

BOOK REVIEWS

Making Sense of the Bible: Literary Type as an Approach to Understanding. By Marshall D. Johnson. Grand Rapids: Eerdmans, 2002, 161 pp., \$12.00 paper.

From time to time I try to take stock regarding how much influence literary approaches to the Bible have had on biblical scholarship. My impression that the influence has been minor is confirmed by the book under review. I interpret the highlighting of literary type in the book's subtitle as signaling a literary intention, but the categories are consistently those of traditional biblical scholarship and are more concerned with content than form.

The categories covered in the book are these, in the order in which they appear: wisdom literature, poetry of worship, historical narrative, prophetic literature, legal collections, apocalyptic literature, letters, and the Gospels. The treatment of these is cursory and spotty. I could discern no systematic plan of attack for the material, and the selectivity behind the material struck me as arbitrary.

To choose a specimen purely at random, the psalm of individual lament gets half a page. Nothing is said about the five-part fixed form that psalms of lament follow. There is also nothing about the characteristic rhetorical strategies of the lament psalmists, such as painting a hyperbolic and heightened picture of the crisis, the conducting of a quest for consolation in the face of a terrible crisis (and perhaps a terrible injustice), incorporating elements of protest and persuasion (aimed at moving God to act), and employing the resources of poetry. Instead we get a brief catalog of occasions that lie behind the lament psalms, followed by mention of ten psalms that fall into the genre of the lament.

The blurb on the back of the book claims that the book gives readers the tools they need to make sense of biblical texts. I found this claim to be false. What readers need to know in order to read the psalms is how poetry works, how to interpret a poetic idiom, and how lyrics and their subtypes are structured. Readers of this book will get none of this. They will instead get broad labels that were forged by form criticism half a century ago.

I must confess to being more mystified with every passing year about why, in a competitive climate with many potentially good books floating around, some of the specific books that see the light of day are published. This book does nothing to demystify the process for me. "What quirks of publishers' committees and what personal connections were operative?" I often find myself asking. To add to the mystery, the *Library Journal* found *Making Sense of the Bible* a "highly recommended" book, and biblical scholar Dale Allison called the book "a superb introduction to the Bible and its various literary types." I am left wondering if we have lost the standards by which to distinguish a helpful book from an unhelpful one.

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What Did the Biblical Writers Know and When Did They Know It? What Archaeology Can Tell Us about the Reality of Ancient Israel. By William G. Dever. Grand Rapids: Eerdmans, 2001, xiii + 313 pp., \$25.00.

It was with great anticipation that I accepted the offer to review William Dever's recent book. He is a well-known American archaeologist who specializes in the ancient periods and places of the Bible. However, I was disappointed. I had expected the book to be about what his investigations have revealed to support the OT account of the Israelite nation. Instead, Dever's tome is written to defend his personal scholarship and ideology which, briefly, is that adequate archaeological evidence is available only to certify the existence of an Israelite state and nation beginning with King David.

For almost a decade Dever has challenged the rapidly growing and popular "minimalist" school of Bible scholars who seek to abolish the OT as a source for understanding Israel's history. The proponents of the "minimalist" school (primarily P. R. Davies, I. Finkelstein, N. P. Lemche, T. L. Thompson, and K. W. Whitelam) and their theories have achieved considerable notoriety in the professional and popular press. On the other hand, Dever has been equally outspoken by claiming that there are archaeological evidences for an Iron Age II Israel (1000–600 BC). His presence and writing is ubiquitous at conferences and in the media, and he has pulled no punches in attacking the minimalists' ideas, scholarship, and even their integrity.

The current book is a summary of his many papers and articles that defend his position and denounce his protagonists. He makes his agenda clear from the beginning of the book. Nowhere does he mask or disguise his disdain for his opponents and their positions—a point that is reflected in the content of the book, since less than half is devoted to the explanation or elucidation of the discipline of archaeology. The rest is simply a polemic.

Dever's impassioned arguments and defense of *any* part of OT history might be welcomed by many readers of this *Journal*. He does present a very strong case for the veracity of OT history ca. 1000–600 BC. While reading, I mentally cheered as he struck the liberal Goliaths of academe with blow after intellectual blow while arguing the reality of the Iron Age in Israel.

However, before readers rush to purchase a copy, they should beware. Although Dever does believe in a political state and nation of Israel from 1000–600 BC, he does not accept that the OT was written over a period of about a thousand years by various authors, as implied in the biblical texts. Indeed, he states the OT was transmitted through oral legends, "and woven into a composite, highly complex literary fabric sometime in the Hellenistic era (ca. 2nd century B.C.)" (p. 2). In addition, he minimizes the historicity of the patriarchal age, exodus from Egypt, and the conquest of the promised land as "essentially nonhistorical, 'historicized fiction' at best" (p. 63). His secular humanist attitude is made crystal clear when he points out that Genesis 1–3 has "entertainment value" that reflects on the "universal human condition" (p. 283).

Although Dever argues passionately that scholars must try to make "convergences" between historical facts and biblical claims, he states that "as we now know" (p. 100) Israel's earliest emergence in Canaan was the 12th century BC. He does not bother to mention the convergence of 1 Kgs 6:1 and the Egyptian pharaoh Shishak's invasion of Judah which, both biblically and extrabiblically, places the exodus and conquest squarely in the 15th century BC. Interestingly, he does admit to Shishak's raid as taking place in 925 BC in order to date the Gezer gates (p. 134). One would think that if he accepts Shishak in 1 Kings as viable history to support his theory about Gezer, then it would follow that the exodus would be a 15th-century event, too. But, this incongruity is just an example of Dever's selective belief in the OT, a position that leaves me be-

wildered. Throughout the text he dismisses Leviticus, Numbers, Deuteronomy, Psalms, Proverbs, Ecclesiastes, Ruth, Esther, Job, Daniel, Song of Songs, and the Minor Prophets. That only leaves Chronicles and Kings, and grudging support of the major prophets, for defense of his thesis that there is a “core” of historical truth in the OT, specifically the archaeological period known as Iron Age II that is generally recognized to be the period of the divided kingdom. “All I am arguing is that the overall historical chronological framework of the books of Kings (perhaps much of Chronicles) and most of the prophets actually reflects what we know of the archaeological Iron II period—and *no other*” (p. 270; my emphasis). Curiously, Dever appears sympathetic towards Judges, since a late-date exodus (ca. 12th century BC) places Judges within his 1000–600 BC window. But, he discards the accounts in Joshua as only folktales glorifying Joshua that “are mostly [!] fictitious” (p. 267).

Dever is obviously trying to put his feet squarely in both camps: those that would accept the OT as historical and those who want to dismiss major portions of it as unhistorical. This is not to say he is courting the Christian evangelical community which accepts the complete historicity of the OT, because he concludes that “many of the ‘central events’ as narrated in the Hebrew Bible turn out not to be historically verifiable (i.e., not ‘true’) at all” (p. 21). At one point in the book he defends this schizophrenic approach to the historicity of the OT by stating, “If mine [his position] be dismissed as ‘middle-of-the-road’ scholarship, so be it; that is where most often the truth is likely to be found” (p. 108)!

His disdain for evangelical scholarship is evident. Although Dever’s knowledge and citation of revisionist literature is exhaustive, the absence of any conservative evangelical scholars, including Christian evangelical archaeologists such as J. Bimson, J. Currid, J. Hoffmeier, K. Kitchen, and B. Wood, is notable. When listing organizations that host conferences of professionals in the field of archaeology, he does not mention the Evangelical Theological Society (ETS) or the Near East Archaeological Society (NEAS) (p. 80). This is in spite of the fact that at the most recent meetings in Toronto (November, 2002), more people attended ETS sessions than those of the alleged premier scholarly archaeological organization, American Schools of Oriental Research (ASOR), which were held at the same time and in the same city.

However, the book is not without its excellent qualities. Dever has a fine reputation as a careful archaeologist, scholar, and outstanding teacher, traits that shine through this readable book. His plea for interdisciplinary cooperation in the examination and interpretation of work done at archaeological locations is correct. Further, Dever’s explanation of how historical “convergences” between textual and artifactual evidence can help scholars establish the historicity of Scripture, which is the substance of his book, is refreshing. Chapters 4 and 5 are well-written case studies that integrate academic disciplines with artifacts to explain and harmonize the physical evidence with scriptural references. Much of the material he uses is of the most recent archaeological work. The focus for the studies, of course, is the Iron II period, because it sustains his proposition regarding a “core” of historical truth in the OT.

Chapter 3 is a valuable and succinct discussion of the development of the discipline of archaeology and archaeological work in the Middle East from the 19th century AD to recent times. He discusses his dislike for the term “biblical archaeology” and presents some of the abuses of archaeological artifacts by those in the past who would have archaeology “prove” the Bible. In order to distance himself from amateurish and unscholarly archaeological practices, Dever has been advocating for many years that the branch of Near Eastern archaeology that deals with ancient Palestine be known as “Syro-Palestinian” archaeology, or anything but “biblical” archaeology. Dever believes that separating archaeology from references to the Bible will enable the discipline, and

those who practice it, to be “specialized, professional, and *secular*” (p. 62; my emphasis). Apparently, for an archaeologist to be associated with anything biblical is anathema.

Dever is to be commended for his comprehensive explanation of terms throughout the book. When presenting case studies, he does so clearly and systematically. However, his extended discussion of the philosophy of research is far less comprehensible for those who are not familiar with the literature. At times it appears he is trying to impress the reader with his own exhaustive reading and recitation of authors rather than a careful exposition of the writers’ positions for our understanding. One of the most egregious examples of his mishandling of other people’s positions is a quote taken from Alan Millard, one of few Christian conservative scholars he quotes, that is seriously out of context (p. 288). Dever does so in order to develop his case for secular humanism.

In summary, Dever’s book is an important distillation of his views that straddle those of increasingly popular “minimalist” school and conservative, evangelical scholarship. The archaeological case studies he presents are excellent examples of how careful archaeological scholarship can be used to illuminate portions of Scripture and establish the historicity of the OT. His cavalier dismissal of major portions of the OT, and biblical characters, is troublesome and done, not on the basis of good archaeology, but because they do not conform to his secular understanding of the Hebrew Bible. In criticizing the revisionists, he believes they are historically, philosophically, and morally nihilistic. He, on the other hand, admits to finding and defending the “middle ground” (p. 297), and if the reader understands that this is his contention, then he or she will be in for several hours of interesting reading.

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The Biblical World. Edited by John Barton. London: Routledge, 2002, xxiii + 525 pp. (vol. 1), viii + 539 (vol. 2), \$190.00.

This is a comprehensive and ambitious two-volume work that is difficult to define. As with any work with multiple contributors, the individual essays are uneven, and there is no dialogue between the individual chapters. Nevertheless, the volume does put forward a central theme. *The Biblical World* is designed to take the reader through a logical progression of biblical interpretation. The editor defines the goals of the volumes to be a background to the Bible and to place the Bible within its context. As a whole, the presentation of data is well organized and the format and framework present somewhat of a continuity of the various topics and subjects that are covered in the volumes.

