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BOOK REVIEWS

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BOOK REVIEWS

Mark E. Cohen. *An English to Akkadian Companion to the Assyrian Dictionaries.* Bethesda, MD: CDL, 2011. Pp. xii + 238. ISBN 978-1-934309-36-0. $50.00 paper.

This volume represents a helpful tool for biblical scholars who occasionally want to dabble in comparative Semitics, and, more specifically, the Akkadian language. In his preface, the author unequivocally recognizes the immensity of this sort of enterprise, considering the two and a half millennia of language development, significant dialectical and geographical variations, and the development of specialized vocabulary. Cohen only considers his volume as a "gateway" (p. v) into the three dictionaries that represent the foundation of his work, namely *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* (*CAD*), *A Concise Dictionary of Akkadian*, edited by Black and Postgate (*CDA*), and the *Assyrian-English-Assyrian Dictionary* by S. Parpola et al. (*AEAD*). While *CDA* is based on the three-volume German *Akkadisches Handwörterbuch* (*AHw*) by Wolfram von Soden, very little German-speaking scholarship has found its way into the present volume. For example, there is only one German bibliographic reference (Anais Schuster-Brandis, *Steine als Schutz- und Heilmittel: Untersuchung zu ihrer Verwendung in der Beschwörungskunst Mesopotamiens im 1. Jt. v. Chr.* [AOAT 46; Münster: Ugarit-Verlag, 2008]) and *AHw* is only interacted with through the significantly condensed *CDA*. I missed references to a volume with a similar focus by Thomas R. Kammerer and Dirk Schidwerski, *Deutsch-Akkadisches Wörterbuch* (AOAT 255; Münster: Ugarit-Verlag, 1998), which, unfortunately, is currently out of print.

In order to accomplish consistency, Cohen opted to follow *CAD*'s transcription scheme and also organized synonyms under one main entry (with individual terms pointing to the main entry). While not foolproof, this enables the user to look at larger domains, even though it is not technically a semantic domain approach. Cohen also included specialized categories, as for example, *vegetables* or *geometry* (or *horse*, *reptile*, and *stone*, cf. p. vi). The entry on *vegetables* (p. 224) contains two Akkadian terms generically describing this class of plants (that is, *eršūtu* and *išqū*) but then lists a large number of entries, including *small vegetables*, *dried vegetables*, *vegetable garden*, *vegetable foodstuff*, as well as specific vegetable types. Each of the individual vegetable type (such as lettuce, dill, or leek) is also included in the regular alphabetic sequence in the dictionary proper.

Cohen has opted to mark the word-type function (such as adjective, adverb, conjunction, pronoun, substantive, and so on) of each entry clearly. Question marks (?) indicate that *CAD* is unsure of a particular meaning. Similar sigla also mark unsure meaning for *CDA* and *AEAD*. The volume opens with the author's preface (pp. v–vii), followed by an introduction by Erle V. Leichty (pp. ix–x), Emeritus Clark Professor of Asian and Middle Eastern Studies at

the University of Pennsylvania, providing a concise review of the history of Akkadian lexicography and dictionary work. A brief bibliography (pp. xi–xii) precedes the dictionary proper, which is organized, as is to be expected in an alphabetic design, from A to Z.

An English to Akkadian Companion to the Assyrian Dictionaries is a worthy addition to the library of any biblical scholar who needs to cross-check Akkadian language use and has not had a chance to keep his or her Akkadian language skills up-to-date. As has come to be expected from books published by CDL Press, the volume has a high production quality and a reasonable price. I foresee in my own research and writing many occasions when I will make use of this helpful resource. Congratulations to the publisher (who in this case also happens to be the author) for a resource that surely will enhance the exegete's ever-increasing toolbox.

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John A. Cook and Robert D. Holmstedt. *Beginning Biblical Hebrew: A Grammar and Illustrated Reader*. Grand Rapids: Baker Academic, 2013. Pp. 324. ISBN 978-0-8010-4886-9. $39.99 paper.

Biblical Hebrew instruction has apparently matured to a certain "state of the art," judging from the broad similarity of the large and multiplying number of introductory Hebrew textbooks on the market. However, one needs only to poll a handful of former students to expose a perennial problem: hard-fought knowledge gains dissipate following one's last exam, with scant likelihood of recovery for all but the most highly motivated learners. Amid this unfortunate state of affairs, Cook and Holmstedt's *Beginning Biblical Hebrew* (hereafter *BBH*) offers a fresh and engaging way to teach Hebrew that encourages more lasting learning and use of the language.

Cook and Holmstedt intentionally veer away from the prevalent "grammar-translation" model that conditions students to decode Hebrew words one by one into decontextualized English glosses. Instead, *BBH* trains students to comprehend Biblical Hebrew texts as artifacts of a true language, a language that they can acquire through listening, speaking, and writing in addition to reading. As for writing, *BBH* is a workbook; review exercises comprise roughly half of each lesson, and they feature guided activities for classroom use. In addition, broad margins provide plentiful note-taking space.

Every few chapters, *BBH* directs students to turn to an illustrated reader in the back of the book. All but the first text are familiar stories from the book of Genesis. As students learn more vocabulary and grammar, the stories appear again at a higher reading level, with each repetition drawing the text closer to its biblical form. Almost all of the words in the illustrated reader are in Hebrew, including instructions such as תַּעֲנֶה־אֱמֶת אוֹ לֹא, אֱמֶת, וְלָמָּה?—"Answer true or false [not true], and why." Students learn vocabulary for the readings through pictures rather than English glosses, therefore a drawing of a hand accompanies יָד, for example.

Technical information for reference and review stands between the lesson chapters and the illustrated reader in 93 pages of appendixes. The first section provides advanced information on phonology, and the next two sections display paradigm charts for nominal and verbal morphology, including the strong verb and all categories of weak verb. Charts appear not for memorization but to aid diagnostic recognition. Thus, for the sake of illustrating patterns, they list both attested and hypothetical forms. Step-by-step guidelines aid in identifying the major binyanim in both perfect and imperfect verb conjugations as well as more advanced forms such as the doubly weak verb וַיִּךְ.

The following section teaches use of the major lexicons, including BDB (Brown, Driver, and Briggs), *HALOT* (Koehler, Baumgartner, and Richardson), and the new *CDCH*: *The Concise Dictionary of Classical Hebrew* (Clines). Next appears traditional Hebrew grammatical terminology such as "infinitive absolute" alongside equivalent terms in *BBH*, in this case "adverbial infinitive." The final section of the appendix contains Hebrew-English and English-Hebrew glossaries listing all vocabulary words from the lessons and readings, as well as other commonly appearing words in the Hebrew Bible.

Students who successfully complete *BBH* should be able to read simple narrative texts at length. These students will have received initial training in important linguistic concepts such as modality, word order, topic and focus, foreground and background, conjunctive and disjunctive accents, complements and adjuncts, case relations, and lexical semantics. However, they will most likely not be able to reproduce verb paradigm charts from memory as readily as those trained with other textbooks due to greater emphasis on reading texts than detailed mastery of morphology. Therefore, professors considering whether to adopt *BBH* as a textbook should judge which type of learning outcome better matches their teaching objectives.

Professors should also note that Cook and Holmstedt approach the meaning of the binyanim in a completely different manner than other introductory texts. While the Pual and Hophal are predictably passive counterparts to the Piel and Hiphil binyanim, *BBH* treats the meaning of the Niphal, Piel, Hiphil, and Hithpael binyanim as unpredictable. Therefore, students must memorize the meaning of verbs in their respective binyanim rather than expect them to conform to conceptual patterns such as "tolerative," "intensive," "causative," "reflexive," and so forth.

A crucial philosophical consideration calls for careful evaluation: whether one accepts the authors' contention that the basic word order of Biblical Hebrew verbal clauses is subject-verb (SV). According to *BBH*, a number of grammatical, syntactical, and pragmatic causes trigger inversion of SV to the more common verb-subject (VS) order, traditionally held to be dominant. Syntactical theory in *BBH* rests on triggered inversion and subject-first basic word order, which renders teaching the standard VS view with BBH problematic at best. However, the book's handling of syntax is self-consistent and at an appropriate level for beginners. Therefore, *BBH* capably serves as a basic introduction to the perspective that Biblical Hebrew is an SV language.

Support materials for *BBH* can be found on a dedicated Web site, www.beginningbiblicalhebrew.com. Students can download audio files to practice reading sentences and vocabulary words aloud. An on-line program enables self-quizzing through learning games. Unfortunately the Quizlet application

displays some Hebrew letters incorrectly, and it does not recognize right-to-left Hebrew entry, thus discouraging its use. Professors can receive an instructor's manual from the publisher that reproduces the text of *BBH*, includes answers to exercise questions, and inserts explanatory teaching notes in the margins. Sample lesson plans, quizzes, exams, and a beta version of an illustrated reader of Jonah round out resources freely available to professors.

Cook and Holmstedt have developed a genuinely new and distinctive approach for introducing Biblical Hebrew to language learners. As is the case with any introductory course, effective instruction with *BBH* requires a professor with a firm grounding in the subject who can adapt and supplement succinct textbook explanations as needed. Ideally, a professor who teaches with *BBH* should also concur with the syntactical theory it presents in order to teach with the text rather than around it. Intentional embrace of multisensory learning both in the classroom and in a student's own study will implement the strengths of Cook and Holmstedt's approach to full effect. All told, *BBH* is worthy of thoughtful consideration as an effective means of advance toward a hopeful end: the ever-greater opening of the Hebrew Bible to the next generation of students.

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Lytton John Musselman. *A Dictionary of Bible Plants*. New York: Cambridge University Press, 2012. Pp. xi + 173. ISBN 978-0-521-11099-0. $156.00 cloth.

Studies focusing on the fauna and flora of ancient Israel have enjoyed an increase in interest over the past decades as paleozoological and paleobotanical research has become a mainstay of archaeological exploration. *A Dictionary of Bible Plants* by Lytton Musselman, Mary Payne Hogan Professor of Botany at Old Dominion University, represents another valuable entry in this growing field. In his preface, the author highlights three important characteristics distinguishing *A Dictionary of Bible Plants* from other available resources—particularly considering that plants associated with the Bible have been described for at least half a millennium. First, asserts Musselman, "this is the only dictionary in which each biblical plant is studied in situ" (p. xi), involving observation, original photography, and ethnological research accessing indigenous knowledge about a particular plant. Second, the volume considers also "research into the utilization of a crop in ancient eras," resulting often in new suggestions for misunderstood texts. Third, "advances in analytical processes in archaeology [. . .] have elucidated the plants that produced ancient products" (p. xi), affording new information that is relevant for the appropriate identification of plants and their recognition in biblical texts.

Musselman has provided an intriguing history of botanical research in his introduction (pp. 1–12) that offers a helpful backdrop for the actual discussion of plants of the Bible. The volume itself is arranged alphabetically by the most frequently used English name of a given plant, followed by its Latin scientific name and a list of the biblical references containing the Hebrew or Greek name, which is given in a user-friendly transliterated form. Each entry discusses the

respective plant, interacts at times with other research, and provides historical, botanical, or cultural background that is helpful in the discussion of the biblical use of the term. For example, the entry on nard (or *nardostachys jatamansii*) lists both a Hebrew (cf. Song of Solomon 1:12; 4:13, 14) and a Greek term (in Mark 14:3 and John 12:3) and then describes the long history of the use of the plant as a mainstay of lotions and medicine. Musselman suggests that the term "spikenard" was apparently used when referring to the above-ground parts of the plant (p. 100). Because nard is a perennial growing in alpine and subalpine regions of the Himalayas, its reference in the biblical text suggests an expensive ingredient that had to be imported at great costs. The NT references to Mary's anointing of Jesus highlight the costly nature of the perfume.

The volume is well illustrated, as each entry is accompanied by a black-and-white photo, as well as a color version of the photo that is reprinted, I imagine for technical reasons, on unnumbered plates in the center of the book. At times, the author suggests new interpretations to old problems. For example, the Hebrew אַלְמֻגִּים of 2 Chr 2:8–11, translated tentatively as "almug timber" in *HALOT*, and characterized as "the most mysterious plants in the scriptures" by the author (p. 16), is tentatively identified as a boxwood tree. The "bitter herbs" (Exod 12:8; Num 9:11; Lam 3:15) could refer to either of three native bitter-tasting plants that grow in the Levant, that is, dandelion, lettuce, and chicory. Musselman does not pick one of the three options over the others—a wise choice considering the "botanical reality" of Palestine.

The entry on "dove's dung," a hapax legomenon found in 2 Kgs 6:25 in the context of the siege of Samaria by Syrian troops, is another example of a fascinating discussion providing new light on a difficult text. "No Bible vegetable has been subject to such wildly varying interpretation," writes Musselman (p. 50), and then he reviews four different suggestions. While he rejects most as unlikely, he considers Harrison's proposal (a possible textual corruption of the Hebrew term for carob) a possibility but ultimately suggests that an ancient variety of dried chickpeas (or garbanzo beans), resembling the shape of pigeon droppings would be the most likely and logical solution to this conundrum (p. 52). This entry is a good example of Musselman's careful reasoning and interaction, both with the biblical text and the botanical, cultural, and archaeological realities.

The volume includes a helpful bibliography (pp. 151–56) and two indexes (Scripture and botanical names), even though I wondered why the Scripture index did not follow canonical order but opted for an alphabetic approach. As is to be expected of a book costing $156.00, the quality of the printing and binding is high, even though the high price will constrain real-world individual scholars from acquiring this useful resource. I hope that Cambridge University Press will consider a paperback edition that is more competitively priced, but until then, commentators and scholars working with texts involving plants should consult this volume in their institutions' libraries. Undoubtedly, it will shed new light on problematic texts or terms involving plants. Kudos to the author and the publisher for a resource that will serve biblical scholarship for a long time.

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Aaron Chalmers. *Exploring the Religion of Ancient Israel: Prophet, Priest, Sage and People.* Downers Grove, IL: IVP Academic, 2012. Pp. xv + 159. ISBN 978-0-8308-2545-5. $30.00 cloth.

In his work, *Exploring the Religion of Ancient Israel: Prophet, Priest, Sage & People*, Aaron Chalmers offers a unique introduction to the religious and social world of ancient Israel. The study is designed as a companion to the IVP Exploring the Old Testament series and was written with the needs of students in mind. Recognizing that different stakeholders in Israelite society may have understood religion in different ways, Chalmers sets out "to approach Israelite religion through the lens of its leaders (prophets, priests, and the wise) and to consider the religious beliefs and practices of the common people" (p. 3).

The exploration is organized into five chapters. The first chapter outlines the methodology for the study attempting to balance evidence between the biblical text, ancient Near Eastern texts, and archaeological remains (textual, iconographic, and other material). While starting with the biblical text, he argues that "ANE documents and archaeological remains will play an important twofold role: corrective and supplementary" (p. 13). Chalmers continues that the examination of archaeological evidence will help to "correct and control historical reconstructions based upon the biblical text" (p. 14). He concludes that a review of extrabiblical information will illuminate practices that may have been "overlooked or even distorted" by the original biblical authors. For some, the openness to biblical distortion and the inclusion of arguments by a few minimalists will prevent adoption in the classroom. Despite this critique, arguments are well researched and conclusions generally follow a conservative approach to the biblical text.

Chapters two through five address each of the major topics of the study: prophets, priests, sages, and the general population. Regarding the priesthood, Chalmers answers questions including, how did someone become a priest? Who was eligible to become a priest? What training did priests undergo? And what did a priest do? The answers to each of these questions (and more) are explored in detail giving a thorough discussion of the biblical evidence. In addition, the author does not gloss over difficult topics taking time to address debated matters such as the role of *bāmôt*, *maṣṣēbôt*, and *ʾašērîm* in Israelite ritual. For these debated areas, Chalmers gives a balanced review of the scholarly arguments relying heavily on biblical evidence for his conclusions.

The study then turns to an exploration of the Israelite prophets. As with the study of priests, Chalmers endeavors to help the student understand who could be a prophet, how they were called, where they could be found and how they were trained. Through the investigation of these questions the student surveys a host of information from Israel and her neighbors. The study hits all the major aspects of biblical prophecy and orients the reader to archaeological insights from both the ancient Near East and Egypt. Insightful excursions are offered on more difficult topics such as the divine council, ecstatic behavior, and the seraphim. In this way, the work provides an overview for beginning students as well as an in-depth study for the intermediate student.

Chalmers next explores a group of people he refers to as "the wise." The existence of "the wise" as a class of sages in Israelite culture is contested. However, Chalmers argues that a "distinct class or group of people who were specifically

known for their wisdom . . . and who appear to have held a position of leadership within Israelite social, religious, and political life" may have existed within Israel (pp. 67–68). Chalmers builds upon the prior work of von Rad, Crenshaw, and Lemaire finding that "given the focus on teaching, learning and instruction in a wisdom text such as Proverbs, it would seem logical to locate the wise within an educational context" (p. 72). He finds support for the existence of a scholarly group of sages in ancient Near Eastern parallels from Egypt (textual and iconographic) and textual evidence at Ugarit. Through his investigation, Chalmers explores the location for wise men (the royal court, schools, and town gates), the function of the wise (teaching, advising, arbitrating disputes, and composing documents), and the source of wisdom (education, experience, and divine revelation). Chalmers completes this portion of the survey with a brief excursion on the role of the King in the religious life of ancient Israel.

The work concludes with a thorough investigation of the religious praxis of the common people of Israel (98% of the population). Chalmers argues that "the religion of the common people of ancient Israel was not identical to the form of religion that we find enshrined in the OT" (p. 98). Building on the earlier work of Ackerman, Dever, Meyers, Miller, and Albertz, the study focuses on the influence of ritual at the clan and family levels. Chalmers argues that the head of the household played a major role into which god(s) was/were worshiped by the family. He adds that, in reality, ancient Israelite families worshiped a host of gods including YHWH, ʾEl, Baal, Asherah, the Queen of Heaven, and the Host of Heaven. While the idea of Israelites worshiping multiple gods makes some uncomfortable, Chalmers calms the reader with two statements. First, he argues that the reader "shouldn't expect the faith of the common people to match exactly what we find advocated in the Bible" (p. 132). Second, he adds that "the biblical text repeatedly points out that Israel did not, in fact, practice the kind of faith that it should have. . . . The reconstruction which I am advocating, therefore, should not make us feel uncomfortable—ultimately, it undergirds rather than subverts the biblical portrayal of Israel's religious life" (p. 133)

Chalmers accomplishes his goal to provide students with a unique introduction to the religious and social world of ancient Israel. He uses a balanced approach to investigate the role of Israel's key religious specialists (priests, prophets, sages, and king). The study acts as an excellent companion to the IVP Exploring the Old Testament series giving insights into the praxis of ritual. A key finding of the survey is the way the worship of the common population was both similar and different than that practiced by Israelite leadership.

