguity of his language unfortunately can only promote skepticism of his actual position on the historicity of the Bible on the reader's part. In the end, then, Le Donne goes far in attempting to bring us out of the plight of modernist scientism in historical Jesus research. But in this reviewer's opinion he does not take us far enough or provide a solid foundation for assessing not only the plausibility of the Gospel accounts but also their theological nature, both in content and in source.

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Joel B. Green, ed. *Methods for Luke*. Cambridge: Cambridge University Press, 2010. Pp. x + 157. ISBN 978-0-521-71781-6. $26.99 paper.

Fourth to appear in a series entitled Methods in Biblical Interpretation, this slim volume aims to combine an introduction to four important methods valuable for an analysis of the biblical book in question with application of that method to the book itself. After a brief introduction by the editor, Clare Rothschild treats historical criticism, Turid Karlsen Seim presents feminist criticism, and Joel Green discusses narrative criticism. Justo González breaks the pattern and labels his chapter a Latino "perspective."

Rothschild adopts a very ample definition of historical criticism, so that it includes not just the standard source, form, and redaction criticism but also rhetorical, social-scientific, and even text criticism. Text criticism or lower criti-

cism is curiously identified as "the attempt to understand biblical texts on the basis of internal evidence alone" (p. 10). Each of the six forms of historical criticism is then introduced, with widely varying detail, and archaeology is added as a seventh subcategory. The discipline that has yielded the most fruit of all with respect to Luke—redaction criticism—gets by far the shortest introduction. Applications are then made to Luke 20:45–21:4, not a very good part of the Gospel for illustrating most of these methods.

Seim presents the aims of feminist criticism as "uncovering power structures that keep women in place as 'the other' and overcoming the marginalization of women and any cognition marked by androcentrism" (p. 43). This is *one* form of feminist criticism but by no means the only form. If Rothschild arguably cast her nets too widely, Seim appears to restrict her mandate too much. Even then, she observes that initial euphoria for Luke's apparent interest in Jesus' liberation of women has given way to a second phase of feminism, in which Luke's Jesus is criticized for not being liberating enough. Seim proceeds to illustrating this ambiguity from the same passage that Rothschild employed, with some greater success.

Green turns from his role as editor to becoming one of the contributors and ably acquaints the reader with various forms of narrative criticism—an "in-the-text approach" (p. 82). Adding complexity are the facts that the Gospels are narratives within narratives, they have historical referents and intended effects, and are "open texts"—both inviting and requiring audience participation. Green then selects Luke 16:19–31 for his application, deftly walking the reader through both co-text and text itself.

Almost all of González's Latino approach could equally have been offered by people from various Majority World cultures with quite-different ethnicities. The emphasis here is on prioritizing praxis above theory, especially with respect to alleviating the plight of the poor and oppressed. González also waxes far more autobiographical than any of the other contributors, admitting that his readings could resemble many "fundamentalist" readings, especially those now attuned to issues of social justice, just without the combative edge of showing their readings to be the *right* readings. However, at numerous points in the chapter it is clear he believes his readings are right and others wrong! Not surprisingly, the passage of the rich man and Lazarus is again chosen for application, in what is probably the best exegesis of the volume.

My overall impression is the same as after I read *Methods for Matthew* in this series. As introductions to the methods, the contributions are adequate; as introductions to the biblical books, they are not. Given that there are several other important methods that should likewise be focused on for these Gospels, I can't imagine who would want to use these overpriced little volumes as textbooks.

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Alan J. Thompson. *The Acts of the Risen Lord Jesus: Luke's Account of God's Unfolding Plan*. New Studies in Biblical Theology. Downers Grove, IL: InterVarsity, 2011. Pp. 232. ISBN 978-0-8308-2628-5. $24.00 paper.

Alan Thompson, lecturer at Sydney Missionary and Bible College, offers readers an accessible, lucidly written, biblically faithful treatment of the theology of Acts. In a brief but informative introduction, Thompson sets forth his thesis that the "inaugurated kingdom of God" serves as "the organizing framework for integrating Luke's overall emphases in Acts" (p. 18). This framework provides cohesion for themes such as God's sovereign plan, the Gospel's advance amidst adversity, Jesus' death, resurrection, and outpouring of the promised Spirit, the restoration of God's people, and the salvation-historical shift concerning the temple and the law.

As the book title suggests, Thompson understands Acts 1:1 to anticipate a focus on what Jesus *continues* to do and teach, following his death, resurrection and ascension to heaven. Acts is interpreted as "biblical narrative" (following B. Rosner), written for a diverse Christian audience to "provide assurance concerning the continued outworking of God's saving purposes" (p. 19). Thompson acknowledges the importance of Luke's Gospel for interpreting Acts, but he claims that the distinctive style and focus of Acts justify an independent treatment (pp. 25–26).

In ch. 1 ("Living 'between the Times'"), Thompson focuses on the outworking of God's sovereign plan "in the inaugurated kingdom of God through the reign of the Lord Jesus" (p. 29). Acts clarifies *how* the kingdom is being worked out between Christ's ascension and return, and Thompson notes that suffering should be understood in light of this inaugurated kingdom framework and closely tied to the spread of the Word and the establishment and edification of local congregations (cf. 14:22). Following a helpful discussion of the structure of Acts (pp. 67–70), Thompson offers his own seven-part expositional outline organized around the theme of Christ's reign. This outline differs from common approaches to the structure of Acts, which highlight Paul's "missionary journeys" in Acts 13–21 or focus on the major summary statements (e.g., 1:8, 6:7; compare D. L. Bock, *Theology of Luke and Acts,* ch. 4).

Thompson argues in ch. 2 ("The Hope of Israel") that the resurrection serves as "supreme evidence of the achievement of God's saving purposes and the arrival of the age to come" (p. 99). In addition, he discusses the significance of Jesus' death in Luke–Acts, concluding that Luke's narrative develops an atonement theology that is consistent with the broader OT and NT witness.

Chapter 3 ("Israel and the Gentiles") focuses on the fulfillment of OT promises for the restoration of Israel and the inclusion of the Gentiles. In 1:7–8, Jesus clarifies the disciples' role in the restoration of the kingdom (cf. 1:6) and links the kingdom's inauguration to the outpouring of the Spirit. In Acts 8, Thompson interprets Samaria's positive response to the Word as an outworking of the restoration of Israel, as the Northern Kingdom comes "under the reign of the Davidic King Jesus" (p. 116).

In ch. 4 ("The promise of the Father), Thompson shows that the risen Lord pours out the Spirit (cf. 2:33), fulfilling God's promise and demonstrating his inaugurated reign. He notes that the primary emphasis in Acts is on the Spirit's

role in empowering the church's proclamation, but he also observes that the Spirit is associated with the restoration and transformation of God's people and signifies their unity under the Lord Jesus. The delay of the Spirit in Acts 8 is interpreted as a unique corporate experience in salvation history and not as a normative pattern.

In chs. 5–6, Thompson argues that Acts emphasizes "the end of the old temple system and law and the inauguration of a new 'authority structure'" that recognizes Jesus' lordship and his apostles as his "authorized delegates" (p. 145). Luke does not criticize the temple itself but stresses that Jesus fulfills and replaces the temple and overcomes its boundaries for accessing God's presence and blessings. Likewise, the role of the law must be reevaluated in light of the salvation-historical shift that occurs with Jesus' inaugurated reign. According to Thompson, Luke emphasizes that the law points to Jesus (cf. 3:22–23; 24:14; 26:22), that Jesus' apostles and not the law serve as the "direct guiding authority" for believers (cf. 2:37, 42–43; 4:13; 5:42), and that this shift in the law's role should not promote insensitivity toward Jews (cf. 16:3; 21:26).

Thompson shows awareness of key debates in Acts scholarship but maintains deliberate focus on the text of Acts. So, for example, his opening chapter acknowledges H. Conzelmann's influential and problematic thesis concerning Lukan eschatology in a modest footnote (p. 44 n. 59). Similarly, in ch. 6, Thompson offers a succinct overview to the debate about the law in Acts (pp. 176–77), noting the influential views of P. Vielhauer, K. J. Jervell, and others, before turning attention to biblical exposition. The most cited scholars throughout are D. G. Peterson (on 32 pages), D. L. Bock (27 pages), and D. Pao (21 pages).

Thompson's work is clear and on the whole compelling. Nevertheless, several minor criticisms may be offered concerning method, exegesis, and structure. First, Thompson's discussion of "interpreting Acts" (pp. 25–27) could have been expanded to articulate more clearly his method for discerning the theology of Acts, and may have benefited from interaction with Howard Marshall's opening chapter in *Witness to the Gospel* or Beverly Gaventa's article "Toward a Theology of Acts: Reading and Rereading" (*Interpretation* 42 [1988] 146–57). Second, Thompson argues that "Acts 1:1 indicates that the book is going to be about what Jesus is continuing to do and teach" (p. 49), providing the justification for his title, "Acts of the Risen Lord." However, this verse is primarily focused on recapping Luke's "former book," so further exegetical analysis would have bolstered and clarified Thompson's claim. Third, the chapter on the Holy Spirit may have been profitably placed before his discussion of Israel and the Gentiles (ch. 3), given the former's decisive importance for the latter.