The Biblical World attempts to be a reference work that discusses each component and data set that is key in the interpretation of the Bible. The chapters are grouped by topics that discuss the textual, archaeological, historical, and sociological data. In addition, several chapters discuss Christian and Jewish interpretive approaches. There are 49 chapters divided into eight major sections: “The Bible,” “Genres,” “Documents,” “History,” “Institution,” “Biblical Figures,” “Religious Ideas,” and “The Bible Today.” Most of the contributors are experts in their particular specialty. Although the collection of contributors is international in scope, about 80% are from the Continent. Each chapter presents a topic from a general consensus in biblical studies, avoiding polarization of theological perspectives, and so the chapters are not necessarily exhaustive or comprehensive. Very few of the chapters have footnotes that allow the reader to follow the documentation, although each chapter does provide an up-to-date bibliography for further reading, and some even provide a glossary of terms.

Part I contains three introductory articles, entitled "The Old Testament/Hebrew Bible," "Apocrypha," and "The New Testament." Parts II and III discuss the textual data. Part II contains nine articles discussing the various genres of the Bible (e.g. "Near Eastern Myths and Legends," "Historiography in the Old Testament," "Prophecy," "Wisdom," "Apocalypticism," "The Jewish Novel," "The Gospels," and "Letters in the New Testament and in the Greco-Roman World"). Part III contains chapters that discuss the documentary evidence (e.g. "Old and New Testament texts," "Dead Sea Scrolls," "Hebrew Inscriptions," "Cairo Genizah," and "The Gnostic Gospels"). Two chapters discuss early Jewish and Christian interpretations, both indirectly discussing texts in relation to canonization and use in the first half of the first millennium AD.

Parts IV and V contain chapters that address historical, archaeological, and sociological backgrounds. Part IV is entitled "History" and contains the following chapters: "Biblical Archaeology," "Palestine during the Bronze Age," "Palestine during the Iron Age," "The Age of the Exile," "Israel under Persia and Greece," "Judaea under Roman Rule," and "Israel's Neighbors." The chapter on biblical archaeology is actually a history of the discipline rather than a discussion of method and theory or archaeological approaches to the biblical text. The chapters on the Bronze and Iron Ages are not written by archaeologists but historians! This does not present a problem, since each chapter is only a brief introduction and all authors show that they control the data. Part V, entitled "Institutions," contains ten chapters discussing topics such as language, warfare, the arts, law and administration, religious practice, Judaism, and the social life of the early church.

Parts VI and VII, entitled "Biblical Figures" and "Religious Ideas," respectively, are where the work becomes fragmented and uneven. The chapters on the patriarchs and Moses present their subjects as legendary figures, while the chapter on David and Solomon discusses the administration of the united monarchy based on the biblical text. The chapter on Jesus discusses historical Jesus research, while the chapter on Paul discusses Pauline theology. The chapters in Part VII are equally uneven. There are separate chapters on salvation in Jewish and Christian thought, but chapters that discuss "Death and Afterlife" and "Purity" in both the Hebrew Bible and NT. There is also a chapter discussing various views of Christology. The discussion in each chapter is not integrated with any of the other chapters. For example, the discussion of "Jewish Salvation" is a discussion of salvation and messianic themes in the Hebrew Bible and Jewish texts (apocrypha and pseudepigrapha), but not the Talmud! The chapter on "Salvation in Christian Thought" discusses NT texts, but not the early church. The last section concludes the two volumes with three chapters (Part VIII: "The Bible Today") discussing Jewish and Christian Bible translation and modern biblical interpretation.

Since the book jacket promotes the book as a "comprehensive guide to the contents, historical setting and social context of the Bible," glaring omissions are chapters on geography, Egypt, Mesopotamia, and/or the eastern Mediterranean. Although the work purposely takes a biblicist view, it is unfortunate that the editor could not find any place for discussing the geographical and larger geo-political context of the Bible. This important information appears to have been left out in order to include chapters focusing on how the Bible is interpreted.

The strength of the work is that it attempts to present a comprehensive and integrative approach discussing both the data and the nature of the interpretation of the data concerning the biblical text. This purposeful discussion of the interpretive process is usually missing from a historical geography or a Bible-backgrounds book. The contributions do not stand above other contributions found in other Bible handbooks or encyclopedias on the market. The publisher claims that this work will be "an invaluable resource for students, academics, and clergy." This work can be a helpful introduction to critical issues in biblical studies for those who only view the Bible as a

“cultural document.” However, this work will not become a standard reference utilized by those who work in biblical studies, and the prohibitive price will keep it out of reach from the general reader.

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Tübinger Bibelatlas. Edited by Siegfried Mittmann and Götz Schmitt. Translated by Keith Myrick. Based upon maps from the *Tübinger Atlas des Vorderen Orients (TAVO)*. Stuttgart: Deutsche Bibelgesellschaft, 2001, \$150.00.

The *Tübinger Bibelatlas* is an attempt to make available to biblical students the massive amount of research material that was accumulated by German scholars from 14 different disciplines as they produced the larger *Tübinger Atlas des Vorderen Orients*. That work was in production from 1961 to its publication in 1992 and consists of multiple volumes touching on the history, geography, and archaeology of the Near East.

Twenty-four maps from the *Tübinger Atlas des Vorderen Orients*, relevant to biblical studies, were selected and reproduced in this volume without change. In addition to these, a relief map of the Near East was drawn (3rd and 2nd Millennium BC), a map of Sinai was produced, and cities associated with the travels and literary production of Paul were highlighted on Map V VI 2 “Christianity in the First Four Centuries.” The latter, while useful, seems to have been hastily done, for I was surprised to find that Map B VI 2 indicated that a Seleukeia along the southern Mediterranean coast of Turkey and a Laodikeia in Syria were associated with the travels/letters of Paul. The “Middle East” map is the only relief map in the whole book, although a variety of maps in Palestine/Israel do indicate elevations—and on some, isohyets!

In all, the *Tübinger Bibelatlas* consists of 27 bound sheets (20 × 28 inches in size), some of which hold more than one map. Chronologically the maps range from the third millennium BC to AD 1920! There are four maps that detail the archaeological finds and development of Jerusalem (e.g. B IV 7 [Jerusalem AD 1099–1750] has 200 items listed and annotated!). The maps of the eastern Levant (Palestine) make use of the Palestinian Grid system to locate sites, while those with broader coverage use latitude and longitude coordinates. Since the maps in the multivolume *Tübinger Atlas des Vorderen Orients* were produced by a variety of specialists, there are some inconsistencies as one moves from map to map in the *Tübinger Bibelatlas*. For example, biblical Ramoth Gilead is identified with three different antiquity sites in the atlas. All the maps are dated, and reflect modern research up until the time of their completion.

Included with the *Tübinger Bibelatlas* is an index volume of 95 pages, with four columns per page. There actually are two indexes: one for the maps that use latitude and longitude coordinates, and another for the maps that use the Palestinian Grid system. I would estimate that there are close to 17,000 entries in these indexes. Throughout the atlas, accurate transliterations of geographical names from the original languages have been maintained and the index volume lists 39 languages that have been referenced; special note is given to Egyptian, Ugaritic, Hebrew and Aramaic, Arabic, and Greek. Since emphasis is placed upon the exact transliteration of the original languages, this is useful for the scholar who may wish to compare forms of a place name from one language with that of another language.

We must emphasize that this is not a volume for the English lay reader of the Bible, because the (usually) simple process of finding a place on a map is a daunting process. For example, the familiar *Capernaum* is nowhere to be found in the index volume, for one must know to look under *Kapharnaom*. Indeed the languages of choice in this volume are the original languages in which the names occur and the usual German spelling of a biblical place name. In addition, the lay reader will look in vain for maps that deal with military activities described in the biblical text. There are no maps on the conquests described in the book of Joshua, the activities of the Judges, the wars of Saul or David, nor on any other of the Israelite or Judean kings. There are no maps dealing with the movements of Jesus, the apostles in Palestine, nor the journeys of the apostle Paul. But one will find separate, detailed sheets for the exploits of Alexander the Great, for the Diadochi, for Hellenistic states in the third century BC, for Hellenistic states in the second century BC, etc. Where else but on Map B IV 23 (Cyrus to Xerxes) can one learn who was a member of the Hellenic League in 484 BC and which cities joined after 479 BC? While this type of information is of interest for a scholar, for lay readers of the Bible other more common English-language atlases will be more useful and relevant.

But we must also emphasize that this book is certainly for scholars and academic libraries. For each map a special helpful “key” is given in German and English. The variety of information varies from map to map, but the quantity and quality of information included is unbelievable, as the authors/editors make use of a variety of colors, forms, fonts, etc. The book is especially strong in providing maps of background material from the ancient Near Eastern and eastern Mediterranean worlds. Included on various maps are, for example, the campaigns of Thutmose III, the Assyrians, the Babylonians, the Persians, and the Greeks, in minute detail. For example, the map that illustrates the Syrian Wars of the third and second centuries BC looks like a California freeway, with all of the lines (lanes) on it, as a variety of rulers marched up and down the coast of Palestine. In addition, the ancient coastlines are indicated for places now silted up such as at Ephesus and Miletus in Turkey, southern Iraq, and the Nile delta. Some maps indicate ancient “routes,” and some include indicators of the Roman road system. On some maps, site identification is helpfully indicated as certain, probable, or hypothetical.

Depending on the map, sometimes the size of an ancient site is indicated, sometimes the period of settlement is indicated, and frequently the “modern” Arabic name is included. Where else can one easily find accurate informative maps of Turkey, Syria, Lebanon, Iraq, Iran (!), and Arabia? Where else today will one find modern maps with all of the (primarily Arab) villages that were in existence in Palestine in the 1920s? For example, gone from most modern maps are Arab villages such as Imwas (biblical Emmaus?), Bet Nuba, and Yalu (biblical Aijalon [in Dan]?)—three villages that were destroyed by the Israelis after the 1967 war—but they can be found on Map B X 12. So if a researcher wants to find Arab (and Jewish) villages and other toponyms (ca. 1920), or the grid references for biblical cities (or latitude and longitude coordinates), or a host of other archaeological data, this is the convenient volume to consult.

It seems to me that almost all historians writing biblical commentaries and/or articles will find this volume useful and convenient for their research. But in order to use this book, you will have to clean off a 39 × 39-inch “footprint” on the kitchen table just to open and turn the book as needed. In addition, when consulting a map in this book, the first five minutes will be well spent just looking at the map key to see what items are included on a given map—and it truly is amazing to discover all of the goodies that are included in this book.

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The Religion of Ancient Israel. By Patrick D. Miller. Louisville: Westminster John Knox, 2000, xx + 335 pp., n.p.

Patrick Miller's study of ancient Israelite religion fits nicely between the detailed, two-volume work of Rainer Albertz (*A History of Israelite Religion in the Old Testament Period*, 1994) and the introductory treatment of Susan Niditch (*Ancient Israelite Religion*, 1997). It provides a carefully argued examination and reconstruction of ancient Israel's religion in light of the growing material findings of archaeology, current understandings of religious practices from the biblical texts, and recent studies of ancient iconography and comparative Semitics. This work has been much anticipated by scholars, and it rarely disappoints.

