

BOOK REVIEWS

The Journey from Texts to Translations: The Origins and Development of the Bible. By Paul D. Wegner. Grand Rapids: Baker, 1999 (corrected printing, 2000), 462 pp., \$29.99.

Paul Wegner has produced a very useful, wonderfully designed textbook in five parts, on the canon, text, and translation (primarily English) of the Bible.

Part 1 (“Preliminary Matters regarding the Bible”) constitutes about 10% of the book and serves as a general introduction to the names and order of books in both the OT and NT, along with comments on the relationship between the two testaments. This section includes an appendix on the “Synoptic Problem,” which favors the priority of Mark and very gently seems to support the existence of Q.

Part 2 (“Canonization of the Bible”), about 20% of the book, first presents a good overview of writing and the production of texts in the biblical worlds, and then discusses the canon history of both the OT and NT. It also includes brief accounts of the OT apocryphal and pseudepigraphical writings and the NT apocryphal texts.

Part 3 (“Transmission of the Bible”), also about 20% of the book, ably discusses textual criticism of both the OT and NT. It is a clear and comprehensive guide for students.

Parts 4 (“Early Translations of the Bible”) and 5 (“English Translations of the Bible”), the largest section of the book (about 40%), briefly cover the ancient versions of the Bible and the first printed Greek New Testaments, and then give a fairly extensive history of English translations of the Bible from Wycliffe to the New Living Translation (1996). The remaining portion of the book constitutes the notes and indexes.

One of the stunning and excellent features of the book are its 231 (!) illustrations, including pictures of objects and persons, maps, and various charts and tables. These visual aids alone make the book both attractive to the reader and pedagogically helpful to the teacher. Many of the pictures are of manuscripts and of pages from famous Bibles. Many are of prominent scholars such as, for example, B. F. Westcott, F. J. A. Hort, James Moffatt, E. J. Goodspeed, and C. H. Dodd. Many of the charts and tables show comparisons among and between various translations. All of this data is helpful and well presented. Every chapter of the book concludes with a good bibliography for further study, and the index is comprehensive.

In many ways Wegner’s book is a current version of the work of Ira Maurice Price, *The Ancestry of Our English Bible: An Account of Manuscripts, Texts, and Versions of the Bible*, which featured as well more than 60 illustrations and diagrams (interestingly, Wegner mentions Price only once, in a footnote on p. 428). Price’s work first appeared in 1906 and was revised in 1934, 1949 and 1956; the last revision was done by William A. Irwin and Allen P. Wikgren. Of course, much new material is available since the last edition of Price in 1956. Price’s work, for example, had only a brief appendix on the Dead Sea Scrolls and concluded its English translation survey with the 1952 Revised Standard Version.

The major sections of the book discuss the history of translations of the Bible, especially that of English translations of the Bible. Due to the plethora of the latter, and especially the NT, it would not be possible to survey them all in such a book. What Wegner covers is a good and balanced selection, providing pertinent data on the history of the translations included, and his comments evaluating various translations are fair and always attempt to emphasize what is positive about various translations. One

could wish that Wegner had discussed William Barclay's translation of the NT; it deserves to be compared to that of J. B. Phillips, and it is in the train of private translations by major NT scholars (e.g. Moffatt, Goodspeed). It is too bad, too, that Wegner does not give at least some attention to the translations of Julia E. Smith (the whole Bible in 1876) or of Helen Barrett Montgomery (the NT in 1924), since they are the only two women on their own to have produced English translations based on the Greek text. Although Wegner does well in describing the range of translations from literal to dynamic equivalence, it is perhaps confusing that he makes as sharp a cleavage as he does between "translation" and "paraphrase"; this seems misleading in light of his otherwise nuanced approach to translation theory.

Perhaps the most serious academic question that might be raised relates to Wegner's discussion and use of the Muratorian Canon in his discussion of the history of the NT canon (pp. 142, 147–48). Wegner accepts the traditional date of about AD 190 for the Muratorian Canon. Although this view is defensible, it ought to be made explicitly clear that there is serious question about this. At least as early as 1973 Albert C. Sundberg, Jr., argued that the Muratorian Canon dates from the fourth century. This was argued in depth by Geoffrey M. Hahneman in 1992 (*The Muratorian Fragment and the Development of the Canon* [Oxford: Clarendon]). If the fourth-century date is correct, then it would have a significant impact on the way the history of the NT canon is presented. Wegner at least owes his readers the knowledge of the problem and the consequent interpretive options.

The short chapter on "New Testament Extracanonical Literature" (pp. 153–62), although commendable in intent, is almost too brief to be very useful. The focus in this chapter is, actually, primarily on the *agrapha* (sayings of Jesus not recorded in the canonical Gospels) and the issues of whether any of them might be authentic words of Jesus. This is a fascinating issue, but the focus and function of the data here is not sufficiently clear in terms of the structure of the chapter or the larger purpose(s) of the book.

In spite of criticisms that might be offered, Wegner's book remains a wonderful achievement. It is a delightful, genuinely helpful, and fascinating book, which deserves wide use.

David M. Scholer
Fuller Theological Seminary, Pasadena, CA

Eerdmans Dictionary of the Bible. Edited by David Noel Freedman, Allen C. Myers, and Astrid B. Beck. Grand Rapids: Eerdmans, 2000, xxxiii + 1425 pp., \$45.00.

If it is true that our presuppositions reveal our own prejudices, then this dictionary is bound to succeed on the sole basis of its extraordinary editor-in-chief, David Noel Freedman. Few would contest Freedman's dominance in editorial activity with special applause for his role in the masterly six-volume *Anchor Bible Dictionary* (*ABD*), perhaps the most influential of all Bible dictionaries. *The Eerdmans Dictionary of the Bible* (*EDB*) can boast of a dozen "consulting editors" who form a veritable "Hall of Fame" of biblical scholars, including John J. Collins, James C. VanderKam, Carol Meyers and Everett Ferguson.

Beyond that, the collection of nearly 600 contributors contains several experts in their respective fields. Names such as James L. Crenshaw, Peggy L. Day, Terrence E. Fretheim, Daniel J. Harrington, Roland E. Murphy, Stanley E. Porter, and Eugene Ulrich highlight an impressive list. By comparison, *ABD* required around 1,000 contributors, and the original four-volume set of the *Interpreter's Dictionary of the Bible*

(*IDB*) utilized a mere 253 contributors. The *New Bible Dictionary* (*NBD*; second ed.) uses around 175 contributors and *The Dictionary of Bible and Religion* (*DBR*) employs only 28.

At the outset, the editors concede that *EDB* is not intended to serve the same needs that multi-volume Bible dictionaries have in the past. Such multi-volume works, *ABD* included, "are more like encyclopedias" (p. xxi) and are naturally more ambitious. Instead, *EDB* seeks to be a "rapid-response reference work" and as such is limited in what each entry will offer.

With nearly 5,000 entries, *EDB* is exceptionally thorough. *ABD* contains 6,200 entries in a six-volume dictionary and *IDB* claims 7,500 in its original four-volume set. Other one-volume dictionaries pale in comparison. For example, *NBD* claims more than 2,000 entries and *DBR* claims more than 2,800 topics.

On the other hand, such an extensive array of entries is bound to diminish some other aspect of the work. One such area is in the bibliographic information offered at the end of the entries. Only some of the lengthier entries provide a brief bibliography, which usually contain one or two sources. However, seemingly important entries, such as "Blood," "Evil," and "Judge," offer no references at all. While it is unfair to compare this particular area with either *ABD* or *IDB*, it is worth noting that *NBD* generally offers much more extensive bibliographies, including ones on the three entries mentioned above.

Another area somewhat lacking, which is commonly found in Bible dictionaries, is the use of cross-references. The usual procedure is to either capitalize or bold-face various words within an entry for the purpose of directing the reader to other entries germane to the one being read. I have found this an invaluable tool over the years in both sermon preparation and research, as they alert me to other substantive topics that I might otherwise overlook. However, *EDB* has chosen not to include many of these in this work, which is somewhat surprising and troubling since it would not entail unnecessary additions to an already huge volume. Where they do exist, they are found at the end of the entry and are often limited to synonyms for the entry rather than topics related to that entry. For example, the entry, "Minor Prophets," contains a one-sentence description and then leads the reader to "Book of the Twelve," where the complete entry is located. But in the entry "Afterlife, Afterdeath," no cross-references are made to terms like "Sheol," "death," or "grave," despite the fact that all three are used within the article and all three contain their own entries.

Another area suffering from the dictionary's vastness is the quality and consistency of the entries themselves. While the numerous and eclectic contributors present an appealing ecumenical dimension to the work, the entries are simply unable to speak consistently to various traditions. For example, it is hard to see how a conservative scholar is going to benefit from the entry on "Afterlife, Afterdeath." In this case Brian B. Schmidt, an assistant professor of Ancient West Asian Cultures, offers a pedantic critique on the Western world's "unfortunate" reliance upon the Judeo-Christian notion of the afterlife for the first quarter of a four-page entry. By the time he considers the biblical evidence, which is what I expect in a *Bible* dictionary, I have already consulted another dictionary. Similarly, most conservatives are not likely to embrace James E. Breneman's entry on "Hagar," which concludes with an oversimplified and unfair assessment of Paul's exegesis, portraying it as laden with illegitimate machinations.

Most scholars, regardless of background, will be disappointed in the lack of attention given to the contentious term "propitiation." Under "Propitiation," the reader is directed to "Expiation." Here David M. Hay acknowledges the debate around the differences between the two terms, but fails to note simply that the two terms are derived from the same Greek work, *hilasmos*. Such an elementary omission can only confuse those who are not aware of the extensive history of debate surrounding the two terms. By contrast, the *NBD* provides separate entries and bibliographies for each term.

The majority of entries found in this book are quite valuable and will appeal to scholars from many traditions. One such example is Christine Roy Yoder's entry on "Proverbs." In a little over one column, Yoder offers an objective, competent, and compact entry that covers all the pertinent characteristics associated with the material as well as several biblical examples. Her discussion of parallelism is first-rate and could easily serve as a sufficient resource for an introductory lecture on the material.