Acts of the Risen Lord joins a growing number of important treatments of the theology of Acts. The most comprehensive discussions are the edited volume by I. H. Marshall and D. G. Peterson (*Witness to the Gospel*), and D. L. Bock's recent magnum opus (*Theology of Luke and Acts*), and the best succinct treatment may be that of Peterson (*Acts of the Apostles*, pp. 53–97). Thompson's work complements these other studies but stands out in at least two ways. First, Thompson establishes a unifying theological framework for Acts and clearly ties each chapter in to this framework. Second, this is perhaps the most accessible book-length treatment of the theology of Acts, relevant to a broad academic and church readership. I have assigned *Acts of the Risen Lord*

as a college-level textbook and would not hesitate to recommend the book to pastors, students or others interested in a careful, clear analysis of Acts on its own terms.

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Simon David Butticaz. *L'identite de l'eglise dans les Actes des Apotres de la restauration d'Israel a la conquete universelle*. BZNW 174. Berlin: de Gruyter, 2011. Pp. xxii + 556. ISBN 978-3-11-022954-7. $196.00 cloth.

Since the Holocaust, the NT writings have been intensely scoured for their portrait of Judaism. Luke's second volume, the Acts of the Apostles, has often been at the center of the debate, with some scholars (for example, J. Jervell) arguing for great continuity between Israel, as the historic people of God, and the Gentile Christians, while others (for example, Jack Sanders) have suggested that Luke's presentation of the Jews is thorougly anti-Semitic and that Luke substitutes the church for Israel. Simon David Butticaz's monograph is an attempt to reopen the issue and to break the impasse by charting a new way forward. Butticaz suggests that previous attempts have been marred by their myopic focus on certain key identity markers (Temple, Torah, circumcision, and so on) and their neglect of Luke's larger project to construct and establish the identity of the church—an identity that must navigate its relationship both to Judaism *and* to the pagan world. Butticaz repeatedly emphasizes that one must not allow Paul's solution in Rom 9–11 to dictate how one approaches the topic but rather must attend to the broader Lukan narrative configuration of ecclesial identity.

Butticaz's thesis is that Luke has a twofold purpose, namely, to narrate the origins of Christianity as the fulfillment of the Prophets' promised restoration of Israel *and* to portray the church and its growth as excelling the Roman ideology of Augustan's universality and world expansion. Luke's dual agenda results, then, in an insoluble tension whereby Luke's portrait of Judaism disallows a neat, simplistic hypothesis whereby the church is either a substitution for Israel *or*, alternatively, simply an uninterrupted extension of Israel.

Rather than engaging in an atomistic study of 'Jewish themes and vocabulary,' Butticaz substantiates his thesis through a broad exegetical, narrative study of (almost) the entirety of Acts. Butticaz discerns that Luke narrates the church's identity such that it reenacts patterns seen in the history of Israel and thereby fulfills the prophetic promises for Israel's restoration. For example, Luke uses the betrayal of Judas as the context within which to narrate the reconstitution of the twelve as the eschatological continuation of Israel (Acts 1:15–26). Luke shapes the account of the outpouring of the Spirit at Pentecost in such a way that it reminds the reader of Israel's many biblical theophanies and particularly evokes the promises of Israel's end-time gathering at Zion (2:1–41). The stretch of Acts 3–5 narrates how the Messiah's exaltation and Spirit's outpouring result in Israels' eschatological renewal as the extension of the story of Abraham and Moses (cf. 3:18–26). Even as the early Christians encounter

fierce opposition from the Jewish leadership, Stephen's speech does not reject his Jewish heritage but rather identifies the Jewish leaders as recapitulating Israel's history of persecuting the prophets. The speech, further, narrates Israel's history in a way that focuses on God's past revelation in the Diaspora, away from the land and Temple complex, as well as Israel's nomadic wanderings outside the land of Israel (7:1–53). The final scene, Paul's encounter with the Roman Jews (28:16–31), summarizes the themes of the preceding narrative and demonstrates the early Christian movement's salvation-historical, cultural continuity with Israel but also its increasingly empirical discontinuity with Israel.

Luke's dual concern, however, to situate simultaneously the identity of the early Christian movement within Roman ideology can be seen in the Lukan emphasis on ethnic inclusion, the universal scope of salvation, and the conquest of the Word (e.g., Acts 2:1–13). Luke's construction of the church's identity as heiress to the cultural scripts of intellectual paganism, appropriately purged of its polytheism and other problematic aspects, can be discerned in Paul's speech in Athens (17:16–34) and the emphasis on Paul's benefaction to pagans in the narration of Paul's journey from Caesarea to Rome (chs. 27–28).

Butticaz's monograph is an excellent, copiously researched, balanced treatment of Luke's construction of the relationship between the early Christian movement and Israel. His methodological decision to focus on the broader narrative contours of Acts, as opposed to treating a few so-called Jewish topics, is surely a right step forward. Likewise, his recognition that Luke is simultaneously navigating the early Christian movement's relationship to the broader Roman pagan culture merits further attention. The reader may wish that Butticaz had devoted more attention, however, to the way in which Luke's first volume, especially Luke 1–2 and 22–24, relates to the restoration of Israel. Undoubtedly, Butticaz has not spoken the last word on this controversial topic, but readers will certainly benefit from his balanced study.

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Martinus C. de Boer. *Galatians: A Commentary*. New Testament Library. Louisville: Westminster John Knox, 2011. Pp. xxxiv + 461. ISBN 978-0-664-22123-2. $50.00 cloth.

At 461 pages, Martinus de Boer presents a significant contribution to the study of Galatians. His stated purpose is to understand and expound "what the apostle was attempting to communicate to the very *first* users and interpreters of the letter" which should then inform "the manner in which the letter may be used and interpreted in current theological discussion and preaching." (p. 1; his emphasis). While de Boer's work could have touched more on application, he largely fulfills his goal.

Given the length of this commentary, his introduction is surprisingly brief (only 18 pages). He suggests a date of A.D. 51 for its composition and follows the North Galatia hypothesis. While he provides strong support for the former, he only assumes the latter. Given the importance of provenance to the

interpretation of the letter, it would have been helpful had he devoted greater discussion to this matter. Rather than following a verse-by-verse discussion, the structure of this commentary is passage-by-passage. While some readers may prefer a discussion of each verse, de Boer's discussion is always easy to follow. He provides a modest number of footnotes. Perhaps the best feature of this work is the 19 excursuses that appear at various points throughout the commentary.

In de Boer's reconstruction of the events surrounding the debate about whether Gentiles should be circumcised, James and Peter initially side with Paul (Gal 2:1–10; Acts 15). Within a few months, however, James's mind has been changed; this is the catalyst behind sending emissaries to Antioch to convince Peter to withdraw from open table fellowship. Peter's agreement, according to de Boer, indicates that Peter also changed his mind. Unfortunately, de Boer provides no solid justification for such a *volte face* by either apostle. Both had publicly declared their support for Paul's contention that Gentiles need not be circumcised, and Peter had publicly defended his decision to eat with Gentile believers because it was the will of God (Acts 11:1–18). How are they each so easily and quickly convinced otherwise? Without this sort of rationale, de Boer's historical reconstruction is significantly weakened.

De Boer's Paul is decidedly antinomian. He views the Letter to the Galatians through the prism of Jewish apocalyptic eschatology, in which "alien, destructive powers" have taken over and perverted this present age, an age characterized by sin, death, evil, the Flesh, and the Mosaic Law. With the person and work of Jesus Christ, "cosmic rectification" has begun, an act which will be finally consummated in the Parousia. Thus, the church currently lives between two ages, in an already-not yet state. The Law is a cosmic force that brings a curse on Jew and Gentile alike; it does not mediate the blessing promised to Abraham. Thus, any practice of the Law involves a denial of God.

While there is much to commend this approach—Paul does indeed set up a dichotomy—de Boer goes too far in his description of Paul's view of the Law. The issue for Paul is not the Law itself but the false teachings of the Galatian opponents that the Law, and circumcision in particular, should be considered the means of justification. This is especially pertinent when one considers many modern Messianic Jewish believers who observe the Law but do not consider it to be the means by which one is justified. Is such a person cursed? Must a person cease worshiping on Saturdays and take up eating pork in order to be justified by the Spirit? While it is highly improbable that a first-century Gentile Christian who decided to observe the Law would have done so without struggling with basing his/her justification on Law observance, it is very possible that a Jewish Christian, such as Peter or James or, indeed, even Jesus, could have separated observance of the Law from how a person is truly justified by faith.

De Boer's discussion on "flesh" in Gal 5:13–6:10 (pp. 335–39) is also noteworthy, though somewhat confusing. He first convincingly links Paul's statements to *yetser hara* ("evil inclination"), common to Jewish tradition. He then references J. Louis Martyn approvingly, identifying the "flesh" with a cosmic power attempting to gain control over, and ultimately destroy, the Gentile churches, rather than an internal impulse to commit evil. But he then proceeds to declaring that Paul personifies the *yetser hara* as the Flesh. So which is it? The personification of an internal impulse to commit evil, which has no actual

ontological existence, or a cosmic force arrayed against God akin to Satan? De Boer is unclear. And if it is only a personification, then there is no actual cosmic battle being fought, because the battle would only be internalized between the Spirit and the *yetser hara* within each individual person.