Many studies of the religion of Israel emphasize one area of evidence with a disregard for others. One study might focus on comparative evidence to such an extent that the biblical record is neglected. Miller strikes a balance of extrabiblical and biblical evidences. He outlines issues with great care, weighing the pluses and minuses. He tries not to go beyond the evidence and is quick to observe when consensus is not available, although this may prove frustrating to the reader. In some instances, he does not take a position because the evidence is too scanty. Again, this is frustrating, but often the evidence does not warrant an interpretation at this time. We might wish that the OT gave more explanation than it does. Thus we need studies like Miller's.

Miller presents his study topically. He believes that the student of the religion of Israel gains a clearer picture of various areas or dimensions of Israel's beliefs and practices by taking each subject area in a systematic way, examining the OT records, bringing to bear ancient Near Eastern parallels, and developing socio-historical models for evidence that cry out for reconstruction. The book moves from an analysis of the deity, Yahweh, at the center of ancient Israel's worship (chap. 1), turns to the various types of religious practice in ancient Israel (chap. 2), examines sacrifice (chap. 3), discusses holiness and purity (chap. 4), and ends with leadership and participation in Israelite religion (chap. 5). Miller demonstrates historical development within the topical analyses in each chapter, often reserving additional detailed discussion of scholarly viewpoints to the extensive endnotes, a real treasure (pp. 212–88). He does an excellent job of describing issues and weighing positives and negatives of possible evidences.

Yahweh sits at the center of Israel's religion. In chap. 1 Miller traces briefly his understandings of the origins, names, and covenant relationship of Yahweh with Israel. Biblical images of warrior, judge, and king take additional space. Extrabiblical evidence offers two problems that Miller examines carefully, one being aniconism, the position in Israelite religion against any images of Yahweh, and the other the problem of a feminine dimension in relationship to Yahweh. Miller points out that the material findings from archaeological evidence support an early development of aniconism. Biblical support for aniconism comes from Exod 33:18–19, where holiness and the jealous nature of God lead to restrictions on images. However, the bronze serpent made by Moses, Gideon's ephod, and Micah's idol in Judg 17:2–3 muddy the waters. In the biblical record the first two are condemned eventually. Deuteronomistic prohibitions safeguard exclusive worship of Yahweh. Miller proposes a socio-political argument that aniconism reflected a resistance to kingship (p. 22). This additional support derives from a reconstruction from comparative sources and does not aid our understanding of Israelite rationale.

The problem of a female consort to Yahweh has arisen from epigraphic and iconographic findings at two sites, Kuntillet 'Ajrud and Khirbet el-Kom, along with re-examination of the cult stand from Taanach (see his Excursus 2 on the Taanach cult stand). Miller believes that the feminine dimension may be found in Yahweh himself, but he also thinks that in all times feminine dimensions reared themselves as either

aberrant worship or at least a modification of true worship. His judgments on this subject are valuable and balanced.

Chapter 2 looks at the multiform nature of religion in ancient Israel. Both biblical and extrabiblical evidence support the diverse nature of Israel's religion.

Orthodox or normative belief describes the primary features of Yahwism, including exclusive worship of Yahweh, means to communicate with God, places to meet him, actions that reflect obedience to God's instructions, and so on. "Heterodox Yahwism" grows out of features that seem to be in conflict with some aspect of orthodoxy. For example, diverse cultic objects, such as plaque-type figurines, seem to have been incorporated at various sites, coming into favor and going out of favor at different times, if the artifactual evidence is interpreted correctly, but they were not approved by normative Yahwism. Biblical support for changing viewpoints on cultic practice may be seen in the rise and fall of "high places" or in varying attitudes towards the consultation of the dead (compare 1 Samuel 28 with Isa 8:19). Why these elements arose in Israel is difficult to determine. "Syncretistic Yahwism" receives specific attention by the prophets (see especially Ezekiel 8). Representative elements of syncretism include the worship of Baal, worship of the "Queen of Heaven," and child sacrifice. Miller provides plausible explanations for these elements from biblical and comparative evidences.

The chapter continues with three religious types or forms of religious practice and conceptuality: family religion, local and regional cults, and state religion. These types may be traced as part of historical development. Community religion is added in the postexilic era.

The evidences and discussion in this lengthy section help put often disparate elements in the evidence into perspective. Miller examines family religion with its personal and social deity, sacred areas or shrines, festivals, and practices. Local and regional cults came about when families joined together to worship as a larger community. Some sanctuaries and cult places excavated may have witnessed the worship of Baal or other deities, but they may also reflect a heterodox or syncretistic worship of Yahweh. Larger community worship often revolved around the whole of Israel coming together for one of the festivals at a central shrine and eventually focused in Jerusalem and the temple. Miller's explanations of these aspects in various biblical texts draws from scholarly consensus, often aided by the viewpoints of his teacher, Frank Cross.

Chapter 3 describes Israel's system of sacrifices and offerings. His definitions and descriptions weave a careful path through diverse interpretations. After examining the main kinds of offerings and sacrifices, Miller attempts to place them in a conceptual framework. He portrays them as serving a social purpose (support and welfare), a concern for order and restoration from disorder (clean from unclean, etc.), a sacred ritual (flesh and blood), and a concern for community and solidarity (food and gift). Miller shows that no one explanation of Israel's understanding of offerings and sacrifices explains the complexity, but he suggests that the idea of a "gift" to God is central (p. 130). This chapter and the fourth one take on a flavor of reflections from OT theology.

The prophets spoke words of rejection against the sacrifices and offerings of Israel, not because they needed to abandon the sacrificial system, but because they had failed to obey the requirements of the Law in terms of moral life and justice. Chapter 4 turns to this subject and looks at holiness and purity. The holiness of Yahweh was supposed to be reflected in the life of Israel. The final chapter reviews religious leadership through the priests, prophets, king, and the sage-scribe. It finishes with cultic participation.

The strength of this book lies in Miller's in-depth knowledge of the ancient Near East. He has often personally viewed specific artifacts to determine his understanding. In addition, he is a clear communicator who spells out all sides of possible interpretations. Even though his historical reconstructions that provide the framework for his topical discussions in the book are themselves based on questionable reconstructions of

biblical traditions, his approach is conservative compared to many interpreters in this area. This treatment is a valuable contribution to our understanding of the religion of Israel.

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The Septuagint as Christian Scripture. Its Prehistory and the Problem of Its Canon. By Martin Hengel. New York: T. & T. Clark, 2002, xvi + 153 pp., \$49.95.

Hengel addresses an interesting and important topic that bridges biblical studies, church history, and the development of the doctrine of Scripture by discussing the Septuagint as the Scripture of the early Christian church.

This book preserves as its Introduction an important essay by the great Septuagint scholar Robert Hanhart, "Problems in the History of the LXX Text from Its Beginnings to Origen." Hengel entitles the preface to his own work "A Difficult Subject," and he poses the central question of the book in these words (p. 22): "[H]ow did it come about that the collection of Jewish writings in the Greek language, significantly larger than the scope of the Hebrew Bible, become, under the designation 'the Seventy,' the authoritative 'Holy Scriptures' of the OT in the Christian Church?"

The organization of the book is appropriately creative, given its title, for it begins first with a discussion of the basis for the Christian appropriation of the LXX. In chap. 2, "The LXX as a Collection of Writings Claimed by Christians," Hengel surveys how church fathers from Justin to Augustine used in their writings the legend of the 70 (72) translators presented in the *Letter of Aristeas* and as later modified by Philo. The legend claims that the 70 translators independently produced identical translations, apparently because the Holy Spirit had dictated the translation to each. Hengel concludes that the legend of the miraculous Greek translation was the basis that justified the use of the Septuagint as the OT of the early church (p. 41). Hengel's conclusion here is somewhat off center, for surely the justification for the early church to adopt the Greek OT as normative Scripture came from its use by the NT apostles. The discussion of the miraculous origin of the Septuagint did enter the arguments of some Christian apologists, particularly in their debates with Jewish leaders, but, as Hengel's data show, it was used specifically to establish the LXX version as authentic where there was more than one Greek reading, e.g. for the much debated Isa 7:14, where the LXX version reads *parthenos* and another Greek version contemporary to the debate read *neavis*. Appeal to the allegedly inspired origin of the LXX was also made to justify following the LXX where it disagreed with the Hebrew. However, not all the Fathers accepted the translation legend. Jerome rejected it outright, and Origen's writings along with the format of his Hexapla are evidence that he did not accept the LXX readings without question. Therefore, Hengel's thesis that belief in the LXX's miraculous origin formed the basis of its acceptance in the early church is at best only a partial answer to his central question.

In "The Later Consolidation of the Christian 'Septuagint Canon,'" Hengel assesses the traditional evidence for the development of the canon, namely, which codexes contain which books, in which order, and what books are included or omitted on early canon lists, and which Church fathers cite which books and how. Only then does he turn to the discussion of the historical situation of the Greek translation of OT books and the development of the Jewish canon in the Diaspora in "The Origin of the Jewish LXX."

Hengel's final chapter, "The Origin of the 'Christian Septuagint' and Its Additional Writings," is his most creative contribution to the topic. After surveying the use of the

LXX in the NT and in early Christian writers, he questions whether the NT writers themselves would share with the later church the preoccupation with the concept of an OT canon. He asks, "Does the church still need a clearly demarcated, strictly closed Old Testament canon, since the New Testament is, after all, the 'conclusion', the goal and the fulfillment of the Old?" (pp. 125–26). Hengel's proposal may disappoint typical readers of this *Journal*, and it is certainly not demanded by the evidence presented by the Septuagint itself or by the use of its apocryphal books. However, a thoughtful consideration of what leads Hengel to pose this question in the conclusion to his study will enrich the reader's understanding of the complex historical and mysterious theological questions that the Septuagint as Christian Scripture raises.

With this book Hengel has initiated an interesting and much-needed discussion of the issues implied when a translation of Scripture was taken up as Scripture by the NT writers and the early church. His work deserves careful consideration by those for whom the biblical canon and the doctrine of Scripture remain of paramount importance.

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Salvation to the Ends of the Earth: A Biblical Theology of Mission. By Andreas J. Köstenberger and Peter T. O'Brien. New Studies in Biblical Theology. Downers Grove: InterVarsity, 2001, 351 pp., \$24.99 paper.

This most recent addition to the New Studies in Biblical Theology series explores the NT theology of mission. Andreas Köstenberger, of Southeastern Baptist Theological Seminary, and Peter O'Brien, of Moore Theological College, explore the tapestry of biblical perspectives regarding the *mission Dei*, at the same time offering constructive suggestions for the contemporary church regarding its role in mission. Arid and academic need not go hand in hand.