On balance, I did not find this work to be nearly as valuable as I initially expected. While it certainly offers many outstanding entries, too often I was disappointed with the subjective assertions and not-so-hidden agendas imbedded within the entries. In my view, the person most likely to benefit from this work is the graduate student or scholar who has had enough exposure to modern biblical studies to recognize such assertions and agendas for what they are. In my view, however, any interested reader's money would be better spent purchasing one or more volumes of Freedman's magisterial *ABD*.

Timothy J. Johnson
Marquette University, Milwaukee, WI

Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft. Fourth revised edition. Edited by Hans Dieter Betz *et al.* Tübingen: Mohr (Siebeck), 1998, 1999, Vol. 1: A–B, liv + 1936 cols., DM 398.00; Vol. 2: C–E, lx + 1850 cols. €199.00.

The appearance of the first two of eight projected volumes of the fourth edition of this classic German theological encyclopedia marks a full century that this work has been in existence, indeed an exceptional longevity for any reference work. This edition has an unusually international list of contributors. I counted the names of no less than 1048 scholars who have supplied articles to the first volume of the encyclopedia alone, including professors and scholars from 35 countries. A team of sixteen translators has translated all the originally non-German articles into German.

The vast majority of the contributors are unknown to me; among the very few evangelical contributors I noticed only Mark Noll, Edith Blumhofer, John Stackhouse, R. McL. Wilson, Donald McKim, Gabriel Fackre, and Charles Hambrick-Stowe. Noteworthy is the fact that two of the four editors of this edition of RGG are American and that there are more American contributors than from any other nation except Germany. Also noteworthy are a number of Roman Catholic and Jewish contributors.

As might be expected in any encyclopedia that attempts to cover "religion past and present," the articles in vol. 1 cover a wide range of topics and religions. Perhaps surprisingly, the longest article is on the Lord's Supper (*Abendmahl*, 43 columns). Other lengthy articles with their respective column lengths include Bible (39), Egypt (28), Bible Translations (*Bibelübersetzungen*, 28), Atonement (*Buße*, 24), Confession (*Bekennnis*, 24), Enlightenment (*Aufklärung*, 22), Biblical Knowledge (*Bibelwissenschaft*, 21), Buddhism (21), Anti-Semitism (19), Apologetics (19), Early Church (*Alte Kirche*, 16), Resurrection (*Auferstehung*, 16), Africa (15), Asia (15), Academy (13), Altar (13), Baroque (13), Conversion (*Bekehrung/Konversion*, 13), Asceticism (12), Baptists (12), Biblical Criticism (*Bibelkritik*, 12), Image Worship (*Bilderkult*, 12), Afro-American Religion (11), Ministry (*Amt*, 11), Excavation (*Ausgrabungen*, 11), Burial (*Bestattung*, 11), Covenant (*Bund*, 11), Apocalyptic (10), Work (*Arbeit*, 10), Charities (*Armenfürsorge*, 10), Vocation (*Beruf*, 10), Bible Illustration (10), Bishop (10), Bible Manuscripts (*Bibelhandschriften*, 9½), and Civilization (*Bildung*, 9½).

The longer articles of various types tend to follow a similar pattern. For example, the article on the Lord's Supper covers the NT, church history, systematic theology, liturgics, practical theology, and missions. Biblical articles tend to cover history of religions, OT, NT, Judaism, and Christianity. Theological articles tend to cover the history of religions, Bible, church history, systematic theology, practical theology, canon law, Judaism, and Islam.

Volume 2 contains far fewer longer articles (10 columns or longer) than vol. 1, but several of the extensive ones are longer than any that appeared in vol. 1. They are Christendom (56 cols.), Germany (*Deutschland*, 56), Christology (49), Eschatology (37), Ethics (33), Redeemer/Redemption (*Erlöser, Erlösung*, 28), Education (*Erziehung*, 28), Exegesis (27), Calvin/Calvinism (21), Marriage (*Ehe*, 20), China (17), Dogmatics (16), England (16), Demons/Spirits (*Dämonen, Geister*, 14), Christian Art (*Christusbilder*, 13), Property (*Eigentum*, 12), Election (*Erwählung*, 12), Europe (12), Chronology (11), Angel (*Engel*, 11), Eternal Life (*Ewiges Leben*, 11), and Revival (*Erweckung*, 9½). Divorce (*Ehescheidung*) receives 9 columns, and the evangelical (*Evangelikale*) movement (6 columns) is recognized in contributions by two Americans, Todd Johnson and Robert K. Johnston, as distinct from fundamentalism. Evangelical contributors to the second volume include David Aune, Edith Blumhofer, Robert Burkinshaw, James P. Callahan, Lyle Dorsett, James Dunn, Charles Hambrick-Stowe, Irving Hexham, Bruce Hindmarsh, Dennis Hollinger, Richard T. Hughes, Robert K. Johnston, Donald McKim, Edward McKinley, Mark Noll, Richard Pointer, Wilbert Shenk, Douglas Sweeney, Vinson Synan, and Robert Wall.

This is an encyclopedia that should be in every seminary and university library and even many college libraries. The wealth of its scholarship is probably unmatched in the field of religious encyclopedias published in recent years. It is much more oriented toward the Judeo-Christian tradition than is the *Encyclopedia of Religion* (edited by the late Mircea Eliade). It is quite similar in scope and theological outlook to the *Encyclopedia of Christianity* (being co-published by Eerdmans and Brill and translated from the third edition of the *Evangelische Kirchenlexikon* by Geoffrey Bromiley, who also translated Kittel's *TWNT* and much of Barth's *Church Dogmatics*). Though the *Encyclopedia of Christianity* will only have five volumes to *RGG*'s eight and has far fewer contributors, many of the contributors have written for both volumes. For those who can read German, *RGG* will be indispensable for informed research on the multitude of subjects it covers.

Leslie R. Keylock
Tyndale Theological Seminary, Amsterdam, The Netherlands

Unfolding the Deuteronomistic History: Origins, Upgrades, Present Text. By Antony F. Campbell and Mark A. O'Brien. Minneapolis: Fortress, 2000, vi + 505 pp., \$37.00.

Unfolding the Deuteronomistic History is an attempt to make "visually accessible to the interested reader the information, insights and thinking of critical scholarship in Deuteronomy through Second Kings" (p. 1). What makes this book helpful is that it lays out the entire text of the so-called Deuteronomistic History (DH) using different fonts to indicate the different traditions the authors find within this material. The authors have attempted to illustrate the growth and development of the DH (i.e. Deuteronomy–2 Kings) from the earliest sources up to the work of the so-called Deuteronomistic historian and beyond. Very little if anything is surprising in their understanding of the development of the DH, but the book is a valuable resource for those

who want to interact with their views. Besides the graphic presentation of the text, there are helpful footnotes, which are of three types. The “text-signals” on which the distinctions are made regarding traditions are presented first. After determining that there is some type of disruption within the text, an explanation of the tradition or traditions involved is given in a footnote called the “text-history approach.” Finally, in many cases the “present-text potential” is indicated. By “present-text potential” the authors intend to give the reader some indication of how a synchronic reading of the text might proceed.

Two things should be said about this work. First, the introduction is valuable as an introduction to the scholarship surrounding the DH. The authors set out to give a brief overview of the scholarship starting with Martin Noth up to Robert Polzin’s literary reading of the DH. This is followed by the authors’ own understanding of the development of Deuteronomy through Second Kings from a critical perspective. Second, the authors intend to show how the tensions and contradictions they find can be used to produce a synchronic reading of the text. They make the assumption that the various editors of the DH were not ignorant people; as a result, they must have had a purpose for bringing this complex material together (p. 4). But the authors are quick to say, “The caution remains that not all editing and revising needs to be aimed at producing a coherent text” (p. 4). Therefore, the promise of a synchronic reading often falls short, in my view. For instance, Joshua 6 is a relatively straightforward account of Israel’s march around Jericho one time on each of six days and seven times on the seventh day. But prior to the execution of the instructions for the seventh day, Joshua stops and gives the people additional instructions regarding Rahab and the items placed under the ban (Josh 6:17–19). The authors suggest this “would make an intolerable interruption in the unfolding of the story” (p. 122) and propose that these verses are a literary expansion of the text, “where a more cohesive sequence might have been expected” (p. 122). So the authors are not able to produce a coherent synchronic reading of this text. But they fail to see that other explanations of the text might be possible. The people of Jericho would have surely wondered what all the marching around the city was about, and this would probably be true for the Israelites as they marched around the city for seven days. The tension in the air would have been intense inside and outside of the city. Then, to heighten the suspense for the reader, the narrator interjects one more set of instructions between the command to shout and the shout itself (Josh 6:17–19). The reader is left waiting for the climax, and they like the characters are hanging in mid-air.

Significantly, the authors do not interact with scholars who disagree with their understanding of the compositional history of these books, and that may be a partial explanation why their “present-text potential” footnotes do not live up to their potential. On the positive side of the ledger, the authors provide a useful tool for all who need or desire to interact with Deuteronomy–2 Kings from a critical perspective.

Terrance A. Clarke
Spurgeon’s College/The University of Wales, London, UK

Numbers 1–20. By Baruch A. Levine. AB 4. New York: Doubleday, 1993, xvi + 528 pp., \$42.50. *Numbers 21–36.* By Baruch A. Levine. AB 4A. New York: Doubleday, 2000, xxii + 614 pp., \$45.00. *Numbers: An Exegetical and Theological Exposition of Holy Scripture.* By R. Dennis Cole. NAC 38. Nashville: Broadman & Holman, 2000, 590 pp., \$27.99.

Recent publication has given us two heavy-hitting commentaries on the book of Numbers. Baruch Levine’s two-volume Anchor Bible commentary comes from the historico-critical stance. Dennis Cole’s contribution to the New American Commentary combines the best of critical analysis and critical insight.