While I have reservations regarding a few of de Boer's arguments, I nevertheless highly recommend his commentary as a valuable addition to the ongoing discussion about this important letter.

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George Lyons. *Galatians: A Commentary in the Wesleyan Tradition*. New Beacon Bible Commentary. Kansas City: Beacon Hill, 2010. Pp. 400. ISBN 978-0-8341-2402-8. $34.99 paper.

According to the general editors' preface, the purpose of this series of commentaries is to make available to pastors and students a biblical commentary that reflects the best scholarship in the Wesleyan theological tradition. "The commentary project aims to make this scholarship accessible to a wider audience to assist them in their understanding and proclamation of Scripture as God's Word" (p. 9). After their introductions, these expositions unfold in terms of three parts. (1) "Behind the Text" provides the reader with relevant information to understand the text. (2) "In the Text" provides a verse-by-verse exposition, with grammatical details, word studies, and the relation of the text to other biblical books/passages or other parts of the document under study. (3) "From the Text" examines the document in relation to other areas of endeavor: theological significance, intertextuality, the history of interpretation, use of the OT in the NT, interpretation in the later church, actualization, and application. These volumes also provide sidebars on topics of related interest, with occasional excurses on particular issues.

The introduction canvasses the familiar territory of author, addressees, date, occasion, and purpose. The *author* is undisputedly Paul. The locale of the *addressees*, whether in northern or southern Galatia, is left indeterminate. Lyons writes, "Fortunately, one's decision on the dispute has little effect on the interpretation of the letter" (p. 36). The *date* remains as uncertain as its destination, but the author opts for A.D. 54 or 55. The *occasion* is never explained in the letter itself, and this lack of information puts those who can only "eavesdrop on his side of the conversation at a distinct disadvantage" (p. 37). Lyons's insistence on "the priority of Galatians itself over imaginative reconstructions" puts him in a minority of commentators (pp. 37–38). In tracing out the occasion of the epistle, Lyons focuses on information gleaned from three perspectives: Paul, the Galatians, and the agitators. Taking these three in turn, (1) all we can know depends on Paul's letter. We are uninformed as to how the Galatians or the agitators saw the situation he addressed. In claiming to speak for God (1:1, 11), he made no attempt to be open-minded or even-handed in his response to the developments in Galatia, nor was he concerned to put the best possible interpretation on the motives of the opposition or the response of the Galatians

to them: "His singular goal was to persuade the Galatians to his point of view" (p. 38). (2) The openness of the Galatians to the opposing preachers is characterized by Paul as desertion, apostasy, alienation from Christ, and so on. Chief among their problems was the issue of circumcision, which was causing internal division within the Galatian communities. The sociological realities of the ancient household churches suggest that they *all* probably would have accepted circumcision or rejected it. Lyons then proceeds to challenging the assumption that the majority of the Galatians were anxious to get circumcised. (3) Paul's opponents, consistently dubbed "the agitators," are indeterminate in their precise identification. The options are: non-Christian Jews, Jewish Christians, non-Christian Gentile proselytes to Judaism, or Gentile Christian proselytes. Whoever they were precisely, Lyons rejects the "widely held scholarly assumption" that the agitators were the "false brothers" in Jerusalem (2:4), the "men . . . from James" (2:12), and those who belonged to the circumcision group" (2:12). The bottom line is that beyond Paul's explicit claims about the troublemakers, "anything we may say about the agitators is merely conjectural" (p. 42). As for its *purpose*, one of Paul's goals was to eliminate the influence of the Agitators. But one must not overlook the first explicit exhortation of the letter (4:12): "I plead with you, brothers, become like me, for I became like you." In becoming like Paul, they likewise would renounce the Torah and return to their law-free condition before the arrival of the teachers from Jerusalem. The introduction is rounded off by considerations of the types of rhetoric available to Paul, the letter's organization, and its argumentative logic.

Touching base here and there with the exposition, a number of passages are of perennial interest. (1) Gal 2:11–21: Lyons appropriately places "The Incident at Antioch" in proximity to the rise of Zealotism, which threatened violence on anyone who failed to comply with the boundary-marking mechanisms of Second Temple Judaism. The central issue of the "incident" was table fellowship. The author maintains (correctly) that the meals were not simply casual or intended to satisfy hunger. Rather, they were probably "quasi-religious ceremonial meals, set in the context of worship." For this reason, "Eating together dramatized and actualized the covenantal unity of the church as a surrogate family. Shared meals demonstrated mutual trust, loyalty, and solidarity" (p. 132). One may surmise that such intimate associations of Jews with Gentiles were the cause of offense on the part of "the men from James." The climactic portion of the passage is the declaration that one is not justified by works of the law but through faith in Jesus Christ. Lyons observes that virtually all omicron contract-verbs, in this case *dikaioō*, convey a causative force: "God vindicates the faithful, not only counting, but actually making them righteous." As for "works of the law," they cannot be limited to rituals and ceremonies, such as circumcision and food laws, because "Nothing humans attempt to do as a means of self-justification succeeds" (p. 149). Regarding the hotly debated phrase "faith of Jesus Christ," the author is in line with the growing consensus that the genitive is subjective—the faithfulness of Christ himself.

(2) Gal 3:12: In arguing that Christ redeemed us from the curse of the law, Paul writes that the law is not *ek pisteōs*. The translation employed (NIV) is "The law is not based on faith." However, Lyons departs from this version and rightly invokes BDAG 296: "The preposition *ek* may indicate origin, cause or reason." Thus, "The Law did not come from faith, nor was it caused by faith,

nor did its existence depend on faith. The Law did not call for faith, but for absolute obedience" (p. 191). This is a very traditional take on the language and one that does allow for the fact that the Torah did not require "perfect, perpetual obedience" but rather *perseverance* in the covenant. This is the impact of Lev 18:5 and the refrain of Deuteronomy, "This do and live" (4:1, 10, 40; 5:29–33; 6:1–2, 18, 24; 7:12–13). It is of interest that as a subdivision of its entry on *ek*, BDAG (p. 296) proposes that there is a partisan use of the preposition: "In these cases the idea of belonging, the partisan use, often completely overshadows that of origin." Lyons provides a better line of interpretation than the NIV, but by overlooking this subcategory, the exposition still falls short of the salvation-historical thrust of Paul's intentions, that is, the law (the Mosaic period) and faith (the era of Christ) belong to separate and distinct divisions of *Heilsgeschichte*.

(3) Gal 4:8–11: The exposition is preceded by a helpful survey of the several calendars that dominated the scene in the first century: Jewish, syncretistic, pagan. It is disappointing, however that Lyons does not pick up on the irony of the passage. That is to say, Paul directly equates the Torah ("the elements of the world") with pagan religion, and the ironic thrust of the passage is that if his readers adopt the law, they might as well have remained pagans: the one state of affairs is no better than the other; both equally engender slavery.

(4) Gal 4:21–31: Lyons embraces an allegorical approach to the passage. But "As with Jewish *pesher* exegesis, it is difficult to say whether Paul was actually reinterpreting Scripture or merely using it to address a contemporary situation" (p. 283). Nevertheless, the passage is an implicit command to expel the agitators from the Christian communities of Galatia and to warn his readers about the danger of excluding themselves from their God-given heritage as free, Spirit-filled children of Abraham (p. 294).

(5) Gal 5:4: Because the commentary serves the Wesleyan (Arminian) tradition, this is a text of more than passing interest, because of the way it has been placed in the cause of "losing one's salvation." Refreshingly, however, Lyons is sensitive to the *heilsgeschichtlich* underpinning of Paul's choice of words. "By becoming circumcised, rather than 'crucified with Christ,' the Galatians would die to Christ, severing their relationship to him. To try to substitute circumcision for Christ is to treat redemption from slavery to Law as worthless" (p. 304). In other words, to "fall away from grace" is to retreat from the era of the gospel back into that of the law.

In assessing the commentary, apart from certain reservations that have been stated above, I would add there is little reason to think that Lyons' agnosticism regarding the identity of the Agitators is justified. Paul's depiction of the "men from James" (Gal (2:12) matches very well with that of Luke: "unless you are circumcised, according to the custom of Moses, you cannot be saved" (Acts 15:1; cf. 11:2–3). As to its positive value, with the growing list of commentaries on every biblical book, not least Galatians, the question arises whether this one is worth the purchase. On balance, the answer is yes, for the following reasons. One, the exposition is informed by the letter's cultural and historical setting, which removes it from the realm of dogmatic theology and places it squarely within its first-century milieu. This is noteworthy because it enables preachers and teachers to make applications of the letter that corresponds to its original intent. Second, the exposition gets to the point in short

order, which is an especially attractive feature for working pastors with little time for preparation. Third, there are the numerous excurses, treating matters such as Pauline chronology, the historical reconstruction of the apostolic conference, and the law in Galatians, all of which serve as great time-savers for students in a hurry. Fourth, the organization method of *Behind the Text*, *In the Text*, and *From the Text* is a useful paradigm for communicating the contents of the letter. Finally, the bibliographies are extensive and up-to-date.

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Brisio J. Oropeza. *Jews, Gentiles, and the Opponents of Paul*. Apostasy in the New Testament Communities 2. Eugene, OR: Cascade, 2012. Pp. xviii + 406. ISBN 978-1-61097-290-1. $47.00 paper.