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Bernard M. Levinson. *A More Perfect Torah: At the Intersection of Philology and Hermeneutics in Deuteronomy and the Temple Scroll*. Critical Studies in the Hebrew Bible 1. Winona Lake, IN: Eisenbrauns, 2013. Pp. xx + 142. ISBN 978-1-57506-259-4. $24.95 paper.

A More Perfect Torah showcases the wedding of philological analysis with a history-of-interpretation approach to the study of the Pentateuch. This volume

is mainly interested in the syntax of כי and אם as conditionals in biblical law formulas and how their usage is supposedly inconsistent. More specifically, Levinson wants to read biblical texts via Second Temple literature with an eye for the Bible's compositional history. Rather than analyzing the Pentateuch in isolation, Levinson tries to find out how Second Temple redactors dealt with syntactical problems in the Pentateuch and what that means about their own views of the text's compositional integrity. His methodology proposes that "an ostensibly syntactical issue is best explained in terms of a redactor's engagement with the biblical text" (p. 34).

Readers will find a series of helpful appendixes that list all the attestations of כי and אם analyzed in the book (pp. 95–109), as well as a useful bibliography to follow (pp. 111–28). The author adds an afterward that summarizes the overall intent of the research.

The study itself is in two parts. Part 1 focuses on the context of the Temple Scroll redactors as a means for reconstructing the compositional history of the biblical text. Levinson presents evidence for a כי-אם replacement in the Qumran *Temple Scroll*'s use of pentateuchal material. He argues that the so-called conditional כי was an explicitly classical syntactical feature of biblical law. Levinson posits that the Covenant Code conditional כי could only mark a new legal paragraph but that in Deuteronomy it can mark a subordinate conditional clause within a single law section. This "innovative" deuteronomic usage for כי presumably contradicted the "classical" restriction of conditional כי to introduce a new legal protasis. Levinson concludes that the Second Temple redactor, faced with this syntactical inconsistency, "leveled the 'anomalous' כי to אם in each case, thereby preserving both the original structure of the legal unit and his own consistent use of כי only to mark a new law" (p. 26). The two principal reasons for these replacements are cast as first and second triggers: (1) redactional smoothing; and (2) inconsistent uses of כי in the Pentateuch (pp. 19–21).

Essentially, Levinson suggests that the editor(s) of the *Temple Scroll* carried out an exercise in historical linguistics and hermeneutics. They were interpreting Torah for their own setting through a sophisticated method of systematizing and reordering, not just in the arrangement of its laws but also in its perceived inconsistent formulation of those laws (pp. 42–43). He assumes three strands of mutually exclusive legal collections beneath the surface level of the Pentateuch, resulting in "a text full of inconsistencies, contradictions, and repetitions." The *Temple Scroll* therefore attempts "to create a more perfect Torah . . . self-consistent and clearly organized" (p. 14). This "purpose," as it has been defended by Levinson, for reorganizing the legal material is one theoretical postulate, but it is certainly not the only one. Furthermore, one has to assume that the Qumranic redactor also read the Torah as a modern source critic. Levinson does a masterful job of presenting the Qumranic evidence for the כי-אם replacement, but he does not necessarily render his historical reconstruction of what would have produced this situation beyond question.

Part 2 focuses on the book of Deuteronomy and asks questions regarding its coherency or lack thereof. The test case for this inquiry is the law of vows in Deut 23:22–24. The law states:

> 22 If [כי] you make a vow to Yahweh your God, you must not delay in fulfilling it, for Yahweh your God will surely require it of you, and it will count against you as sin.

> 23 But if [כי] you refrain from vowing, it will not count against you as a sin.
>
> 24 What has gone forth from your lips you must take heed to perform, just as you have vowed to Yahweh your God as a freewill offering, which you have promised by your mouth.

The principle problem highlighted here is that v. 24 does not logically follow v. 23 because v. 22 presupposes the utterance of a vow. Levinson hypothesizes, "One may well imagine a legal draftsman wanting to provide a moral alternative, to discourage vowing as risky behavior" (p. 48). The deuteronomic redactor's insertion corroborates with "Second Temple reservations about the wisdom of vowing" and thus offers insight regarding the texts compositional history. Its reuse in later texts (that is, Qoheleth and the Tannaim) and the attempts at smoothing out what they perceived to be a syntactical difficulty prove that v. 23 must be an interpolation (p. 50).

Levinson presupposes "disorder in the law of vows" here, even though recent studies have been able to demonstrate a fair amount of consistency in the formulation of vows and oaths, such as Blane Conklin's *Oath Formulas in Biblical Hebrew* (cited with criticism on p. 48 n. 5). Levinson cites Qoheleth's use of Deut 23:22–24 as evidence for the law's lack of coherence. However, from the author's investigation of this material, one could also conclude that Qoheleth made fairly good sense of this law, albeit rearranging the material to suit his own literary purposes (p. 61). This does not, in my opinion, suggest that his use was necessarily "subversive" or "relativizing." Also, the difficulty with Deut 23:22–23 perceived by the ancient Tanaaim that led to two divergent hermeneutical strands within the tradition does not by necessity prove that v. 23 was an interpolation. This argument is rather circular: it is believed to be an interpolation because they perceived two irreconcilable interpretations; there were two irreconcilable interpretations because it was believed to be an interpolation.

One final remark concerns a broader methodological matter relating to Levinson's argument in part 1. One gets the impression that Levinson sees a linear development for the Hebrew dialects: Classical/Biblical → Qumran → Postbiblical → Modern, which is certainly not a given. There are good reasons for arguing that Postbiblical Hebrew had a separate development from Biblical and Inscriptional Hebrew. If this is at all plausible, it would temper his argument somewhat. For example, Levinson states, "The use or nonuse of conditional כי is as sure an isogloss between the two layers of the language as is the shift from the classical aspect system of the verb to the later 'tense' system" (p. 12). However, the Mishnaic Hebrew he speaks of here could reflect a distinct dialect of Hebrew with its own series of developments independent of its classical counterpart, though one cannot be entirely sure. At the least, we should exercise caution in viewing the varying dialects in an overly simplistic linear fashion. The function of כי in Mishnaic Hebrew may not be a direct development from the classical variety of the language.

A More Perfect Torah is an important contribution to the ongoing dialogue about text and composition. The best feature of this work is the author's effort to bring together two often insular disciplines—biblical studies and the history of Jewish interpretation. At the same time, however, readers will be confronted

with many of the same assumptions in compositional theory that have maintained currency in biblical studies for decades. Perhaps this work will provide a model/framework for additional investigations regarding the biblical text's reception history but from different compositional assumptions. At times, it appears as though Levinson uses this method to support his commitments to source analysis, which then colors the way he reads the Second Temple documents. His method may, however, offer other fruitful paths of inquiry for those scholars outside the guild of the documentarians who are also intrigued by this intersection of philology and hermeneutics.

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Koert van Bekkum. *From Conquest to Coexistence: Ideology and Antiquarian Intent in the Historiography of Israel's Settlement in Canaan*. Culture and History of the Ancient Near East 45. Leiden: Brill, 2011. Pp. xxi + 691. ISBN 978-90-04-19480-9. $270.00 cloth.

Over decades of scholarship, textual analysis has played an increasingly minimal role in the settlement debate. Moreover, there has been a significant change in the historical debate about the emergence of Israel in Canaan. In this volume—which is a revision of his doctoral thesis completed in 2010 at Theologische Universiteit, Kampen—Koert van Bekkum believes that an up-to-date description of the historiographical character of biblical historiography should be bifocal in approach: textual analysis and historical reconstruction of the situation in which the historiographers worked. An interdisciplinary dialogue between the text and the artefactual data would make possible the discovery of the relation between the text's ideology and the antiquarian intent.

In addition to the introduction and the epilogue, the volume is organized in four parts, with a total of seven chapters. In part 1, "Text and Artefact," the author justifies his methodology by establishing the need for a dialogue between text and artefactual data with regards to Josh 9:1–13:7. This is achieved through a detailed analysis of some topics from the fields of historiography and archaeology (chap. 1). Among the issues of interest is the review of the three models of Israelite emergence in Canaan: peaceful infiltration, conquest, and peasant revolt. While reconstructing a kind of united conquest model (*not* the model of Albright), van Bekkum suggests that the original invading Israelites comprised of several tens of thousands but were soon joined by a majority of the native population of Palestine—thus, the establishment of Israel in Canaan was a process *from conquest to coexistence*.

Part 2, "Monologue of Text," offers a translation and annotation of Josh 9:1–13:7 (chap. 2) as well as synchronic (chaps. 3–4) and diachronic (chap. 5) analyses of the text. The author considers Josh 9–13 as a piece of ancient Hebrew historiography composed in Judah between the late 10th and early 8th century B.C. from the perspective of the Davidic kingdom and with the help of Late Bronze memories, but whose true happenings can be established only through a dialogue between the text and the artefactual evidence, the reason being that the text has to be stripped off from simplification, rhetorical exaggeration, anachronism and similar conventions that mirror the aims and beliefs of its scribes.

This section concludes with a rejection of the empirical approach (Kenneth A. Kitchen) and the sociohistorical approach (Ernst Axel Knauf) and proposes an alternative hypothesis: "The historiography of Joshua 9:1–13:7 predates the 7th century and reflects that the scribes not only validated their tradition highly, but also respected their oral and textual sources" (p. 411).

Part 3, "Monologue of Artifact," gathers artefactual data to test the historiographical hypothesis presented at the end of part 2. In a detailed manner, van Bekkum critically reviews (1) the archaeological remains of the cities and regions mentioned in Josh 9:1–13:7 and historical analysis of related nonbiblical texts and (2) the socioarchaeological models that are used to interpret the material remains (chap. 6). The artefactual data are interpreted to support a 13th century conquest, with more extensive settlement occurring during the 10th–9th centuries.

Part 4, "Dialogue between Text and Artifact," addresses the relation between text and artifact, or history and historiography, with regard to the settlement debate. Specifically, the section compares the historical reconstruction based on artifacts and socioarchaeological theories to the historical truth claims in Josh 9:1–13:7, seeking to determine elements in the text that are historically authentic, as established through the dialogical process, and that reflect scribal ideological interest. This has led him to a definition of the relation between the text's ideology and its antiquarian intent. Joshua 9:1–13:7 is a scribal product that reflects the "constitutional" view of the cult, land and leadership as promised and guaranteed by YHWH through the victories of Joshua and David.

Finally, the author spends a few moments in the epilogue dealing with the ideology of historical reconstruction and historical probability, and some personal convictions. The appendix offers a syntactical presentation of Josh 9:1–13:7.

Several observations may be made. The extensive bibliography and indexes attest to the breath of study and scholarly engagement undertaken by van Bekkum. Baring the frequent breaks due to grammatical and typographical errors, the author brings to bear his writing skills as a journalist. He is to be commended for proposing a method that allows a dialogue between exegesis/theology and artefactual data. Unfortunately, however, the reader soon discovers that van Bekkum's advocacy of this sort of method is somewhat driven by a question on the historicity of the biblical text (here, Josh 9:1–13:7), hence the search for a historical minimum that can be allowed by scientific investigation. For example, following a distinction between truth claim and truth value, van Bekkum interprets Josh 10 as a hyperbolism reflective of a common ANE rhetorical strategy—Joshua's prayer was answered by a miracle of victory, but the miracle had nothing to do with the length of that day. When he realizes that the biblical texts insists on the prolongation of that day, van Bekkum finds the biblical explanation as a secondary meaning with reduced historicity, his own hyperbolic interpretation being the primary meaning. The treatment of Josh 10 goes to question the author's view of inspiration of the book of Joshua as he considers the text to be a reflection of the expectation of the text community. Even though he verbalizes his belief in the divine origins of Scripture, the preferential treatment he tends to give the artefactual evidence speaks to a *near* contrary with regards to Josh 9:1–13:7.

In an attempt to defend a 13th-century conquest, van Bekkum tends to trivialize both internal and external pieces of evidence that point to a 15th-

century dating. If I read him correctly to imply in his conclusion that a critical socioarchaeological interpretation of the artefactual evidence offers neither objective validation nor unquestionable falsification of the historical truth claims of the text, then it is ironic for him to reject the text's claims to 15th-century entry and conquest on the basis of artefactual data that neither validate nor falsify.

Finally, while van Bekkum offers an exegetical-artefactual defense of the historicity of Israel's conquest of Canaan, some of his conclusions raise questions regarding the sufficiency and trustworthiness of the biblical text, whose historical accuracy he suspends until confirmed through a dialogical process with artefactual evidence. This, of course, is to be expected from a scholar who earnestly seeks to find a scientifically acceptable middle point between text and artifact, which avoids "the risk of taking out interpretation for a fact and of accepting forgeries as the truth" (p. 594).

In spite of these qualms about methodology and some of the conclusions, I believe that van Bekkum's work will not only find its place on the shelf of every OT scholar and biblical archaeologist, but it has the potential to occasion further debate on the subject and on methodology.

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Mark Leuchter. *Samuel and the Shaping of Tradition*. Biblical Reconfigurations. Oxford: Oxford University Press, 2013. Pp. vii + 159. ISBN 978-0-19-965933-3. $29.95 paper.

The monograph series Biblical Reconfigurations is devoted to "new perspectives on the textual, cultural, and interpretive contexts of particular biblical characters" and emphasizes "fresh looks at methodologies." That Leuchter penetrates the final form of 1 and 2 Samuel to understand the network of traditions, sources, memories, and ideologies surrounding the character of Samuel demonstrates that he invokes the methodologies of historical criticism. However, Leuchter evades the classic methodological pitfalls of historical-critical discussions. His discussions are responsible and concise. Throughout, Leuchter portrays how Samuel is characterized by qualities from a number of social institutions, ultimately describing a socially and chronologically transcendent and charismatic character.

In the introduction, Leuchter laments over the dearth of studies devoted to the complex character of Samuel. Overall, the Old Testament presents Samuel as an exemplary prophet-priest who "periodically comes under fire for succumbing to his own humanity" (p. 5). However, Leuchter prefers a more deliberate term. "[Samuel] is liminal, standing in space between diverse theological and political parties, yet engaging them at various turns" (p. 6). The choice of term is telling, and it prepares the reader to channel his or her inner archaeologist and consider the textual layers that were actualized throughout the history of the text as the key to understanding the complex character of Samuel. Furthermore, according to Leuchter, the text's final form invites such an investigation.

Chapter 1 discusses the Deuteronomists. While Leuchter may attract some criticism for a skewed discussion, his efforts not only keep his research question in focus but they also prevent the sidetracking of the discussion by the intricacies of this particular debate. Adapting the ideas of Lauren Monroe and others regarding a profile of the Deuteronomists (pp. 17–20), Leuchter concludes that an influential group of Levites initially composed Deuteronomy and its related literature in the late Iron Age II period in response to Josiah's reforms in order to address the changing sociopolitical and religious landscape. These early Deuteronomists addressed change by employing northern traditions while viewing the monarchy in a relatively favorable manner. Subsequent redactors took up the work and produced the final (or penultimate) form during the exilic period.

Chapter 1 is foundational. While 1 and 2 Samuel are the decisive context for understanding Samuel's characterization, it is a "part of a textual curriculum with an inter-connected vision" that was preserved and adapted as necessary through the centuries (p. 21). That diachrony, according to Leuchter, explains much of Samuel's complex character. "[Samuel's] diverse roles as priest, prophet, and judge are the end result of a careful hermeneutical creativity on the part of the redactors who recognized Samuel's liminality and its potential as an interface between traditions" (p. 21). However, Leuchter does not believe Samuel's liminality to be the ideological fabrication of the earliest Deuteronomists. Rather, Samuel's liminality was rooted in history, inherent in his role as a Levite. The earliest traditions associated with him project this, and the subsequent redactors exploited it.

According to Leuchter, when archaeological, anthropological, and linguistic data are considered (p. 24), the Levitical institution began as "once-independent priestly-saintly groups [that] grew through expansion into new territories, creating pan-saintly kinship networks that, in turn, drew from the local populations as new initiates were taken in" (pp. 25–26). In time, "diverse ranks of Levites" came into association with other institutions and a quasi-tribal status was eventually recognized (p. 26). Under this scheme therefore, Samuel's liminality is apparent. As a Levite, Samuel's identity cut across tribal lines. It was defined by his service as a cultic intermediary at a major sanctuary, where he mediated conflicts, connected the earthly and ethereal realms, and promoted the foundational social values embedded in Israel's early theology.

Chapters 2–4 discuss the characterization of Samuel as a Levite, prophet, and judge, respectively. Each chapter includes a brief discussion of the institution, how Samuel fulfills the expectations of the institution, and the place of each characterization within the context of the Deuteronomistic History. Literarily speaking, these chapters cooperate to detail a charismatically transcendent figure who appealed to all facets of Israelite society. Historically speaking, these chapters present a coherent layering of editorial schemes, which simultaneously respected previous characterizations and adapted them in light of pressing needs and/or social developments. But Leuchter's discussion keeps its eye on the macro, meshing well the literary and historical components of his thesis in a manner that produces a nice flow and leaves the reader with an efficient framework to how and why the traditions surrounding Samuel were shaped.

The conclusion carries the trajectory of chaps. 2–4 into the Persian, Hellenistic, and Roman periods. Leuchter proclaims, "Samuel [in these periods]

remained liminal, facilitating the interface between disparate ideologies as communities continued to redefine themselves and shape their own traditions of identity" (p. 97).

This study is useful, particularly for a seminar context dealing with either 1 and 2 Samuel or major characters throughout the Old Testament. It is concise, and it effectively balances synchronic and diachronic considerations. While Leuchter could be criticized for titling the balance toward the diachronic, this kind of criticism can only proceed so far. The reader is left with an understanding and awareness of the depth of Samuel's character as well as a workable hypothesis of *how* these diverse characterizations came to rest in a single body of literature, which is extremely important in my opinion. Leuchter also provides some interesting ideas that warrant attention. Most notably are his ideas surrounding 1 Sam 8–12. According to Leuchter, these chapters do not merely espouse pro-monarchy versus anti-monarchy sentiments. Rather, they are about "the social visions" that lay before the community (p. 78). On the one hand, Saul represents a chiefdom model, which harkens the Egypto-Canaanite Late Bronze Age model and would completely assimilate the cult while establishing an explicit tribal hierarchy. On the other hand, Samuel as a Levite-prophet sought to preserve a system of governance that held a lateral balance between kinship groups and would resist the pressures of tribal hierarchy. What can be appreciated in these ideas is a realization that understanding the conflicting sentiments regarding the rise of the monarchal institution during the late Iron Age and early Iron Age II, which are recounted in 1 and 2 Samuel, is complex, requiring a consideration of ideologies, social visions, social dynamics, and Israel's memories of Late Bronze Age Egyptian Imperialism. Ultimately, if Leuchter's work is indicative of the quality of scholarship in the other volumes of the Biblical Reconfigurations series, then the series will be worthy of familiarization.