Levine's monumental work employs his own translation. It retains occasional transliterations, such as *degel* (e.g. 2:2ff. for *standard* or *division*), *pārôket* (*screen*, e.g. 4:5; 18:7), *šāra'at* (e.g. 5:2; 12:10 for *skin disease*), *hērem* (e.g. 21:2–3 for *completely destroy*, cf. Hormah [v. 3]), *šārāp* (*serpents*, e.g. 21:6, 8), *mešālīm* (e.g. 21:27 for *poets*). Sometimes he opts for bold translations, such as “dolphin skin” for תִּשְׁלִי (4:8), “prophecy ecstatically” for the *hithpa'el* of נִבֵּא (11:25, instead of just *prophecy*), or “balanced verse” for נִשְׁלֵב (23:7, rather than *oracle*). Sometimes he uses square brackets for words added to make the English clearer. He follows the ben Asher MT with occasional emendation. He considers that preferable to generating an eclectic Hebrew text, one that has “never existed in reality” (vol. 1, p. 84).

One might wish he has showed the same skepticism about commenting on various hypothetical sources instead of treating the text that the believing community has had before them as a long-standing reality. But he is an avid proponent of the documentary source theory. He talks of a composite JE narrative history, he believes that J and E + T (i.e. a Transjordan source that was a “subsource of the E tradition”) were “combined, edited, and elaborated by the JE writers” in Judah about the seventh century (vol. 1, p. 48), and he thinks that P is early postexilic (vol. 1, pp. 102–3).

Levine's introduction includes only a single paragraph on “Numbers in the Final Form.” When he does find signs of unity, he will not extend the implications very far. For example, he finds internal links between the Balaam poems, but he says this shows that the poems “represent a discrete collection of *mēsālīm* [*sic*],” and does not hint at any unity in the whole Balaam account (2.210). Quite the contrary; he finds presuppositions in the Balaam *poems* that differ from those of the Balaam *narratives* (2.215).

Levine lays out extensive archaeological and philological background for various texts. For example, he says a benediction from Keteph Hinnom is “largely identical with the biblical, priestly benediction of Num 6:24–26 . . . almost verbatim” (1.238). He even uses that inscription to do text criticism on vv. 24–26! He evinces Hittite parallels to the laying on of hands in Num 8:10 (1.276). He draws heavily on Jewish interpretations (e.g. the treatment of the *sôtāh* in Numbers 5; 1.200–12).

A good example of Levine's tendencies is his discussion of the Balaam account. He separately discusses first the poems, then the narratives, then the three appended prophecies, and then how it all achieved its “received form.” Following this comes a thirty-page edition (transliterated), translation, and commentary on the Balaam texts from Deir 'Alla.

Levine late-dates everything. For example, he dates 30:2–17 to the fourth century because it uses the term נֶאֱמַר for *vow*, which he says is Aramaic (2.51). He follows van Setters in supposing that the ethnographical designations in the book point to a first-millennium *Sitz-im-Leben* rather than the mid-second millennium of the Exodus (1.95).

Levine is well edited, with few typographical errors. It includes the usual indexes: subject (thin), modern authors, Scripture (extensive), and Rabbinic and Medieval Jewish sources.

Dennis Cole's commentary could hardly be more different from Levine's. But then, it is a contribution to the New American Commentary, which emphasizes the theological unity of each book and of Scripture as a whole. The series “has been designed primarily to enable pastors, teachers, and students to read the Bible with clarity and proclaim it with power” (p. 7). Nevertheless, the editors have allowed the individual writers to wrestle with scholarly issues and to deal with the distinctive features of individual books (e.g. genre, style, motifs, theology). Cole maximizes the potential of that mandate, combining a rich mix of technical and theological guidance.

Cole's introduction includes the usual materials on date, authorship, textual history, and theology of the book. He treats both the traditional view of Mosaic authorship, following Harrison (*Numbers*, 1990), and the modern source critical theory. Then he attempts a synthesis that allows significant Mosaic origin for much of the material (pp. 29–36).

In addition to the usual bibliography and indexes (subject, person, and Scripture), Cole includes several other useful resources at the end of his commentary. These include excurses on topics ranging from literary structure of various units in Numbers (e.g. Numbers 13–14, 16–19, 18, and 22–24) to the use of various themes and motifs.

He tracks more than just themes and subject matter to outline his commentary. He also highlights other structural indicators, such as grammatical keys, chiasm, mnemonics, and rhetorical devices (42–43). To display these structural indicators, he makes copious use of tables, indents, and other spatial typographical layout to set off such things as lists and chiasm.

On the problem of the large numbers that revolve around the meaning of $\eta\lambda\lambda$ (*thousand* or perhaps something like *clan*), he says, “The issue is not whether the population of Israelites could not have mathematically risen to such a figure during the four hundred plus year [*sic*] of the Egyptian sojourn, or that God could or could not have provided ample food resources in the Sinai region in which only a few thousand people reside today.” Rather, internal and external problems push us to study the issue (p. 78). Then he lists various suggested solutions, opting for hyperbolic numbers (e.g. numbers multiplied by ten), which signify fulfillment of the Abrahamic seed promise (p. 79). Levine rejects attempts to make $\eta\lambda\lambda$ mean anything other than “thousand” in these counts (1.139). He treats them as a “sexigesimal system” using multiples of sixty. Of course, he sees little historical significance for these numbers, so he sees little difficulty in reading large numbers here.

In his treatment of God’s defense of Moses as prophet *par excellence*, Cole cautions that Moses could not have seen God’s face, or he would have died (p. 205). This harmonization with Exodus 33 weakens the text’s own face-to-face emphasis, which Numbers uses as the basis of Moses’ superiority over other true, but ordinary, prophets. They *do not* see God face-to-face.

Cole provides helpful linguistic notes, such as the note connecting “redemption” (*pědüyê*, root *pāda*) to the Akkadian legal texts. He says the cognate *padû* denotes payment to free indentured slaves (Num 3:41–51) and notes, “Israel was indebted to God for deliverance of their firstborn” at the Passover (p. 99). He also notes that the redemption price was five shekels, “the standard price of a slave in the Late Bronze Age in Egypt” (p. 100). He concludes with a treatment of the doctrine of redemption in the Old and New Testaments. By way of contrast, Levine gives (1) a brief note about *pādāh*, noting how God gave Israel freedom from Egyptian bondage with references to Mic 6:4 and Deut 21:8, which mention the same idea; (2) a reference to redemption of the land (Lev 25:25–28); and (3) a note distinguishing the “sanctuary weight” from the royal standard (e.g. 2 Sam 14:26) (1.162).

Cole finds significant “parallels between the Book of Balaam and the rest of Numbers.” Notable is the occurrence of the same prophetic formula that is used for Moses, who is absent from this account (p. 382). Levine considers the Balaam account to be an insertion with no connections to the rest of the book. Cole considers the Balaam oracles to be ancient. He follows Albright and Wenham, who date them to the twelfth–eleventh centuries on the basis of terms, literary structures, and grammar and spelling (p. 403). But Levine dates the material to the eighth century.

Cole’s contribution strikes an excellent balance on treating critical matters and yet focusing on the biblical theological message of Numbers. It raises the standard for evangelical treatments of the book of Numbers. I will not ignore Wenham [TOTC], Harrison [WEC], Ashley [NICOT], Budd [WBC], *et al.*, but Cole is now the best choice for an evangelical treatment of the book of Numbers.

Dale A. Brueggemann
Euro-Asian Theological Association, Brussels, Belgium

Encyclopedia of the Dead Sea Scrolls. Edited by Lawrence H. Schiffman and James C. VanderKam. 2 vols. New York: Oxford University Press, 2000, xiv + 1131 pp., n.p.

The *Encyclopedia of the Dead Sea Scrolls* provides an exhaustive treatment of the variety of archaeological, geographical, textual, historical, theological, and practical issues related to the discovery, content, and interpretation of the scrolls and their authors and editors. A perusal of the "Directory of Contributors" shows an ecumenical and eclectic group of 139 scholars from within the subject area from the United States, Israel, Europe, Russia, Australia, and Canada. Lawrence H. Schiffman and James C. VanderKam, both well-known authors and lecturers in the field, head up an editorial board of 13 members. The extensive 60-page Index provides ready access to the contents, citing both common and technical terms related to the various fields of research. The result is an accessible resource for both the novice researcher and the seasoned scholar in the field of Dead Sea Scrolls studies.

The *Encyclopedia of the Dead Sea Scrolls* (hereafter *EDSS*) appropriately includes the numerous scroll sites throughout the Dead Sea basin beyond the notable Khirbet Qumran proximity. Articles on the various subregions in which the remnants of the material culture of the Second Temple through early Mishnaic periods were uncovered include familiar sites, such as "Se'elim, Nahal" by H. Eshel; "Michmash, Nahal" by J. Patrich; "Murabba'at, Wadi" by E. Stern and H. Eshel, as well as lesser-known sites such as "Mazin, Khirbet," also by J. Patrich.

Several subject areas in which one might expect articles to be found are instead lacking. Among these lacunae are "Samaritan Pentateuch," though it is addressed briefly under the heading of "Scriptures: Texts" by E. Tov, and rather summarily in "Samaritans" by Alan Crown, an eminent scholar in the study of the Samaritan sectarians. Yet the *EDSS* does contain a separate article on the "Septuagint" by E. Ulrich. Neither is there an article on Text Criticism (not even in the Subject Index), a vital subject area in Dead Sea Scrolls study.

Regarding the history of the discovery of the scrolls and the various personae involved in the purchasing and distribution of the early scroll materials, several articles will be of interest. These include: "Sukenik, Eleazar L." and "Yadin, Yigael" by Neil A. Silberman; "Shahin, Khalil Iskandar (Kando)," "De Vaux, Roland," and "Samuel, Athanasius Yeshue" by Jacques Briand; and a general article entitled "Discovery and Purchase" by W. W. Fields. In the article "Qumran: Archaeology," Magen Broshi, the Curator Emeritus of the Shrine of the Book Museum in the Israel Museum in Jerusalem, presents the consensus view concerning the interpretation of the community via the material finds of the R. De Vaux excavations of the 1950s. He then provides an excellent summary of the subsequent excavation campaigns at Kh. Qumran and its vicinity, including the one he and Hanan Eshel carried out in a number of caves just north of the community.