B. J. Oropeza, Professor of Biblical Studies at Azusa Pacific University, has produced a thorough study of theological defection. This is the second of a three-volume work (see *In the Footsteps of Judas and Other Defectors*, Apostasy in the New Testament Communities 1; *Churches under Siege of Persecution and Assimilation*, Apostasy in the New Testament Communities 3). Here, Oropeza focuses on the canonical letters attributed to Paul. He examines every Pauline letter except Philemon, which does not address the subject of falling away. Oropeza argues for the authenticity of 2 Thessalonians and contends that Ephesians, Colossians, and the Pastorals are "Pauline"—they were written by Paul *or* someone in the tradition of Paul.

Oropeza's primary aim is clarity on the subject of *apostasy*, which he defines as "a phenomenon that occurs when a religious follower or group of followers turn away from, or otherwise repudiate, the central beliefs and practices they once embraced in a respective religious community" (p. 1). The author takes a fourfold tack with each correspondence: (1) he identifies the emerging Christian community in danger, (2) he ponders the perceived nature of apostasy in the congregation, (3) he addresses the perceived consequences of apostasy, and (4) he compares perspectives on apostasy from the standpoint of certain emergent Christian communities relevant to Paul's letters.

Oropeza concludes that the opponents in the letters vary. In Galatians, Corinthians, and Phil 3, he finds Jewish-Christian missionaries who insist on the circumcision of Gentile converts or dupe congregants into rejecting Paul's apostolic authority (pp. 33, 132, 222). In Thessalonians, he sees unbelieving Gentiles who disturb the Christian community (p. 64). The opponents in Colossians are identified as a Jewish sect that holds to beliefs similar to the Essenes (p. 258). And he describes the opponents in the Pastorals as congregation members who misinterpret the Torah and deny the resurrection (p. 306). Though we find an assortment of adversaries in the Pauline epistles, Oropeza contends that the nature of apostasy is consistent throughout the corpus. Paul repeatedly warns the communities in his care about false teaching, various types of vices, and defection that arises from persecution (pp. 309–10). The immediate consequences of apostasy include expulsion from the Christian community

and a handing over to Satan, but the hope is that the apostate will repent and return to the community. The final consequence of falling away is exclusion from the kingdom of God (p. 311). Oropeza's final conclusion is that we find diverse perspectives among Christian communities, especially with respect to apostasy: "Paul considers apostates to be one-time faithful followers of Christ and hopes for their restoration, but this is not the way the Johannine author views defectors from his community" (p. 312).

Much of Oropeza's exegesis seems solid, and many of his discussions are helpful. However, in my view, his chief argument lacks persuasive power. I am not yet convinced that Paul considers apostasy to be a reversal of genuine conversion. Oropeza arrives at this conclusion by making a number of questionable interpretive decisions. One specific example from the Pastorals must for now suffice. Oropeza argues that 1 Tim 1:19–20 indicates that Hymenaeus and Alexander lost their personal faith (pp. 266–67). But the prepositional phrase περὶ τὴν πίστιν appears two other times in the Pastorals (1 Tim 6:21; 2 Tim 3:8), and both times the Christian faith in general, rather than personal faith, is in view. So it seems that the point here is not that the personal and subjective belief of these opponents has snapped and come apart. Rather, the point is that these opponents have suffered shipwreck with reference to the objective content of the Christian faith. They traveled the wide channel with the strong current leading to destruction. This interpretation is much more consistent with 1 Tim 1:5–6, where it is said that the opponents have "missed the mark" (ἀστοχήσαντες) of the triad of inward faculties that produce ἀγάπη: "a pure heart, a good conscience, and a sincere faith." Paul does not claim that the opponents in Ephesus ruined their personal faith; he asserts that they never experienced genuine conversion, because they rejected the apostolic gospel. It seems to me that Paul is quite compatible with John: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us" (1 John 2:19).

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Rodney Reeves. *Spirituality according to Paul: Imitating the Apostle of Christ*. Downers Grove, IL: IVP Academic, 2011. Pp. 253. ISBN 978-0-8308-3946-9. $20.00 paper.

Rodney Reeves, in *Spirituality according to Paul*, seeks to determine the contemporary significance of Paul's spirituality, specifically, how he lived the gospel. The author argues that the template of this spirituality is participation in the death, burial, and resurrection of Christ and that Paul not only models this in his life but also calls his converts to do likewise. At numerous points, Reeves draws out, in very relevant ways, the contemporary significance of this theme.

Part 1, "Crucified with Christ," considers various aspects of Paul's call to live a cruciform life and how this is possible through the empowerment of the Holy Spirit. For instance, the cross is a symbol of humiliation, loss, and death in Paul's culture, but for him it is a means to victory and life. Paul demonstrates

this on a personal level in the opening chapters of 1 Corinthians, where he takes his inability to speak well as an opportunity to highlight that God's power uses the foolish things of this world to shame the wise. The movement of the cross, that through dying life can be found, is a counterpoint to Western Christian culture, which emphasizes the benefits of the gospel for the lives of believers and not the cruciform life.

In part 2, "Buried with Christ," the emphasis falls on baptism, to which Paul refers when he is stressing the need for unity. Because baptism represents our participation in the burial of Christ, his converts should not be seeking their own interests before those of others causing strife and division on issues of diet, idolatry, or the Lord's supper (1 Cor 8–11). Rather, the church is to find unity in the hymns they sing confessing Jesus Christ as Lord (Phil 2:11) and is to model marriages that have Christ at the center, in which husbands and wives love each other "out of reverence for Christ" (Eph 5:21). In a couple of places in this section, Reeves associates water baptism with "the baptism of the Spirit" (p. 96, 139), but, unfortunately, he does not substantiate this connection in any way and explain how it relates to the topic of part 2.

Finally, in part 3, "Raised with Christ," the author argues that believers participate now in the resurrection of Christ anticipating that day, the Day of the Lord, when all those who have died in Christ will be resurrected for eternity. In the meantime, participating in the resurrection of Christ gives believers a foretaste of what is to come (1 Cor 15:23; Rom 8:29), realized by the indwelling of the Spirit (Rom 8:23; 2 Cor 5:5). We see this at work in Paul, who believes that his hardships and trials result in an "eternal glory that far outweighs them all" (2 Cor 4:17). Further, Paul encourages the Ephesian Christians that they need not be concerned with the paganism of this city "because they are already 'raised up with [Christ]' and seated 'with him in the heavenly places'" (Eph 2:6). In the last chapter, Reeves points out that Paul only apprehends the gospel and how the Hebrew Scriptures point to it because of his encounter with the exalted, resurrected Christ. Again, Reeves explains the relevance of these ideas for modern Christians.

This book is not an academic study of Pauline spirituality. For instance, Reeves assumes that Paul wrote Ephesians, Colossians, and the Pastorals. Even some reference to these issues of authorship would be helpful, because the monograph is dedicated to spirituality according to *Paul*. Overall, however, he has met his stated purpose of answering the many "so what?" questions that contemporary students often ask of Paul in an American evangelical context.

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James W. Thompson. *Moral Formation according to Paul: The Context and Coherence of Pauline Ethics*. Grand Rapids: Baker Academic, 2011. Pp. xv + 256. ISBN 978-0-8010-3902-7. $24.99 paper.

Not unlike a growing number of studies on Paul that emphasize his Jewish heritage, James Thompson argues that Paul's moral teaching has the Mosaic

law at its foundation. Reflecting the sentiment of Hellenistic Jewish literature and ultimately the Holiness Code in Leviticus, Paul exhorts his Christians to live lives of holiness set apart from their pagan neighbors. For the Jews, this is at the heart of what it means to be faithful members of God's covenant people.

After having established that the literature of Hellenistic Judaism emphasizes moral separation of Jews from their pagan environs in his first chapter, Thompson argues in ch. 2 that the Gentiles are included in the elect people of God and are, consequently, to "walk worthily of God" (1 Thess 2:12), not unlike all Jews. In ch. 3, the author examines the ethical teaching of 1 Thessalonians because from it readers can reconstruct aspects of Paul's original catechesis which Thompson will then build on using ethical discourse elsewhere in Paul. It is not completely clear why Thompson sees the need to reconstruct the initial catechesis of Paul, especially when so much of Thompson's argument is based on others parts of the epistles unrelated to Pauline catechesis associated with the founding of his churches. Again, in ch. 4, the author makes the point that Paul's catalog of vices and virtues reflects his catechesis and, again, it is not clear how this advances the argument. Thompson's main and most convincing point here is that the vice lists, in particular sexual offenses, are rooted in Lev 17–26, while the virtues can also be traced back to the OT and Jewish Hellenistic texts. In ch. 5, Thompson turns to the Law in Paul's letters and argues that the "law of Christ" (Gal 6:2) is the benchmark for the ethical formation of his communities. All of Paul's moral exhortations, inspired by aspects of the Torah, operate in the service of loving one's neighbor as oneself (cf. Gal 5:14). Because love is at the heart of the fulfillment of Torah, Thompson, in his second-last chapter, underscores the centrality of this virtue for Paul. Love prompts believers to take "responsibility for others" (p. 160) in light of Lev 19, and all of Paul's moral exhortations demonstrate how love is to be practiced. In the last chapter, Thompson briefly surveys the moral teaching of the so-called "disputed" letters, explaining how some of their ethical commands reflect a post-Pauline era.