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Samuel Wells and George Sumner. *Esther and Daniel*. Brazos Theological Commentary on the Bible. Grand Rapids: Brazos, 2013. Pp. xvi + 239. ISBN 978-1-58743-331-3. $32.99 cloth.

This commentary opens with Wells's exposition of the book of Esther. Following the author's preface, Wells's work includes an introduction and four scenes of the fast-paced drama: setting, Esth 1–2; crisis, Esth 3–4; reversal, Esth 5–8; and outcome, Esth 9–10. Wells suggests that Esther is not about exile but about Diaspora, a time and a place when the Jews realize that the story of the Passover is not enough. The survival of the people depends on them making their own story (p. 5). Wells seeks to emphasize the horror and the humor of the text and the interplay between the two as the most prominent characteristics of the book. He desires the Christians to learn how to inhabit both and realize that their "faith is at once both deadly serious and hilariously funny" (p. 6). Wells also chooses to read Esther in light of the Holocaust and stay faithful not to the

text itself but to the church, which embodies the text, and sensitive to the fact that the text means different things to Christians and Jews (p. 8).

Wells reads Esther as Christian Scripture. In support of this claim, he considers the canonical text without later additions (p. 9). He poses important questions that the book of Esther asks of the church. For example, as part of the Christian canon, what does the church know because of Esther's presence, which otherwise would not have been available to it? What is the church's view of the Jewish people? How can a Christian community preserve its identity and integrity in difficult times? (pp. 10–11)

Wells also compares the stories of salvation brought by Esther and Jesus and finds correlations between the two, suggesting that Esther is a type of Christ in the Old Testament (p. 16). Tracing the typological inferences further, Wells identifies Ahasuerus as God, which is a parody of the first person of the Trinity; Haman is the embodiment of Satan; and Mordecai's complex attitudes and behavior liken him to the people of Israel (p. 17). Having named his characters, Wells is now ready to present the book of Esther as the story of the Jewish people finding their own salvation, "Purim," in the absence and silence of the God of the "Passover" (p. 23).

As a commentary on the Bible, this one would have benefited from providing an English translation of the book of Esther (e.g. NIV, NRSV, NASB). Putting in bold only the phrases that Wells finds important does not offer a complete picture of the biblical text. In his desire to find typological correlations, Wells seems to go too far in his interpretation. He presents Ahasuerus as God, because he is "in charge of all the events and circumstances that affect the Jews" (p. 25). Ahasuerus is no God; rather, he is a type of a Gentile king, who is only interested in displaying his own aggrandizement and honor. Wells also claims that in the absence of God the Jews have to work their own salvation, because the Passover is no longer enough. However, the Jews cannot rely on Gentile kings and kingdoms to ensure their safe existence. In addition, they have a command from the Lord to be fully engaged in the affairs of the people where God sends them, because God will bless them this way (Jer 29:4–7). Living in the Diaspora or exile fits this command perfectly!

This notwithstanding, Wells's commentary may be of interest to the students of Scripture who are very familiar with scholarly interpretations of the book of Esther and are looking for a different perspective altogether.

Sumner's commentary on the book of Daniel focuses on "the place of the Gentiles in God's plan of salvation (ironically raised by the displacement of the Jews)" (p. 96). Daniel 7 serves as the focal point of the book as it describes the ascension of Christ and the coming of nations (p. 96). Sumner calls the coming of the nations "mission," and he considers what the book has to say in this regard as well (p. 96). The commentary includes an introduction to and a chapter-by-chapter treatment of the book of Daniel. A brief postscript emphasizing the virtue of hope for Christian missionaries follows the commentary proper (pp. 223–25).

Sumner claims that his work offers theological exegesis, which serves the Christian church and assumes that the book of Daniel should be interpreted in a canonical mode, when the NT offers interpretation of Danielic passages (e.g., 2 Thess 2; p. 102). He also assumes that there is an inherent trajectory in the

reading of this book (e.g., the reading of "one like the Son of Man" in Dan 7, Rev 5, and the doctrine of the Trinity; p. 102). Sumner pays special attention to the canonical connections between Dan 7, Rev 5 and 10, and the "Little Apocalypse" found in Mark 13 and redacted in Matt 24 and Luke 21 (pp. 108–10).

Sumner identifies the ascension of Christ in Dan 7 as the interpretive center and reads the book of Daniel Christologically (p. 111). The historical and theological setting of the book is exile among the Gentiles, "who are to be led captive in praise" at the end of the book (p. 112). He advances that this sort of hermeneutical key for the book is presented through the ordering of the chapters. Sumner divides Daniel into two parts: (1) the moral tales (Dan 1–6), and (2) the night visions (Dan 8–12) and argues that Christological references can be found in both parts. He also attempts to answer the "when" question of Daniel by looking at the book through a Christological lens and considering Christ's impact on time and the shape of history (p. 113).

Sumner imposes another interpretive lens on the book of Daniel—Christian mission. He suggests that the nature of Christian mission is not to save souls or seek justice. Rather, in light of Dan 7 it is "the gathering of the Gentiles in obedience at the end of the time as to praise the ascended Son of Man" (p. 116). Gentiles are "the exiles in Dispersion" (1 Peter 1:1) and "the children of Nebuchadnezzar too" (p. 117). This sort of identity will guard against emphasis on accomplishments and keep the practice of mission grounded in the virtue of hope (p. 225).

Sumner's applications of Daniel's message to today's Christian audience would have been enhanced by providing even a brief overview of the reception history of this biblical book. Offering a short exegetical section of each chapter before reading it Christologically would have established stronger canonical connections and demonstrated how Christ fits the type of "one like the Son of Man" that Daniel sees. Sumner's commentary disregards the original audience of Daniel, the Jews. His interpretation is biased toward the Gentiles as though the Jews no longer have a place or purpose in God's plan. In this regard one has to wonder about the object of Christian mission that he argues for in Daniel.

Nevertheless, Sumner's work will serve as a helpful resource to teachers and preachers interested in Christological reading of the book of Daniel and practical ways of applying his timeless message to today's world.

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Zoltán S. Schwáb. *Toward an Interpretation of the Book of Proverbs: Selfishness and Secularity Reconsidered*. Journal of Theological Interpretation Supplement 7. Winona Lake, IN: Eisenbrauns, 2013. Pp. xv + 315. ISBN 978-1-57506-707-0. $37.95 paper.

In this revised Ph.D. dissertation, written under the supervision of Prof. Walter Moberly, Schwáb responds to two ethical-theological problems in Proverbs: (1) the apparent selfishness of the book observed especially in 19th century scholarship; and (2) the apparent secularity that came into

focus in 20th-century studies. While noting that contemporary scholarship has moved beyond these issues, he maintains that the proposed solutions were not fully satisfying. The purpose of this work, then, is to revisit the questions of selfishness and secularity in Proverbs and to frame better solutions based on interdisciplinary and canonical methods.

In review of 19th-century scholarship (chap. 1), Schwáb documents how many thought that Proverbs grasped the spirit of the Law and the Prophets as an alternative, but not contradictory, tradition; perhaps even an elevated expression of Israelite theology through universal, "philosophical" inquiry. But others viewed its utilitarian emphasis as part of the decline in late Israelite theology.

In chap. 2, Schwáb discusses post-1930s developments. "Creation" theology emerged as a central interpretive category for wisdom, but scholarship became divided over whether this represented a search for *God's* created order or for *human* autonomy. Since the 1990s, even "creation order" received criticism in view of wisdom's emphasis on divine intervention.

Chapter 3 constitutes Schwáb's methodological pivot. He argues that the category "order," can easily mislead the reader of Proverbs. Rather than exhorting an exploration of natural law through empirical investigation, Proverbs urges listening to instruction and the fear of the Lord, and it warns against the fallability of human perception. Nor is creation theology a center for wisdom theology; rather, it constitutes a presupposition for all of the Old Testament as well as broader ancient Near Eastern thought. The distinctiveness of wisdom within the Old Testament is its focus on the individual in every day life from a rather theoretical perspective. This is not dissimilar, he maintains, from the concept of "philosophy" that occupied 19th-century theology. What distinguishes Proverbs from other ancient Near Eastern literature is its embeddedness in the Yahwism of the Old Testament. In other words, it is the canonical context invoked by and presupposed in the text. With philosophical and canonical interpretive lenses in view, Schwáb tackles the problems of the "secular" and "selfishness."

After an explanation of his canonical approach (chaps. 4 and 5), Schwáb utilizes Thomistic moral theology to understand *eudamonism* in Proverbs; does Proverbs really promote selfishness (chap. 6)? For Aquinas, Schwáb argues, self-preservation is valued positively as a type of self-love, and it is maintained especially through the virtue of prudence—"prudence is the *right sort* of (practical) self-love, that is, the self-love which is beneficial for the individual, the human community, and also for the relationship of humans with God" (p. 99). This kind of self-love is constrained by higher virtues. It is not a matter of *degree* of self-interest but a question of *how* one acts in the interest of self. In broader canonical context, the self-interest of Proverbs is similar to that of Deuteronomy with its Yahwistically and communally oriented motive clauses (chap. 7). The difference is that the implied reader of Proverbs is the individual, but this does not rule out communal aims (justice). This accords with *Thomas*'s view that an individual acting in his or her true interest builds the community.

Furthermore, Proverbs affirms a hierarchy of values similar to *Thomas* (chap. 8). These include material benefits in long life but also social benefits such as honor and "spiritual" blessing of peace and contentment, expressed

most clearly in the "better than" sayings. Yet there remains the highest human end that is crucial to "happiness" for both *Thomas* and Proverbs, namely, God (chap. 9). Schwáb concentrates on Prov 2 to demonstrate the importance of God-centered thinking and trust. This leads to participation in divine providence; the "knowledge of God" viewed as "behavioral understanding."

After examining a variety of definitions of "secular" (chap. 10), Schwáb opines that a "universalistic" (that is, nonnational) understanding of "secular" best captures the problem for Proverbs. He reapproaches this question by viewing proverbial wisdom as a mediation of the presence of God (Prov 8; chap. 11). Thus, to see and embrace wisdom is to experience Yahweh in the world, a "participation in divine providence" (p. 189), which is hardly a "secular" concept. He maintains that this is further supported by reading Proverbs as "a book *about* the image of a temple" (p. 191; chap. 12). He argues that the association between temple, wisdom, and universe can be brought to bear through a canonical reading of Proverbs with 1 Kgs 3–11 and some psalms. Thus, temple worship and everyday behavior are connected, and so Proverbs sanctifies the secular.

In chap. 13, Schwáb challenges Brueggemann's interpretation of Proverbs as "counter-testimonial" about the "hiddenness" of God in everyday life. He argues that the OT speaks of God's incomprehensibility or his withdrawal from humans in some circumstances, but this is not thematic in Proverbs or applicable to the everyday life of wisdom thought. Chapter 14 offers conclusions.

Schwáb successfully argues that self-interest need not be problematic, because it can be compatible with "higher" values such as community justice and the pursuit of God, both demonstrated in Proverbs. The carefully nuanced use of *Thomas* offers clarifying guidance. "Participation in providence" is also a helpful concept for redirecting any impressions of secularity; but Schwáb's argument that wisdom actually mediates God's presence might overreach the evidence. It seems that cooperation with divine design in creation can also lead to this theological construct. Similarly, while wisdom and temple building are related in the ANE, whether Proverbs has this connection in view is doubtful. In spite of these potential weaknesses, Schwáb's main thesis remains intact and offers a helpful advance on these knotty issues.

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Oliver Glanz. *Understanding Participant-Reference Shifts in the Book of Jeremiah: A Study of Exegetical Method and Its Consequences for the Interpretation of Referential Incoherence.* Studia Semitica Neerlandica 60. Leiden: Brill, 2013. Pp. xv + 380. ISBN 978-90-04-24188-6. $189.00 cloth.

Understanding Participant-Reference Shifts in the Book of Jeremiah is the revised Free University of Amsterdam dissertation of Oliver Glanz. It is an attempt to bring together the philosophical analysis of reason by Fernando L. Canale and the computer-assisted text-syntactical approach of Eep Talstra into one integrated methodology for biblical exegesis, in order to provide a possible

solution to referential incoherence on the level of person, number, and gender shifts (PNG shifts) in the book of Jeremiah. The aim of the book is twofold, namely, "to contribute to the present debate on exegetical method" and to suggest a meaningful framework for Bible translations to render "the phenomenon of participant-reference shifts from the Hebrew source text into the modern target text" (p. xii).

The first chapter consists of methodological reflections largely influenced by the phenomenological conditions for knowing as outlined in Canale's work. A basic idea is how both the subject (reader) and object (text) contribute in creating meaning. Because Glanz's intention is to deal with the PNG shifts in Jeremiah, he moves the discussion toward the question of how the most consistent interpretation of the textual phenomena (text-object) can be attained.

In the second chapter, Glanz elaborates and develops Talstra's procedural priority of a synchronic reading of the text, what Glanz calls a "text-phenomenological reading," over a diachronic reading. The third chapter consists of a critique of the manner in which major commentaries (Duhm, Thiel, Lundbom, Holladay and Carroll) on Jeremiah handle the PNG shifts. He concludes that because the dichotomy between prose and poetry and the question about the "deuteronomistic" influence has pervaded Jeremiah-scholarship during the last 150 years, due attention has not been given to the PNG shifts in the book (p. 187). This is followed up in chapter four with a study of PNG shifts in the doublets within the book of Jeremiah and between the various textual traditions (DSS and LXX), showing that there are no objective reasons to claim that PNG shifts arose from editorial processes.

The fifth chapter is in my opinion the most valuable of the entire book. Here, Glanz demonstrates that PNG shifts, contrary to the majority of scholarly opinion, are a regular part of the syntax, discourse, and rhetoric of the language of Jeremiah. This is an area, which has often left Hebrew Bible scholarship in an embarrassing position due to the reductionistic manners the question has been handled. For the first time, the PNG shifts are systematized and interpreted in a reasonable manner. A table of contents or detailed index, especially of chap. five, would have been desirable to facilitate easy retrieval of relevant discussions of PNG shifts when working with concrete texts. Chapter six contains a conclusion and discussion of implications for Bible translation.

Glanz does a good job in showing the regularity of the PNG shifts and also implies by the diagram on p. 336 that there is uncertainty with some of the *interpretations* of the various functions of the PNG shifts. As the functions are based on exegetical interpretations, it should be remembered that the summary of the functions observed cannot be taken as "rules" that can be imposed on the text (cf. p. 344). In each case, the exegete needs to ponder the passage under study to determine what specific function the given PNG shift has within the respective context. The question is also whether it is an overstatement to say that "the computer-assisted phenomenological text-linguistic reading . . . is *required* as a first exegetical step for *any* exegetical method" (p. 343, emphasis added). Even though a computer-assisted reading is a valuable tool indeed, as Glanz convincingly has shown, should it, for example, precede the exegete's hovering over and internalizing the text? It is difficult for me to see that it is correct to absolutize this tool in this manner. What are we really saying about

the *study* of the Hebrew Bible if we admit that the computer should be the "initial reader"?

Further, Glanz's suggestion that the PNG shifts of the Hebrew text should be included in modern translations seems to sacrifice readability for engagement of the reader (pp. 347–50). Most modern languages would struggle in rendering the person, number, and gender of the Hebrew precisely. Maybe a compromise would be best, where a translation would attempt as far as possible to render the PNG shifts in the text.

Overall, Glanz has made a significant contribution to the study of the PNG shifts. Further research focusing on other biblical books should be conducted to interact further with Glanz's findings.

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Joshua N. Moon. *Jeremiah's New Covenant: An Augustinian Reading*. Journal of Theological Interpretation Supplement 3. Winona Lake, IN: Eisenbrauns, 2011. Pp. x + 292. ISBN 978-1-57506-702-5. $39.95 paper.

In *Jeremiah's New Covenant: An Augustinian Reading*, Joshua Moon seeks to revive Augustine's interpretation of the old and new covenants in Jer 31:31–34. The contrast between these covenants is not found in "degree, quality, or development (such as a contrast within redemptive-history, from Old Testament to New Testament eras)" (p. 3). Rather, the contrast is between covenant infidelity and covenant faithfulness—"two mutually exclusive ways of standing before God" (p. 3). Therefore, the newness of the new covenant is neither qualitative nor chronological. Rather, the new covenant is "a unifying covenant for all the faithful over all time" (p. 225).

In chap. 2, Moon contrasts the temporal view of Jerome with the salvific view found in Augustine's later writings. Then in chaps. 3–6, he surveys church history for relevant figures: Aquinas in high medieval theology (chap. 3); Melanchthon, Bullinger, Oecolampadius, Calvin, and Vermigli in the early reformed tradition (chap. 4); Olevianus, Ball, and Witsius in the 17th-century reformed tradition (chap. 5); and trends among modern interpreters (chap. 6). In chap. 7, Moon suggests that the background for the new covenant is the "broken covenant" lamented throughout Jeremiah's prophecy (Jer 7:21–28; 11:1–13). Therefore, the new covenant is new not mainly because it will be better than the old covenant but because it will restore God's people to the covenant faithfulness God had always intended. In chap. 8, Moon concludes that the new covenant simply means God restoring things to the way they always should have been. In chap. 9, Moon summarizes: "Fidelity to the covenant and membership in the new covenant are co-referential" (p. 254). Therefore, every member of God's people throughout the ages has been a member of the new covenant. The new covenant is the eternal covenant of grace.

Moon admirably excavates "that seeming abyss that stretches from the 4th–17th centuries in the Christian tradition" (p. 1). His excavation uncovers relevant historical support for the interpretation he promotes. His research is

thorough, careful, and honest, even detecting contradictions within the same authors and thereby avoiding historical reductionism. For example, earlier Augustine and later Augustine differ (pp. 3, 11–14); Aquinas expresses mutually exclusive interpretations (pp. 30–57); Calvin sometimes explains the new covenant as a new era and other times as an atemporal salvific reality (pp. 82–97). This watchful historical research is the book's main contribution, even when the inconsistencies of the characters reduce the traction of Moon's argument (p. 1). However, outside its strong historical research, his argumentation and interpretation lie open to critique on a number of points.