Köstenberger and O'Brien begin with a careful explanation of their biblical-theological methodology. They critique previous studies that simply stress the diversity within the biblical corpora or that presuppose that mission is a concern in every book of Scripture. While discussing Scripture's multiple voices, they recognize "an underlying logic and unity in the biblical message on this subject" (p. 20). Working inductively from the text, they give primary place to individual authors and corpora, yet express their desire, in Carson's words, "to make clear the connections among the corpora" (D. A. Carson, "Current Issues in Biblical Theology: A New Testament Perspective," *BBR* 5 [1995] 30).

This largely NT study begins with a thematic summary of the OT perspectives on mission, from which the authors conclude that God's plan is to gather not only Israel but "all nations" to himself. This vision is distinguished from the popular notion that Israel was given the task of missionary outreach, which they failed to execute. Israel related to the nations "first, *historically* through incorporation, and then *eschatologically* through ingathering" (p. 35). Köstenberger and O'Brien then briefly review second-temple-period perspectives on mission and argue that Judaism was not a missionary movement, Matt 23:15 notwithstanding. Gentiles were attracted to Judaism, becoming either God-fearers or proselytes, but Jewish projection among the Gentiles "was largely apologetic or nationalistic" since, in the end, "the ingathering of the Gentiles was generally considered to be God's own eschatological prerogative" (p. 67). Graeco-Roman parallels to Christian mission, such as Cynic-Stoic propagandizing, receive extremely short treatment and are dismissed as possible prototypes.

The body of the monograph explores the NT witnesses concerning the *missio Dei*. The authors review Mark, Matthew, Luke/Acts, Paul, John, the general epistles and Revelation, mining the biblical text for missiological concerns. A curious feature, especially in light of the proposed methodology, is the lack of integrative work in the course of discussing the various voices, much in the style of Ladd's *New Testament Theology*. The authors plumb each book section by section, concluding each with general summary statements. The Pauline corpus receives similar treatment, with exegetical examination of select chapters organized under topical headings. The study on John, however, breaks from the approach by offering a synthetic discussion of his thought. The book's "Concluding Synthesis" offers little beyond a further summary of the content of each biblical author's thought. The only synthetic work appears in the final eight pages of the book, which are modestly entitled "Some concluding observations and implications." This biblical theology does not push significantly beyond the exegetical stage.

Missiologists constantly ask questions concerning the contextualization of the gospel. The NT mission to the Gentiles unfolds a wondrous case study as the rural Galilean gospel hit the road to the wider Graeco-Roman world. *Salvation to the Ends of the Earth* misses the opportunity to explore the first-century context in which the mission was carried out and to reflect on how this environment shaped the communication of the gospel. Apart from the brief introduction to Graeco-Roman religious and philosophical propaganda, the intersection of the gospel and context fails to shine through. Absent also is any reflection on the way the witness of the early church embraced both word and deed, whether the deeds were miraculous signs or "doing good," as in 1 Peter. Instead of exploring how "good works" functioned as a component of Christian witness (see Bruce Winter's *Seek the Welfare of the City*), the authors merely speak of the "excellent behaviour" Christians should exhibit (p. 240).

Köstenberger and O'Brien have written a sound foundational study of NT sections relevant for understanding the *missio Dei*. Their work, however, is best read as a prolegomenon to an integrated and historically informed biblical theology.

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Immanuel in Our Place: Seeing Christ in Israel's Worship. By Tremper Longman, III. The Gospel According to the OT. Phillipsburg: P&R Publishing, 2001, 224 + xii pp., \$12.99 paper.

Tremper Longman, professor of biblical studies at Westmont College and an active member in ETS, is not only the author of this title but also co-editor of the series to which it belongs (The Gospel According to the Old Testament), the purpose of which is "to encourage Christ-centered reading, teaching and preaching of the Old Testament" for laypeople and pastors. Longman's work is predicated upon the conviction that our understanding of the significance of Jesus' death rests on the OT features of the tabernacle, sacrifices, priesthood, and festivals (p. xi). His book is organized around four parts: sacred space, sacred acts, sacred people, and sacred time.

In the first section he relates God's presence to special locations. In separate chapters he discusses Eden, pre-Sinaitic altars, the tabernacle, the Solomonic temple, the temple furnishings, and the relationship of sacred space to the NT believer. In a helpful excursus (pp. 21–23) he explains how an omnipresent, bodiless God is nevertheless present in special ways in particular places. Yet in this first section the author's focus of attention is unclear. That special places serve as venues for the concentrated mani-

festation of the presence of God is clear, but if Longman's emphasis is upon God's pre-incarnate presence, then one would expect discussion of the burning bush, the pillars of cloud and fire, and God's theophanic presence at Sinai, none of which are treated here. Moreover, he introduces confusion by including sacred *objects* such as the Menorah into his discussion of sacred *space*, which seems to constitute a category mistake.

In Part 2 (chaps. 7–10), Longman deals with the sacrificial system, and here he provides an excellent summary of the function, nature, and purpose of each of the specified sacrifices in OT worship, well-suited for easy understanding by its targeted popular audience. The section culminates in a chapter-length explanation of Christ as the consummate sacrifice.

Part 3, on sacred people, centers on the priestly office in the OT, especially the Levitical-Aaronic line. Longman describes their ordination, distinctive lifestyle, and their priestly responsibilities. The final chapter again relates the priestly role to Christ, showing his superiority not only to the Levitical priesthood but also to Melchizedek.

The final section (chaps. 15–19) takes up the issue of sacred times, starting with the Sabbath in OT and the NT (one chapter each). Subsequently each of the festivals and holy days is explained and then related to NT fulfillment. The final chapter is on Purim as the "latecomer" sacred time.

The book has several drawbacks. In addition to the curious conflation of sacred objects into sacred space mentioned above, the book lacks a conclusion (there is a half-page postscript). By ending with a questionable attempt to relate Purim to the NT, it ends on, well, "the weakest link." More importantly, if the book had either a stronger introduction or a conclusion, its overall purpose would presumably be clearer. As it stands, it is not clear whether the primary focus is on relating Christ to God's presence in the OT (see the title), or to Israel's worship (see the subtitle), or to those things that are sacred (see section titles).

Aside from these caveats, the book is successful in achieving the series goals of demonstrating a Christocentric reading of these OT institutions—easily read by its target audience, well researched, and full of helpful insight.

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The Art of Preaching Old Testament Narrative. By Steven D. Mathewson. Grand Rapids: Baker, 2002, 279 pp., \$16.99 paper.

Mathewson's purpose is "to help preachers excel at preaching Old Testament narrative texts" (p. 14). There are three sections in the book. In Part 1, the author focuses on the text. Drawing primarily on the concepts introduced by Robert Alter in his *The Art of Biblical Narrative*, Mathewson discusses a method for understanding story. In Part 2, Mathewson shows how to convert the exegetical work into a sermon; here, he is especially dependent on the concepts expressed by his mentor, Haddon Robinson, in *Biblical Preaching*. Finally, the third section contains five sermons, one each by Mathewson and Robinson, and three others by Robinson disciples.

The first two parts of Mathewson's book are especially strong. Mathewson introduces each chapter with thought-provoking illustrations aimed at establishing need. These illustrations are lessons in how to establish need for any topic. In the first section the author presents a clear summary of the techniques of interpreting OT narratives. He demonstrates familiarity with several key books written by authors outside of the evangelical camp. The second section is nearly as helpful, although a little more limited in

scope. In this homiletical section, Mathewson cites several authorities on story-telling techniques, but limits his suggestions on how to develop a sermon primarily to the method made popular by Haddon Robinson.

One weakness is in his third section. Mathewson insists, "When an interpreter finds an idea that accounts for most of the data in the story, he or she has discovered what we'll call the big idea" (p. 40). In his sermon on Gen 22:1–19, however, Mathewson argues that the preaching idea of this portion is "the greatest thing you can do for your kids is worship God, not your kids" (p. 172). This is a creative preaching idea, and Mathewson applies it well, but does it really account for all the data in the story? Mathewson's own exegetical outline for this passage is: I. God's intent to test Abraham; II. God commands Abraham to sacrifice his son; III. Abraham obeys; IV. God stops Abraham and provides a ram; V. The Lord reaffirms his blessing and intent to fulfill his promise (pp. 55–56). Mathewson assumes from his exegesis that the test for Abraham was whether to worship God or his son. The greater context of the Abraham story, however, clearly shows that Abraham struggled with believing the promise of chaps. 12, 15, and 17. In this final story the obvious question is again, Will Abraham believe the promise or not?

Similarly, the other four sermons are very practical. Each follows an inductive format, but it is not clear that they capture the biblical authors' intended purpose. Haddon Robinson, for example, in his sermon on 2 Samuel 13–18, develops a preaching idea that "children need a father's presence and a father's example" (p. 211). I certainly do not question whether that idea can be drawn from the text. The question as Mathewson states it is: "Does that idea account for most of the data in the story?" First, where does the story start and end? Why not start at chap. 11 and end at chap. 20, before the epilogue? I suspect that Robinson uses chaps. 13–18 because that is the section that has the most to say about David's sons. Chapters 11–20 also highlight tragedies resulting from David's sin that included the insults of a stone-throwing critic (Shimei), the betrayal of a good friend (Ahithophel), the lies of a once-loyal subject (either Mephibosheth or Ziba), and the revolt of a Benjaminite troublemaker (Sheba). Could an equally legitimate preaching idea be "sin brings tragedy to the believer"?

Despite these questions, I am committed to the method described in this book. I too am a Haddon Robinson disciple and am indebted to him for teaching me how to think about Scripture. As I read this book, I felt like I was back in one of his classes again. I recommend this book to anyone who would like to go to school again and learn how to make the stories of the OT come alive!

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Grace in the Midst of Judgment: Grappling with Genesis 1–11. By Johnson T. K. Lim. BZAW 314. Berlin: de Gruyter, 2002, ix + 262 pp., \$68.00.

This monograph, a revision of the author's 2001 Ph.D. dissertation for the Department of Religion at the University of Queensland (Australia), is an evangelical, synchronic, theological analysis of Genesis 1–11.

Lim finds the Documentary Hypothesis (JEDP) and source-oriented, "atomistic" approaches to the text of Genesis wanting. Instead he opts for an approach like that used by R. Alter and E. D. Hirsch, combined with a modified form of B. Childs's canonical criticism. Thus his focus is on the "final form of the text" rather than its pre-

history, and a theological reading of the text in the context of Scripture. Lim's approach takes into consideration the entire canon, including the NT, in its analysis of the OT. Nor does he neglect the text's modern application: a whole homily-like chapter is devoted to contemporary significance.

This approach contrasts with deconstructionism that "denies access to transcendence to which theological hermeneutics is committed" (p. 30). Lim gives an excellent refutation of deconstructionism as a literary theory (pp. 29–39). On the other hand, Lim is no proponent of Enlightenment "objectivity," because texts are inevitably read in the light of the reader's belief system, so that all exegesis involves a degree of eisegesis. Hence Lim rejects translating Gen 1:1 as a dependent clause, not because grammatical-historical analysis demands it, but because it fits less well with Lim's view of God: "taking the first verse as an independent clause serves a canonical reading best" (p. 108). Lim drives no wedge between history and the narrative of Genesis 1–11, and rejects the label "fiction" for this material. Though the Near Eastern backdrop is mentioned, biblical theology, not history, is Lim's focus.