Overall, Thompson convincingly makes his case that the Torah as well as subsequent reflection on it by Jews in Hellenistic Judaism are the primary backgrounds for Paul's ethical discourse. However, there are a few times where the author is guilty of special pleading. For instance, in his discussion of Paul's triad of faith, hope, and love, Thompson acknowledges that the Greek sources contain these words, but that they "have greater significance in Jewish literature where they have connotations that correspond to the Israelite tradition and appear in proximity to each other" (p. 68). Thompson defends this by referring only to one passage in Wisdom and two others in Sirach, but none of the individual verses actually contain all three. He also needs to demonstrate why he can dismiss out of hand the Hellenistic literature. Thompson is guilty of the same charge on p. 108 in his search for the attributes of Phil 4:8, which, according to Thompson, are "firmly rooted" in the OT and Hellenistic literature. The evidence he cites is meager compared with the preponderance of Greek literature.

Naturally, readers from a confessional standpoint might expect to see suggestions for the ongoing relevance of Paul's moral teaching. Unfortunately, at least for me, Thompson merely acknowledges that this teaching is relevant and leaves it at that, which, admittedly, is in keeping with his purpose. Nonetheless,

readers are sure to come away with a strong sense of Paul's moral vision for the church.

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Gert J. Steyn. *A Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews.* Göttingen: Vandenhoeck & Ruprecht, 2011. Pp. xiv + 458. ISBN 978-3-525-53099-3. $197.00 cloth.

Steyn's book makes an important contribution both to NT studies and to Septuagint studies by seeking the Vorlage of the approximately 30 explicit quotations in the book of Hebrews. Exegesis of Hebrews is enriched when the creative wording of the author of Hebrews in the quotations can be discerned from the reading of his OT source text. Steyn's analysis consequently contributes both to Septuagint and NT textual criticism and to NT exegesis. Despite the vast number of commentaries and monographs on Hebrews, Steyn points out, "several important questions relating to the selection, origin, version and function of the quotations remain unresolved or disputed" (p. 2). Steyn's purpose is to investigate "*the unresolved matter of the origin(s) and version(s) of the Vorlage(n) that were utilised for the explicit quotation*" in Hebrews (p. 18, emphasis original). This is a highly complex problem, as Steyn clearly explains (pp. 18–24), involving tradition-historical research, textual-critical research, and hermeneutical adaptation of the quotation by the author of Hebrews. The logical structure of his analysis and presentation clarifies the process and is both instructive and laudable.

Indeed, even deciding what to count as a quotation is not a straightforward task, and Steyn focuses on about 30 quotations taken from the Torah (Genesis, Exodus, and Deuteronomy), the major Prophets (Isaiah and Jeremiah), the minor Prophets (Habakkuk and Haggai), and the Writings (2 Sam, Pss, and Prov). Steyn observes that in Hebrews "these quoted texts seem to appear in combinations, consisting of a pair of two quoted texts that deal with a particular theme or motif" (p. 25). Following that observation, Steyn has organized the book around 13 themes or motifs, giving a chapter to each: appointment of the Davidic Messiah, angels who serve, eternal reign of the Son, exalted King, Pioneer of salvation, sabbath rest, royal priest like Melchizedek, cultic worship and covenant, cultic worship and sacrifices, eschatological judgment, God's testing of believers, the law on Sinai, God's imminent presence. His pairing of quotations and his identification of these motifs will almost certainly generate some critique and discussion.

There is an extensive introductory chapter that thoroughly describes the complexities of the task, surveys past research, and sets forth the structure of the analysis. Here, Steyn engages the work of both North American and European scholars such as G. H. Guthrie and G. K. Beale, U. Rüsen-Weinhold, G. Gelardini, and M. Karrer. His final chapter of Synthesis and Conclusion examines the nature of the Vorlage of the quotations "in light of the tradition historical investigation" and "in light of the text critical investigation" (p. xi).

Each of the 13 chapters in the body of the book addresses an individual theme or motif and each chapter has the same structure, presenting the Greek text of the quotation as it appears in Hebrews, a tradition-historical investigation focusing on the use of the OT verse(s) in Second Temple Judaism and early Christianity, a textual-critical investigation, a discussion of the hermeneutical and theological results of the quotation as used and sometimes adapted by the author of Hebrews, and a brief conclusion. This allows the reader the opportunity to focus on the considerable detail for whatever aspect of the analysis he or she might be most interested in, which should appeal to a broad readership, whether textual critic, Hebrews exegete, or Septuagint scholar.

For instance, the quotation of Ps 40(39):7–9 in Heb 10:5–8 is paired with the quotation of Exod 24:8 in Heb 9:20 and both are identified with "The motif of cultic worship—sacrifices," which is the title of ch. 10. In Steyn's tradition-historical investigation, he discovers that no verse of Ps 40 "is explicitly quoted by either early Judaism, or anyone of the NT writers anywhere," leading him to conclude, "one might safely assume that it [this use of the Psalm] was most probably discovered by the author of Hebrews himself" (p. 284). There are several textual-critical issues in what some might call a misquotation of Ps 40[39]:7–9 by Hebrews (see Karen H. Jobes, "Rhetorical Achievement in the Hebrews 10 'Misquote' of Psalm 40," *Biblica* 72 [1991] 387–96; idem, "The Use of Paronomasia in Hebrews 10:5–7," *Trinity Journal* 13 [1992] 181–91), but the most prominent perhaps is whether σῶμα (body) stood in the text read by the author of Hebrews or was introduced by him for theological purposes where Rahlfs's reconstructed critical text reads ὠτιά (ears). Steyn argues, contra Rahlfs, that the Greek OT text of Ps 40[39]:7 used by the author of Hebrews read σῶμα. The theological contribution of the author of Hebrews was to pair it with the quotation of Exod 24:8 in Heb 9:20, that mentions "blood." Steyn suggests the author of Hebrews paired these two OT quotations to evoke an allusion to the Eucharist, addressing the insufficiency of the sacrifices of OT cultic worship with the final and efficacious sacrifice of Christ's body and blood. This example is particularly interesting because one could argue on this evidence, contra Steyn, that ὠτιά was in the text of LXX Ps 40[39]:7, as Rahlfs has reconstructed the text, and that the author of Hebrews introduced σῶμα for the same theological point that the death of the Incarnate Christ was the ultimate sacrifice that put an end to all others and established the new covenant.

Steyn's clear and logical presentation allows a reader to engage detail such as this, but the summaries of his conclusions from historical-tradition analysis, textual-critical analysis, and discussion of hermeneutical adaptation of the quotations also allow readers to profit from his work in each chapter at a more general level.

Steyn's book is a tremendous contribution representing a massive amount of research and analysis. Septuagint scholars will want to read it voraciously, and NT exegetes of Hebrews simply cannot ignore this volume, even though its title might somewhat obscure its relevance for that purpose.

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Roland Deines, Jens Herzer, and Karl-Wilhelm Niebuhr, eds. *Neues Testament und hellenistische Alltagskultur: Wechselseitige Wahrnehmungen*. WUNT 274. Tübingen: Mohr Siebeck, 2011. Pp. 493. ISBN 978-3-16-150170-8. $172.00 cloth.

This book brings together papers presented at the 3rd International Symposium on the Corpus Judaeo-Hellenisticum Novi Testamenti at the University of Leipzig in May 2009. A unique feature of the volume, which the subtitle seeks to capture, is that most of the papers are presented in pairs with the goal of furthering interdisciplinary discussion. The first paper of each pair is from an expert on some area of ancient material culture (an archaeologist, papyrologist, etc.) whose task is to elucidate a particular aspect of daily life in the Hellenistic world. The second paper represents an attempt by an NT scholar to interact with and apply the results of the first paper to the NT. This mode is not stringently adhered to either by the authors or the editors of the volume, but generally speaking, it served its purpose well, and the result is a fruitful dialogue among a diverse group of experts in various fields. Though the symposium yielded no breathtaking new insights, the volume certainly offers helpful corroborative data that illumine the NT at various points.

It begins with three introductory (and thus not paired) papers. E. M. Meyers and C. Meyers set the tone by offering some examples of how the "Material Culture of Late Hellenistic—Early Roman Palestinian Judaism" can illumine earliest Christianity and the NT. They point up the pervasive influence of Hellenism, burial practices, monumental architecture, ritual baths in Galilee, synagogues, and pottery in Qumran in order to show "how important it is for scholars of early Judaism and Christianity to be familiar with archaeological data" (p. 23). In his contribution, "Non-literary Sources for the Interpretation of the NT," R. Deines first discusses methodological questions, especially the importance of "reading" artifacts within their context, and then seeks to classify the ways in which "archaeological data can help to contextualize the NT writings beyond their literary contexts" (p. 40). For some NT texts, archaeological data provide information for interpretation. Sometimes they merely illuminate biblical texts, but they should in any case be understood as co-texts that are of value for NT exegesis. R. Scholl seeks to familiarize the participants of the symposium with the rich treasures in the University of Leipzig's collection of papyri.