First, an atemporal, nonqualitative view of the new covenant flattens the redemptive-historical landscape. Moon concedes that Augustine saw redemptive-historical developments and "differences between eras" as he conceptualized the new covenant in his writings (p. 225). But Moon neglects to explain the nature of these redemptive developments and epochal differences, thereby missing a key opportunity to respond to the main objection against his view. In contrast, the oracles of restoration in Jer 30–31 are laced with temporal markers: "days are coming" (30:3); "it shall come to pass in that day" (30:8); "at that time" (31:1); "there shall be a day" (31:6); "the days are coming" (31:27); "in those days" (31:29); "days are coming" (31:31); "after those days" (31:33); "no longer" (31:34); "the days are coming" (31:38). It is impossible to deny a future orientation and a "narrative arc," both of which Moon labors to avoid (p. 142). Further, Jeremiah clearly implies that one major distinction between the old and new covenants is the writing of God's law on human hearts (rather than only on stone tablets; 31:33). Chronological movement and qualitative development appear central to Jeremiah's new covenant prophecy.

Second, Moon objects to the majority of modern interpreters who emphasize the "interiority" of the new covenant in Jer 31:31–34 (p. 179), since it is not clear what this sort of inwardness means or how it is "new." But the dramatic new quality of this "interiority" is clearly articulated on the very face of Jer 31:33: "I will put my law *within* them, and I will write it on their *hearts*." One may suggest that every OT saint had a transformed interior life. But it would be anachronistic to read the new covenant back into the salvific experience of OT believers. Regardless of how believing Israelites may have been transformed internally, Jeremiah's forward-looking prophecy of a new covenant should not be read as the retrospective cause of such earlier experiences.

Third, the "newness" of the new covenant receives no adequate explanation. For Moon, the newness contrasts the judgment inflicted on Israel. Therefore, the new covenant simply means that God will restore things to how they should have been all along (pp. 225–44). But Jeremiah clearly states that the new covenant differs from the old covenant itself, not just the dire situation caused by Israel's infidelity.

Finally, Moon does not explain the New Testament usage of Jer 31:31–34 in Heb 8:6–13 or 10:15–18, or the intricate covenantal contrast in 2 Cor 3:1–18. NT texts often splash the color of redemptive-historical development onto OT texts, and it is our detriment to ignore them.

In *Jeremiah's New Covenant*, Joshua Moon has attempted "theological exegesis: exegesis done in dialogue with, informed by, and interested in Christian theology" (p. 3). However, when the text itself receives limited attention,

theology can dictate the interpretation rather than dialoguing with the text. Rather than being informed by theology, the text can be conformed to theology.

In spite of these concerns, Joshua Moon has provided a robust example of careful historical research. He lifts up a small chorus of past scholars so that their voices may be heard. Their reasoned interpretations are now displayed afresh and must be reckoned with, something that always serves the ongoing cause of scriptural exegesis.

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Paul L. Redditt. *Zechariah 9–14*. International Exegetical Commentary on the Old Testament. Stuttgart: Kohlhammer, 2012. Pp. 167. ISBN 978-3-17-021651-8. $73.00 cloth.

Paul Redditt's commentary on so-called "Deutero Zechariah" is the first volume of the forthcoming International Exegetical Commentary on the Old Testament (IECOT) series. The series has commissioned an impressive lineup of international scholars from diverse confessions and perspectives for future volumes. One of the series' stated intentions is to bring into closer discussion two often-opposed research methodologies, that is, "synchronic" readings (studies of the text as it stands, especially in its final form) often promoted by Israeli and American scholarship and "diachronic" readings (studies of a text's formation history) often promoted by European scholarship. With these considerations in mind, Redditt has laid an exceptional framework for future volumes in the series to follow, drawing on his extensive background in both the formation history and extant text of Zechariah. Each section of the text begins with (1) translation and notes, (2) a synchronic analysis, (3) a diachronic analysis, and (4) a concluding summary integrating the results of both the synchronic and diachronic readings. The volume is well-organized with topical subheadings in the margins throughout, allowing for the quick lookup of particular textual discussions.

The major theories espoused in this volume are in strong continuity with Redditt's previous published research on these chapters as well as with his 1995 commentary on Haggai, Zechariah, and Malachi. However, this most recent volume represents a further refined and updated culmination of that work. Redditt begins by affirming the critical decision of viewing Zech 9–14 as a set of additions redacted independently of chaps. 1–8. Nonetheless, Redditt demonstrates throughout the commentary a keen awareness that this "Second Zechariah" draws extensively on chaps. 1–8 and indeed seems to be aware of much of the twelve Minor Prophets. Much of Redditt's work on the intertextuality of Second Zechariah stems from his conclusion, defended largely elsewhere but maintained in this volume, that chaps. 9–14 may have been the last collection to enter the Book of the Twelve and in fact served as the "capstone" of that collection (cf. pp. 11, 31, 145).

Zechariah 9:1–17 was likely the first collection to enter this series. Due to its expressed hope for a (presumably) Davidic king and the reunification of Judah and Ephraim, Redditt argues for a dating in the early postmonarchic period (late 6th century B.C.) when Zerubbabel or one of his descendants governed

Jerusalem. Zechariah 10:3b–12 is the next collection in the sequence, picking up the hope for a reunited Judah and Ephraim but excluding mention of Jerusalem or a Davidic political redeemer. Redditt believes that this chapter arises from the early 5th century B.C. and that chaps. 11–14 formed throughout the rest of the 5th century B.C. The late redactional bridge 10:1–3a, with its mention of the worthless shepherds, prepares the reader for the darker, redactional chap. 11.

By the time of chaps. 12–14, all hope for the reunification of the northern and southern kingdoms has been abandoned, with the authors focusing their hopes solely on Jerusalem and Judah. Instead of the earlier hopes of peace, we see in 12:1–6, 9 visions of war against Jerusalem. The corrupt Davidides and Levites (12:10–14) and false prophets (13:2–6) are to blame for this delaying of the kingdom, and they will have to be cleansed and punished before the kingdom hopes may come about (13:1). Zechariah 13:7–9 brings a second condemnation against the worthless shepherds, and chap. 14 again picks up on the theme of holy war. Here, we again see a shift toward future hope with the proclamation of Jerusalem as *axis mundi*, the city to which all nations will pilgrimage to seek YHWH's blessings (14:16–19). YHWH reigns directly as king (v. 10), as hope for a Davidic redeemer has by now faded into history. Redditt maintains that neither chap. 14 nor any part of chaps. 9–14 represents an apocalypse or is "apocalyptic" in nature (p. 152).

Zechariah 11:4–16 and various other redactional bridges (10:2–3a; 11:1–3, 17; 12:7–8; 12:10–13:6; 13:7–9) represent later developments and serve as the glue binding the positive hopes of chaps. 9–10 with the more negative evaluation of chaps. 12–14, all while providing a reading program for Malachi that would ultimately temper the hopes of all twelve Minor Prophets. Redditt believes the composers of these additions to be a post-Nehemian pro-Judean group, perhaps Jerusalemite scribes (pp. 145, 149), who were disillusioned with contemporary Jerusalem leadership (pp. 11, 89). The scathing rebuke of the "shepherds" (Jerusalem priests) and "merchants" (Persian leadership and their Judean associates, cf. pp. 17, 84) provides the point of departure from the earlier hopeful traditions to a more realistic evaluation of the postexilic situation. Perhaps the greatest sin held against the Jerusalem leadership is the "piercing" (12:10b) of some historical figure now lost to us (Redditt here suggests emending MT's theologically problematic אלי "look upon *me* [YHWH] whom they have pierced" to אליו "upon *him*"). The view of the pierced shepherd as a historical figure does not seem to invalidate the reception history of this passage by the New Testament authors (cf. John 19:37; Rev 1:7), who may have reinterpreted the prophet by means of *pesher* or other contemporary hermeneutical methods.

In summary, Redditt has provided an exemplary study of Second Zechariah and sets a strong framework for future volumes from this series. While the minutia of Redditt's historical analysis can be quite complex at points, his broader theories nonetheless provide an invaluable synthesis of the formation of not only the book of Zechariah but the whole of the Book of the Twelve. I for one am quite excited about the future of the IECOT series, and I am especially looking forward to Michael Konkel's commentary on Ezekiel, commissioned (as all volumes in the series) to be printed in both German and English.

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Heath A. Thomas, Jeremy Evans, and Paul Copan, eds. *Holy War in the Bible: Christian Morality and an Old Testament Problem*. Downers Grove, IL: IVP Academic, 2013. Pp. 352. ISBN 978-0-8308-3995-7. $26.00 paper.

"The 'Holy Wars' of the Old Testament stand in many ways as a theological crux in the goal of a right interpretation of Holy Scripture. The challenge of a seemingly genocidal God who commands ruthless warfare has bewildered biblical readers for generations" (p. 9). So begins the introduction to this volume, which deals with the thorny issue of divine violence. These essays represent a variety of denominational and disciplinary perspectives, but are united around the common conviction that the Bible must be taken seriously as the divinely inspired Word of God. Together, they challenge the caricature of the biblical God as "a vindictive, bloodthirsty ethnic cleanser" (Richard Dawkins, cited on p. 265).

After the introductory essay, the first section contains a piece that may be worth the price of the book. In "Joshua and the Crusades," Douglas S. Earl challenges the oft-made but rarely substantiated claim that the book of Joshua was central to the justification and preaching of the Crusades. "While Joshua was quoted or alluded to in the crusading literature," Earl contends, "its use was rare and generally undeveloped, especially when compared with the usage of other books such as Maccabees and the Gospels" (p. 41).

Part two deals with OT perspectives on what some call holy war but, according to Stephen B. Chapman, may be better described as divine war. In "Martial Memory, Peaceable Vision," Chapman contends that "all war in Israel's memory . . . carries the quality of a temporary reality, a concession to current circumstances that make it necessary for the time being but not permanent" (p. 62). The "shared vision of the Old and New Testaments," he writes, "is one of peace" (p. 67). Also in this section, Heath Thomas examines divine war through the lens of the Writings, specifically, Lamentations.

The third part treats "New Testament Perspectives," including an essay by Timothy G. Gombis on "The Rhetoric of Divine Warfare in Ephesians." He admits the use of divine warfare rhetoric in Ephesians but explains this in light of God's redemptive plan motivated by divine love. A second essay in this section explores the "most violent book of the New Testament (p. 108)," the book of Revelation. In "Vengeance, Wrath and Warfare as Images of Divine Justice in John's Apocalypse," Alan S. Bandy contends that these images "are central to the purpose of the book as a means to encourage believers to remain faithful, patiently endure and trust in God's justice" (p. 128).

In part 4, "Biblical-Theological Perspectives," David Lamb argues for "Compassion and Wrath as Motivations for Divine Warfare." A second essay by Douglas S. Earl exams the use of "Holy War and חרם," concluding that the OT does not require us to consider what a literal practice of *ḥerem* might say about God's nature. The volume's fifth part describes "Ethical and Philosophical Perspectives." In "Crusade in the Old Testament and Today," Daniel R. Heimbach seeks to show that "the crusade ethic" seen in Israel's battles "is not, and never has been, allowable as an option for human decision in matters of war" (p. 182). Paul Copan and Matthew Flannagan provide a very clear and helpful essay on "The Ethics of 'Holy War' for Christian Morality and Theology." Also in this section, but much less helpful, is Glen Harold Stassen's contribution,

"The Prophets' Call for Peacemaking Practices." While providing a useful reminder that the prophets promote peace, Stassen's essay just repeats the essence of N. Gottwald's *All the Kingdoms of the Earth* (1964). In another essay, Robert Stewart provides a philosophical assessment of the New Atheists' use of the OT examples of "holy war," concluding there is no argument from such examples "that leads logically to denying the existence of . . . the Christian God" or even to "such an existential crisis that I find I cannot trust my whole self into God's hands and believe that he will deal justly with me" (p. 284).

The final section offers "Theological Perspectives," including an essay from Murray Rae, which dismisses war as anything but holy. He concludes that "war waged with the implements of violence and destruction is always a failure in Christian discipleship" (p. 311). In "'Holy War' and the New Atheism: A Theological Response," Stephen N. Williams uses the criticisms of the latter to consider violence from a Christian point of view. He helpfully suggests that Christians must be careful how we use or celebrate political power and even the "rhetoric of good and evil" (p. 328). In the final piece, an afterword entitled "Old Testament 'Holy War' and Christian Morality," Jeremy Evans and Heath Thomas summarize the points raised by the volume.

While God does not need to be rescued from false caricatures, his followers do need reinforcements to withstand the faith-shaking attacks from New Atheists and others. This book provides helpful biblical, historical, theological, and philosophical reinforcements.

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Ronald E. Osborn. *Death before the Fall: Biblical Literalism and the Problem of Animal Suffering*. Downers Grove, IL: IVP Academic, 2014. Pp. 195. ISBN 978-0-8308-4065-5. $25.00 paper.

One of the pat answers given by biblical literalists for the necessity of a young earth is that death was not part of God's original plan for his creation, but it was brought about by the sin of Adam. Because death entered the world through Adam (1 Cor 15:21), the fossil evidence must be understood as having been produced only since the fall of humanity. For the biblical literalist, animal death is the proverbial ace up the sleeve in the debate over the age of the earth.

In *Death before the Fall*, Ronald Osborn argues that such a reading fails to account for the biblical evidence adequately, let alone the scientific realities. Writing in an engaging conversational tone, Osborn works through the pertinent biblical texts to demonstrate that the predatory nature of animals is not the result of the fall but is an actuality of God's very good creation. He notes that in Gen 1 God creates both beasts of the earth (1:24) and monsters of the deep (1:20; p. 32). Osborn also reminds his readers that there is not "any mention in Genesis or any other book of the Hebrew Bible of mortality being imposed for the first time" (p. 35) and that God's command to Adam in Gen 2 assumes that Adam was already familiar with the concept of death (p. 36). Finally, he points to the book of Job, in which God seems to revel in the work of his predatory creation (p. 154).

Osborn's chief concern, however, is not that animals died prior to the fall. Rather, for Osborn, animal predation is a theodicean issue. It is difficult to fathom a God whose creatures suffer by the mere reality of their creatureliness. Most biblical literalists, Osborn asserts, account for death and suffering as a soteriological and eschatological necessity, without which "the second Adam would be emptied of its meaning" (p. 128). For Osborn, this approach not only fails to address the issue of theodicy effectively but it exacerbates the problem in three ways. The first way he calls "the stasis dilemma," in which a world without death would result in a genetic stagnation of nature whereby creation would cease to create or recreate. The second problem is "the deceiver God dilemma," which ignores the fossil record or tree rings dating back 10,000 years. If the earth can only be approximately 6,000 years old, then what looks to be older must be explained by God's having created a young earth with the appearance of old age. The third problem is what Osborn calls "the divine curse dilemma." Because predatory animals have certain anatomical features that enable their existence—fangs, claws and talons, digestive tracts capable of processing meat—God either had to have created them that way in anticipation of the fall or God subjected the entire animal kingdom to a new (and violent) creative act as punishment for the sin of two humans.

Osborn readily admits to the challenges of his resolution to the theodicy problem of animal suffering but is convinced that the only way forward is to abandon the literalistic position. Ultimately, his solution is best situated within the context of Plantinga's "free will defense" (*The Nature of Necessity*, Oxford, 1974), although the philosopher is neither cited nor solicited. In short, God has not only given humans the freedom to live within the tension of their own choices, but God has also permitted the rest of his creaturely workmanship "the freedom of its own being" (p. 162), that is, to be what they were created to be. For the beasts of the earth and the monsters of the deep, that includes predation.

Death before the Fall is a refreshing look at a difficult and generally ignored aspect of theodicy. Osborn demonstrates a sensitivity not only to the complexities of the theological concerns but (perhaps more importantly) to the biblical literalists with whom he strongly disagrees.

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Jens Schröter and Jürgen K. Zangenberg, eds. *Texte zur Umwelt des Neuen Testaments*. Uni-Taschenbücher 3663. Tübingen: Mohr Siebeck, 2013. Pp. xxxvi + 825. ISBN 978-3-8252-3663-2. $54.00 paper.

This collection of translated Jewish and Greco-Roman texts is a new publication of *Texte zur Umwelt des Neuen Testaments* by C. K. Barrett and C. J. Thornton (*Texte zur Umwelt des Neuen Testaments*. Mohr Siebeck, 1991; 413 pages), which was an expansion of the translation by C. Colpe (*Die Umwelt des Neuen Testaments: Ausgewählte Quellen*. WUNT 4. Mohr Siebeck, 1959; 290 pages) of C. K. Barrett's *The New Testament Background: Selected Documents* (SPCK, 1956; rev. ed. 1987; rev. ed., HarperCollins, 1995). The book is dedicated to the memory of

Charles Kingsley Barrett (1917–2011) and Carsten Colpe (1929–2009). The intended audience are students in theological and ancient history programs as well as readers interested in the historical context of the oldest texts of Christianity.

The extensive table of contents (28 pages) is followed by six chapters. Each chapter has a brief introduction (two or three pages; chapter six on gnosticism has, with seven pages, the longest introduction, which is hardly required by the marginal significance of the NT texts; the editors state, reflecting the consensus of scholarship, that "gnosticism" in the proper sense of the word cannot be demonstrated to exist in the NT [p. 686]), a very brief bibliography for further reading, limited to a handful of titles, followed by translated texts. The translations either reproduce existing German translations, or are adapted from English translations. Occasional "text boxes" provide further information on relevant matters and further bibliography. Because the focus is deliberately on texts, there is no commentary (p. vii). It would have been helpful for further study to be given a few titles of bibliography, at least for the subsections (for example, on Augustus), if not for every text that is presented. Occasional black-and-white photos illustrate the texts (for example, the Alexander Mosaic from Pompeii, p. 3; the photo of the bronze plaque with an inscription of the Lex Cornelia de XX Quaestoribus, from the Naples Archaeological Museum, is illegible). The texts are not numbered; they will have to be cited by page numbers. They are usually relatively brief, rarely more than a page long.