An excellent variety of general subjects abounds. "Qumran Community" by C. Hempel addresses all viewpoints for understanding the identity and nature of the people who inhabited the site, including the variety of Essene hypotheses. "Family Life" by J. J. Collins and "Economic Life" by Z. Safrai and H. Eshel provides excellent resources for the study of social issues. Two insightful articles under the heading of "Women" address the issues of the position and role of women in Qumran and the larger Jewish communities: "Daily Life" by E. M. Schuller and C. Wassen, and "The Texts" by H. M. Cotton.

Discussions of the various biblical texts and commentaries from Qumran and vicinity abound. Many of the articles are written by scholars who have extensive background in the study of those particular documents and their value for the textual study of the Hebrew Bible. For example, "Numbers, Book of" was written by N. Jastram, whose

Harvard dissertation research was on the 4QNum^b scroll. Others include “Psalms Scroll” by James A. Sanders; “Isaiah, Book of” and “Daniel, Book of” by E. Ulrich; “Genesis, Commentary on” by George Brooke; and “Deuteronomy, Book of” by Julie Duncan.

Likewise, for the sectarian documents, many of the articles were written by those who deciphered and translated the texts for publication, often out of their dissertation research during doctoral studies, or who have written journal articles on the given text. These include “Songs of the Sabbath Sacrifice” by Carol Newsom; “Reworked Pentateuch” and “Esther, Book of” by Sidnie White Crawford; “Rule of the Congregation” by Lawrence Schiffman; and “Hodayot” and “Messianic Apocalypse” by Emile Puech.

Also, “Unidentified Fragments” by D. M. Pike addresses in a general manner the numerous tiny fragments (ca. 3900) that have yet to be matched with any known document. Pike and A. C. Skinner are the authors of *4Q Miscellaneous and Unidentified*, vol. 33 in the *Discoveries in the Judaean Desert*.

Under the general heading of “Beliefs,” a series of theological tenets of Judaism and Christianity are presented. Separate articles address such topics as repentance, covenant, demons, atonement, righteousness, purity, prophecy, and determinism. A general article on the “Religious Beliefs, Qumran Sect” provides an excellent overview of the particular nuances of Qumran sectarian doctrines. In a somewhat surprising entry, “Eternal Life,” G. W. E. Nickelsburg summarizes this theological concept from the standpoint of a variety of apocryphal and apocalyptic texts and compares those developments with the parallel contents in the “Rule of the Community” and “Hodayot.”

Some articles seem somewhat peripheral to the subject of the Dead Sea Scrolls, except in a broad cultural manner, while others are loosely related. “Elephantine Texts” by B. Porten provides a thorough introduction to these important 5th-century BC Aramaic documents that provide scholars with linguistic and cultural parallels for comparative analysis. In “Gnosticism,” Birger Pearson addresses a number of parallel themes and characters, such as dualism, baptism, Melchizedek, and the Enochic “Book of Watchers.”

A host of articles in NT studies round out these weighty volumes. These range from contributions of the Dead Sea scrolls to the interpretation of various books of the NT to general works on such subjects as “Jewish Christians” by R. Baukham and “Early Christian Writings” by B. G. Wright, III. In the latter article Wright explores and summarizes several of the more viable parallels between the bodies of literature, such as those of baptism, communal meal, dualism, and hermeneutics.

In summary the *EDSS* has brought together into two accessible volumes a wealth of Dead Sea Scrolls research from many of the preeminent scholars in the field. The editorial board has done an excellent job of ensuring the readability of the articles for both the novice and the seasoned scholar. Most articles contain ample bibliographies that enable the reader/researcher to access more technical books and journal articles on a given topic.

R. Dennis Cole
New Orleans Baptist Theological Seminary, New Orleans, LA

Communities of the Last Days: The Dead Sea Scrolls, the New Testament and the Story of Israel. By C. Marvin Pate. Downers Grove: InterVarsity, 2000, 303 pp., \$21.99.

Love for the NT and “intrigue with the Dead Sea Scrolls” motivated the writing of this book (p. 9) that seeks to articulate the thesis that “the story of Israel is the metanarrative adapted by the DSS and the NT” (p. 18). Chapter 1 (“From Exile to the

Return”) presents the “story of Israel” according to the Deuteronomistic view of Israel’s history in terms of the “sin-exile-restoration refrain” (p. 28) and introduces the reader to basic facts of the Qumran texts. Chapter 2 (“Prelude to the Story”) surveys the discussion concerning the identity of the Qumran community, agreeing with the majority view that the authors of the Dead Sea Scrolls were “the Essenes,” and evaluates the relationship between the Qumran Essenes and the NT. The next chapters address the topic announced as the main thesis of the book: the restoration of Israel as the promised final period in Israel’s story, seen as inaugurated at Qumran by the Teacher of Righteousness and in the Gospel of Matthew by Jesus, highlighting parallels and differences between the texts of the Qumran community and various books or corpora of the NT. Chapter 3 (“The Hermeneutic of Restoration”) deals with the Gospel of Matthew. Essentially following O. H. Steck and N. T. Wright, Pate detects “basic similarities in the way the DSS and Matthew reinterpreted the OT to present their communities as the fulfillment of the hopeful restoration of Israel” (p. 105). The restoration of Israel is seen as inaugurated in Qumran by the Teacher of Righteousness and in Matthew by Jesus; this inauguration happened despite opposition; the means for participating in the eschatological restoration is to follow precepts (of the Teacher and of Jesus, respectively). Chapter 4 (“Messianism in the DSS and in the NT”) briefly discusses messianic ideas in the Qumran texts and in the NT, highlighting parallels and differences. Chapter 5 (“Story, Symbol and Praxis”) compares the praxis, the symbols, and the story of the Qumran Essenes with Luke-Acts, again following N. T. Wright. “Praxis” is seen as reflected in hymns, in the possession of the Spirit, in organizational structures, rituals (baptism and a sacral meal), attitudes toward possessions, codes of conduct, and discipline. “Symbol” is discussed in terms of ethnicity, land, Torah, and temple. Chapter 6 (“The Reverse of the Curse”) compares the notion and experience of justification in the Qumran texts and in Paul, again pointing out existing agreements, particularly in the emphasis on the sinfulness of humanity and on righteousness coming from God alone, while highlighting as the major difference Paul’s conviction that God’s righteousness can be obtained only through faith in Jesus Christ. Chapter 7 (“The Agony of the Ecstasy”) investigates parallels between liturgical practices at Qumran and the heresy in Colossae. Chapter 8 (“Monotheism, Covenant and Eschatology”) seeks to evaluate “the paradigm of monotheism, covenant and eschatology” in the epistle to the Hebrews. Chapter 9 (“Exile and Eschatology”) discusses parallels with the Gospel of John. Pate seeks to demonstrate that the scrolls and John “present the founders of their movements as embracing the messianic woes—the culmination of the covenantal curses—as well as initiating the Deuteronomic blessings of the restoration” (pp. 217–18). The conclusion seeks to explain “the real story behind the story of Israel”: at Qumran, the “real story” is the rationalization of the death of the Teacher of Righteousness, as his predictions failed to materialize, in terms of participating in the promised new covenant in the worship services of the Essenes. In the NT, the “real story” (presumably) is Jesus’ resurrection that legitimates the early Christians’ retelling of the story of Israel. The book ends with notes (pp. 237–85), a selected bibliography, a subject and a Scripture/ancient text index.

Pate’s book reads at times as a beginners’ introduction into the Qumran scrolls and early Jewish concerns in general, at times as a mid-level discussion of theological issues raised by a comparison of Qumran writings and NT texts. A more general readership will benefit from the story of the Bedouin shepherds who discovered the scrolls (p. 17) but fail to understand reference to the “metanarrative” of the Dead Sea Scrolls and the NT (p. 18). Those who will benefit most from the central thesis of Pate will probably not need an explanation of the term “Khirbet” (p. 29) or of “parchment” (p. 37), or a review of the Scrolls’ publication history (pp. 30–36) or a survey of Qumran literature (pp. 36–51), nor a survey of the traditional arguments regarding the authors of the

Qumran texts (pp. 54–78). The removal of such basic explanations would have made the space available whose lack is deplored, for instance, in the analysis of how the story of Israel influenced the Gospel of Matthew (p. 91).

I find not a few comments disconcerting. Is it appropriate to characterize the creation of modern Israel as symbolizing “the culmination point of the Old Testament history of the Jews” (p. 17)? Can the complex and unfortunate publication history of the scrolls really be discussed in terms of a “hostage” situation that parallels the Babylonian exile from which the Jews were eventually released (pp. 17–18, 24, 36 and *passim*)? Who argues for identifying a “reading community” of, e.g., 1 Enoch as a separate “Jewish apocalyptic group” (p. 18)? If 1 Enoch and the Qumran texts indeed “redefine the Torah in terms of their respective sectarian readings” (p. 28), is the same not also true with regard to the Psalms of Solomon, or 4 Ezra? The assertion that Josephus was “a late A.D. first-century Jew who was a historian for Caesar” (p. 69) is somewhat unusual (the full title of Vespasianus was indeed Imp. Caesar Vespasianus Augustus, but “Caesar” was the title of all Roman emperors). To call Qumran’s “reinterpretation” of the Torah a “subversion” (p. 88) misunderstands both the Essenes’ hermeneutic and their love of the Torah. Has Matthew’s depiction of the person of Jesus, of his message of the arrival of the kingdom of God, and of his ministry of healing really been understood if the “means for participating in Israel’s rest(oration)” is said to follow the “precepts” of Jesus (p. 106)? Is it a serious suggestion to treat Luke 1–2 as infancy “hymns” that can be compared with 1QH as reflecting the “praxis” of Christian and Essene communities (pp. 134–37)? Do CD 20:15 and 1QH 7:20–22 really teach a deliverance of Qumran’s Teacher of Righteousness by his death and resurrection/exaltation (pp. 221, 232)? Do we really know enough about this elusive Teacher that would warrant the assertion that he was “unlike what ‘normative’ Judaism expected” (p. 231)? Can we be so certain about our reconstruction of Essene history and the composition date of individual scrolls to say that the Qumran community rationalized the Teacher’s death 40 years later, i.e. ca. 100 BC (p. 234)? Is the label “obsessive-compulsive relationship with the law” that allegedly “enslaved individuals such as the DSS authors” (p. 236) not the stereotype of classical liberalism and current postmodernism that has misunderstood the nature of Torah and the piety of both Israel and the Qumran Essenes? If the “quick glance” at Qumran texts (p. 87) were replaced by a more sustained analysis, some of these misunderstandings, misinterpretations, and loose formulations could have been avoided. Having said that, the topic of Pate’s book is important and deserves serious consideration, as do some of his observations and many of the texts that he discusses.