The analysis of each section of Genesis 1–11 consists of a brief, running paraphrase of the narrative interspersed with occasional exegetical discussions and frequent theological insights ("golden nuggets") derived both from critical scholars as well as many evangelicals. Surprisingly, he frequently cites the devotional commentator, Matthew Henry.

The creation accounts are taken as a coherent, literary unity, though little attempt is made to discuss, much less harmonize, apparent discrepancies. Many theological themes are covered: *creatio ex nihilo*, image of God, the role of women, the fall, the *protoevangelium* (defined as "the statement of good news that evil will eventually be defeated"), angels, relationship-to-estrangement, life-to-death, but the major overarching theme is taken to be grace in the midst of judgment. The exegetical justification for interpretations are sometimes thin. Lim often refers the reader to detailed exegesis elsewhere rather than reproducing it himself. Breadth rather than depth of analysis is this book's strength.

Another weakness is style. The work clumsily combines a social-science form of documentation using parentheses with some 345 footnotes. The latter are used especially for lengthy parenthetical discussions which, if read, have the effect of causing the reader to lose the train of thought in the main text, but which often need to be read to make full sense of the main text. If the work were rewritten, most of these parenthetical notes ought to be incorporated into the body of the main text or else eliminated.

Despite some superficial exegesis and occasional overly-lengthy regurgitations of the biblical story without theological comment, Lim is to be commended for gleaning valuable material relevant to the theological exegesis of Genesis 1–11. It is a positive development that BZAW, not known for publishing conservatives or works outside of the historical-critical tradition, was willing to accept this work. Lim's book deserves a place in college and seminary libraries, and could also be used with profit by preachers, though its high price will limit greatly its acquisition for personal libraries.

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Fossils and Faith: Understanding Torah and Science. By Nathan Aviezer. Hoboken: KTAV, 2001, 270 pp., \$24.95.

Although it seems to be just another entry in the burgeoning science-and-religion genre, Aviezer's book has an interesting twist. It is written by an observant Jew, as

indicated by the sub-title: "Understanding Torah and Science." Although not well known in evangelical circles, Aviezer (formerly Wisser) had a previous work *In the Beginning*, a best-seller which has been translated into 9 languages. At the same time, it is interesting that Aviezer seems unfamiliar with evangelical works in this area. He notes Ian Barbour, Arthur Peacocke, and John Polkinghorne, but does not mention writers like Hugh Ross. Yet in many respects, I find somewhat of a similarity. Both have clear writing styles and are easy to follow. Both address complex issues in a straightforward manner. Both stress the importance of faith in God as a means of comprehending the physical universe.

While the book addresses science and faith, the emphasis is on the question of biological origins, especially of man. It is divided into three major sections entitled: "Faith," "On Science and the Bible" (i.e. our OT), and "Fossils." In the process, he addresses a variety of issues, including "The Anthropic Principle," "Proofs for the Existence of God," "Chaos, Rain, and the Bible," "The Spread of Languages and the Tower of Babel," and "Life on Mars?"

For those who have read a lot on the topic, there is little new, as might be expected in a basic overview. Still, there are several areas of interest.

In the chapter "The Age of the Universe," Aviezer points out that the age of the universe, the age of the earth, and the age of humanity are separate questions. He repudiates any attempt to correlate a 6000-year-old universe (based on the Jewish calendar) with the scientific data. He opts for a metaphorical understanding of Genesis 1, dismissing any other possibility. I was surprised that he never addresses the work of Gerald Schroeder (*Genesis and the Big Bang* [1992] and *The Science of God* [1998]), a Jewish physicist who argues that the dates can be reconciled without opting for a metaphorical understanding of Genesis. Interestingly, Aviezer argues for a "creation" of man about 10,000 years ago. He argues that the creation of "man" is not the making of a new species, but a result of "sudden and radical changes in human behavior" (p. 41), i.e. the Neolithic Revolution.

In the chapter "Miracles: Natural and Supernatural," Aviezer argues for miracles, stating that one "may not believe . . . that supernatural events *cannot* occur." Here, as in a number of places, he cites Maimonides, a twelfth-century Jewish scholar. Like Maimonides, he argues that most miracles were a matter of timing. The few that were genuine deviations "from the laws of nature" were performed in private. The implication is that there is no way to substantiate the witness's account. But even here he backs off and allows for some public, true miracles, "to demonstrate the power and glory of God" (p. 110).

Aviezer has some very interesting comments on ages of Adam and Eve and subsequent generations. He argues that when "created" Adam and Eve were "destined to live forever" (p. 149). Thus, when God told them that they would die, the message was that they were now mortal. He then argues that even then, without genetic defects, the expected life span would have been 1300 years. The 900-year average life span of the next nine generations was a result of disease and accident. After Noah, he claims, the new average life span was 120 years (he does not address the possibility of this 120 years as referring to the period before the judgment of the flood).

In the last third of the book, Aviezer addresses evolution, and argues in favor of what he calls "Non-Darwinian Evolution." By this he means alternative theories such as "Punctuated Equilibrium."

A theoretical physicist, Aviezer has sterling credentials as a scientist. His credentials as a scholar of Torah are not presented, but they seem to be limited to his being an observant Jew. Consequently, there are places where he seems to place a religious veneer on his scientific understanding, and argues that it is integration. There are certainly places where one wishes that he would give more careful evaluation to alter-

native theories that he either ignores or summarily dismisses. Still, the book is worth reading for two reasons. Aviezer is definitely serious in his claim that scientific knowledge does not require one to abandon his or her religious beliefs. On the contrary, modern science is “an important tool” that deepens one’s faith in God. In fact, Aviezer is very critical of “militant atheists.” In addition, this book gives a perspective on key aspects of the science/religion controversy from a serious, observant Jew showing that this is not just a conservative Christian concern.

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Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus. By Allen P. Ross. Grand Rapids: Baker, 2002, 496 pp., \$29.99. *Leviticus, Numbers, Deuteronomy.* By Stephen K. Sherwood. Berit Olam. Collegeville: Liturgical Press, 2002, xviii + 306 pp., \$39.95.

Announcing an expository series or offering to teach a Sunday School class on the book of Leviticus is likely to produce a response like, “Are you crazy? We need something practical.” Sherwood (p. 4) and Ross (p. 15) recognize the problem. The former’s approach to the text of Leviticus, however, does little to improve the reader’s image of Leviticus. Sherwood focuses entirely on the literary aspects of Leviticus, Numbers, and Deuteronomy (p. xiv). Explanations for seemingly trivial statistics are lacking. Of what significance is it that Leviticus employs 272 different verbs 2,515 times (p. 10)? His treatment often comes across as more of a data dump than a presentation of material pertinent to interpretation. In addition, the best Sherwood can offer regarding the structure of Leviticus is a tabulation of problem-solution sets (pp. 14–18). “19:9–10 (also 23:22) Problem: How are the poor to be fed? Solution: Leave gleanings” (p. 16) is an example of such a set. One will search the text of Lev 19:9–10 in vain for a statement of the problem. Such sets appear to be forced on the text.

Listing such things as theological passives (pp. 24–25; cf. pp. 103–5) is interesting to the specialist in syntax, but leaves the non-specialist wondering what in the world it is all about—no definition is offered and no explanation of the significance of the theological passive is provided. *Numeruswechsel* (switching grammatical number between singular and plural, especially in second-person addresses) is at least defined and briefly discussed (pp. 34–36).

Discussions of the language, time, plot, structure, characters, imagery, and reading positions (pp. 8–41) are followed by Sherwood’s notes (pp. 45–87) and a select bibliography for further reading (pp. 89–94). The notes are nothing more than an outline with assorted observations relating to narrative art. Most of them boil down to identifications of *inclusios*, chiasms, and repetitions. There is almost a total lack of attention to interpretative problems (e.g. the identification of “unholy/strange fire” in 10:1 [p. 60], and the relationship of 26:1–45 to the Abrahamic and Mosaic covenants [pp. 83–87]).

Ross announces that his book is not intended to be an exhaustive commentary either (p. 9). It is but a guide to the study and exposition of Leviticus, as indicated by its title, similar to his earlier work on Genesis (*Creation and Blessing: A Guide to the Study and Exposition of Genesis* [1988]). Most chapters conclude with a select bibliography of books, essays, and journal articles focused on the major topic or theme of the passage under discussion. Chapter 1 is a detailed presentation of introductory matters concerning background, authorship, and theology (pp. 15–58). Ross also deals with one of his key concerns (p. 9), the “Interpretation and Application of the Law in the Church” (pp. 58–65).

Each of the five parts into which the exposition is divided commences with an introductory chapter (e.g. "Introduction to the Laws of the Sacrifices," pp. 73–84, for Leviticus 1–7 and "Introduction to the Instructions for Holiness," pp. 329–31, for Leviticus 17–26). All other chapters deal with the exposition of Leviticus. Ross provides a brief introduction, a discussion of theological ideas stemming from the passage, an analysis of its structure, a synthesis and outline of the passage, the development of the exposition, and concluding observations. Two pages of discussion handle the problem of the "strange/unauthorized fire" (pp. 233–34) and the chapter's select bibliography refers the reader to several journal articles for additional reading (p. 239; half of these are also cited in Sherwood's listing for all of Leviticus). Ross briefly relates Leviticus 26 to covenant forms and concepts with but passing references to the Sinaitic and Abrahamic covenants (pp. 469, 481).

Since exposition is the driving force behind his volume, Ross provides advice for the expositor. For example, he counsels against delivering a single message on the entirety of chap. 23 because "the discussion on each feast will be greatly limited in such a survey" (p. 410). He sounds a caution with regard to using material from parallel passages since "the expositor has to make sure that the main points come from the text being used" (*ibid.*).

Sherwood's 92 pages of material devoted to Leviticus hardly compares to Ross's 481 pages. The absence of indexes in the latter is consistent with his earlier volume on Genesis. The individual character of each volume, however, makes both worthy additions to the expositor's library. Obviously, literary issues should be observed in the process of exegesis. Sherwood provides at least some information in this regard, even if it might need to be evaluated with care. Ross, on the other hand, provides the greater and more consistent aid to expositors and teachers of the text of Leviticus. In his earlier volume on Genesis, he developed his exegetical procedure in some detail. Therefore, the reader is directed to that volume for a review of the methodology (p. 65).

For the greatest benefit, both of these volumes need to be supplemented by good exegetical commentaries. For that purpose, the following will be the most helpful: John E. Hartley, *Leviticus*, WBC (Word, 1992); Mark F. Rooker, *Leviticus*, NAC (Broadman & Holman, 2000); and Gordon J. Wenham, *The Book of Leviticus*, NICOT (Eerdmans, 1979).

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Deuteronomy. By J. G. McConville. *Apollos Old Testament Commentary* 5. Downers Grove: InterVarsity, 2002, 544 pp., \$35.00.