I turn now to the paired papers and, in the interest of space, list only the topics discussed rather than the (sometimes lengthy) titles of the individual articles.

The topic of the first paired presentation is "Archäologie und Alltagskultur." R. Pillinger notes in her brief contribution that the few material traces of Judaism in Ephesus attest to the significance of the menorah in cultic and private settings. In his contribution, J. Frey examines the Fourth Gospel for hints of Anatolian Diaspora Jewish influence and locates these in the relative lack of interest in Jewish rites, the emphasis on communal solidarity, and the universalization of the temple motif. The second pair of papers deals with "Architektur und Alltagskultur." A. Lichtenberger first examines various examples of Herodian architecture and comes to the conclusion that Herod's fascina-

tion with Hellenistic-Roman innovations was not generally mimicked by the elites in Palestine in the 1st century. R. Riesner follows with a discussion of references to Herodian architecture in the NT, especially those in Luke–Acts, and concludes that Luke knew and loved the temple even as he affirmed that Jesus had replaced it. A third pair of papers deals with the topic "Namen und Identität." T. Ilan demonstrates that Jews did not always chose biblical or even typically Jewish names for their children. In his study of the Sarah-Hagar allegory in Gal 4:21–31, D. Sänger concludes that, in contrast to Hagar, Paul intentionally does not mention Sarah by name precisely in order to impress on the Gentile Christians in Galatia the integrative function of the Gospel. In the pair of contributions under the title "Alltagsethos und Epigraphik," W. Ameling and K.-W. Niebuhr examine numerous inscriptions in western Asia Minor during the first three centuries A.D. They find little difference in terms of their ethos, regardless of whether their authors were Jewish, Christian, or pagan. Under the rubric "Münzen als Ausdruck der politischen Alltagskultur," only one paper is presented. It seems that a contribution by a numismatologist was planned but could not be included. Nonetheless, A. Yarbro Collins helpfully catalogs Revelation's use of Nero traditions and summarizes its negative assessment of Rome. In their papers dealing with the "Papyrusdockumente als Zeugnisse der Alltagskultur," P. Arzt-Grabner and J. Herzer examine various papyrus letters and come to the conclusion that, in much the same way as the Pastoral Epistles do, they often represent a mixture of daily concerns and ethical admonition for a broader audience. This confirms the judgment of those who hold that the Pastorals are not purely personal but public letters. In a pair of presentations concerning "Spuren hellenistisch-jüdischer Alltagskultur in Kleinasien," I. Levinskaya first looks for traces of Jewish life in Asia Minor and concludes that, on the whole, Jews were well integrated in the larger society. In his contribution, J. Schröter argues in his discussion of Diaspora Jews in Acts that they are of interest to Luke only in terms of the role the play in the spread of the Gospel.

The paired papers are followed by two reports from the study groups that convened during the symposium. In the first of these, A. Chester summarizes the information that can be gleaned from Jewish inscriptions throughout the ancient world and confirms the picture that Levinskaya, in particular, paints of Jewish communities in the Diaspora as thoroughly integrated into civic life. Finally, M. Meiser analyzes Mark 7:3–4 and 15:42–47 with a view toward determining whether Mark accurately depicts Jewish rites and comes to the conclusion that his descriptions accurately reflect a pre-Mishnaic stage in the development of purity rituals.

This compendium reveals both the difficulties posed by serious attempts at interdisciplinary research and the benefits that can be derived from this research.

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Stephanos Matthaios, Franco Montanari, and Antonios Rengakos, eds. *Ancient Scholarship and Grammar: Archetypes, Concepts and Contexts.* Trends in Classics—Supplementary Volume 8. Berlin: de Gruyter, 2011. Pp. 592. ISBN 978-3-11-025403-7. $182.00 cloth.

In the 20-page "Passages Index" of this book there is not a single reference to a biblical source (though see comment on analogies between Homer and the Bible, pp. 90–91). This is a book on classical Greek philology, grammar, syntax, usage, and the like, with few apparent direct links to biblical studies. Yet many biblical scholars teach Hellenistic Greek, direct descendent of classical. Those who do will discover many stimulating points of contact between their work and the 26 essays (plus introduction) found here. Every chapter is in English, although the contributors hail almost entirely from the Continent, with just two resident in the U.K. and one in the U.S.

At a time when study of the classics is receding in some quarters, the fact is that the study of ancient Greek scholarship (γραμματικὴ τέχνη, as the Greeks put it) "now figures as one of the central research areas in the Western philological tradition, in Europe as well as in the United States" (p. 1). The editors note that "the parameters 'linguistic description' and 'interpretation of linguistic contents in literary contexts' define the broad spectrum of the contributions included" in this volume (p. 4).

An opening, stage-setting essay (by Franco Montanari) entitled "Ancient Scholarship and Classical Studies" appears as the sole entry under the rubric "'Philologia perennis'": History and New Perspectives." Montanari ranges widely across the field of both ancient and current scholarship. He registers an important caution against interpreting ancient writers only as sources for what supports our outlook and aims in viewing their work. The "new perspectives" (see section rubric) that have crystallized in recent decades and enabled considerable progress in "the general historical vision of the ancient world" move in this direction: "The products of [ancient] scholarship have begun to be subjected to investigation for the purpose of discerning the critical principles, the ideas on literature and language, the thought of the scholars themselves in their cultural contexts" (p. 24). In other words, Montanari argues against the "drastically limited and reductive viewpoint" that privileges our criteria and ends so much that it imperils understanding ancient writers in their own cultural contexts and intellectual milieux (p. 24). There are obvious parallels with tendencies and tensions found in biblical studies theory and practice.

The bulk of the book consists of the next four sections. The longest is "The Ancient Scholars at Work." Among figures covered are Plato, Homer (from several angles), Eratosthenes of Cyrene, Aristarchus, Didymus (on Pindar), Euripides, and Simichidas. The goal is to characterize, by a wide range of examples, what "scholarship" on word meaning and language looked like in the classical and early Byzantine eras.

The next section treats "The Ancient Grammarians on the Greek Language and Linguistic Correctness." The focus here is views of ancient grammarians on the history of their language and notions of what, if anything, was obligatory or standard when it came to form and usage. Jean Lallot asks, "Did the Alexandrian Grammarians Have a Sense of History?" and answers yes, they did;

but their pragmatic concerns precluded a diachronic focus in their modus operandi. Their trademark was synchronic analysis. Louis Basset seeks to situate Apollonius Dyscolus "between Homeric and Hellenistic Greek" (pp. 251–67) in a fascinating study of the Homeric use of articles. Philomen Probert (with Eleanor Dickey in the background, p. 269) explores the Atticist movement of the second and third centuries A.D. (pp. 269–90). Ineke Sluiter draws insights on the use of analogy in the *On Lexical Singularity* of Herodian, a Greek grammarian of the second century A.D. (pp. 291–310).

The next major section is "Ancient Grammar in Historical Context." Here new papyrological finds are explored, as are Quintilian and other Latin sources. Because Latin grammar exerts considerable influence on how Greek and European languages (including English) have been described and understood since medieval times, Louise Visser's "Latin Grammatical Manuals in the Early Middle Ages: Tradition and Adaptation in the Participle Chapter" (pp. 375–404), will appeal to many. On the Greek side, Frédéric Lambert looks at "Syntax before Syntax," examining the use of the word σύνταξις by Greek grammarians prior to Apollonius Dyscolus and then in Apollonius' own work, which reveal him wrestling with "a difficult convergence between grammatical tradition and philosophical thought" (p. 359). That is, the word had two fairly different senses in different academic traditions, and Apollonius grapples with this. It is here that the technical meaning of "syntax" as we know it was established. The final essay of this section, by Margarethe Billerbeck, treats ancient and Byzantine lexicography by presenting her edition of a translation of and commentary on the fragments of Orus found in Stephanus of Byzantium's *Ethnica*. A final section contains three essays under the heading "Ancient Grammar in Interdisciplinary Context."

While some of the chapters will appeal primarily to specialists, biblical scholars who teach advanced Greek grammar or who comment on the history of the study of Greek will profit from time spent perusing these varied and insightful studies. A high percentage of the book's numerous citations from ancient writers is translated into English, rendering the book all the more accessible for those not expert in the various classical and Byzantine writers treated.

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Matthew E. Gordley. *Teaching through Song in Antiquity: Didactic Hymnody among Greeks, Romans, Jews, and Christians*. WUNT 2/302. Tübingen: Mohr Siebeck, 2011. Pp. xiv + 445. ISBN 978-3-16-150722-9. $ 113.00 paper.

Four years after the publication of his thorough treatment of the "prose hymn" in Col 1:15–20, Matthew Gordley offers an extensive survey of "didactic hymnody" in the ancient world. He makes no claim to comprehensiveness; rather, his intention is to employ detailed examinations of individual hymns in order to offer a representative picture of the teaching functions of these prayers and hymns in Greco-Roman antiquity. In the end, Gordley will argue that further

attention to these compositions holds "great promise for ongoing research on the beliefs, values, and self-understanding of ancient Jews, Christians, Greeks, and Romans" (p. 393).