Eckhard J. Schnabel

Trinity Evangelical Divinity School, Deerfield, IL

Honor, Patronage, Kinship & Purity: Unlocking New Testament Culture. By David A. deSilva. Downers Grove: InterVarsity, 2000, 336 pp., \$24.99.

There are comparatively few evangelicals who have done scholarly work in the area most commonly known as social-scientific criticism. David deSilva is a notable exception. This book is a primer on four central cultural features of the first century. Readers will recognize similarities between this book and Bruce J. Malina’s *The New Testament World: Insights from Cultural Anthropology* (John Knox, 1981). Three of four models employed by deSilva (listed in the book title) are comparable to three of five models employed by Malina in his book. DeSilva is apparently indebted to the work of Malina and the other scholars of the self-designated “Context Group” (Jerome Neyrey, John H.

Elliott, and others), as evidenced by frequent references to their work. But deSilva's book has a markedly different tone, and his method diverges at a number of significant points. Many of these differences are significant for evangelicals who are interested in employing insights from cultural anthropology in their study of the Bible.

In contrast to Malina, deSilva apparently thinks that biblical passages are normative for Christian living. If we were to employ the language of Malina, deSilva might consider these passages to be a "warrant" for a particular action, not merely a "witness" of how people used to live (cf. Bruce J. Malina, "The Bible, Witness or Warrant: Reflections on Daniel Patte's *Ethics of Biblical Interpretation*," *BTB* 26 [1996] 82–87). Thus, for deSilva, the NT can be described as "guidance" (p. 87), as an "outline [of] what a just and suitable response would entail" (p. 155), or as what the Bible "calls" us to do (p. 301).

DeSilva refreshingly makes primary source materials (both biblical and extrabiblical) from the first century (or shortly before or after) the foundation for his cultural analyses, rather than studies of modern Mediterranean cultures. The primary sources from which he draws in many cases show that the cultural traits described in modern anthropological studies parallel very closely the values of the first-century Mediterranean world, at least as they relate to those descriptions which are adequately broad (like honor and shame). DeSilva is strong (perhaps strongest) in his interaction with these primary sources. One might quibble with the extent to which he describes the influence of the "dominant culture" (i.e. Hellenism) on Jewish culture both in the Diaspora and in Palestine, but the reader will be impressed by the amount that these broad cultural values represented in the "Hellenistic" writings overlap the cultural values found in the "Jewish" writings (most notably in the areas of honor/shame and kinship).

While allowing for diversity in emphasis and presentation, deSilva does not pit texts against one another. Moreover, he is willing for a text under discussion to correct a model (though he rarely uses the term "model") and painstakingly tries to subsume the model under the text, rather than forcing the text into the model. For example, God's grace "goes far beyond" Seneca's notions of generosity (p. 129); "Jesus is notably more austere on this point [divorce] than his contemporaries" (p. 178); and "the Christian culture drew an impassible line" in limiting sexual relations to the marriage bed (p. 229). Again, the evangelical reader will notice the care with which deSilva avoids the pitfalls of many social-scientific critics who often seem to be coercing unwilling texts to fit into their models.

Unlike many who employ cultural anthropological models in their writings, deSilva's book is mostly free of technical jargon. This should allow the book a wide readership. It is an ideal text to use in a course on NT backgrounds or hermeneutics.

The models employed in deSilva's book are sufficiently broad that applications drawn from these models often yield interpretations similar to those arrived at through grammatical-historical methods (though they are often, for lack of a better word, *richer*). One senses that as interpreters begin to employ cultural models narrower than those found in this book, the results could diverge more radically from traditional interpretations. In other words, it appears that the use of this method is somewhat limited to broader models and will become increasingly less useful as the models narrow. The NT concept of grace, for example, while being informed by a discussion of how patronage functioned in the Greco-Roman world (pp. 121–56) resists being described only in terms of patron-client relationships. DeSilva is careful to avoid such reductionism throughout his book, which is one reason why the book is so useful.

Though there is no discussion of presuppositions or method in deSilva's book, it is evident that he has presented his insights within an evangelical framework. Cultural analysis holds the potential of enlivening the sometimes dry bones of grammatical-historical analysis by providing the relational context in which the NT would have

been read by its first readers. DeSilva has offered an invaluable introduction to this fascinating area of biblical studies.

Kenneth Berding
Nyack College, Nyack, NY

Excavating Q: The History and Setting of the Sayings Gospel. By John S. Kloppenborg. Minneapolis: Fortress, 2000, xii + 546 pp. \$32.00 paper. *The Critical Edition of Q: Synopsis Including the Gospels of Matthew and Luke, Mark and Thomas with English, German, and French Translations of Q and Thomas.* Edited by James M. Robinson, Paul Hoffmann, and John S. Kloppenborg. Hermeneia Supplements. Minneapolis: Fortress, cvii + 581 pages, \$60.00.

John Kloppenborg's "stratigraphy" of Q is a very thorough study of the history of Q studies and the setting in which Kloppenborg and others believe Q emerged. His book is divided into two parallel sections. Part 1 deals with text and history. Part 2 discusses theology and ideology and is primarily an attack against opponents of the Two-Document Hypothesis. The first section contains discussions of source criticism ("Q and the Synoptic Problem"), form criticism, redaction criticism, and sociological criticism. The second section argues in a surprisingly *ad hominem* way against those who have rejected each of the four types of criticism of Q.

The book is supposedly designed as an introduction to Q for students, but its use will no doubt be primarily in doctoral seminars. For Kloppenborg, Q represents a form of Christianity in Galilee that was ignorant of the Pauline tradition, knew nothing of Jesus' atoning death and resurrection, and made up sayings of Jesus after his death so that, if they had known of his atoning death and resurrection, they would have included it. Q contains, not the traditional 235 verses, but 264. It was composed in three stages, Q¹, Q², and Q³. Against those who reject his analysis, he repeatedly insists that his conclusions are based on objective literary, not subjective theological, presuppositions. Q¹, the "formative stratum," consists of six subcollections of hortatory stories, some of which were from a repertoire or sayings of Jesus originally spoken in other contexts and influenced by the instruction genre of wisdom literature. Q² adds narrative framing or *chreia* that change the Q document into a Cynic-sage *bios*, though Kloppenborg broadens this redactional stage to include more than just Cynic influence narrowly conceived. The result is that Q² transforms the document into a mythological construct melding Sophia and Son of man sayings. Q³ then adds Son of God, Torah, and Temple sayings. All three stages were composed in Galilee by lower-level Galilean scribes who belonged to the "Q group."

The second part of the book argues against the theological and ideological presuppositions of those who reject what Kloppenborg has argued in the first part. He sometimes seems to aver that he alone is "objective" and that many of his opponents have "larger theological projects and sensibilities" that force them to reject the objective literary and historical facts. He repeatedly speaks of his opponents as motivated by "theological worry" and "fear that it [a sociological-historical treatment of Q] will evacuate or render questionable theological applications." As a result, they make "vacuous," "tedious," or "dubious" arguments with no foundation other than "the often-unstated ideological concerns that lurk beneath the surface of supposedly critical historiography" (p. 420). It is almost as if he is unable to see that his views may also be influenced by theological presuppositions. In the sixty-page chap. 6, however, he recognizes that subjective factors, especially reactions to Reimarus and the rise of the Enlightenment, influenced the formation of the Two-Document Hypothesis. He is more sensitive than

many liberal scholars in his admission that his criticism may be “unfairly demeaning” (p. 422), but he still insists that the facts may have “problematized various dearly held theological positions” (p. 423). He also proves that Farmer and Dungan are wrong in suggesting that Protestants adopted Markan priority as an anti-Catholic polemic against Petrine primacy as found in Matthew’s Gospel.

The Critical Edition of Q is a massive reference volume, a supplement to the mostly German-authored Hermeneia commentary series. It is the first in a projected series that developed because of a need for biblical texts and translations on which scholarly work can be based, and it took 15 years of work by the International Q Project.

The book contains the Greek text of Q according to both Matthew and Luke, relevant verses from Mark and the Gospel of Thomas, and English, German, and French translations of Q and Thomas. It is intended to function as “a standard research tool for the study of Q in the future” (p. xv). It is arranged in eight columns on two pages: Markan parallels to Matthew, Matthean doublets and his text of Q, the Q text in light gray background shading, and on the right side Lukan doublets and his text of Q, parallels from the LXX, Mark, and such sources as the Didache and the Syriac text of the Gospel of Thomas. Below these columns is a critical apparatus similar to what appears in NT²⁷ and GNT⁴. Below that, shaded in gray, is the text of Q in Greek, English, German, and French. Below it is the text of the Gospel of Thomas in all four languages. At the end is a complete concordance to Q.