J. G. McConville suggests that Deuteronomy "should be seen, in the context of the ancient world, as a radical blueprint for the life of a people, at the same time spiritual and political, and running counter to every other social-political-religious programme" (p. 21). His new volume in the *Apollos Old Testament Commentary* is a noble defense of that thesis. Arguing that Deuteronomy is not just law or history but rather a fusion of both, McConville presents the text as a call to live in a society where Yahweh is honored from the heart and members of the community are treated as brothers (pp. 75, 216).

The commentary begins with a standard introduction. It includes a section on critical interpretations, a discussion on the relationship between Deuteronomy and covenant documents of the ancient Near East, and historical setting. But disappointingly,

it avoids a serious discussion of authorship. Although McConville disagrees with prevailing opinion regarding the date of composition, he does not argue for Mosaic authorship (p. 39), neither does he argue strongly for his preference, "a relatively early date" (p. 40). Instead, in keeping with his thesis, he chooses to focus on the function Deuteronomy had in the life of the nation.

The volume contains no outline to give the reader an overview of how the author divides the text in support of his argument. That omission aside, each passage is dealt with on five levels. First, McConville gives his own translation (a feature of the entire series). A list of "Notes on the text" follows as a second section and discusses the finer points of morphology, syntax, and text criticism. A third section discusses the "Form and structure" of the passage. A fourth "Comment" section records the author's exegesis. A final "Explanation" section summarizes the passage with a particular emphasis on theology and application.

The form-and-structure section dealing with the introduction of the Law Code (12:1–32) is particularly helpful. In it McConville uses the questions that arise regarding its *Sitz im Leben* to argue cogently for his view that Deuteronomy is a society-organizing document that rebuts the institutions of the ancient Near East at every turn. An overly powerful priestly class or king has no place in Deuteronomy's world view. And the notion that the command to centralize worship justifies locating this text during the reigns of Hezekiah or Josiah is unwarranted (p. 216). If this were the case, the reforms envisioned would have elevated the interests of a specific temple bureaucracy in ways similar to other ancient Near Eastern religious institutions (p. 216). In his mind, Deuteronomy aims to do precisely the opposite.

Regarding the fact that the "central sanctuary" is not named, McConville tries to go further than simply arguing that this can be explained by the setting of the book (premonarchical), but suggests a theological significance as well. The lack of a name supports his contention that Deuteronomy aims to keep its audience focused on the life-changing events at Sinai. A place name would give the impression that Israel's spiritual journey would end in one place and at one shrine with its "institutional trappings" (p. 232). He admits that later texts point to Jerusalem as the place, but Deuteronomy's witness is to a covenant that looks back to its founding moment *and* looks forward to continual renewal in the life of the nation. This is where McConville finds the center of the book. The crucial passage for him lies in 16:18–18:22, where provision is made for other individuals to take on Moses' roles. Because the prophet will not enter the land, a fact known from the very first chapter of the book, Deuteronomy must by definition look forward to the implementation of Torah in new settings and circumstances by a new generation.

As one of the first two works published in the new Apollos Old Testament Commentary, McConville's contribution bodes well for others to come. The stated purpose of the series is to follow the example of the NT teacher Apollos, who "ably applied his understanding of past events to his contemporary society" (p. 9). With that in mind, the series explicitly aims to bridge the divide between the exegesis of a text in its historical context and the application of its message to a modern audience. Note his contention that the *lex talionis* should be understood as call for *modern* courts to provide justice (p. 314). He finds here a significant distinction between the biblical law code and other ancient Near Eastern codes. The biblical code "can remain a bulwark in a modern society in which human life is, in many ways, regarded as a disposable or tradable commodity" (p. 314). This series targets the classroom and the sanctuary and should serve both constituencies well.

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Now My Eyes Have Seen You. Images of Creation and Evil in the Book of Job. By Robert S. Fyall. New Studies in Biblical Theology 12. Downers Grove: InterVarsity, 2002, 208 pp., n.p., paper.

This book is a further expansion of the author's doctoral dissertation completed at Edinburgh under John Gibson in 1991. As indicated by the subtitle, Fyall examines the images of creation and evil in a book that has been so thoroughly combed over (in the opinion of some) that finding new things to say about it is a difficult task. However, Fyall does scholarship a great service in this study. This book is a specialized study of Job's creation theology, as well as an argument that Behemoth is a figure of death, and that Leviathan is a guise of Satan. Holding this position requires the author to take an extensive look at Canaanite and, to a lesser extent, Mesopotamian sources to undergird his thesis. He further argues that the author of Job imaginatively used ancient Canaanite and Mesopotamian mythology and integrated it with the revelation given about the true nature of God and his relationship with creation.

The plan of the book proceeds with an introduction to the study in chapter 1. This is followed in the next chapter by a discussion of the legal metaphor that underlies and gives coherence to the book. The legal theme is traced throughout Job and focuses on the "Redeemer" passage in 19:21–27. The heavenly court is seen as an expression of the doctrine of providence. This leads to chapter 3, where a discussion of creation theology in Job takes place. Then chapter 4 examines the raging sea, which is the most basic OT image of the forces of evil. That study then lays a foundation for the next four chapters, where the implications of all these other images are focused on Behemoth and Leviathan. Chapter 9 concentrates on Job 42, arguing that this is not an anticlimax, but a powerful climax of the book's theology and the unifying point of its prose and poetry. Concluding the book is an appendix, which very briefly discusses Job and Canaanite myth. One could have wished this topic to be discussed in more detail, but that may have required a separate monograph to do the subject justice.

Fyall's argument runs counter to the naturalistic interpretation of Behemoth and Leviathan expressed by Driver/Gray, Dhorme, etc., but Fyall asserts that his interpretation of Behemoth and Leviathan and other mythological references to death and evil allows interpreters to find the Satan (or personified evil) throughout the book. This would answer the nagging question posed by so many regarding the apparent disappearance of the Satan after Job 1–2.

The book is interesting and well worth reading. It should be considered in any discussion of the interpretation of Behemoth and Leviathan, even if one disagrees with Fyall's position. The author has gone to great lengths to find intertextual links within Job, and between Job and other parts of the OT to back his claim, though at times this linking may be a bit strained. The same may be true of his linkage with Canaanite sources. None of the presented evidence is proof when taken individually, but the cumulative effect of so many links to other OT passages and Canaanite sources makes Fyall's argument worth considering.

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The Psalms: An Introduction. By James L. Crenshaw. Grand Rapids: Eerdmans, 2001, x + 187 pp., \$15.00 paper.

Several textbook options for teachers of Psalms have appeared in recent years. For example, three books from very different perspectives are Bernhard W. Anderson, *Out*

of the Depths: The Psalms Speak for Us Today (Westminster John Knox [2000]); C. Hassell Bullock, *Encountering the Psalms: A Literary and Theological Introduction* (Baker [2001; reviewed below]); and Alastair G. Hunter, *Psalms* (Routledge [1999]). Crenshaw's volume is the fruit of his many years of teaching the Psalms and earns a place among the several candidates.

After an introductory chapter, the book contains three parts entitled "Origins," "Approaches to Psalms," and "Some Readings." The introductory chapter is a loose discussion on the history of the use of the Psalms, the structure of the Psalter, the history of interpretation, and the legacy for Christians and Jews. The first part ("Origins") contains a chapter about the individual collections found within the Psalter and a chapter about psalms found outside the Psalter, both canonical and extracanonical. The second part ("Approaches to Psalm") covers various aspects of Psalms interpretation, including the role of Psalms as prayers, the Psalms as sources for historical information, the classification of Psalms into forms or types, and various recent approaches to reading the Psalter as a unified work. The final part contains Crenshaw's extended discussions of four psalms (73, 115, 71, and 24). There are several indexes and a brief glossary of terms.

The strength of Crenshaw's book lies in the author's depth of knowledge on the subject. His years of teaching and reading are apparent. In addition, his ability as an expositor is obvious in the many extended discussions of individual psalms (besides the chapter-length discussions in the final part of the book). Crenshaw allows himself the flexibility to include a chapter-length excursus on wisdom psalms. This excursus, which includes not only his own views but also summarizes other positions, is a highlight of the book. Finally, throughout the book Crenshaw offers brief summaries of other scholarship that can be helpful to those who do not have the time to access those materials.

The book contains some problems, however, that will hinder its use as a textbook. The book is loosely structured and poorly organized. The introduction contains many topics that never really cohere into a sustainable train of thought. Some subjects are discussed that find fuller discussion in later chapters, such as Gunkel's form-criticism (chap. 5) and various rhetorical methods of interpreting Psalms (chap. 6). At least one chapter ("Psalms as a Source of Historical Data") is misnamed. It is really about iconography and symbolism. It is difficult to identify the intended audience for the book. The editorial intent is to make the book accessible to the uninformed reader. As evidence, there is a glossary of terms that includes entries for "Septuagint" and "Masoretic Text." On the other hand, the suggested readings given at the end of each chapter include published dissertations that would be of interest only to an informed reader.

Crenshaw's book will be of interest to those who want to read his expositions of individual psalms. Its use as a textbook will be limited, but it may be helpful as supplementary reading, especially the section regarding wisdom psalms.

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Encountering the Book of Psalms: A Literary and Theological Introduction. By C. Hassell Bullock. *Encountering Biblical Studies*. Grand Rapids: Baker, 2001, 266 pp., \$24.99.

The *Encountering* series is designed to provide college-level texts that will be used to cover the material included in a usual Bible major. In addition to the general introductions, books on Genesis, Isaiah, Psalms, John, Romans, and Hebrews are included. Each book is intended to be used in a semester's study.

Hassell Bullock is widely read in his field and frequently quotes from or refers to the position of specific writers, such as Dietrich Bonhoeffer, Robert Alter, Sigmund Mowinkel, and C. S. Lewis. In sidebars he calls attention to the words of older writers, such as Martin Luther, G. Campbell Morgan, George Adam Smith, John Bunyan, and even an early Scottish paraphrase of Psalm 1.

The work consists of 14 chapters. The author rightly begins with an overview and introduction to the Psalms, taking seriously the superscriptions and delineating the significance of the Hebrew terms that may seem so strange to an ear accustomed primarily to English.

In discussing the significance of *mizmor*, the author initially makes no mention of the inherent implication of a song sung to the accompaniment of a musical instrument (p. 22). This oversight is significant in light of the fact that some groups reject the use of any musical instruments in worship. Yet Paul referred to such use in his classical description of NT worship as including “psalms, hymns, and spiritual songs” (Eph 5:19). That seems to imply that instruments were used in NT worship as well as in the OT sanctuary. In a later section, however, Bullock brings out the implication of the use of musical instruments as being inherent in the word (p. 27).

Each chapter begins with a rather thorough outline that serves as an overview of that section. Then a list of objectives sets forth what a student should expect to learn. Each chapter closes with a brief summary of what has been covered, a list of key terms, and a group of study questions that will evaluate what a student has been able to learn.