Chapter 1 (120 pages) presents texts on "historical developments," first on the history of the Hellenistic-Roman period from Alexander to Hadrian (Alexander, the Ptolemies and Seleucids, the Roman republic, Augustus, Tiberius, Gaius Caligula, Claudius, Nero, Vespasian, Titus, Domitian, Trajan, Hadrian), second on the history of Judaism during the Hellenistic-Roman period (with two main sections on Judaism in Palestine and in the Diaspora). Chapter 2 (103 pages) covers legal, economic, and social conditions, divided into three sections: politics, law, and economy (structure and ideology of power; legal conditions: Roman citizenship, slavery, crucifixion; rich and poor, work and leisure, prices and taxes, military); culture and everyday life (cities, public life, private life and family); the Jews in the Roman empire (in Syria/Judea, legal and social status, relationship with non-Jews, the Godfearers). Chapter 3 (86 pages) presents texts on philosophy in four sections: Plato and Middle Platonism, Aristotle and skepticism, Epicurus, Stoicism, Pythagorean philosophy and ethics). Chapter 4 (125 pages) covers Greco-Roman religiosity in five sections: gods and notions of deity, temple and cult, popular piety (miracles, healings, magic, associations, festivals, life after death, funerary inscriptions, dream interpretations, statues), the imperial cult, mystery religions. The longest chapter by far is chap. 5 (253 pages), which has eight sections on the One God and his people; history, cult, and appearance of the Second Temple; calendar, sacrifices, festivals; piety in everyday life (circumcision, sabbath, food laws, pure and impure, marriage and divorce, synagogue, prayers, funerals), groups and movements in Palestinian Judaism (Pharisees, Sadducees, Essenes, Samaritans, Zealots, Qumran texts; eschatological expectations (cosmological visions, judgment, resurrection of the dead, the righteous, the son of man, end-time scenarios); theology and piety of Diaspora Judaism (Septuagint, temple in Leontopolis, Philo, Pseudo-Phocylides); nascent rabbinic Judaism (self-understanding, the

Law and its interpretation, the land, festivals, theology). Chapter 6 (72 pages) covers Gnosticism in six sections: Valentinus, Sethianism, Mani and Manichaeism, Mandaean texts, the Corpus Hermeticum, Jesus in Gnostic texts). The book concludes with a bibliography of primary sources (and translations) and secondary literature and *Sammelwerke*, publishers of primary sources (and translations), list of illustrations, index of primary sources and references, and index of names and subjects.

Many of the well-known texts are reproduced, for example, texts on Claudius's religious policies (Suetonius, *Claud* 25.4), the inscription from the theater in Miletus documenting Godfearers, Plato's allegory of the Cave, Kleanthes' hymn to Zeus, the Noahide commandments of Jubilees, Josephus's divorce, the Theodotus inscription from Jerusalem, Aseneth's confession of sin, Josephus's text(s) on the Pharisees, son of man texts from *1 Enoch*. The inclusion of hundreds of lesser-known texts makes the volume a rich resource for readers who want explore the "background" of the NT. Many texts are positively entertaining, for example, Plautus on guests who stay too long (pp. 189–90) or texts from Seneca's satire on Claudius entitled *Apokolokyntosis* or Gourdification (pp. 408–10). Absent commentary, it is impossible to know for the nonspecialist reader whether a particular text is representative for an entire period, representative of only a particular historical phase or of a minority position. For example, the text on the internal division of the empire under Augustus (pp. 121–22) begs the question whether there were any political and administrative developments during the principate of later emperors which might be more immediately relevant for understanding the time between A.D. 30 and 60. There is no reference to current debates about the date of the son of man texts of *1 Enoch*. Because, presumably, the volume will most frequently be used as a reference text in lectures and seminars, the book's consistent focus on reproducing primary texts without a commentary apparatus does make sense.

The affordable price of this substantial volume should make it a widely used text. Whether readers will move from the translated texts to the original Greek and Latin texts is less certain. Schröter, Zangenberg, and their student collaborators have produced an important resource for the study of the texts of the NT.

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Wally V. Cirafesi. *Verbal Aspect in Synoptic Parallels: On the Method and Meaning of Divergent Tense-Form Usage in the Synoptic Passion Narratives*. Linguistic Biblical Studies 7. Leiden: Brill, 2013. Pp. xii + 191. ISBN 978-90-04-24645-4. $140.00 cloth.

In this monograph, which originated as a thesis at McMaster Divinity College under Stanley Porter and Cynthia Westfall, Cirafesi examines Synoptic parallels in the Passion Narrative in which the tense-form differs. Through this examination, Cirafesi attempts to demonstrate the validity of Porter's model of verbal aspect (VA) and how it, when integrated with Systemic Functional Linguistics (SFL), can yield exegetical fruit. The work consists of seven chapters

along with a bibliography (pp. 171–81) and indexes of modern authors (pp. 183–85) and ancient sources (186–91).

After an introduction that places the study within scholarship on the Synoptics and VA theory (pp. 1–15), two chapters deal with methodology. Chapter 2 (pp. 16–46) notes how VA offers a better explanation for Greek tenses than temporal or *Aktionsart* schemes and discusses each tense, defending Porter's model of three aspects (perfective, imperfective, stative) in the face of recent counterproposals (especially the views of Constantine Campbell and T. V. Evans). The third chapter is also methodological in nature (pp. 47–70), in which Cirafesi contends that SFL reveals how VA creates prominence in discourse because of the oppositions present in the verbal system and the concept of markedness. This discussion explains oft-used but at times ill-defined terms such as *marked* and *prominence* and indicates a way that Cirafesi differs from Porter, as Cirafesi stresses clustering of a marked tense (such as perfect) in conjunction with other marked features (such as person, number, mood, case, particles) for identifying prominence in narrative rather than discourse grounding. This approach seeks to prevent arguments from being subjective while also avoiding viewing every use of a particular tense as indicating prominence.

The next three chapters examine sections of the Passion Narrative: Jesus' entrance into Jerusalem (chap. 4; pp. 71–105), Peter's denial of Jesus (chap. 5; pp. 106–29), and the crucifixion of Jesus, including Jesus standing before Pilate and the burial of Jesus (chap. 6; pp. 130–64). These chapters have the same structure, as the author first discusses the cohesiveness and the content of the episodes and then analyzes three examples deemed to be the most significant in the section. Although Cirafesi focuses on divergent tense-forms of the same word, he also examines different words when they possess an essentially synonymous meaning in the context and have a full range of aspects. Cirafesi considers a variety of grammatical forms, including the "historic" present (pp. 79–89, 113–17), an imperfect (pp. 117–21), a pluperfect (pp. 147–53), and a periphrastic construction (pp. 158–63). These chapters feature helpful tables of the parallels under examination, allowing the reader to follow the argument without a Gospel synopsis. While omitting reference to some potentially relevant works (for example, Donald Senior's studies of the Passion Narratives; Robert Gundry's Matthew commentary), Cirafesi shows awareness of key commentaries, including some German and French sources. The final chapter (pp. 165–71) summarizes the work's findings and offers suggestions for ways to integrate VA and Synoptic studies.

Cirafesi's approach and structure leave the work open to some criticisms. The choice of three examples in each section may seem artificial, and it is not clear why these examples and not others are most significant. An example of a place where a marked tense appears but not necessarily in a place of prominence (or at least one that may be questionable) could help avoid criticisms that Cirafesi's approach is subjective and circular in that a certain tense leads him to search for explanations for why this section is prominent.

These observations aside, the work achieves its goal of showing the practical value of VA. Cirafesi seems to recognize that grammatical and linguistic discussions can be particularly difficult for the uninitiated to follow at times and writes in a way that explains important terms without introducing too many technical terms. That said, a glossary of key linguistic terms could help

the reader. In addition, a subject index featuring key grammatical terms would allow the reader to consider a certain topic (such as present tense) more easily. Overall, it stands as a fine example of a work that connects linguistics and exegesis and should spark more use of VA in discussions of the Synoptics.

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Donald A. Hagner. *The New Testament: A Historical and Theological Introduction.* Grand Rapids: Baker Academic, 2012. Pp. 872. ISBN 978-0-8010-3931-7. $49.99 cloth

This is, recognizably, a "New Testament introduction" and therefore belongs to a well-known genre of academic publication. But there are also four things that set it apart. First, although it has scholarly heft (872 pages), "it is written by a believing Christian primarily for believing Christians—from faith to faith, as Paul would say—for seminary students, for those who would serve God and the church, for disciples who happen to be scholars, not vice versa" (p. ix). The academy per se is not intended by the author to be the book's primary frame of reference.

Second, the book begins with discussion of the nature of Scripture, of "critical" study, of presuppositions, of postmodernism and historical knowledge, and of how faith functions in a "hermeneutic of trust" (p. 10) that nonetheless affirms that "the critical method is indispensable to the study of Scripture" (p. 11). Following these important words of orientation is, third, a chapter ("The Old Testament as Promise and Preparation") that provides an historical-theological framework for considering the rise and substance of the NT writings and message. "*It is virtually impossible to understand the NT without knowledge of the Scriptures of Israel*" (p. 13, Hagner's emphasis). This chapter features a salvation-historical diagram (p. 15) that briefly encapsulates the rises and many falls in OT redemptive history. It also deals in a substantial way with how the NT understands and uses the OT. This has the effect of giving the book the flavor of a NT theology and not just an introduction.

Fourth, a pithy but wide-ranging chapter, "The World of the New Testament," immediately precedes attention to the NT (starting with the Gospels) proper. The subcategories of this chapter's bibliography hint at the sweep of what Hagner covers, as they include coverage of Judaism in general, the Pharisees, the Zealots, Josephus, the Synagogue, the Dead Sea scrolls, apocalyptic, the Greco-Roman world, and the Septuagint. This tilts the volume a bit in the direction of a NT history or social history.

There are, then, some 60 pages of hermeneutical, historical, and cultural discussion that set the stage for classic NT introduction. Moreover, when the book nears its end, there are sizable chapters on both text and canon. At the conclusion is "A Final Word" that sounds evangelistic and doxological notes. It does not, however, sound quite as confident about history as the beginning of the book. It says hard things about and against the way most Christians of the world (especially outside the secularized West) read the Bible: more as God's Word than human words (see p. 825). Still, the stance taken is one that

may comport with Christian confession in the Western academy and reaffirms (a conceptualization of) salvation history (note the quote from Oscar Cullmann [p. 826], who was not Swiss but born in Strasbourg when it belonged to Germany).

The major strength of this book has to do with its author and its approach. The author has numerous publications to his credit (going back at least to his 1973 Brill monograph *The Use of the Old and New Testaments in Clement of Rome*) along with a long and illustrious teaching career. His decades of study, writing, and instructing position him well to compile this relatively comprehensive discussion of an impressively wide range of topics related to NT introduction, replete with extensive bibliographies.

As to approach, Hagner avoids the trap of treating only or primarily merely the salient data related to classic "introductory" questions surrounding each NT book. So, for example, although there are chapters on each of the four canonical Gospels (chaps. 11–14), these chapters are preceded by seven chapters containing over 100 pages that set the stage. These include treatments of the nature of the Gospel genre, the historical Jesus, the origin and reliability of the gospel tradition, the Q hypothesis, the synoptic problem, and both form and redaction criticism. Readers are furnished the meta-introductory lore required to make intelligent assessment of the "introduction" chapters proper.

In the same way, informing seven chapters (pp. 25–31) on the books Hagner holds to be Pauline are eight preceding chapters providing background on topics such as Paul and Jesus, letters in the Hellenistic world, Paul as missionary, and the importance (or not) of the authorship question. Hagner proposes a benign pseudonymity for numerous NT letters in which, as far as Paul's epistles, "there is little to lose and much to gain insofar as the clarity of the Pauline profile is concerned" (p. 432). Ephesians and the Pastorals count as Deutero-Pauline in Hagner's reading.

Despite Hagner's Presbyterian credentials, the reading of Paul epitomized on p. 451 (see the helpful chart) seems more Lutheran or dispensational than Reformed: "The Mosaic law then becomes, for Paul, *a great parenthesis* in the plan of God, not its center, with the final bracket of that parenthesis occurring with the (first) coming of Christ ([Gal] 3:24)" (Hagner's emphasis). While the Mosaic law is obviously not "the center" of Paul's gospel, it is arguable that it was never "the center" of OT soteriology, either, if "center" means salvation by ethical observance alone. There was always an element of "hearing" (Deut 6:4; Gal 3:2, 5; Rom 10:17) resulting in heart transformation (circumcision of the heart: see Deut 10:16; 30:6; Jer 4:4) by the working of God's *ḥesed* (grace). Hagner's separation of Moses from Abraham could be seen as running counter to Gal 3:17.

But no volume of such massive scope can or should please all readers. This synthetic treatment of the NT books, the technical study of them, and their optimal reception takes its place among other classic treatments such as those of Guthrie and Carson-Moo, even if in critical decisions it is sometimes indistinguishable from introductions such as those of L. T. Johnson and the late Raymond Brown.

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Eve-Marie Becker and Anders Runesson, eds. *Mark and Matthew I, Comparative Readings: Understanding the Earliest Gospels in Their First-Century Settings*. WUNT 271. Tübingen: Mohr Siebeck, 2011. Pp. ix + 491. ISBN 978-3-16-150837-0. $189.00 cloth

Mark and Matthew I is the first of two volumes that grew out of conferences held at Aarhus University in Denmark and McMaster University in Canada in 2008 and 2009. The second volume (*Mark and Matthew II*) was published in 2013. Editors Eve-Marie Becker and Anders Runesson explain that the goal of these conferences was to "initiate a new approach to the study of the earliest Gospels, Mark and Matthew" (p. v). This new approach calls for comparative study of Mark and Matthew, in contrast to most studies that examine in detail one Gospel, based on the widely held view of Markan priority (for example, Matthew as a redaction of Mark). The editors and contributors have attempted to study Mark and Matthew as two early Gospels, comparatively and contextually, in order to further "our understanding of the rise and development of gospel literature in the first century C.E." (p. 1). The stimulating papers that appear in this volume apply a number of disciplines. The volume begins with an introduction (pp. 1–10) by the editors that explains the rationale of the conferences and papers. The introduction helpfully abstracts each chapter in such a way that the reader gains a clearer sense of the logic and layout of the volume.

The papers are organized under six major headings. I shall make a few brief comments on some of the studies. Under the heading "History of Research," we have Cilliers Breytenbach, "Current Research on the Gospel according to Mark: A Report on Monographs Published from 2000–2009" (pp. 13–32), and David Sim, "Matthew: The Current State of Research" (pp. 33–51). Both essays are masterful overviews of recent major research. Breytenbach takes up where Andreas Lindemann left off in his research report on Mark, which treated works published from 1992 to 2000 (*TRu* 69 [2004] 369–423). Breytenbach selectively reviews another decade or so of studies concerned with the Gospel of Mark. Among other things, he makes some interesting comments about the need for comparative study of the Gospels with respect to the question of their genre. Sim wrestles with the question of Matthew's date and social location and gives some consideration to the future of research on this important Gospel.

Under the heading "Reconstructing the Artifacts," we have Barbara Aland, "Was heißt Abschreiben? Neue Entwicklung in der Textkritik und ihre Konsequenzen für die Überlieferungsgeschichte der frühesten christlichen Verkündigung" (pp. 55–76), Tommy Wasserman, "The Implications of Textual Criticism for Understanding the 'Original Text'" (pp. 77–96), and Stanley Porter, "Matthew and Mark: The Contribution of Recent Linguistic Thought" (pp. 97–119). Aland and Wasserman conclude that the early Greek text of the Gospels was stable and reliable. Indeed, Aland concludes, contrary to claims by Bart Ehrman, that the "variants of the New Testament manuscripts give no indication of an intentionally styled tradition" (p. 76: "Varianten der neutestamentlichen Handschriften markieren keine geistgeleitete Tradition"). On the whole, Aland finds, early Christian scribes were reliable. In his essay, Porter urges exegetes not to fear linguistics but to take it into account in their study.

Under the heading "Date and Genre," we have Eve-Marie Becker, "Dating Mark and Matthew as Ancient Literature" (pp. 123–43), and David Aune,

"Genre Theory and the Genre-Function of Mark and Matthew" (pp. 145–75). Becker believes that, although Matthew chronologically follows Mark, both Gospels should be dated together, either shortly before 70 or shortly after. Aune thinks Mark imitates the Greco-Roman biography but is also a parody of it (a view with which Collins, in her comments at the end of the volume, disagrees).

Under the heading "Socio-Religious Location," we have the late Sean Freyne, "Matthew and Mark: The Jewish Contexts" (pp. 179–203), Morten Hørning Jensen, "Family and Discipleship in Mark and Matthew in the Light of First-Century Galilean Life" (pp. 205–31), Linden Younquist, "Matthew, Mark, and Q" (pp. 233–61), and Wayne Baxter, "Matthew, Mark, and the Shepherd Metaphor: Similarities, Differences, and Implications" (pp. 263–82). Freyne finds strong continuity between the Gospels of Mark and Matthew and post-war Judaism. Jensen acknowledges a Galilean imprint on the Gospels but thinks they took shape in non-Galilean settings.

Under the heading "Conflict and Violence," we have Warren Carter, "Matthew: Empire, Synagogues, and Horizontal Violence" (pp. 285–308), Lorenzo Scornaienchi, "The Controversy Dialogues and the Polemic in Mark and Matthew" (pp. 309–21), and John Kloppenborg, "The Representation of Violence in the Synoptic Parables" (pp. 323–51). Under the heading "Building Community Using Text," we have Oda Wischmeyer, "Forming Identity through Literature: The Impact of Mark for the Building of Christ-Believing Communities in the Second Half of the First Century C.E." (pp. 355–78), and Anders Runesson, "Building Matthean Communities: The Politics of Textualization" (pp. 379–480). Kloppenborg's richly documented essay sheds light on aspects of violence in Roman late antiquity and in doing so deepens our understanding of several parables in the Synoptic Gospels. The volume concludes with comments by Adela Yarbro Collins (pp. 411–14), a bibliography, and indexes.

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Bernardo Estrada, Ermenegildo Manicardi, and Armand Puig i Tàrrech, eds. *The Gospels: History and Christology. The Search of Joseph Ratzinger-Benedict XVI* (*I Vangeli: Storia e Cristologia. La ricerca di Joseph Ratzinger-Benedetto XVI*). 2 vols. Città del Vaticano: Libreria Editrice Vaticana, 2013. Pp. 633 + 285. ISBN 978-88-209-9221-7/978-88-209-9222-4. $38.00/$28.00) cloth.

In 2007 and 2011, Pope Benedict XVI published two very impressive volumes, entitled *Jesus of Nazareth*. The first volume treated the teaching and ministry of Jesus; the second treated Passion Week. (A third, thin volume appeared in 2012, which treated the infancy narratives.) The volumes were positively received by biblical scholars, theologians, and laity alike and in fact became bestsellers. (For a critical assessment of the first two volumes, see the review in *BBR* 21 [2011] 415–16.) In response to this widespread appreciation the "Fondazione Vaticana Joseph Ratzinger—Benedetto XVI," in cooperation with the Pontifical Lateran University, organized an international conference focused on Christology in history and theology, to convene at the Vatican in October of 2013. Initially, some 20 biblical scholars and theologians were invited to

present papers. Although most were Roman Catholics and Europeans, four were English-speaking Protestants: British scholars Richard Bauckham and Richard Burridge, and Canadian scholars Craig Evans and Stanley Porter. After the program was set and invitations to attend the conference were sent out, a number of other scholars were invited to offer brief summaries of their related research. These included American scholars Paul Anderson and Ben Witherington III. The papers were gathered and edited in November and then published as two volumes in December, and then they were presented to emeritus Pope Benedict on 2 January 2014. The speed with which these handsome hardcover volumes were produced is truly amazing.