In a detailed history of Q research, James M. Robinson dates the final redaction of Q around AD 70, though earlier recensions exist within it, whereas British and evangelical scholars tend to favor a date around AD 50. Only a few verses (Q³) would be dated as late as 70, however, and proof is not offered for such a dating. Like Kloppenborg, he sees Q¹ as sapiential instruction, Q² as deuteronomic redaction open to eschatology, prophetic traditions, and the epic traditions of Israel (lxv). In his discussion of Kloppenborg, Robinson emphasizes that Kloppenborg’s analysis is “literary, without necessarily involving historical inferences or presuppositions” (p. lxxv). He also quotes Kloppenborg as saying, “It is indeed possible, indeed probable, that some of the materials from the secondary compositional phase are dominical or at least very old” (lxv).

One can only marvel at the depth and breadth of Kloppenborg’s reading. *Excavating Q* is biblical scholarship at a very high level and is perhaps the most thorough introduction to Q available today. The major weakness, however, is Kloppenborg’s inability to see his own theological biases and his insistence that his views are based solely on objective literary criteria, unlike those who reject his position. Evangelicals will also feel that Kloppenborg’s refusal to discuss the relationship between Q and the historical Jesus, though perhaps legitimate for purposes of focus, implies that Jesus really had very little to do with the sayings the Q community preserved. He does not speak of “mythmaking” the way Burton Mack does, but he does speak of “developments and rationalizations” (p. 190), so that the Q people have created sayings of Jesus or drastically selected those they wanted to keep. Another weakness is Kloppenborg’s almost total lack of reference to evangelical authors, so that he can say, without any documentation whatever, that “conservative evangelical introductions tend to ignore the Synoptic Problem entirely” (p. 350). He does not seem to be aware of Robert Stein’s *The Synoptic Problem* or his article in the *Dictionary of Jesus and the Gospels*, and there is no reference to any of the evangelical introductions on which he is supposedly basing his comment (e.g. those by Ralph P. Martin, Donald Guthrie, or Carson, Moo and Morris, all of which treat the Synoptic problem in some depth). In short, the first half of Kloppenborg’s book is much better than the second half with its extreme *ad hominem* arguments against those with whom he disagrees.

The Critical Edition of Q should forever put to rest the idea that we can dispense with Q or that Q never existed. It is a tool that no student of the sayings of Jesus will

be able to neglect. Since it is a reference work, it is difficult to criticize what has been so carefully done, except perhaps in Robinson's history of Q research, where he sometimes makes overly broad assertions with which many would take issue.

Both of these books are essential volumes in any study of Q today, and criticisms are only intended to indicate reservations about objectivity and method.

Leslie R. Keylock
Tyndale Theological Seminary, Amsterdam, The Netherlands

The Bible, Theology, and Faith: A Study of Abraham and Jesus. By R. W. L. Moberly. Cambridge Studies in Christian Doctrine 5. Cambridge: Cambridge University Press, 2000, xii + 263 pp., \$64.95.

Agenda-driven interests at the close of the twentieth century lobby for a redefinition of biblical interpretation and theological thinking that would legitimize and propagate certain social trends. Without claiming infallibility for traditional exposition, R. W. L. Moberly exposes shoddy thinking on all sides. All protagonists are challenged to lay aside political, cultural, and confessional agendas.

At the start, the author proposes "to develop an account of biblical interpretation in relation to the question of God" (p. 1). Near the end, his thesis is that "identity, integrity, and growth in relationship [between God and humanity] revolve around the paradoxes of a certain kind of self-giving (*kenosis*) to enable life in profound interrelationship (*perichoresis*)" (p. 234). To set the stage for the discussion, Moberly critiques three essays: James Barr's "Does Biblical Study Still Belong to Theology?" in *The Scope and Authority of the Bible* (Explorations in Theology 7; SCM, 1980); C. K. Barrett's "What Is New Testament Theology?" in *Jesus and the Word and Other Essays* (T. & T. Clark, 1995); and George Aichele's "Introduction" in *The Postmodern Bible* (The Bible and Culture Collective; Yale University Press, 1995). He concludes that all three essays are, to a certain extent, defective: "Although the Collective realize some of the defects and omissions in the kind of approach represented by Barr and Barrett, their own concerns to escape individualism and to engage with structural issues of the public exercise of power show a complete failure to engage with the critical content of the Bible and of the Jewish and Christian faiths rooted in it" (p. 38). His goal is to wed a more structural understanding of theology and faith to an engagement with contemporary issues in postmodern life (p. 37). Interpreting the Bible relates directly to resolving the question of God and its effect on how people live.

Chapter 2 focuses on Luke 24 as the primary text for defining and illustrating how one's discernment of God affects how one lives. Chaps. 3–5 are committed to a detailed exposition of Gen 22:1–19 and an examination of the Christological/typological interpretations of W. Vischer and G. von Rad, the Jewish interpretations of M. Roshwald and J. A. Levenson, the feminist hermeneutics of P. Tribble and B. Groth, and the anti-hero expositions of D. N. Gunn and D. N. Fewell and P. Davies. Chapter 6 develops the relationships of Matthew's Gospel to Genesis 22.

In Genesis 22 Moberly discovers four key concepts: testing, fear of God, provision/seeing, and blessing (p. 78). Employing these concepts, Moberly weaves together Luke 24, Genesis 22, Matthew's Gospel, and Phil 2:1–13. Ultimately, he concludes that true sonship involves growth in an unselfish and faith-driven obedience that is characteristic of Abraham and OT saints as well as of Christ and NT saints (p. 228). Equating "fear of God" with faith (pp. 79–81) aids his insightful and, in my opinion, successful emphasis on these concepts as the unifying elements for both OT and NT.

The author interprets “now I know” (God’s statement in Gen 22:12) in a fashion reminiscent of open theism (pp. 102–7). Other debatable issues include identification of Christ’s meal with the disciples in Luke 24 as a kind of eucharistic exercise (p. 66), a metaphorical interpretation of the sacrifice of Isaac (an unconvincing response to questions concerning child sacrifice [pp. 76–77, 127–30]), and a purely reflexive (rather than iterative or plurative) rendering of the *hithpael* of *brk* in Gen 22:18 (pp. 121–26). However, a greater problem involves tying Abraham’s fear of God to the Decalogue (pp. 82–83). Moberly declares that Genesis 22 “has been deliberately told in the language of Israel’s obedience to *torah* so that Abraham can be seen as a type or model of Israel” (p. 83). This assumes a high degree of editorial freedom in the retelling of the patriarchal narrative. Such a view threatens to dismantle the narrative’s integrity and authenticity. It also partially justifies von Rad’s perspective that declares open season on the text and its interpretation (pp. 146–47), although Moberly recognizes, at least in part, the basic carelessness of that perspective (p. 144).

By examining what makes the variant theologies tick and by seeking to draw the focus back to the text itself in its context, this volume makes a weighty contribution to OT theology and to the current debate regarding the interrelationship of OT and NT. The basic issue has been accurately identified as hermeneutical. That is where subsequent contributions must focus.

Having experienced his own *Anfechtung* (pp. xii and 146) and renewed faith-life thus produced, Moberly closes his study with an invitation for readers to repent on the basis of the content of Scripture and to live accordingly (p. 242).

William D. Barrick
The Master’s Seminary, Sun Valley, CA

Neither Poverty Nor Riches: A Biblical Theology of Material Possessions. By Craig L. Blomberg. NSBT. Grand Rapids: Eerdmans, 1999, 300 pp., n.p.

When Oxford political economist and moral philosopher Adam Smith published his *Inquiry into the Nature and Causes of the Wealth of Nations* on March 9, 1776, which would set the scene for the industrial revolution, he announced that, to succeed, a technical society required “another duty [which] is to maintain the means of education, among which we may include not only the university, but also the Church.” While many Christians have sought to create such texts in the ensuing years, few, if any, have provided the level of education made available to us by Craig Blomberg in this “biblical theology of material possessions.”

Using the hermeneutic of “filtering” OT data through “its ‘fulfillment’ in Christ” (worked out in his *Introduction to Biblical Interpretation*, co-written with William Klein and Robert Hubbard [1993]), while seeking “situation-specific” applications to contemporary issues for findings in both testaments, he presents “a survey in roughly historical sequence of the contribution of the major biblical witnesses to a theology of material possessions for God’s people in the church age, that is, from Pentecost onward” (p. 30).

Toward this end Blomberg has compiled seven fairly thorough chapters and a summary chapter, examining the biblical data. Chapters 1–2 assess the OT’s historical and poetical books. Chapter 3 examines the intertestamental period, including an interesting discussion of the Qumran material as well as the expected Apocrypha, with a nod to the Greco-Roman context. Chapter 4 centers on Jesus’ teachings in the Synoptics. Chapter 5 examines James and the Jewish Church in Acts, ending with a discussion of clashes between Christian and Pagan economic practices. Chapter 6 is devoted to

Paul's teachings on the use of money, particularly to the Corinthians, and chap. 7 summarizes the rest of the NT.

Because of Blomberg's total investment in close readings of all relevant texts, insights abound. Assessing his primary audience to be conservative, evangelical one-third-world Christians, he immediately addresses *a priori* assumptions that all poverty is caused by "indigence, false religion and corruption" (p. 17). In a careful presentation, he widens perspectives by citing natural disasters, famine, drought, small and infertile fields, chronic underdevelopment, lack of education, disease, political oppression, religious persecution, and war. Blomberg also adds a balanced discussion of the benefits and limits of various views in liberation theology of the spiritual standing of the poor and concludes: "Neither the amassing of riches nor their lack is seen as a necessary good (or evil). The industriousness promoted by capitalism finds parallels, but the poor are by no means seen as generally lazy. The relative equality promoted by socialism appears, too, but via individual and familial titles to property, not via state ownership" (p. 82). Further, he states, "The prophetic denunciation of social injustice central to liberation theology permeates the OT, but not once is there a call for violent resistance to Israel's oppressors on these grounds" (p. 82). Instead, "Numerous passages require God's people not to mistreat the foreigner or alien . . . it would seem unconscionable that any *Christian* should ever support efforts to withhold basic human services from the neediest in any land, regardless of their country of origin" (p. 48). He sees generosity as a type of synecdoche, reflecting humanity's "helpless position before God" and universal need for a "Redeemer" (p. 48).