The author points out that the psalms need to be read from the viewpoint of the writer, the editors, the first readers, the apostles, the literary critic, and the student. He does an especially good job of looking at the psalms as a whole as they were brought together by the editor(s). He gives excellent insights into their arrangement into specific groups and books, pointing out why certain psalms seem to be placed where they are. He calls them “seams of the garment of praise.” An example is Psalm 89 with its emphasis upon national crisis followed by Psalm 90, attributed to Moses, which emphasizes the confidence that can be found in God’s word even in uncertain days.

Hassell Bullock is very much aware of the positions of higher criticism and the impact of rationalism in our society. He quotes many of the higher critics and accurately states their positions, but he gives strong, intellectual reasons to accept the integrity of God’s word as we have it. He also brings to bear the impact of Qumran literature on psalmic study.

In dealing with Psalm 22 the author suggests that it had been used by Jesus in his suffering with a sense of defeat and abandonment. I would argue that this approach gives short shrift to the fact that the psalm ultimately closes on a note of victory. When Jesus used it, he was keenly aware of the ultimate victory over death that the psalm embraces. This implies that his quote should be interpreted as a claim to victory and not a cry of despair or loneliness.

The work includes an excellent bibliography, a glossary of helpful terms, and an index, which is broken down to both a subject and Scripture list.

I commend Bullock on a job well done. Scholars and students will find this book to challenge them to deeper study of, and to provide them with a more profound appreciation for, the Psalms. I would recommend that he follow this work with a commentary on each psalm.

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Deutero-Isaiah: A Commentary on Isaiah 40–55. By Klaus Baltzer. Translated by M. Kohl. Hermeneia. Minneapolis: Fortress, 2001, 597 pp., \$78.00; *Isaiah II. Vol. 2: Isaiah 28–39.* By Willem A. M. Beuken. Leuven: Peeters, 2000, 420 pp., \$45.00 paper.

Baltzer's commentary is the most thorough exposition of Isaiah 40–55 currently available; in it the book of Isaiah is presented as "liturgical drama." One of the earliest modern scholars to identify the Book of Isaiah as "drama" was John D. W. Watts (*Isaiah 1–33; Isaiah 34–66* [WBC]). While this view has not been readily accepted by other modern scholars, it is significantly more reasonable to understand Isaiah 40–55 as drama for two reasons: (1) speakers suddenly appear in the book with little introduction; and (2) events in the future are alluded to with few historical references. Baltzer's suggestions are interesting, but a definitive identification of Isaiah 40–55 as a liturgical drama still lacks important elements, such as introductions to set the stage or situation, introductions of the speakers, and intermissions or breaks in the narrative to clarify the scenes.

While Baltzer admits that there is no longer consensus concerning "Third" (or Trito-) Isaiah (Isaiah 56–66) (p. 1), he follows current scholarly thinking concerning the division of the book of Isaiah into a "Second" (or Deutero-) Isaiah (Isaiah 40–55), as argued by J. C. Döderlein, J. G. Eichhorn, and B. Duhm. Without any further elaboration, Baltzer merely restates what is currently offered as evidence for Deutero-Isaiah: (1) the historical events that form the background for each section are different (Isaiah's enemies are the Assyrians; Deutero-Isaiah's are the Babylonians); (2) Deutero-Isaiah presupposes the exile (598/597 BC) and the fall of Jerusalem (587/586 BC); (3) the Persian King, Cyrus II (559–530 BC) is mentioned; (4) there are differences in literary styles and genres (Isaiah's theology is primarily judgment, whereas Deutero-Isaiah proclaims salvation and a new beginning (p. 1). It is questionable whether this evidence is sufficient to argue for such a late date of Isaiah 40–55. However, this later date is important to Baltzer's arguments concerning its structure: the possibility of a structure borrowed from the Attic Greeks is more plausible if written in the sixth or fifth century BC and less plausible if written in the eighth or seventh century BC.

Baltzer's commentary makes several contributions to Isaiah research. First, his bibliography on Isaiah 40–55 is extensive and selects in-depth works on Isaiah 40–55. Second, while his argument that Isaiah 40–55 is a liturgical drama is not entirely convincing, it is an interesting understanding of this section of the book. Third, Baltzer makes an intriguing statement relative to the collection of Scripture (p. 25): "One continual problem for me is the immense knowledge of Scripture that these texts demonstrate. They presuppose a library. Completeness cannot be shown, but important parts of the Pentateuch are known, as well as Isaiah, Jeremiah, and Ezekiel. It is striking, for example, that a number of sayings about Babylon are taken over. Were there anthologies or concordances?" We believe that it is possible to argue even further that at some point OT works were written down and retained as authoritative revelation from God.

Serious questions can be raised regarding Baltzer's interpretation of the identity of the Servant in the Servant Songs as Moses. He argues that there was a reticence to mention the name Moses, citing as evidence Hos 12:14 [MT 13] and Psalm 78. But, there is ample evidence on the other side in the Psalms (e.g. 77:20; 99:6; 103:7; 105:26) and the prophets (Isa 63:11, 12; Jer 15:1; Dan 9:11, 13; Mic 6:4; Mal 4:4). Several verses in the Servant Songs do not favor Moses. For example, in Isa 42:1 it is hard to see how Moses brings justice to the nations (to Israel perhaps, but not to the nations); it is also unlikely that in 42:4 Moses would establish justice in the earth. In Isa 42:6 the servant is said literally to be "given as a covenant to the people"; Moses brought a covenant,

but was not a covenant himself. The darkness of prison and house of imprisonment in Isa 42:7 makes more sense as Babylon than Egypt. References in Isaiah 52–53 do not reflect Moses' life: (1) When was Moses' appearance marred more than any man (52:14)? (2) How could Moses be said to have sprinkled many nations (52:15) and be offered as a guilt offering (53:10)? (3) The person of Isa 53:2 "had no form or majesty," and yet Moses was raised in the household of an Egyptian pharaoh. (4) When was Moses pierced for the people (53:5)? (5) Isaiah 53:9 speaks of his grave being with the rich, but tradition says that Moses was taken up into heaven and hence had no grave.

Beuken agrees with modern scholarship in understanding the book of Isaiah as having a core of Isaianic material from the eighth century prophet with later redactions added to shape the book and make it relevant for each new generation. One of the more questionable points of this debate is whether there is an Assyrian or Josianic redaction sometime shortly before the exile, before a later postexilic redaction. Beuken clearly agrees with such a redaction (pp. x–xi):

In this regard, we consider it to be justifiable to accept the existence of an Assyrian or Josian redaction, in line with the majority of contemporary authors. Scholars assume that this redaction provided an older collection of the oracles of Isaiah with a new edition in light of the national and religious revival which characterised the reign of king Josiah (640–609 BC), during which the power of Assyria had begun to wane. It was this same tendency which transformed the withdrawal of Sennacherib's army in 701 BC into a paradigmatic narrative concerning Zion's inviolability under YHWH's protection.

This clear exegetical commentary will be important to scholarly research on the book of Isaiah. Beuken includes many scholars' views, but only occasionally gives his own stance. One area I would have liked Beuken to elaborate on is the events of 701 BCE and how they relate to the book of Isaiah. Beuken considers, and I would agree, that the narrative of Isaiah 36–39 is a theological construction blending various historical events with a theological defense of why and how Yahweh ultimately punished the Assyrians. But then Beuken calls into question the accuracy of the events (p. 338):

The intervention of Pharaoh Tirhakah and the use of the title "king" in this regard (37:9) are likewise anachronistic for the year 701 BC, given the fact that his reign did not commence until 690 BC. It is probable that Sennacherib's second campaign into Palestine between 688 and 686 BC, during which he did battle with this Pharaoh, and that of 701 BC have been woven together into one single event. In other words, "the present narrative telescopes historical events ranging over several decades into a single account of Sennacherib's invasion of 701" (Sweeney, 478).

While this is certainly plausible, another explanation can be offered that still holds to its historical accuracy. First, it is possible that an author/editor could have recorded these events at a later date, after Tirhakah had come to power. Second, it seems far more reasonable to take this passage at face value that God intervened in 701 BC to punish the Assyrians. A defeat of this magnitude would naturally have been excluded from the Assyrian annals, which were often selective in recording historical events. If Jerusalem had, in fact, been captured, why was the capture of Lachish, a minor city, depicted on the walls of the palace at Nimrud (*ANET*, pp. 129–32)? Also, if the second appearance of Rabshakeh occurred 15 years later, why are cities mentioned that were destroyed up to 30 years earlier, but not Jerusalem, which would have been defeated just 15 years earlier?

The study of the book of Isaiah has been reenergized by the arrival of several new commentaries in the past few years. It will be interesting to see which ones will become

standard works and which will drop by the wayside. In any case, scholars will have much fertile ground to examine over the next decade.

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Daniel. By Donald E. Gowan. Abingdon Old Testament Commentaries. Nashville: Abingdon, 2001, 172 pp., \$22.00. *Daniel*. By Ernest C. Lucas. Apollos Old Testament Commentary 20. Leicester: Apollos; Downers Grove: InterVarsity, 2002, 359 pp., \$35.00.

One would expect that these two commentaries in two different series, one self-avowedly critical in outlook, the other styled to be a series by evangelical Christians, would offer a study in contrasts, especially in method and conclusions about the book of Daniel. Despite a contrast in style, there is not a great difference in the exegetical conclusions between Gowan and Lucas.

Gowan's work is a well-written commentary that maintains the style of the Abingdon series. It begins with introductory material that discusses major isagogical topics, including interpretive approaches, historical setting, date, authorship, literary features of the book, and its theology. The standard critical arguments and conclusions are summarized. Each section of Daniel is then treated, with each chapter forming a section, (except chaps. 10–12, which, as expected is treated as one section) under three major headings: literary analysis (a brief literary-critical treatment), exegetical analysis (with the text divided into sections and an explanation of the content), and theological and ethical analysis (application of the major themes of the section just analyzed). One should not expect to find any surprises here. The standard critical conclusions are presented: the stories that make up Daniel 1–6 are older, but certainly not from any historical Daniel; the visions are later and originate in the early second century; the last part of chap. 11 is inaccurate in portraying the later part of Antiochus IV's life, and so forth. Since Gowan claims no messianic import to the prophecies of Daniel, the theological and ethical analyses presented along the way can be characterized as Christian in only the most general sense. God is working in history for his people, but nowhere is God found working in history through Christ (cf. Luke 24:27; Acts 3:24; 10:43). In fact, much of the theological analyses would be equally apt for many contemporary Jewish audiences. Yet, if one wanted to give students an easily accessible introduction to the critical treatment of Daniel and its logical theological conclusions, Gowan's work would do quite nicely.

When turning to Lucas' commentary, one finds that he is attempting to write a commentary that guides the reader through the process the author went through to come to his conclusions. Thus, there is an introductory section with isagogical matters as in Gowan, but the discussion of date and composition are left to the end of the book. While this may be the order in which Lucas came to his conclusions, it highlights a constant problem with this commentary: most readers simply are not going to be interested in Lucas's process. Moreover, commentaries are reference works, and to find a discussion of the date of composition at the end of the volume will frustrate many users.