His first challenge is to define the term *didactic hymnody*, which is no mean task. This label applies most clearly to later compositions such as those of Ambrose of Milan. Ambrose composed hymns that his congregations could sing—and remember (see Robert Louis Wilken, *The Spirit of Early Christian Thought: Seeking the Face of God*, 217–20). However, Gordley casts a wider net. He is willing to entertain any prayer, hymn, or religious poem that has a didactic function, and that didactic function can be implicit or explicit. Hence, Gordley uses "didactic hymnody" purely as a "shorthand expression" (p. 5).

Part 1 surveys Greco-Roman authors, starting with a chapter on the Homeric Hymns and Hesiod. Gordley discusses 3 of the 33 extant Homeric Hymns: the *Hymn to Demeter*, the *Hymn to Apollo*, and the *Hymn to Hermes*, as well as the opening hymns in Hesiod's *Works and Days* and *Theogony*. These compositions include some of our earliest Greek hymns, and Gordley will call attention in later chapters to their influence on subsequent authors. Chapter 3 turns to "Didactic Hymns and Prayers in the Service of Philosophy," such as Aristotle's *Hymn to Virtue* and Cleanthes' *Hymn to Zeus*; ch. 4 takes up "Didactic Aspects of the Praises of Human Rulers," ranging from Pindar's *Pythian* 1 to Pliny's *Panegyricus*.

Three chapters on Jewish hymnody constitute part 2. Chapter 5 examines the Hebrew Bible, drawing heavily on the Psalter while also looking at Prov 8, Exod 15, Deut 32, Isa 40–55, and Dan 3. Chapter 6 surveys postbiblical Jewish writings through *2 Baruch* and the *Apocalypse of Abraham*, except for the Dead Sea Scrolls, which merit separate treatment in ch. 7. For Gordley, a pervasive function of Jewish didactic hymnody is that of "orienting the writer or reader to his or her place in the divine story" (p. 389).

The Christian compositions treated in the final section function similarly, except for their prominent Christological focus. Two chapters treat didactic hymns in the NT. Chapter 8 explores Phil 2:6–11 and Col 1:15–20 (hymns embedded in letters), and ch. 9 deals with hymns from the Gospels and Revelation, including four famous pieces from Luke's infancy narrative (the Magnificat, Benedictus, Gloria, and Nunc Dimittis), the Johannine prologue, and Rev 4–5. Chapter 10 features an eclectic group of post-NT didactic hymns, drawing on Ignatius of Antioch, Gnostic hymnody, the *Odes of Solomon*, and Clement of Alexandria.

Chapter 11 attempts to summarize Gordley's results, but his conclusions must remain fairly general, given the diversity of texts included. He covers almost 1,000 years of prayers, hymns, and poetry, from the eighth or seventh century B.C. to the second or third century A.D. (depending on the dating of the *Odes of Solomon*), and the materials treated range from freestanding psalms to poetic preludes to songs embedded in narratives. While this diversity makes for a rich representation of a wide-ranging phenomenon, the reader sometimes wonders what ties all of the disparate material together. It is not the literary form; Gordley readily admits, for example, that Pliny's *Panegyricus* "is not a hymn, nor does it claim to be" (p. 139), and he is clear that his survey incorporates multiple genres. Instead, he claims that his focus is on "religious poetry that was written to instruct" (p. 5), or "compositions . . . whose primary

purpose was to convey a lesson, idea, or theological truth to a human audience" (p. 392). Thus, the emphasis lies on the first element of his shorthand expression "didactic hymnody." For Gordley, the didactic function of these texts is key. Yet, he occasionally vacillates. At times, he emphasizes that the didactic function of a given hymn must be *the* primary function (e.g., pp. 211, 352, 392). At other times, he includes texts in which the "teaching function" is "a primary purpose or one of several primary purposes" (p. 186; also on pp. 1, 200, 383). Thus, Gordley admits not only Ps 105, which is explicitly didactic, but also the *Barkhi Nafshi* hymns (4Q434–438), where teaching is more implicit, and even Pindar's *Pythian* 1, where "the didactic function is not the primary aim" (p. 103).

Aside from a few typographical errors (clustered primarily in ch. 5) and the nebulous nature of "didactic hymnody" itself, there is little to criticize. While scholars can quibble with the minutiae of his detailed treatments of several dozen texts, Gordley has gathered, researched, and analyzed a wide range of comparative materials. Both those who wish to study the phenomenon of ancient hymnody and those who study individual texts in this tradition will benefit from Gordley's careful work.

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Charles H. Cosgrove. *An Ancient Christian Hymn with Musical Notation: Papyrus Oxyrhynchus 1786. Text and Commentary*. Studien und Texte zu Antike und Christentum 65. Tübingen: Mohr Siebeck, 2011. Pp. xi + 232. ISBN 978-3-16-150923-0. $90.00 paper.

Charles Cosgrove, whose Princeton dissertation was published under the title *The Cross and the Spirit: A Study in the Argument and Theology of Galatians* (Macon, GA: Mercer University Press, 1988) and who teaches as Professor of Early Christian Literature at Garret Evangelical Theological Seminary in Evanston, IL, provides the first book-length study of Papyrus Oxyrhynchus 1786, dated ca. A.D. 300, the earliest example of a Christian hymn with musical notation, preceding the earliest extant manuscripts of Gregorian chant containing musical notation by six centuries.

Chapter 1 traces the history of scholarship on P. Oxy 1786 from the *editio princeps* of A. S. Hunt ("Christian Hymn with Musical Notation," *The Oxyrhynchus Papyri XV* [London, 1922] 21–25) to the most recent study by M. L. West ("Analecta Musica," *ZPE* 29 [1992] 1–54). The most important contributions have come from specialists in ancient Greek music; historians of ancient Christian liturgy may have been deterred from studying the hymn by the challenges of mastering the technical aspects of Greek music (p. 12). Cosgrove claims that he is the first scholar to view the papyrus firsthand after Hunt and West (p. 14). Chapter 2 (pp. 13–36) presents a transcription of the text (a digital photographic image can be accessed on-line at http://www.papyrology.ox.ac.uk/POxy/), an extensive discussion of each of the five lines of the text, a section on the Greek musical notation system, a discussion of the musical notation of P. Oxy 1786, and comments on the *stigmai* marks (arsis pointing) and on the (anapaestic) rhythm of the hymn.

Chapter 3 (pp. 37–64) provides a commentary of the hymn, comparing its motifs and theological statements with OT and NT, Jewish, and Greco-Roman texts. Cosgrave concludes that the hymn "reflects traditional Christian formulations along with language from the pagan Hellenistic tradition" and that it depicts and directs (through the use of imperatives) communal praise to the Trinity (pp. 62, 63). Chapter 4 (pp. 65–81) engages in a formal and rhetorical analysis of the hymn, in particular the call for silence in line 2, which is interpreted as deictic self-referentiality. Chapter 5 (pp. 83–128) provides an analysis of the music of the text, in particular the hierarchy of tones, the structure and character of the melody, the degree of melisma, repetition and variation, melody and verbal accent, typical melodic patterns, and performance.

Chapter 6 (pp. 129–56) discusses the social setting of the hymn, specifically the date (close to the end of the third century), Oxyrhynchus (suggesting between 2,000 and 2,900 Christians in a population of ca. 20,000 for the city), Greek music culture at Oxyrhynchus, the purpose of P. Oxy 1786, and the Greek music tradition among ancient Christians. The book concludes with appendix on pitch centers and tonal structure in ancient Greek melodies (pp. 157–94), with a tonal analysis of eight texts besides P. Oxy 1786, a discography, bibliography, and full indexes.

NT scholars owe a debt of gratitude to Charles Cosgrove for giving us a comprehensive examination of the earliest extant Christian hymn with musical notation and for providing a competent introduction into Greek hymnody that anyone studying the NT texts that form critics have long labeled "hymns" cannot ignore.

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Stephen E. Young. *Jesus Tradition in the Apostolic Fathers: Their Explicit Appeals to the Words of Jesus in Light of Orality Studies*. WUNT 2/311. Tübingen: Mohr Siebeck, 2011. Pp xvii + 371. ISBN 978-3-16-151010-6. $110.00 paper.

This book is a revised version of Young's doctoral dissertation (Fuller, 2010), which argues that the sayings of Jesus explicitly quoted in the Apostolic Fathers are not reproduced from literary sources, such as the Synoptic Gospels, but are better understood to have their origin in oral tradition. The contents of the book fall into three parts: the first three chapters review the field of study and outline the method followed, the following six chapters apply the method to parts of the Apostolic Fathers that explicitly cite Jesus Tradition, and a conclusion summarizes the findings and draws the argument to a close. A brief appendix comments on Jesus Tradition in the Fragments of Papias.

The method section starts defining the problem addressed and sketching out the parameters of the study: to investigate the extent to which explicitly cited Jesus tradition in the Apostolic Fathers is dependent on literary or oral sources. The second chapter reviews scholarship's identification of the sources of Jesus tradition in the Apostolic Fathers. The review is chronologically ordered and contains a critical discussion of both the methods used and their out-

comes. This literature review then informs the method of the book as described in the third chapter. Young identifies eleven indicators of orality in a written text and much is made of the fact that first century literacy was different from modern Western standards, so oral methods were the primary way information was remembered and disseminated.