From his discussion of Job emerges a central point of his argument: "God's people may at times be enormously wealthy, but a major purpose of God granting them that wealth is that they may share it with those in need" (p. 59).

Therefore, as one emerges from this book, one is left not with a sense of guilt for being privileged to have access to plenty, but with a clearly defined biblical conviction of responsibility to make certain everyone else is provided the same access to plenty. For all the work the author expended to move us to that position, we are in his debt.

William David Spencer
Gordon-Conwell Theological Seminary, South Hamilton, MA

Story as History—History as Story. The Gospel Tradition in the Context of Ancient Oral History. By Samuel Byrskog. WUNT 123. Tübingen: Mohr Siebeck, 2000, xix + 386 pp. DM 98.

The present volume follows closely on the theme and methodology of Byrskog's *Jesus the Only Teacher* (Almqvist & Wiksell, 1994), which addresses the matter of oral tradition and transmission in ancient Judaism and the Matthean community. Briefly put, Byrskog's purpose is to gain a better understanding of the dynamics involved behind history, the past in the present, and story, the present in the past, as the Gospel tradition evolved and became narrativized (p. 6). His search for a comprehensive approach to this problem interacts with multiple perspectives, including redaction criticism based on Markan priority, oral history theory, Greco-Roman historiography, and narrative criticism. There are six chapters in the book, beginning with a survey of the decline and revival of oral history and its use by NT scholars. Chapter 2 provides an overview of the use of autopsy (meaning eyewitness information in this context) by ancient historians and by the early Christians. Byrskog concludes that such a visual linkage to past history played a prominent role, and that in the case of the NT, the eye-

witnesses personally experienced the stories later narrated as history. For Byrskog this does not necessarily eliminate fiction from biblical narrative, but it does render the common bifurcation of history and story facile, anachronistic, and untenable.

Chapter 3 covers the linkage between past history and present story by exploring the relationship of orality to both autopsy and literacy. The upshot of all this for the formation of the Gospels is that their writing should not be viewed as a secondary stage subsequent to the primary oral tradition stage. Rather, the formation of the Gospels should be viewed as reoralization involving constant interaction of oral and written material. Chapter 4 examines how the present story develops from past history by interpreting autopsy. Here Byrskog explains how eyewitnesses are necessarily subjective in their perceptions since as humans they are informed by conscious and unconscious cultural and ideological factors. Of particular interest here is how the author puts to rest the common notion in biblical criticism that only a detached, uninvolved witness should be considered reliable (pp. 166–67). According to Byrskog, ancient historians preferred involved, participating eyewitnesses. Yet at the same time ancient historians sought factual truth through the interpreted truth of the eyewitnesses because they realized that such witnesses could be biased.

Chapter 5 carries the argument further by unfolding the interplay between interpretation and narration in the present communication of past history. Byrskog argues that ancient historians did not neglect factual content (*res*) in their quest for persuasive rhetoric (*verba*). In other words, concern for a good story did not eclipse concern for accuracy in rendering the historical past. The relative infrequency of references to eyewitnesses in the NT indicates to Byrskog that the NT authors did not use autopsy merely as a rhetorical or apologetic strategy (p. 248). The final chapter of the book presents the narrativizing of history as story as a process which coherently explains the author's conceptual framework and existence in extratextual reality. In this connection Byrskog takes redaction criticism to task for its facile distinction between tradition as history and redaction as invention. For Byrskog the traditional event and the redactional interpretation are both historical (p. 266).

This book is highly significant for evangelical NT scholarship. Evangelicals have rightly been interested in the role of eyewitnesses in the formation of the Gospels and thus in the work of B. Gerhardsson on oral tradition (e.g. C. Blomberg, *The Historical Reliability of the Gospels* [InterVarsity, 1987] 26–28). Byrskog's work in oral history further develops the work of his mentor Gerhardsson and therefore also merits careful attention from evangelicals. Byrskog's positions are primarily argued from a plethora of examples from ancient Greco-Roman historians, which raises the old question of Gospel genre *vis-à-vis* Greco-Roman biography and history. The book also contains helpful extended discussions of such NT-related areas as Mary's memories of Jesus (Luke 2:19, 51), the women who were the first witnesses to Jesus' resurrection, oral tradition and Q, Luke's prologue, Jesus tradition in James, Mark as interpreter of Peter, and Eusebius's citation of Papias on Mark and Peter in *Historia Ecclesiastica* 3.39.15.

Evangelicals will not necessarily encounter Byrskog defending their own confessional view of Scripture in this book. However, they will find his discussion of the role of autopsy in ancient historiography to provide a needed corrective to the work of D. Nineham, one that supports an evangelical view of Scripture as historically plausible to say the least. Byrskog's explication of oral history and its value for studies in the Gospels provides a welcome supplement if not alternative to the dominant redactional and literary approaches. Perhaps oral history amounts to a *via media* that best accords with the genre of the Gospels and their purpose to tell the story of Jesus as history.

David L. Turner
Grand Rapids Baptist Seminary, Grand Rapids, MI

Blasphemy and Exaltation in Judaism: The Charge against Jesus in Mark 14:53–65. By Darrell L. Bock. Biblical Studies Library. Grand Rapids: Baker, 2000, xiv + 285 pp., \$26.99.

According to the Gospel of Mark, the trial of all the centuries culminated in the high priest tearing his robe and charging Jesus with blasphemy. Is the condemnation of Jesus on a charge of blasphemy historically plausible? Those who doubt the historicity of Mark's account point to the description of the crime of blasphemy in the Mishnah, where it necessarily involves the pronouncement of the divine name: "The blasphemer is not culpable unless he pronounces the Name itself" (*m. Sanh.* 7.5). Perhaps Mark's portrayal of Jesus' trial should be regarded as a piece of early Church rhetoric and propaganda, since a charge of blasphemy without Jesus' use of the divine name does not fit the cultural setting of the first century. In this book, Bock takes on the challenges of defending the credibility of the trial scene and the charge of blasphemy as recorded in Mark's Gospel. Bock is careful not to oversimplify the problem by identifying a single reason for the charge of blasphemy against Jesus. A complex interplay of several factors helps to explain why the text sets out the story as it does. However, as the title of the book suggests, Bock concentrates on two crucial factors, the nature of blasphemy and the uniqueness of exaltation into the presence of God.

In order to understand the religious and cultural context for the charge against Jesus, Bock offers a comprehensive survey on the subject of blasphemy in Jewish literature, proceeding from the Hebrew Scriptures through the talmudic texts. Blasphemy was speech or action that revealed disrespect for God, by insulting his power, uniqueness, or goodness. It certainly included using the divine name in an inappropriate way. Yet Bock also demonstrates a wider viewpoint concerning blasphemy, one that goes beyond narrow blasphemous utterances. Acts of idolatry and of arrogant disrespect for God or toward his chosen leaders were likewise blasphemous. For Bock, the decisive catalyst that led to the charge against Jesus was his claim that as the Son of Man he would be exalted to a position at God's side to serve as a heavenly judge. Bock's review of Jewish literature shows the distinctive character of such a self-made claim to exaltation. Within Judaism, being seated at the side of God was possible, but only for a few highly significant figures under very limited circumstances and then only at the invitation of God. Bock argues that Jesus' claim to an authoritative position at the right hand of God was for the religious leaders an affront to the presence of God. It was also an attack on them since it included an implicit claim to be their future judge.

Through his survey of Jewish literature, Bock convincingly establishes that a broader understanding of blasphemy and the surprising character of Jesus' claim to future exaltation are important pieces in the puzzle. However, there is another puzzle piece that is sometimes overlooked, even by Bock, namely, injustice. Bock does discuss the unjust suffering of Jesus, but as part of Mark's pastoral perspective rather than as a factor in the historical event of Jesus' trial. My purpose for raising the issue is simply to bring to the surface an underlying assumption often left unexpressed in discussions on the historicity of Jesus' trial. Some studies proceed as though Mark's account is more likely to be authentic if the charge of blasphemy against Jesus could have been regarded as a just condemnation by the authorities and by others living at that time. Yet which is more historically plausible: an apparently just sentence or an obvious injustice? In addition, would present-day interpreters and Mark's target audience, a religious minority living under an oppressive Roman government, necessarily answer this question in the same way? According to 1 Kgs 21:13, Naboth was charged with blasphemy and executed. It would be unusual to reject the historicity of this account solely on the basis that Naboth said nothing that could reasonably be regarded as blasphemous.

mous. It was a trumped-up charge used by Jezebel to dispose of a political nuisance and to steal a vineyard. The point of this example is to argue that false accusation, unjust condemnation, and abuse of power are potential factors in any trial, including that of Jesus and those in our own country. In other words, the standard of what constituted blasphemy might have been lower if a fair trial was not an overriding concern. By raising an additional factor for understanding the trial of Jesus, I do not want to detract from the success of Bock's study. The book is well researched and thought-provoking. Bock serves as an able guide through an extensive journey in Jewish backgrounds to Mark's Gospel, and he demonstrates that the journey is worth the effort.

Joel F. Williams

Columbia International University, Columbia, SC

The God of Old. The Role of the Lukan Parables in the Purpose of Luke's Gospel. By Greg W. Forbes. JSNTSup 198. Sheffield: Sheffield Academic Press, 2000, 388 pp., \$88.00.

The present monograph is a revision of the author's Ph.D. dissertation, which was supervised by Dr. Rikki Watts and submitted to Deakin University in 1996.

Forbes sets out to fill in a gap in NT scholarship with this study of the Lukan parables (i.e. the nine parables unique to Luke's Gospel: 10:25–37; 11:5–8; 12:13–21; 13:6–9; 14:15–24 [but note Matt 22:1–14]; 15:1–32; 16:1–13; 16:19–31; 18:1–8; 18:9–14). "Stated simply, the goal of the study is to discover the attraction that these particular parables had for Luke as he planned his story of Jesus" (p. 23).

In a survey of the history of parables research and an overview of key factors in historical study, Forbes shows a strong knowledge of widely varying views and approaches, and situates his work against the backdrop of scholarship quite well. His inclination is to use methods of Gospels criticism that focus on the historical-grammatical meaning of a text, while he is quite skeptical when it comes to reader-response criticism.