The papers that were presented in full at the conference appear in the first volume as "main papers" and papers prepared for the "workshops." The main papers include Bernardo Estrada, "Research on Jesus in the Gospels: From Reimarus to Today" (pp. 27–80), Juan Chapa, "The Contribution of Papyrology in the Interpretation of the Gospels" (pp. 81–149), Richard Burridge, "Graeco-Roman Biography and the Gospels' Literary Genre" (pp. 151–98), Yves Simoens, "La rivalutazione storica del Quarto Vangelo" (pp. 199–227), Klaus Berger, "The Reliability of the Gospels" (pp. 229–36), John Meier, "The Historical Figure of Jesus: The Historical Jesus and His Historical Parables" (pp. 237–60), Antonio Pitta, "Between Jesus and Paul" (pp. 261–85), Prosper Grech, "From the Gospels to Patristic Christology" (pp. 287–97), Thomas Söding, "Invitation to Friendship: 'Jesus of Nazareth' by Joseph Ratzinger" (pp. 299–327), and Angelo Amato, "Contenuto teologico del 'Gesù di Nazaret' di Joseph Ratzinger e la sua esemplarità metodologica" (pp. 329–49). The papers for the first workshop focus on the infancy narratives. They include Armand Puig i Tàrrech, "The Birth of Jesus and History: The Interweaving of the Infancy Narratives in Matthew and Luke" (pp. 353–97), Richard Bauckham, "Luke's Infancy Narrative as Oral History in Scriptural Form" (pp. 399–417), Stanley Porter, "The Witness of Extra-Gospel Literary Sources to the Infancy Narratives of the Synoptic Gospels" (pp. 419–65), Eugenio Alliata, "Nazaret tra fede, storia e archeologia" (pp. 467–72 + plates), and Rainer Riesner, "Bethlehem, the Birth Stories and Archaeology" (pp. 473–507). The papers for the second workshop focus on the Last Supper and the Passion. They include Craig Evans, "The Last Days of Jesus' Life: Did Jesus Anticipate the Cross?" (pp. 511–27), Etienne Nodet, "On the Efficiency of the Eucharist" (pp. 529–71), Roberto Vignolo, "Oltre la sua morte: A proposito di Mc 14,25 e par. (Mt 26,29; Lc 22,14–20)" (pp. 573–604), and Ermenegildo Manicardi, "The Last Supper: The Meaning Given by Jesus to His Death" (pp. 605–33).

Many of the papers that make up this hefty volume are quite good. Of special interest to me was Chapa's masterful review of the New Testament papyri and the remarkable progress that has been made in the last 25 years or so. Readers will want to take note of his critque of Bart Ehrman's assessment of what he thinks were theologically motivated changes in the text by "orthodox" scribes. Chapa also engages David Parker's provocative ideas about the Greek text as a "living text." Porter's engagement of sources relevant for the study of the infancy narratives is especially strong and well worth careful reading. I also appreciated the presence of several studies that assess the relevant archaeological data. One paper that did not persuade was Meier's, in which it was concluded that the L parables in Luke derive from the evangelist,

not from Jesus. I must demur. Distinctive editing patterns reflect the pedagogy of late antiquity and are wholly consistent with *editing and adapting* of tradition, not its *invention*. I should like to address this question in greater detail in another setting.

The second, slimmer volume contains the "short papers." The convenors generously made allowance for several scholars to include their papers, which, as already mentioned, they had briefly summarized at the conference. I am glad they did, for most of these papers are quite good and enrich the published collection. They include José Aguilar, "The Literary Genre of the Gospels" (pp. 17–36), Tobias Nicklas, "Mark's 'Jesus Story': A Story about God" (pp. 37–61), Paul Anderson, "The Jesus of History, the Christ of Faith, and the Gospel of John" (pp. 63–81), Gert Steyn, "Jesus as Expected Governor of Judah in Matthew 2.6" (pp. 85–101), Eckhart Schmidt, "Luke's Census under Quirinius" (pp. 103–44), Hans Kvalbein, "'Thy Kingdom Come': A Critical Remark to Ratzinger's Kingdom-Concept" (pp. 147–61), Ben Witherington III, "Jesus the Sage and His Provocative Parables" (pp. 163–81), Tord Fornberg, "The Son of David: Is Jesus Said to Be the Messiah or a Great Miracle-Worker?" (pp. 183–94), Gyorgy Benyik, "Jesus and Money" (pp. 195–210), "Tom Holmén, "Jesus on the Rocks: Mark 13.1–2" (pp. 211–28), Giuseppe de Virgilio, "Jesus—*Nymphíos*: The Image of 'Bride-Groom" (pp. 231–48), Claire Clivaz, "To 'Become' a Testimony: Jesus' Bloody Sweat on the Mount of Olives as a Challenge for History" (pp. 249–65), and Vasile Mihoc, "The History of Jesus and the Orthodox Perspective on Christ the *Theanthropos*" (pp. 267–85).

The volumes are not indexed, which is unfortunate, but indexing was probably impossible given the tight publication schedule. This hurried schedule also, I suspect, accounts for most of the misprints and perhaps too the lack of uniformity in style. In the English papers presented by non-English speakers, one will notice an occasional grammatical error or awkward turn of phrase. (There is a serious misprint in vol. 1, pp. 196–98. For the full and corrected text, see http://www.fondazioneratzinger.va/content/fondazioneratzinger/it/graeco-roman-biography-and-the-gospels-literary-genre.html.) In most cases, these errata are minor and do not detract in any significant way from what is a very solid and impressive collection of studies. Editors Estrada, Manicardi, and Puig i Tàrrech deserve our thanks.

Before bringing this review to a close, I should note that the conference concluded with Richard Burridge's receiving the Ratzinger Prize for his work on the genre of the Gospels, a work for which Joseph Ratzinger was greatly appreciative. Burridge is the first non–Roman Catholic to receive this prestigious award. We all extend to him our congratulations.

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Michael F. Bird. *Jesus Is the Christ: The Messianic Testimony of the Gospels*. Downers Grove, IL: IVP Academic, 2012. Pp. xii + 207. ISBN 978-0-8308-2823-4. $18.00 paper.

Did Jesus view himself as the Messiah or in messianic categories? Michael Bird, lecturer in theology at Ridley College in Melbourne, Australia, answers this

question in the affirmative. Bird takes on much of critical scholarship which has tended to take the view that Jesus never claimed to be the Messiah during his lifetime. Instead, messianic Christology arose as a later development in the early church after Jesus' death. This is Bird's second book that addresses the question of Jesus' identity as the Messiah. His earlier volume, *Are You the One Who Is to Come? The Historical Jesus and the Messianic Question* (Baker Academic, 2009), argued for the historical plausibility that Jesus viewed himself as the Messiah in light of messianic expectations in the Second Temple period and in light of Jesus' own sayings and deeds that were performatively messianic. In this follow-up volume Bird examines the function of Jesus' messiahship within the narratival and theological perspectives of the four canonical Gospels.

In the introduction, Bird contends that "the messianic identity of Jesus is the earliest and most basic claim of early Christology" (p. 4). Bird recapitulates some of the discussion from his earlier volume. He notes that denying that Jesus claimed to be the Messiah generates more difficulties than it solves. In fact, there is a good deal of evidence to support the contention that Jesus did claim to be the Messiah. Bird also argues that the early church emerged as a messianic movement when it had no reason to do so. Bird then surveys some of the leading proposals for the origin of Jesus as Messiah, highlighting the weaknesses of each position. Bird concludes that the Gospels were written out of an inveterate conviction about Jesus' messiahship and not as a means to legitimize a later Christological invention. In the four chapters that form the heart of the book, Bird proceeds to highlight the distinctive messianic portrait of Jesus that emerges in each of the canonical Gospels.

The Gospel of Mark depicts Jesus as the crucified Messiah. Mark's Gospel is an apology to explain how a crucified man could be the Messiah. Mark redefines the traditional notion of the Messiah. He is the Messiah precisely because he is the crucified one. Bird demonstrates that Jesus' other titles, Son of God, Son of Man, Son of David, and King of the Jews, mutually interpret one another and are also closely associated with the notions of suffering and messiahship.

A manifold portrait emerges in Matthew's Gospel. Jesus is a Davidic Messiah who not only delivers the people of Israel from exilic conditions but will also extend salvation to the nations. The Son of David title in Matthew is often used in the contexts of Jesus' healing ministry. Matthew furthermore depicts Jesus with a variety of other titles and roles such as Son of God, Son of Man, Suffering Servant, a new Moses, a teacher, a prophet, and a shepherd king, which contribute to his messianic portrait.

Luke's Gospel portrays Jesus as a prophetic Messiah. Jesus is the messianic Lord and the Savior of both Jews and Gentiles. Jesus' depiction as Son of God, Son of Man, Suffering Servant, and a royal Davidic figure are also closely related to his identity as Messiah. Through his life, death, resurrection, and exaltation, Jesus fulfills the promises that were made to the people of Israel. In the book of Acts, Jesus' identity is explained through the "apostolic proclamation *about Jesus* and through the actions and witnesses who continue the work *of Jesus*" (p. 89).

Bird dubs the portrait of Jesus in John's Gospel the "elusive Messiah." Jesus is the heavenly revealer who was sent by God. Jesus is the preexistent, divine *Logos* who was in relationship with the Father and who became incarnate in human flesh. John's Gospel unveils a whole constellation of images (Lamb of

God, King of Israel, Son of Man, bridegroom, temple-builder, Savior of the world, Mosaic prophet, Davidic messiah, Son of God) that reveal the various aspects of Jesus' messianic identity. The purpose of John's Gospel is to persuade readers that Jesus is the Messiah.

Bird argues persuasively that Jesus' messiahship is central to the Christological portrait in each of the four canonical Gospels. Bird compresses much information into a short amount of space, so a brief review cannot do full justice to all of the exegetical argumentation and theological insight that fills the book. While the book is a scholarly treatment, it is written at a more accessible level. Notes are relegated to the back of the book. Greek and Hebrew terminology, when used, is usually translated. The book contains a bibliography and a general index. The inclusion of an index of ancient sources would have increased the usability of the book. Bird provides a valuable study on the identity of Jesus as the Messiah in the Gospels.

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James Constantine Hanges. *Paul, Founder of Churches: A Study in Light of the Evidence for the Role of "Founder-Figures" in the Hellenistic-Roman Period.* WUNT 292. Tübingen: Mohr Siebeck, 2012. Pl. xxiii + 550. ISBN 978-3-16-150716-8. $250.00 cloth.

The premise of this book is that Paul founded cultic communities—congregations—according to a traditional Greek model for founding cults, and that he was aware of his role as a cult-founder. This work is a "redescription" of a 1999 Ph.D. dissertation completed at University of Chicago under Hans Dieter Betz. Hanges is professor of comparative religion at Miami University, Oxford, Ohio.

In chap. 1—"Introduction: Questions and Directions"—Hanges interacts with a variety of history of religions and postcolonial scholars in order to address the term *founder* within the Greco-Roman context. He argues that Paul consciously appropriated "a cultural pattern or model well-known from Hellenistic religions" in order to establish his authority as founder of "cultic communities" (p. 17). After addressing potential problems with his comparative model and extensively interacting with both Rodolf Sohm's and Hans von Campenhausen's models, he concludes that Paul rejected the idea that Jerusalem could exercise "universal authority" and that he, instead, adopted the more familiar Hellenistic model of cult founders to establish churches.

In chap. 2—"The Founder as Paradigm"—he identifies several principles that Paul followed as founder. First, he understood his mission as being divinely selected by his god, which provides for validation of his establishment of local communities. This selection and vision from his god was determined by cultural presuppositions, rather than through Jewish channels. Second, he was responsible for the development of criteria which addressed participation in this new institution. Third, he grounded this new cult within the context of tradition, and thus established new traditions which became part of the cult's public image. This includes the development of a new group identity.

In chap. 3—"The Role of the Founder according to Selected Texts"—Hanges reviews texts related to the transferals of the cult of Sarapis to Delos and Opous.

Both texts represent a form of presentation to the public at large which best guarantees their place in the broader community. For Hanges, this reveals that the origins of cult institutions throughout the Hellenistic-Roman period conform to a well-established pattern including divine selection of the founder and the founder's corresponding role to validate the new cult's existence.

In chap. 4—"The Role of the Founder-Figure as Cult Authority and Organizer"—he analyzes texts from the house cult of Dionysios of Philadelphia and the Attic cult of Mēn, which was founded by Xanthos, the Lykian slave. These texts reveal how founders establish the criteria of participation including ritual and purity concerns. The founders grounded both their newly formed communities in tradition as well as their own authority. For Hanges, this explains Paul's work to establish the rules governing both participation and membership in this new cult, as well as laying out the basic contours of belief.

In chap. 5—"The Mysteries of Andania and the Enduring Legacy of the Founder"—Hanges argues that, despite the existence of technical founder language applied to Paul, the concepts and paradigms for founder find their expression in Paul's life and experience. Additionally, the Andanian text surfaces the apparent lack of "doctrine" in Greco-Roman religions, as opposed to early Christianity's concern for clear teaching and doctrine. Paul held both teaching and organizational structure as important elements in the existence of the communities he founded. Thus, for Paul, the proper means of order themselves reflect the nature of his divine calling.

In chap. 6—"Paul, Founder of Churches: A Comparison with Hellenistic-Roman Cult Practices"—he argues that Paul uses language and concepts that place him within the realm of founder. He was an ecstatic who "consistently grounds his initial success in demonstrations of divinely-gifted powers" (p. 379). He understood his calling as from a deity. He uses his founder status to manage his churches. His boasting implies his status as founder. He creates traditions and transfers ritual practices to his churches. He establishes rules for the ordering of life within his communities. He exercises authority through written instructions.

In chap. 7—"Epilogue"—Hanges concludes that Paul was familiar with and used the Hellenistic paradigm of founder figure as a model for establishing churches and that this paradigm, rather than Jewish traditions, best explains Paul's approach. This helps justify Paul's preaching a Jewish Messiah to non-Jews and their acceptance. Paul's use of the founder-figure paradigm was familiar with his converts as well so that they accepted his methodology. The uniqueness of Paul's approach lies more in doctrine than in methodology.

This is a lengthy monograph on Paul as a founder-figure and is best reserved for scholars and those familiar with this area of study. Hanges's research is helpful for working through Greco-Roman and Jewish comparative studies, especially regarding the founding of new cultic communities. While he concludes that Paul is not the founder of Christianity, he approaches this as a possibility on several occasions. Additionally, while he surfaces numerous parallels between Paul's and Greco-Roman methodologies, the question still remains whether Paul was cognizant of these parallels.

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Jörg Frey. *Die Herrlichkeit des Gekreuzigten*: *Studien zu den Johanneischen Schriften I*. Ed. Juliane Schlegel. WUNT 307. Tübingen: Mohr Siebeck, 2013. Pp. ix + 88. ISBN 978-3-16-150782-3. $204.00 cloth.

This tome showcases the industry and erudition lying behind a yet-unpublished commentary in the distinguished Evangelisch-katholischer Kommentar series. Previously published commentaries in this series include Ulrich Luz on Matthew (4 vols.), Francois Bovan on Luke (4 vols.), and Ulrich Wilckens on Romans (3 vols.). It is unclear how many volumes Frey will be permitted for covering John, but the first is scheduled to appear in 2014 according to an industry Web site (www.theologische-buchhandlung.de/ekk.htm). The book under review is prolegomenon to the future volumes of Frey's commentary. It contains 18 chapters mirroring, as the author puts it, "my work on the Gospel of John over some 15 years" (p. v). It should be noted that Frey has also published extensive accounts of Johannine research and exegesis in three previous WUNT volumes (96 [1997], 110 [1998], and 116 [2000]) under the title *Die johanneische Eschatologie*. In terms of pages of output, Frey must rank near or at the top of Johannine scholars today. Remarkably, this is all in advance of any actual commentary appearing.

If the reader senses déjà vu in perusing these essays, there is good reason. All but one have been published previously, as early as 1994 and as recently as 2013 (listed on pp. 835–37). The exception is the opening chapter, "Wege und Perspektiven der Interpretation des Johannesevangeliums," some 40 pages of deliberation laying groundwork for his commentary. This introduction goes back to a lecture given in 2008 but has been brought up to date to roughly 2012.

When one considers the wide range of issues impinging on a critical John commentary, the voluminousness of Frey's prolegomenal labor is understandable. His essays in this book cover the history-of-religions and tradition-history backgrounds of the Fourth Gospel (part 2), the addressees and setting, with attention to both Gentiles and Jews (part 3), John's language and presentation style, including Johannine imagery and dualism (part 4), and finally, in the longest section (about forty percent of the book), nine chapters on Johannine theology (part 5). It is in the last part that Frey moves more from foundation laying to interpretive substance. The nine chapters cover, respectively, these subjects related to the Fourth Gospel: John's "theologia crucifixi," the presentation of Jesus' death more broadly conceived, the problem of history and especially the relation of saving event to actual historical occurrence (Frey sees meager connection), John's language pertaining to Jesus and his δόξα, eschatology in the Johannine circle (be that community or "school"; cf. pp. 672–73 n. 31), corporeality and resurrection, love relations, ethical traditions, and finally "Johannine Theology as the Climax of New Testament Theology." Each chapter plays a programmatic role in mapping out how Frey's eventual commentary will proceed (see pp. 40–41).

All chapters are in German with the exception of chap. 14 (on eschatology), chap. 16 (on love relations), and chap. 17 (on ethics), which are in English. The production and print quality of the book reflects usual Mohr Siebeck standards, although one finds in the author index a curious example of dittography—the four lines of references to "Berger, K." are printed twice (p. 869), with an extraneous comma at the end of the first entry to boot.

Frey's most frequent discussion partners (not counting his own works, which are referenced by far most frequently) are M. Hengel, R. Bultmann, U. Schnelle, J. Becker, and H. Thyen. A smattering of English-language scholars receives mention through some interaction with works by R. Brown, R. A. Culpepper, J. H. Charlesworth, and Richard Bauckham. D. Aune and C. H. Dodd receive markedly less attention. Frey pronounces sentence on Anglo-Saxon works but rarely finds their ideas compelling unless they support his own (see, for example, the long C. K. Barrett quotation on pp. 236–37).