The next six chapters explore passages in the Apostolic Fathers that explicitly cite Jesus Tradition. They have the same format: a visual layout followed by an assessment of the evidence for and against literary dependence, an identification of elements that may indicate possible use of oral sources, then implications for how oral tradition may have functioned in early Christianity. The fourth and fifth chapters are fuller in the detailed application while the subsequent chapters provide the conclusions of the method to speed up the argument. The fourth chapter is devoted to *1 Clement* 13:1c–2; the fifth examines Polycarp, *Philippians* 2:3; the sixth returns to *1 Clement* to consider 46:7b–8; the seventh investigates the liturgical tradition of the Lord's Prayer as recorded in *Did.* 8:2; the eighth chapter compares and contrasts three isolated sayings in *Did.* 9:5, Ignatius *Smyrneans* 3:2a, and Polycarp, *Philippians* 7:2c; the ninth chapter is dedicated to nine sayings in *2 Clement* (2:4; 3:2; 4:2, 5; 5:2–4; 6:1–2; 8:5; 9:11; 12:2, 6; 13:4). From the application of his method, Young concludes that there is no evidence of literary dependency of the Apostolic Fathers on the Synoptic Gospels. Rather, the evidence favors oral dependence as this is able to explain the variety of expression within the stability of the sayings.

The strengths of this work are its analysis of indicators of oral tradition (ch. 3) and its thoroughness and attention to detail. Young is dedicated to his method of analysis and systematically applies it to each text. At times, this makes the book heavy going, not because it is badly written but because the primary texts require careful examination. The weaknesses in the book relate to the method. Although Young acknowledges that any comparative work of this type must rely on assumptions about the solution to the Synoptic problem; the Two-Source Theory bears an undue weight in his argument. Further, Young's definition of what would constitute evidence of literary dependence is so narrow that it seems nothing would pass. Many of the explicitly cited quotations of the OT in the NT would fail. This may signify that the NT authors were also quoting from oral sources, but the fact that they explicitly identify their quotations as coming from the Scriptures cause a little concern for this understanding. Alternatively, their evidence of quoting may indicate that the level of exactness that Young desires in order to establish literary dependency is not that used in the first century. Additionally, when the level is achieved, in chapter seven, Young chalks this up to the nature of liturgy rather than literary dependency. Although this is a possibility, it feels like a case of special pleading.

Overall, this specialized work makes a contribution to discussion about the relationship between the Apostolic Fathers and the NT writers. Whether one agrees or disagrees with the thesis, Young's synthesizing work on orality makes this an interesting study.

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Christoph Markschies and Jens Schröter, eds. *Antike christliche Apokryphen in deutscher Übersetzung*, vol. 1: *Evangelien und Verwandtes*. 7. Auflage der von Edgar Hennecke begründeten und von Wilhelm Schneemelcher fortgeführten Sammlung der neutestamentlichen Apokryphen. Tübingen: Mohr Siebeck, 2012. Pp. xxv + 1,468. ISBN 978-3-16-150087-9 cloth; ISBN 978-3-16-149951-7 paper. $328.00 cloth; $130.00 paper.

This edition of the NT apocrypha replaces, as seventh edition, the venerable editions by Edgar Hennecke (1904; revised edition, 1924) and by Edgar Hennecke and Wilhelm Schneemelcher (2 vols., 1959/1963; fifth/sixth edition, 1978/1989, with subsequent reprints). Volume 1 of the sixth edition of Hennecke and Schneemelcher comprised 703 pages. The 1,468 pages of the new edition reflect not only the addition of new texts but the expansion of the scholarly discussion. A second volume will contain apocryphal Acts and related material, and a third volume will contain apocryphal apocalyptic and related writings.

While the basic structure of the work remains the same, the texts of the previous editions have been completely revised, many new texts have been added, and the introductions to the texts have been rewritten. Christoph Markschies, since 2006 the President of Humboldt University in Berlin, who has written the main introduction (pp. 1–180), explains the change of the title from *Neutestamentliche Apokryphen* to *Antike christliche Apokryphen*: not all texts in this collection refer to *the* NT, because there was no canonical collection of authoritative texts with this title when they were written and because both the formal and the material connection with the canonical NT texts is often problematic, for example in the case of the "Gospel" of Philip (pp. 3–4). Markschies proceeds to discuss the terms *canon*, *apocryphal*, and *testament* (pp. 9–24), the history of a Christian "canon" of the books of the OT and NT (pp. 25–74), the ancient Christian apocrypha as witnesses of ancient Christian piety (pp. 74–80), the significance of the ancient Christian apocrypha in the history of the church (pp. 80–90), the history of research (pp. 90–114), and the ancient texts relevant for the history of the biblical canon (pp. 114–80). The following working definition of "apocrypha" is the basis for the collection of texts in *Antike christliche Apokryphen*: "'Apocrypha' are Jewish and Christian texts which exhibit the form of canonical biblical texts [kanonisch gewordener biblischer Schriften], or tell stories about figures of canonical biblical texts, or transmit words of such figures, or claim to have been written by a biblical figure. They have not become canonical, which, however, was never intended in some cases. They were in part a genuine expression of the religious life in the majority church and they often deeply influenced theology and the visual arts" (p. 114).

The ca. 80 texts are grouped into the following sections: (A) Extracanonical Jesus tradition (for example, Jesus Logia from Nag Hammadi and from Arabic-Islamic literature, the Abgar legend); (B.1) Fragments of unknown Gospels on papyrus (for example, P. Oxy V 840, P. Egerton 2; *Secret Gospel of Mark* [H. Merkel, who rejects the text's authenticity]); (B.2) Other small fragments of extracanonical Gospels; (B.3) Information about extracanonical Gospels (for example, the *Manichean Gospel of the Twelve Apostles*); (B.4) Logia Gospels (including the *Gospel of Thomas*, *Gospel of Philip*); (B.5) Narrative Gospels (for example, the fragments of the *Gospel of the Ebionites*); (B.6) Dialogical Gospels

(including the *Freer Logion*, *Epistula Apostolorum*, *Wisdom of Jesus Christ*, First and Second *Apocalypse of James*, *Gospel of Judas*); (B.7) Gospel meditations (including *Gospel of Truth*, *Pistis Sophia*). The following scholars are responsible for the various sections of the work: H. G. Bethge, W. A. Bienert, J. Brankaer, B. Burtea, F. Eissler, H. Förster, J. Frey, W. P. Funk, P. Gemeinhardt, J. Hartenstein, O. Hofius, M. Josua, U. U. Kaiser, T. J. Kraus, C. Markschies, H. Merkel, C. D. G. Müller, P. Nagel, T. Nicklas, S. Pellegrini, S. Petersen, U. K. Plisch, S. E. Porter, W. J. Porter, S. G. Richter, M. Schärtl, H. M. Schenke, J. Schröter, J. Tropper, M. Vinzent, J. Wasmuth, A. Wucherpfennig, G. Wurst.

The presentation of the *Gospel of Thomas* by Jens Schröter and Hans-Gebhard Bethge (pp. 483–522) illustrates the procedure of the individual sections. The introduction (pp. 483–506) presents (1) Literature (facsimile, editions, translations, surveys of research, studies [the most recent titles are by H. J. Klauck and J. Frey, both written in 2008]); (2) external attestation; (3) textual tradition and date of composition; (4) the age of the traditions used in the text ("not a product of the first century," p. 498); (5) localization and authorship; (6) type of text; (7) origins; (8) historical-religious setting and motifs. The translation (by Bethge) followsgttt (pp. 507–22); footnotes contain references to the Synoptic Gospels, the Greek material in P. Oxy I 1; IV 654; IV 655 (translation pp. 523–26), and other Christian texts.

This new edition of the Christian apocrypha will remain the standard introduction to and translation of these important writings. The only *desideratum* is the inclusion of the critical original texts: because students find it increasingly difficult to handle original texts, it would be marvelous to have text, translation, and introduction all in one place. While English readers will continue to use the translation of Hennecke and Schneemelcher by R. M. Wilson (*New Testament Apocrypha* [Philadelphia: Westminster 1963–64; rev. ed., Westminster John Knox 1991–92]) and work with the new edition by James K. Elliott (*The Apocryphal New Testament* [Oxford: Oxford University Press, 1993]), serious scholars will have to consult Markschies and Schröter. The publisher, Mohr Siebeck, deserves gratitude for producing a study edition at a substantially reduced price. We must hope that this magisterial new edition of early Christian texts will be translated into English before long.

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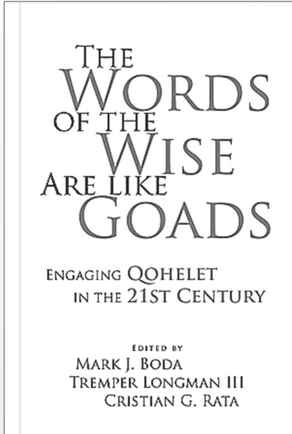

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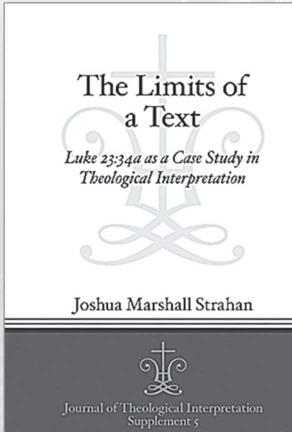

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