Forbes maintains that the Lukan parables reveal a strong interest in the nature of God, and God appears as a character in each one (i.e. figures in each story refer directly or indirectly to God). While admitting that this is not surprising (the same could be said for virtually all of the Synoptic parables), Forbes focuses on three major OT aspects of God's nature that are highlighted in the Lukan parables: God's love and care, God's mercy and grace, and God as sovereign Judge. In fact, it is the character of God that forms the unifying motif of the parables at hand.

Forbes contends that this vision of God aligns with the OT God of the exodus. Accordingly, Jesus is portrayed especially in Luke's "travel narrative" as one greater than Moses who brings about a new exodus for God's people (so, too, D. Moessner). What is more, each Lukan parable serves to confront and correct distorted ideas of God that were current in contemporary Judaism (Forbes has taken E. P. Sanders's cautions to heart).

In agreement with J. Nolland, Forbes argues that Luke's readers were not Christians but Gentile God-fearers and that Luke's aim was to show them how the God of old was at work among them through his Son to bring about their great deliverance. Luke's readers stood at a crossroads: Would they fully convert to Judaism, or would they see how Jesus presented a true and compelling picture of God in saving action in a New Exodus? The Lukan hand is said to be evident in the selection of these parables to try to woo readers to embrace Christianity as the fulfillment of the promises of God.

A lingering question from the beginning is whether the lack of a NT parallel for a Lukan parable implies a lack of dependence on a source or tradition. Later in the book Forbes grapples with the question of whether Luke's special parables were simply reproduced from a parable source or more deliberately selected to fit the evangelist's purpose (p. 249). Though Forbes often follows C. L. Blomberg's approach to parables interpretation (especially in opening the door to allegorical elements in parables and turning back from Jülicher's insistence on one point), here he goes a different way. While Blomberg argues that the "travel narrative" parables reflect a pre-Lukan chiastic form, Forbes points out that Luke may well have omitted some parables from his source material—and omissions imply selections that reveal Luke's particular interests. This, of course, is possible, but in the end I am not fully convinced that the absence of a Synoptic parallel should prompt one to infer so much as to Luke's intentions.

Nevertheless, this book is very well written, well researched, and Forbes shows a strong knowledge of all the major features of Lukan studies. Although the narrow scope of the study—not to mention the price!—will prevent it from becoming a textbook for many courses, it is an important work that will need to be considered in parables research and Lukan studies.

Peter K. Nelson
Hinsdale Baptist Church, Hinsdale, IL

Acts and the Isaianic New Exodus. By David W. Pao. Tübingen: Mohr Siebeck, 2000, 311 pp., DM 98.

As the title of this book indicates, this revision of Pao's doctoral dissertation discusses the Isaianic new exodus as the paradigm through which Luke constructs the second volume of his work, though discussion of new exodus themes in the first volume is not neglected. Pao follows a literary-critical method to flesh out the new exodus themes in Isa 40:1–11, which he argues from the hermeneutical lens that must necessarily be understood for comprehension of the Lukan program. Pao contends that the new exodus themes found in the prologue of Isaiah 40–55 that shape the narrative of Acts are as follows: the restoration of the people of God, universal revelation of the glory/salvation of God, and the power of the word of God and the fragility of the people.

Much good could be said of this provocative and enlightening study, but I will focus my attention on a few compelling contributions that this study makes. First is the polemical use of the way terminology (i.e. where Christians are labeled "the Way") in Acts as an identity marker of the true people of God. Pao moves beyond the main approaches concerning the study of the source and referent of the way terminology to discuss its rhetorical role (p. 60). He investigates the passages where the absolute use of the way terminology is employed (Acts 9:2; 19:9, 23; 22:4; 24:14, 22) and shows that where it is found, conflict and challenge to the early Christian movement are also present (p. 61). The conclusion reached is that the way terminology—which was a means of bringing to mind the exodus tradition that was transformed and eschatologized in Isaiah 40–55 (pp. 56–59)—is utilized in Acts as an identity marker, which includes some and excludes others, while also signifying the Christian movement's continuity and distinctiveness with the ancestral traditions.

Second, within his discussion concerning the use of Isaianic themes at critical points in the Lukan narrative (chap. 3), Pao argues for what he calls "the dramatic reversal of the Isaianic program" (pp. 105–9). This discussion investigates the contrast of the pessimistic conclusion of Acts 28:26–27 (the use of Isa 6:9–10) in light of the joyful

and triumphant message of Luke 3:4–6 (the use of Isa 40:3–5) at the opening of the drama.

Pao first refreshes the reader's knowledge of the Isaianic passages quoted by Luke. Isa 6:9–10 is a type of *lex-talionis* judgment in that the rebellious and idolatrous people of Israel will become what they worship: unable to hear, see, or perceive. But as is well known, this is not the final message of Isaiah, for the prologue of Isaiah 40–55 brings a reversal to the judgment of Isa 6:9–10 by announcing the good news of salvation. The significance of this is that, whereas Isaiah moved from judgment to a proclamation of salvation and reversal of judgment, Luke reverses the Isaianic reversal, so that the narrative opens with the proclamation of the salvation of God ("All flesh will see the salvation of God": Luke 3:6) and closes with judgment on the Jews who reject the message ("You will indeed *look*, but never perceive": Acts 28:26). Pao's inquiry into this contrast of reversals not only aids one in understanding the story of Luke-Acts but also reminds the reader not simply to consider the themes that Luke develops in harmony with Isaiah, but also those that Luke alters.

One minor disappointment concerns the lack of discussion of the possible new exodus themes in the conversion of Paul. Pao does discuss the three accounts of Paul's conversion, but he does so only in relation to the status of the Gentiles in Acts (pp. 234–35). In Acts 9, key new exodus words are employed, and it is worth investigating them, because Paul becomes one of the main characters in the second half of Acts. For example, Paul's travelers hear but do not see (9:7). Paul is unable to see, though his eyes are open (9:8). Also, the place where Ananias was directed to meet Paul is a street called Straight (9:11). Though it may be by coincidence that these themes are present in the first account of Paul's conversion, it is more likely that Luke is using new exodus terminology to emphasize the significance of Paul's conversion which came about on the way to Damascus (9:17).

Timothy G. Porter
Faith Community Church, Hudson, WI

Pastoral Epistles. By William D. Mounce. WBC 46. Nashville: Thomas Nelson, 2000, cxxvi + 641 pp., n.p.

Together with Howard Marshall's ICC volume and the massive ECC entry by Quinn and Wacker (see my reviews in *JETS* 44/3 [2001] 549–53), William Mounce's addition to the WBC series has raised scholarship on the Pastoral epistles to a new level. While overall perhaps not as seasoned exegetically as Marshall, Mounce is generally more conservative—most notably, affirming Pauline authorship in the place of Marshall's dubious concept of "allonymity"—which should make his commentary the first choice for most evangelicals in a North-American setting (replacing Knight). Yet while Mounce may not bring to his task the years of experience of a Howard Marshall, he is consistently thorough, linguistically astute, and well informed of (almost) all the relevant literature. The scope of the present review permits only the most cursory detailed interaction.

To begin with, while acknowledging that the opponents are not precisely the same in each case (p. lxi), Mounce, rightly in my opinion, identifies the opposition behind the Pastorals as Jewish proto-Gnosticism (pp. lxxix–lxxvi). His discussion of differences in style and vocabulary between the other Pauline epistles and the Pastorals is particularly thorough (pp. xcix–cxviii). Like Scott, Knight, and many others, Mounce thinks that the designation of Timothy as Paul's "true son in the faith" in 1 Tim 1:2 implies that Paul has led Timothy to the faith. Yet I would argue that this is not necessarily

the case in light of passages such as 2 Tim 1:5 or 3:15 and the reference to Timothy as a “disciple” at their first documented meeting in Acts 16:1 (though it is possible that they met at the occasion of Paul’s previous visit to Lystra, see Acts 14:8–20).

In his discussion of the syntax of 1 Tim 2:12, Mounce essentially concurs with my analysis of the “neither/nor” construction there, with the result that *authentēin* ought to be rendered as “to have authority” rather than as conveying a negative connotation (pp. 128–30). Mounce is also correct in contending that efforts to downgrade the force of *gar* (“for”) in 1 Tim 2:13, despite the best efforts of egalitarian scholars, fail to convince (pp. 131–32). On 1 Timothy 3, on the other hand, while there may have been a “leadership crisis” in the Ephesian church, one must not go as far as Mounce who claims that “[a]lmost every quality Paul specifies here has its negative counterpart in the Ephesian opponents” (p. 153). This is possible, but unverifiable, and it seems wise to guard against an unrestrained “mirror-reading” hermeneutic at this point (and others; see below).

Another instance of disagreement pertains to Mounce’s contention that “Paul does not teach that the deacon is under the overseer . . . both overseer and deacon serve the church in different capacities” (p. 207). Yet it appears that this (rather idiosyncratic) contention is contradicted by the fact that overseers are in charge of the entire congregation (e.g. 5:17), *including deacons*, so that the latter must submit to the former as do all church members. On the positive side, I concur (as do Quinn and Wacker) that “the rest” in 1 Tim 5:19–20 probably refers to the rest of the *elders* in the Ephesian congregation (though ultimately the entire church is in view as well). Finally, Mounce’s discussion of Titus 2:13–14 is particularly thorough and astute.

On the whole, Mounce’s commentary is a significant scholarly achievement and will no doubt be used with profit for many years to come. Personally, I am a bit surprised and disappointed at Mounce’s consistent insistence that every detail in the Pastorals (see the comment in 1 Timothy 3 above) is rather narrowly constrained by Paul’s original context. Nevertheless, this work comes highly recommended and—not the least owing to its reasonable price—ought to find a place on the shelves of every serious student of the Pastorals.

Andreas J. Köstenberger
Southeastern Baptist Theological Seminary, Wake Forest, NC