The book's opening chapter affords a glimpse of what Frey's (presumably) massive commentary will (and will not) eventually look like. For he offers a helpful taxonomy of "five classical interpretive models" for handling the Fourth Gospel (pp. 4–26). First, there is "the theological approach" which stresses Christological and soteriological truth. Frey sees this approach at work in the ancient church including Origen, Augustine, and Chrysostom, in Aquinas, in Luther and Calvin, and finally (however improbably) in Bultmann. It is not clear how Bultmann, who rejected knowledge of the earthly Jesus and denied his bodily resurrection, belongs in the category of the others. Perhaps Frey is granting that Bultmannian authenticity via "decision" translates at some level into a soteriology.

Second, there is "the historicizing approach" in which Jesus' earthly life and work are the focus. Frey dismisses this as outmoded and quaint and with it the commentaries (or other studies) of Zahn, Westcott, John A. T. Robinson, Morris, Carson, Köstenberger, Blomberg, Witherington, and their ilk. This approach's viability terminated at the Enlightenment when the dichotomy between history and theology was affirmed, when eyewitness authorship of the Fourth Gospel was rejected, and John's Gospel came to be understood as a mythical or poetic or allegorical (cf. "spiritual") presentation (pp. 5–6). Frey affects incredulity (a mock-polite from of scorn) and disparages those who continue to pursue it.

A third approach to reading John focuses on the historical location of its composition. J. Louis Martyn and Klaus Wengst represent this view. They and others think the Fourth Gospel should be interpreted primarily from the standpoint of the setting in response to which it tells its story—in Martyn's view, the expulsion from the synagogue of Jesus-believers reflected in John 9. Frey disagrees with most aspects of this approach, though he affirms that details of John's Gospel "correspond very much more to the time of its composition and first readers than to, say, the time of Jesus" (p. 17). A fourth reading critiqued by Frey is "the literary- and redaction-critical approach," which searches for original sources and tries to trace the theological development of the Johannine community. Frey traces this back to Julius Wellhausen and Eduard Schwartz and then forward (with many permutations) to Raymond Brown, Hartwig Thyen, and Fernando Segovia. The fifth and final model Frey describes is "the literary-critical or narratological approach." In the U.S., this has been associated with R. A. Culpepper and F. L. Maloney.

Frey proposes to find a balance point between the contrasts exemplified in these five models (p. 26). To do so, he feels he has to avoid (see pp. 32–37) four wrong-headed emphases that can stifle or prevent due regard for all John's Gospel offers. These are focus on any or all of the following: (1) the authorship question, (2) literary critical hypotheses, (3) religious or political milieu

or background (such as gnosis, philosophy, rabbinica, Greco-Roman outlooks, or the Dead Sea Scrolls), and (4) "programmatic . . . restriction to purely synchronic textual analysis like one finds in Hartwig Thyen's commentary" (p. 36).

Frey agrees that John's authors or compilers sought to present their "understanding of the story [*Geschichte*] of Jesus using variegated means" (p. 37). But "these means only become recognizable when the text is regarded in its entirety, as a functioning totality" (ibid.). Readers can only await Frey's commentary to see how and how well he achieves this.

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Ian Boxall, *Patmos in the Reception History of the Apocalypse*. Oxford Theology and Religion Monographs. Oxford: Oxford University Press, 2013. Pp. 273. ISBN 978-0-19-967420-6. $125.00 cloth.

This book extends discussion in the burgeoning field of *Rezeptionsgeschichte* ('reception history') which has found a welcome home particularly in the Apocalypse. According to Boxall, "reception history" (as distinguished from *Wirkungsgeschichte* or "history of interpretation") is concerned with "the interpreters themselves and how they receive the text in diverse contexts" (p. 8). Boxall's chosen text is Rev 1:9, focusing on its reference to the island of Patmos. Although, at first, one might wonder whether such a small slice of text within the entire Apocalypse will warrant a book of this length, the rest of the discussion shows Boxall's choice is justified given the extensive attention Patmos has received in commentaries, poetry, and visual art, all of which Boxall canvases. The first step is to decide how one is going to arrange such a large body of diverse material. Boxall follows both a chronological and geographical arrangement for the reception history of the reference to Patmos, also paying attention to various literary genres (commentaries, hymns, visual art, and so on). Overall, I found his arrangement relatively clear and easy to follow.

In the first chapter, Boxall provides an exegesis ("a close reading") of 1:9 in order to provide a framework for the subsequent discussion. The primary purpose of this is to reveal the ambiguities in the text that provide the interpretive space for subsequent interpreters. In his second chapter, Boxall canvases the reception history of the reference to Patmos in 1:9 in the Patristic period from the 2nd to the 5th century. The interpretation of this verse generally follows two lines, exploiting the ambiguity of 1:9: (1) Patmos is a place of exile for John, often including martyrdom (Irenaeus, Clement, Tertullian, et al.). As Boxall demonstrates, reading 1:9 as a reference to exile is understandable in light of the situation of many of these authors: persecution and martyrdom. (2) Patmos is a place of privileged revelation (Hippolytus, Tyconius, Jerome), where the reference in 1:9 to "the word of God and the testimony of Jesus" referring to John being on Patmos for the purpose of receiving a revelation (see 1:2). Some interesting interpretive traditions have their roots in this period, which also surface in later periods and literature. According to Irenaeus, John was exiled to Patmos under Domitian. Clement postulates that John returned to Ephesus after his time on Patmos. Tertullian wrote that John was dunked in a vat of boiling

oil but emerged unharmed, after which he was exiled to Patmos. Victorinus of Pettau was the first patristic writer to suggest that John was condemned to work in the mines on Patmos. In the Medieval Latin tradition (6th to 10th century), there was a continued focus on Patmos as a place of exile. However, there also emerged the notion that John's restricted terrestrial location provided him access to the celestial realm. John's situation in exile, isolated from civilization, also provided a model ("analogical" interpretation) for the monastic life. This approach became common in the later Latin Medieval tradition (1000–1516), where John's situation in exile functioned as an example of anyone who would contemplate heavenly things (e.g. Joachim of Fiore, 1135–1202). Other important interpretive traditions of 1:9 were as follows. In Eastern traditions from the 5th century, there developed the notion that John was in a cave on Patmos, found in an addition to the *Prochorus Acts*; typological interpretations connected Patmos with Sinai; John was with a community of Christians, rather than alone, on Patmos; there was interest in the size and topography of Patmos (barren desert, or covered with palm trees and flora); etymology or gematria of the word Patmos emerged (for example, "treading underfoot" leads to the idea of Patmos as a place of rough and difficult exile; the Latin *fretum*, "raging" suggesting tempest or persecution may have been associated with Patmos due to the fact that both names have the numerical value of 79). Starting with the Reformation and in modern critical commentaries since 1900, there was a return to more geographical and historical concerns. (Where was Patmos? Why was John there? What does his presence in Patmos say about his social status?)

Boxall ends with a chapter on hermeneutical reflections. He concludes that the survey of the diverse reception history confirms the "potential of the text" that he finds in 1:9. These cannot be dismissed, even allegorical approaches, merely because they fall outside a historical-critical approach to the text. Boxall's survey has demonstrated that the situatedness of the readers influenced how they interpreted 1:9. This sort of interpretive potential may be more important for a work such as Revelation that is visual and imaginative and itself admits to "allegorical" interpretation (Rev 11:8). However, Boxall's work also raises questions: in the midst of opening the text up to its interpretive potential, are all readings equally valid? Are some more appropriate than others? By what criteria does one evaluate various readings and imaginative constructs? Hermeneutically, it is not clear whether "actualization in new circumstances" (p. 229) belongs to exegesis rather than application in the hermeneutical process. Overall, Boxall makes a unique contribution to a field of study that will continue to grow.

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David A. deSilva. *The Letter to the Hebrews in Social Scientific Perspective.* Cascade Companions. Eugene, OR: Cascade, 2012. Pp. xvi + 190. ISBN 978-1-60608-855-5. $22.00 paper.

In David deSilva's accessible *The Letter to the Hebrews*, he desires to apply the insights of social-scientific criticism to the interpretation to one of the more

enigmatic books in the New Testament. DeSilva hopes in the course of his investigation to "enter into the 'real-life' social context of the author that created, and the audience intended to receive and respond to, a text" (p. xii). The outline of the book is straightforward; the introduction familiarizes the readers with social-scientific interpretation, while the first two chapters seek to clarify authorship and audience. The last three chapters are designed to engage three concrete rhetorical strategies of the author based on a social-scientific understanding of the audience: honor and shame (chap. 3), reciprocity (chap. 4), and identity (chap. 5). In each of these latter three chapters, deSilva seeks to demonstrate how the author of Hebrews desires to subvert and reimagine each of these concepts apart from both Jewish and Greco-Roman culture and, instead, within the Christian community.

DeSilva is at his best when tracing the rhetorical strategy of the author through the literary details. His articulation of the broader honor/shame distinction within Greco-Roman culture, as well as of reciprocity and identity, are at times helpful and insightful as he demonstrates how the author reshapes those for the Christian community. The latter three chapters, therefore, when they stick to broader generalizations of the Jewish and Greco-Roman cultures and Hebrews's engagement with them, will be beneficial for the lay reader and scholar alike.

Where deSilva is less helpful is in speculation about particular historical background influences on rhetorical strategies or even particular phrases within Hebrews. This is especially noticeable in the first two chapters when deSilva discusses authorship and audience. But deSilva cannot be held wholly accountable for this critique, because the problem is not with his appropriation of social scientific criticism, his extensive knowledge of both the letter to the Hebrews and the surrounding culture, or his conclusions based on his method. Rather, the issue is with the broader tendency in biblical studies to make a sharp distinction between what it meant and what it means (p. xii) and therefore to place the onus of interpretation on reconstructing historical background, from author to audience to cultural influence, rather than on the text itself.

The issue here lies primarily in the idea that the intended audience of the biblical books and, even more conspicuously, the biblical canon, is almost entirely first-century readers. But this, both for nonbelieving interpreters and for confessional Christians, is not the case; the biblical authors frequently mention other readers besides the community to which the letter is originally addressed, and, for confessional Christians, the Bible is not only a collection of historical documents but also and foundationally the Word of God for the people of God. That is, it is the Word of God for *all Christians*, near to the original context and far from it. Thus, to locate the interpretive crux on reconstructing the context of the original audience seems at best to dichotomize falsely the book's readership between original readers and future readers. This is neither human nor divine author's intent.

Furthermore, this exacerbation of the importance of historical reconstruction often yields little actual benefit. Ironically, this is nowhere a more acute problem than in Hebrews; we are left in the dark, or at least in the twilight, on both authorship and audience. DeSilva cannot escape this despite his best efforts and is left to generalizations that are of little assistance. So, for instance, on the question of audience, even after a detailed discussion of its makeup,

deSilva is left to this innocuous conclusion: "In all probability, the community was probably composed from a wide range of social strata" (p. 37). Additionally, this approach tends toward valuing cultural background over Old Testament background, and DeSilva does not escape this. A mere page after listing the litany of OT books on which Hebrews's author draws (p. 10), deSilva makes the altogether puzzling comment that Heb 12:5–6 is much more dependent on Seneca than it is on Prov 3:11–12, *the passage that is directly quoted* (p. 11). This sort of baffling retreat to cultural background over explicit OT quotations and allusions is frequent throughout the book and is symptomatic, in my opinion, of this type of approach to biblical interpretation.

David deSilva in *The Letter to the Hebrews* offers well-researched information on the historical and social background of Hebrews, and he provides readers important insights into the book's rhetorical strategy as seen in its literary contours. But the book suffers from a capitulation to modernity's dichotomization of the Bible's intended audience as well as its focus on the historical background of the text rather than the text itself (and the background it points to, that is, the OT). Readers who are interested in that type of approach will certainly enjoy deSilva's book, but those who question the foundations of his method will find it less appealing.

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Grant Macaskill. *Union with Christ in the New Testament*. Oxford: Oxford University Press, 2013. Pp. 368. 978-0-19-968429-8. $ 150.00 cloth.

What does it mean to say that humans are related to God through their union with Jesus Christ? Answering this question is difficult for at least three broad reasons. First, while most NT authors affirm some type of union between humans and God through Christ, they articulate this union through a variety of (*potentially* contradictory) metaphors and discourses. Second, one's understanding of union with Christ is often wedded to, or informed by, what one takes to be its conceptual precedents, and yet no background has won the day. Third, theology has played a significant role in shaping interpretation of the biblical material (and vice-versa), and it can be questioned as to whether it is appropriate to read, for example, Paul's participatory discourse in light of the Church fathers (or Luther and Calvin) and thereby label it as an early version of theosis.

Macaskill has written an impressive volume on this subject that gives persuasive responses to these questions. It is impressive not least for its scope, as part one examines both the scholarly (chap. 1) and theological reception of union with Christ (chaps. 2–3) and its conceptual precedents (chaps. 4–5). The second part is a wide-ranging treatment of the metaphors and discourses of union with Christ throughout the NT corpus (chaps. 6–11).

Macaskill argues that the NT presents "a remarkably cohesive portrayal of the union of humans beings and God" (p. 1), and the tie that binds together this portrayal is indebted to the covenantal relationship between God and Israel. The NT authors relate God and humanity through the covenantal mediator

Christ whereby his narrative is understood to be that of the entire people of God. Old Testament covenantal images and narratives, which maintain a distinction between God and his people, are thereby applied to the relationship between God and people through Christ—their covenant mediator.

Macaskill finds that the articulation of union with Christ in the church fathers *and* Luther and Calvin largely cohere with what is found in the NT. The church fathers, for example, rely on the relational and covenantal metaphor of filiation to describe how humans can participate in God through sharing in Christ's Sonship. Any hints in the church fathers of Platonic notions of ascent and absorption into the deity or Hellenistic notions of divinization are subordinated to biblical and covenantal images (especially sonship) that distinguish between the divine essence and human participation. Macaskill suggests that the description of the NT's depiction of union with Christ as theosis is unhelpful, although he affirms "there is much to be gained from examining the biblical material in conversation with that tradition" (p. 306). Luther and Calvin also witness to a covenantal understanding of participation in Christ whereby humans share in Christ's righteousness such that "the personal presence of this Righteous One within his people" is related to God's people (p. 98).

The best explanation for the corporate relationship between God and people is found in the covenant. God relates himself and to his people through covenantal notions such as temple and glory, the hope of a new covenant, and covenantal mediators such as the Isaianic servant and messianic figures. With respect to messianic figures, Macaskill notes there is serious "potential for this to account for the representative function of an individual, and for the ascription of his narrative to the many whom he represents . . . and is witnessed in distinctive ways by Isaiah's Servant Songs" (p. 127). Macaskill is reticent to see much influence from an Adam myth on NT articulations of Christ's relationship to his people. He sees pre-Christian evidence for an Adam myth as well as its explanatory power for making sense of the NT texts as more minimal.

The second part of the book, unsurprisingly to the reader by now, finds the covenant to be the dominant concept for understanding union with Christ. Numerous authors, for example, often in conversation with Ps 118:22, speak of the church as God's eschatological temple, the place where God's glory resides by means of Christ, the covenant mediator, who is either the temple or its cornerstone. Participation in Christ is articulated in Hebrews through a variety of covenantal images: by means of Christ the mediator taking humanity's bodily flesh to himself and thereby creating a new family, through the notion of Jesus' high priesthood as mediating access to God's divine presence, and through sharing in Christ's faithful response to God. Paul articulates union with Christ through familial metaphors whereby sons participate in the Son's narrative and identity, through the new covenant mediated to God's people through the Spirit and Christ, which results in revelatory knowledge and new creation, and through legal imagery of atonement whereby the covenant mediator's death results in the restoration of human-divine relations. Macaskill extends his argument to the Synoptic Gospels, the Fourth Gospel, 1 and 2 Peter, the Johannine Epistles, and Revelation. He also suggests that the sacraments of baptism and the Lord's Supper conceptualize a real participation in Christ and "operate within a covenantal framework, within which they signify the identification between believer and Jesus" (p. 217).

Macaskill's study has made a compelling case that the logic that governs the NT authors' articulation of union with Christ is conceptualized in the church's sacramental practices, is given conceptual precedent in Israel's Scriptures, and is seen with clarity by the church fathers and the Reformers—is God's covenantal relationship with his people. God's covenant makes sense of the diverse images and metaphors used by the NT authors, maintains the distinction between God and his people, and makes sense of humanity's participation in Christ as the covenant mediator. Macaskill has concerns about labeling Paul's participatory soteriology as a version of theosis as well as accounts that go by the name "apocalyptic" but remove participation from God's covenantal relationship with Israel.

Let me conclude with two reasons why this is a significant book. First, the thesis has impressive explanatory power over a wide scope of writings, as witnessed by Macaskill's demonstration of the presence of covenantal language in virtually every NT text he has examined in the book. Second, Macaskill has managed simultaneously to "frontground" the NT texts and to provide thick descriptions of conceptual precedents and later theological appropriations of the NT's teaching on union with Christ. The fact that he sees both as oriented around the concept of covenant only contributes to the book's explanatory power. It remains to be seen, however, how those who have argued for certain apocalyptic readings of Paul as well as those who have used the term *theosis* (or variations thereof) to describe union with Christ will respond.

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Anthony C. Thiselton. *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today*. Grand Rapids: Eerdmans, 2013. Pp. xvi + 565. ISBN 978-0-8028-6875-6. $46.00 paper.

Professor Anthony Thiselton has produced a magisterial volume on the third person of the Trinity. The book falls into three major divisions, part 1: "The Holy Spirit in Biblical Teaching," part 2: "The Holy Spirit through the Centuries," and part 3: "The Holy Spirit in Modern Theology and Today."

In the first segment, Thiselton canvasses the Spirit of God in the OT, Judaism, and the NT. Incorporated into the discussion is "Further Gifts of the Spirit and More Controversial Themes That Involve Hermeneutics." In addition to the previously mentioned studies, extensive treatments of each of these categories are currently available (as evidenced by the substantial bibliography). Even so, Thiselton's handling of the materials has the advantage of bringing together texts and commentary in a comparatively compact and convenient form. Of numerous examples, the expositions of the baptism of Jesus, his messianic temptations, and Pentecost distil a goodly amount of biblical-theological content into a relatively few pages. These individual instances are characteristic of the whole.

The second division of the book supplies a much-needed presentation of thought on the Spirit from Christian beginnings through the 18th century. As one would expect, reflection on the Spirit throughout history has exhibited both

unity and diversity, agreement and disagreement, with various contemporary movements appealing to these theological forebears as historical precedents. For those of a Lutheran/Reformed persuasion, the notice of Luther's volatile reaction to the "Enthusiasts" (*Schwärmer*), including the Zwickau Prophets, will attract particular attention. As for Calvin, without using the phrase "the theologian of the Holy Spirit," Thiselton demonstrates that a theology of the Spirit suffuses Calvin's writings, the Geneva reformer approaching the topic more exegetically and less polemically than Luther.

The third part is an overview of Christian thought on the Spirit from the 19th to the 21st centuries. Thiselton distinguishes at least four different approaches to the Spirit: (1) the "mainstream" but largely Liberal line of thought represented by Schleiermacher and Hegel, who were heavily influenced by Kant and the Enlightenment; (2) the resurgence of Calvinism and Reformed Orthodoxy, as in the case of theologians such as Charles Hodge, George Smeaton, and Abraham Kuyper; (3) the Pentecostal and Charismatic approach, as espoused by proponents such as Edward Irving, Benjamin Irwin, and Albert Simpson; and (4) segments of the Catholic Church, as per John Henry Newman.

As valuable as any portion of the study is the section "Summary, Conclusions, Mutual Dialogue, and Personal Reflections." These pages contain "Seven Fundamental Themes," with corresponding "practical consequences." (1) The personhood of the Spirit underscores that the Spirit is no less personal than God. (2) The transcendence, distinctiveness, and "otherness" of the Spirit entails the consequence the Spirit of God should never be confused with "spirit" in the broader or anthropological sense. (3) The Spirit and the Trinity, as exemplified by Jesus' baptism, are the prime movers of salvation history. This Trinitarian framework will help us avoid mistakes in understanding the person and work of the Spirit. (4) The Spirit is shared as a common possession of the whole people of God. An awareness of this reality will dispense with the mindset that "it all depends on me." (5) The Spirit is "holy" because he is an extension of God. As a result, the Spirit is not a substitute for God but rather conveys God's presence, power, and love. (6) The Spirit is identified or recognized by his effects, but what is *claimed* as the Spirit's effects is not always of the Spirit. For this reason, "discernment of spirits" (1 Cor 12:10) is one of the most important of the Spirit's gifts. (7) The Spirit co-shares in the glorification of the Father and Son (the threefold *Gloria*). This outlook is combined with the refusal to associate other entities, the "penultimate," with the worship of the triune God. These "seven themes" are followed up by the need for mutual dialogue with Pentecostals and the Renewal movement, along with a consideration of five issues in hermeneutics and two in NT exegesis.

In sum, this admirable undertaking is a dexterous combination of exegesis, biblical theology, historical theology, and an analysis of contemporary "Holy Spirit" populist thought. While assuming a historical Protestant stance on issues relating to the Spirit and his work, the author has given other voices a fair hearing and, in the process, has superbly maintained "the unity of the Spirit in the bond of peace" (Eph 4:3). For numerous readers, there is no need to look beyond this volume.

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Carl S. Ehrlich, Anders Runesson, and Eileen Schuller, eds. *Purity, Holiness, and Identity in Judaism and Christianity: Essays in Memory of Susan Haber*. WUNT 305. Tübingen: Mohr Siebeck, 2013. Pp. x+313. ISBN 978-3-16-152547-6. $204.00 cloth.

As Susan Haber's posthumous volume of essays (Adele Reinhartz, ed. "*They Shall Purify Themselves": Essays on Purity in Early Judaism*. Early Judaism and Its Literature 24. Atlanta: Society of Biblical Literature, 2008) shows, Susan Haber (1957–2006) had an abiding interest in the subject of purity in Judaism, whether expressed in the Hebrew Scriptures, in the Dead Sea Scrolls, in early Christian documents, or in later Jewish materials. This memorial volume of essays honors her interest in both breadth and depth.

After a brief biography of Susan Haber by David C. Seed, the rest of the book is organized into three sections: "Ancient Israel" (52 pages), "Classical Antiquity" (196 pages), and "The Medieval and Modern Periods" (49 pages).

In "Ancient Israel" are Baruch J. Swart's "*Miqra' Qodesh* and the Structure of Leviticus 23," Eric Grossman's "Everyman's Judgment Cometh from the LORD: Popular Perceptions of the Primary Purpose of the Cult," and Ehud Ben Zvi's "Purity Matters in the Book of Chronicles: A Kind of Prolegomenon." The title "Classical Antiquity" turns out to be mostly Christian: Cecilia Wassen contributed "Do You Have to Be Pure in a Metaphorical Temple? Sanctuary Metaphors and Construction of Sacred Space in the Dead Sea Scrolls and Paul's Letters," Stephen Westerholm offers "Is Nothing Sacred? Holiness in the Writings of Paul," Adele Reinhartz changes the focus with "The Temple Cleansing and the Death of Jesus" (an exercise in historical Jesus research), Thomas Kazen narrows to a single Gospel in "Jesus and the *Zavah*: Implications for Interpreting Mark," and Anders Runesson changes the Gospel focus in "Purity and Holiness, and the Kingdom of Heaven in Matthew's Narrative World." The three remaining chapters in this section are Steve Mason's "Pollution and Purification in Josephus's *Judean War*," Philip A. Harland's " 'The Days Seemed Like Years': Thessalos Prepares to Encounter the God Askepios," and Lily Vuong's "The Impact of Social and Economic Status on the Experience of Martyrdom: A Case Study of Perpetua and Felicitas." The final group of essasys includes Martin I. Lockshin's rabbinic-oriented "Is Holiness Contagious?" Yedida Eisenstat's "Sactification and Shame: Bialik's *In the City of Slaughter* in the Light of Leviticus and Ezekiel," and Eileen Schuller's "Biblical Texts about Purity in Contemporary Christian Lectionaries."

Obviously, a collection of essays, and in particular a memorial volume is a bit hit-or-miss. While we have three essays on the Hebrew Scriptures, there is a lot more about purity in those works than these essays can cover, good as they are. In some ways, the New Testament is better covered, although there is nothing on the Catholic Epistles, Hebrews, or Revelation, all of which have purity themes within them. It is clear that the essays that are included do give fresh insights into the NT, for often the purity aspect of an NT work is overlooked or a scholar writing on a passage thinks that he or she knows what it means, but is actually incorrect. This problem is pointed out not only in the essays on NT topics (some of which could have profited from informative subtitles; for example, Cecilia Wassen's essay focuses most on 1 Corinthians among "Paul's Letters"), but also in the final essay in which not just the lectionaries themselves

but commentaries on the lectionaries, which are trying to be sensitive to Jewish issues, are critiqued. There are also contrasting essays in this collection in that Wassen argues that in Paul the believing community (that is, temple) was sacred space in which one needed to be pure, while Westerholm argues that Paul did not make a significant distinction between sacred and secular. Both deal with purity and Paul but come to differing conclusions.

This is an intriguing volume. There is something here for many if not most scholars of Judaism, Hebrew Scriptures, or the New Testament. The essays are thoughtful, whatever position one takes on the issues. One can conclude from this volume that Susan Haber has been well-honored.

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David E. Aune. *Jesus, Gospel Tradition and Paul in the Context of Jewish and Greco-Roman Antiquity: Collected Essays II*. WUNT 303. Tübingen: Mohr Siebeck, 2013. Pp. 614 + xii. ISBN 978-3-16-152315-1. $210.00 cloth.

David E. Aune, Walter Professor of New Testament and Christian Origins at the University of Notre Dame (now emeritus), has been one of the most influential North American interpreters of the New Testament. This volume contains 22 of his essays originally published from 1991 to 2012. His work is characterized by a thorough knowledge of both the Jewish and Greco-Roman context of early Christianity, detailed interaction with contemporary theories and methods, and creative proposals that do not overreach in their claims.

The 22 essays are divided into two sections: "Jesus of Nazareth and Gospel Traditions" (chaps. 1–14) and "Pauline Studies" (chaps. 15–22). Rather than provide short summaries of all the essays, perhaps it may be of some benefit to point out three themes or interests that pervade Aune's research as seen in these essays.

First, Aune's research is marked by meticulous and creative attention to the literary techniques and genre of the NT writings as situated within their ancient Mediterranean context. In "Genre Theory and the Genre-Function of Mark and Matthew" (chap. 2) Aune introduces the reader of the Gospels to the origins of genre criticism, those elements of modern genre theory that are (almost) universally agreed on by contemporary genre theorists, and argues that Mark's similarities and differences from ancient Greco-Roman *bioi* are accounted for by the fact that Mark "can be understood as an intentional parody of the hierarchy of values that typically characterized Graeco-Roman biography" (p. 48). Aune's comparison of the Gospel of Luke's *proimion* (chap. 6, "Lk. 1:1–4: Historical or Scientific *Prooimion?*") with that of Plutarch's "Symposium of the Seven Sages" suggests that Loveday Alexander's influential argument, that the Gospel's preface classifies the Gospel within Greek scientific writings rather than historiography, "is in reality a false dichotomy" (p. 115). Perhaps one of the most significant essays in the volume is "Romans as a *Logos Protreptikos* in the Context of Ancient Religious and Philosophical Propaganda" (chap. 20). Aune provides a detailed history of protretpic discourse, that is, persuasive religious and philosophical speeches that exhort its hearers/readers

to take up a certain way of life. Aune argues that "Paul's missionary activity took place in a world filled with completing claims of a multitude of religious sections and popular philosophical traditions" (p. 456). Paul crafted Romans as a protreptic speech in order to persuade the Christians in Rome of the "truth of *his* version of the gospel . . . and to spell out the particular lifestyle and encourage the kind of commitment which Paul thought consistent with his gospel" (p. 442). Thus, Romans provides Paul's attempt to convince the Romans of the truth of his version of Christianity against "other competing 'schools' of Christian thought" (p. 443).

Aune's work is also characterized by a concern with the oral traditions of the Gospels. In chap. 12 ("Prolegomena to the Study of Oral Tradition in the Hellenistic World"), Aune argues that the study of the Gospel's oral tradition must be preceded by a thorough study of oral tradition in the Hellenistic world. Aune provides the reader a detailed introduced to oral tradition as seen in travel guides (for example, Pausanius's *History of Greece*), in mystery cults and esoteric traditions, in Hellenistic historiography, and anecdotes. Aune suggests that further progress in understanding the oral traditions of the Gospels will need to proceed by producing more investigative efforts into the enormous amount of what can be known about Hellenistic oral traditions. Chapter 14 treats scholarly investigations of Paul's use of the memory of the Jesus tradition in his letters and argues that Paul's own letters served as "an aid to communal memory" in that they provided "a summary of Paul's . . . contacts and conversations with the local Christian communities to whom he addressed his letters" (p. 320). After the death of Paul and the generation who had received his letters, Paul's letters were treated as "sites of memory," that is, they were treated as "an imaginative commemoration of Paul's ministry when read in worship contexts by other communities" (pp. 320–23).

The third characteristic of Aune's essays is his interest in exploring Paul's anthropological statements and situating them within the context of Hellenistic philosophy and early Judaism. In "Two Pauline Models of the Person" (chap. 15), Aune argues that Paul appropriates two different models of the human. The first is "the irrational behavior model," as in texts such as Rom 7:14–25 and Gal 5:16–17. This view of human experience posits an oppositional conflict between distinct parts of the person and stems from ancient Hellenistic thinking. The second model of the human is derived from the Jewish "apocalyptic expectation of an impending cosmic change from the present evil age to the future age of bliss [which] has become paradigmatic for the transformation of the individual believer" (p. 349). This model of the human can be found in many of Paul's dichotomies (for example, flesh/spirit, the opposition between this age/the age to come). The diverse portraits of the human person in Paul's anthropological statements "suggests that his central concern is that of understanding the presence of God in this life, not that of formulating a consistent view of the human experience" (p. 351). With respect to Paul's employment of the complex metaphors in 2 Cor 4:16–5:10 ("Anthropological Duality in the Eschatology of 2 Corinthians 4:16–5:10," chap. 16), Aune explores "the intersection of the anthropological and eschatological ideas found in this passage" and sees both aspects of reality as "simultaneous and sequential (frequently referred to with the terms 'already—not yet'), that is, eschatological salvation is

experienced in a preliminary way in the present in such a way that its complete future attainment is guaranteed" (p. 376).

This volume makes accessible some of the diverse contributions of one of the most significant voices in late 20th- / early 21st-century North American scholarship on the NT writings. In particular, this collection of essays provides a helpful point of entry to Aune's pioneering work on the NT with respect to genre theory, literary techniques, oral tradition, and anthropology.

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Adolf Schlatter. *Einführung in die Theologie*. Ed. Werner Neuer. Stuttgart: Calwer, 2013. Pp. 223. ISBN 978-3-7668-4274-9. $27.00 cloth.

Six times during his decades of lecturing at the University of Tübingen (1898–1930), Adolf Schlatter (1852–1938) taught the course "Introduction to Theology." The last time he offered it was in summer semester 1924, and on that occasion the church historian Erwin Mülhaupt made a stenographic copy of Schlatter's lectures. (Schlatter's own handwritten material has apparently been lost.) For 2013, the 75th anniversary of Schlatter's homegoing, the Adolf-Schlatter-Stiftung in Stuttgart arranged for the publication of the lectures. Schlatter-doyen Werner Neuer oversaw production and contributes a foreword (pp. 7–8) and meaty introduction to the book (pp. 9–31). He also adds invaluable footnotes throughout. Reviews of this book are already scheduled to appear in *Theologische Literaturezeitung* (by Harald Seubert) and in *Jahrbuch für evangelikale Theologie* (by Clemens Hägele). It is therefore fitting that *BBR* readers receive notice as well.

Schlatter divided his lectures into three parts. First was "The Goal of Theology" (pp. 37–69), subdivided into five subjects: (1) how theological study relates to ecclesial and academic professions, (2) the status (or not) of theology as a valid domain of human knowledge (or "science"), (3) how faith and scholarly labor interrelate, (4) how "thought" and "will" should be defined and function in theological labor, and finally (5) how learning and research interrelate as part of theological training and study.

The second part treats components of theological labor and pedagogy ("Die Lehrmittel der Theologie," pp. 71–127). Nine subjects are covered: (1) the teaching of theology, (2) the promise and challenge of reading, (3) the substance of religious learning and living, (4) the four disciplines that constitute theology's field of labor (biblical exegesis, church history, systematic theology, practical theology), (5) related disciplines (such as history of religion, psychology of religion, philosophy of religion, philosophy itself, the natural sciences, and so on), (6) the OT and NT (Schlatter resists prioritizing one or the other; p. 105), (7) interpretation of Scripture (divided into four types), (8) the integrative biblical disciplines (including OT and NT introduction, OT and NT theology [each divided into three types], and history of biblical times and concepts), and (9) ancillary disciplines for OT and NT analysis (philology, paleography, grammar of the biblical languages, lexicography, archaeology, and historical geography).

The third part is "The Object of Theology" (pp. 129–200) and consists of nine parts: (1) the study of the church (which as a historical discipline, Schlatter points out, does not arise till the 19th century; p. 131), (2) the three most important themes of church-historical study (Schlatter cites these: first, "the difference between biblical and ecclesial Christianity"; second, the Reformation; and third, how the present European mainline Protestant church marks a clear break with the heritage of the Reformation churches prior to the Enlightenment; p. 138), (3) the history of dogma, (4) the confessional documents of the church through the centuries, (5) ancillary disciplines (history of Christian literature, patristics, philology of the languages of Christian discourse through the centuries, art history), (6) contemporary dogmatics, (7) apologetics, (8) Christian ethics, and (9) practical theology (at 16 pages, the longest subsection of Schlatter's lectures).

The book includes indexes of names (more than 50 in number; most frequently cited are Luther, Schleiermacher, Augustine, and Kant) and subjects. As a sort of bonus final statement, it also reproduces (pp. 201–20) Schlatter's "swan song," his last lecture to the theological faculty and students at Tübingen in 1931: "Erfolg und Misserfolg im theologischen Studium" ("Success and Failure in Theological Study"). By 1931, Schlatter had been involved in the theological study enterprise for 60 years, since he began as a student in spring 1871. One can see, accordingly, a rare breadth and depth of insight.

Neuer puts his finger on the service rendered by this volume: "We live today in a time of historical amnesia, a time that threatens to lose access to the older texts of intellectual history in general, a time caught in the corset of purely current thought and outlook" (p. 29). Schlatter's remarks shed old but fresh light on perennial questions and issues and reconnect the reader with many forgotten or dimly remembered disputes and truths. Neuer points to nine distinct contributions Schlatter's lectures offer as stimulation for better thought and practice in theology and the church today (pp. 21–28). Among these are (1) Schlatter's high view of Scripture but insistence on open engagement with the whole sweep of reality and not just with biblical texts; (2) Schlatter's high view of knowledge alongside faith, so that Christian observation and reflection can never lapse into some form of fideism; and (3) the inseparable unity of truth and love in theological labor including the life and witness of the theologian.

As someone who has long wrestled with the legacy of 19th- and 20th-century Teutonic debates for hermeneutics and theology today, I find this book to be a valuable quasi-biographical statement summarizing the views of a main player of his era in brief compass. Key Schlatter insights and emphases emerge in fresh ways. "Not [pure] reason but 'the act of living' (i.e., the works of God, which show themselves in human affairs, in nature and in history) is for Schlatter the starting point of theological understanding" (p. 36 n. 56). "The observations of my predecessor never replaces the need for me to arrive at my own act of seeing" (p. 45). "All thinking that arrives at knowing begins with apprehension [Wahrnehmung]" (p. 47). Christian theology "beings with the thesis that God can only be known through God" (p. 49), not by man's unaided efforts or brilliance. "Jesus' coronation took place on his cross. That was beginning of Christian theology" (p. 220). These quotations just scratch the surface.

This little hardback book is lovingly cloth bound and features a ribbon for keeping place, like a Bible or devotional guide. Those who linger over it for

renewed insight into the theological task, into issues for theological education both academic and vocational, and into the wonderful complexity and unity of theological research and reflection will be richly rewarded. Neuer points out (p. 19 n. 19) that in less than a 10-year span (1999–2007), five dissertations emerged (four of them published) in German-speaking circles: on Schlatter's philosophy (J. Walldorf, 1999), on Schlatter's view of justification in the light of ecumenical issues (H.-M. Rieger, 2000), on Schlatter's view of the sacraments (D. Rüegg, 2006), on "divine action, Christ, and the doctrine of God: the trinitarian grammar of Adolf Schlatter's theology" (A. Loos, 2006), and on Schlatter's view of Scripture as means of grace (C. Hägele, 2007).

This volume is a compact entrée that deserves to kindle fresh attention to Schlatter on the other side of the Atlantic.

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