When Lucas begins to treat the text itself, he comments on each chapter (with chaps. 10–12 as one unit) by presenting his translation of the text, many helpful philological notes on various Hebrew/Aramaic words and phrases, a discussion of literary and textual concerns, a comment section that discusses the interpretive issues, and an explanation section that seeks to summarize the theological themes of the text.

Considering that Apollos is an imprint of InterVarsity, one would expect to find a more overtly and unapologetic evangelical Christian treatment of Daniel. However,

Lucas's conclusions are only marginally more appealing to an evangelical Christian reader than those of Gowan. At least Lucas introduces traditional Christian and evangelical interpretations. But, in the end, his conclusions are often the same as Gowan's. Three examples are sufficient to illustrate this point.

First, Lucas allows, and even favors, the concept that the visions in Daniel are not true prophecy, but "pseudo-prophecy" perhaps written pseudonymously. Like many critics, he attempts an apology for pseudonymity, claiming that it was not intended to deceive, but simply a literary device common at the time. Such special pleading is unconvincing. Even a cursory reading demonstrates that the authors of the pseudonymous works wanted their readers to assume they originated with a figure whose stature was unchallenged, thereby lending authority to the work. This is attempted deception, though it may not have deceived everyone.

Second, by making all the visions of Daniel focus upon the Antiochene persecution as their goal, Lucas fails to take seriously Jesus' application of the Son of Man imagery to himself (Dan 7:13; Matt 24:30; 26:64; Mark 14:62) or his teaching about the fulfillment of certain passages in Daniel (Matt 24:15; Mark 13:14).

Lucas also argues that either an early date for Daniel (in the sixth century BC) or a late date (second century BC) is compatible with a belief in the inspiration of Scripture. Surely a second-century date would call into question that the visions of Daniel 7–12 were received by a Daniel during the late Babylonian and early Persian eras. This necessitates a very loose or selective definition of divine inspiration if these are intentional inaccuracies, or worse, outright lies.

This is not to say that there is no good discussion to be found in Lucas's commentary. But ultimately, the volume fails to live up to expectations as a work of evangelical Christian scholarship. Instead, it follows a recent pattern of some evangelicals seeking respectability by adopting critical scholarship's conclusions while attempting to hold onto a pale imitation of evangelical principles.

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The JPS Bible Commentary: Haftorot. By Michael Fishbane. Philadelphia: Jewish Publication Society, 2002, xxxix + 593 pp., \$75.00.

Michael Fishbane has produced yet another monumental work on the Hebrew Bible that will not go unnoticed. In this commentary he focuses exclusively on the texts known as the *haftarot*. These include selections from the Former Prophets (Joshua, Judges, Samuel, and Kings) and the Latter Prophets (Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah [whole book], Micah, Habakkuk, Zechariah, and Malachi). Every book from the Prophets is used in the *haftarot* except Nahum, Zephaniah, and Haggai. As for Jonah, while the entire book is properly included in the *haftarot*, Fishbane's volume does not provide comments on it. Rather, he directs the reader to consult U. Simon's *The JPS Bible Commentary: Jonah* (1999).

The term *haftarot* refers to a liturgical corpus of texts. A *haftarah* (pl. *haftarot*) is basically a reading from the "Prophets" of the Hebrew Bible that follows the reading of the corresponding *parashah* (the passage from the Torah). Each *haftarah* shares a thematic relationship with the corresponding passage from Torah. The Torah is divided into 54 readings (*parashiyot*), each of which has a corresponding *haftarah* (p. xxviii). The *haftarah* was correlated with the Torah portion by word, theme, or place in the liturgical cycle (see p. xxiii; cf. pp. xxiv–xxv) in order "to show various types of continuities and correlations within Scripture" (p. xxix). The establishment of the *haftarot*

is said to have taken place at the beginning of the second century BCE following the anti-Semitic persecutions under the Syrian monarch Antiochus Epiphanes IV—but this origin is uncertain (see p. xxiii).

The volume begins with a helpful introduction (pp. xix–xxxiv) in which Fishbane explains the basic definitions, history, and hermeneutics related to the commentary. The commentary proper consists of 495 pages. Following the commentary, Fishbane provides an 85-page overview of the 15 biblical books excerpted in the *haftarot* cycle. For each book of the Former Prophets he explores matters of structure, content, historiography, and theology. For each book of the Latter Prophets he explores “The Prophet and His Time” and “The Book and Its Message.”

The editorial format of the book is like that of the well-known *JPS Torah Commentary* series. That is, the book reads from right to left, the upper portion of each page features the NJPS translation (*TANAKH*, 1999) on the left with the traditional Hebrew text (BHS, 1983) on the right, and the lower portion of each page is reserved for the author’s comments.

There are three levels or types of commentary in Fishbane’s work: “The first level focuses on the *peshat*, or plain sense of the haftarah—understood in its own context” (p. xxxi). Here he gives attention to historical, literary, and theological matters. “The second level (labeled ‘Text and Comments’) both compliments and extends the focus on the *peshat*” (p. xxxi). It accomplishes this by adding lexical and textual comments, discussing other commentators (rabbinic and modern), and by going beyond the immediate context of the *haftarah* to the Hebrew Bible as a whole:

The pedagogical purpose here is to widen the lens of biblical literacy, in order to see both how a given idea or belief changes in different contexts and how these various contexts may differ from that featured in the haftarah. In this way, the rich tapestry and texture of biblical literature, thought, and theology are represented—and any sense that “the Bible” is a monolithic whole, with one voice or theology, is implicitly challenged. The phenomenon of Scripture as a multi-cultural and multivalent anthology of teachings and traditions is thus indicated in many ways (pp. xxxi–xxxii).

It is evident from this quotation that, in this second level of interpretation, Fishbane continues the approach set forth in his earlier work, *Biblical Interpretation in Ancient Israel* (Clarendon [1985]). And finally, “The third level of this commentary is that of the *derash*, or creative interpretation and theology” (p. xxxii). Here he seeks to understand the relationship between the Torah reading and its corresponding *haftarah*.

The limitations of the commentary, from an evangelical perspective, derive from this third level of interpretation. That is, the context of a given *haftarah* is its corresponding *parashah* (Torah portion) rather than what immediately preceded and followed the *haftarah* in the Hebrew Bible. This, of course, creates an entirely new framework for interpretation. Fishbane remarks: “the beginning or end of a haftarah selection interrupts a biblical speech unit—with striking and new effects. . . . the haftarot constitute a distinct stage in the reception of ancient Israelite prophecy—a re-presentation and reuse of it for the synagogue and its own ideals of religious instruction through Scripture” (p. xxix). He further states that “the biblical unit of the haftarah has become a rabbinic unit—reflecting rabbinic sensibilities and concerns” (p. xxxi; cf. p. 505). Another limitation of the work—although minor—is its indexes. The addition of a general index (of subjects and names) would be useful, as would a more complete index of biblical references (rather than an index featuring only the *haftarot*).

While the book is tailored for a Jewish audience, it should not be overlooked by evangelical scholars. Its primary strength is its utility as an academic commentary, especially on the first and second levels of interpretation delineated above. It covers a

vast amount of biblical text from the prophets, which is useful, if for no other reason than the fact that the prophets comprise about one-half of the material in the OT and relate nearly a thousand years of Israelite history. In addition, the book is surprisingly theological and literary. Fishbane's fresh insights on such matters run throughout both his commentary and his overview of biblical books excerpted in the commentary. For these reasons, Fishbane's volume would be a valuable addition to the library of any Bible scholar.

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Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students. By Larry R. Helyer. Downers Grove: InterVarsity, 2002, 528 pp., \$30.00 paper.

This immensely helpful text introduces students to selections from the Apocrypha, Pseudepigrapha, Dead Sea Scrolls, Josephus, Philo, Bar Kochba Letters, Mishnah, and even a few of the Apostolic Fathers. The author treats issues of genre, composition, possible sources, structure, and purpose; but his primary objective is to introduce students to the actual content of the major pieces of Jewish literature from the Second Temple period (586 BC to AD 135) and to demonstrate the relevance of the study of this literature to the interpretation of the NT. Helyer writes, "I hope this book will accomplish two things: open up an entirely new perspective on the New Testament by showing its indebtedness to Second Temple Judaism and create a more appreciative attitude toward this Jewish heritage and its ongoing development in modern Judaism."

Helyer wrote this guide to Jewish literature with undergraduates, seminary students, pastors, and interested laypersons in mind. He avoided technical language and produced a text which is a pleasure to read. The text is logically organized. Helyer attempts to treat each source in chronological order, although he acknowledges that the dates of composition for many of these works are uncertain. The text is also filled with allusions to modern parallels (such as Helyer's comparison of Daniel's challenge to idolatry in Bel and a Perry Mason cross-examination) which help stir the interest of students who might otherwise dismiss ancient Jewish literature as dull and boring. The text is also laced with humorous remarks such as the comment that Jael's murder of Sisera was a classic example of "hitting the nail on the head" that are certain to hold the reader's attention. Undoubtedly, the greatest strength of this work is the constant effort of the author to demonstrate the importance of an understanding of this literature for NT interpretation.

Helyer discourages the tendency of some NT scholars to label unfairly and inaccurately all of ancient Judaism as a religion of works-righteousness that was ignorant of divine grace. On the other hand, he recognizes that much of the literature of the Second temple period stresses the performance of deeds and rituals as the means of atoning for sin and gaining eternal life. The author's view of Jewish soteriology during this period is thus more accurate and realistic than that of scholars like E. P. Sanders, who have argued that legalism does not appear at all in Jewish literature of this period.

The book highlights similarities between the NT and Second Temple literature but the author is also careful to point out distinctions and avoids unnecessarily suggesting actual dependency of the NT writers upon these sources.

The book does raise some concerns. The author entertains the possibility that NT writers rewrote OT history and imaginatively created accounts of events in the life of Christ that did not actually occur, thus paralleling the so-called midrash of Jubilees.

Later, after discussing 1 and 2 Maccabees, Judith, and Baruch, Helyer asks, "How are the works of ancient historians different from those of modern historians?" and "How does this affect one's view of the Gospels and Acts?" These are legitimate questions. However, the questions appear on the heels of a discussion of the pseudonymity of Baruch and a suggestion that at least the introductory historical narrative of the book is not factual. One fears that students may be led to overlook distinctions between the historiography of the Gospels and Acts and other writings like Baruch and conclude that some NT writings are pseudonymous and that some sections of the NT are historically unreliable. Helyer follows Ellis and Longenecker in asserting that Jesus and the apostles employed forms of exegesis that were very similar to the *peshet* technique at Qumran. However, it is unclear whether he is suggesting that Jesus and the NT writers adopted a hermeneutic like that represented in the Habakkuk commentary in which "the plain meaning of the text . . . was bypassed and instead a contemporary event was read out of the text."

Despite these shortcomings, *Exploring Jewish Literature of the Second Temple Period* is probably the most helpful work of its kind. The author displays a familiarity with the primary sources, history, archaeology, and secondary literature related to this era that is truly stunning. The book provides a helpful reality check for much that is being written about the period today and will be useful to all serious NT students.

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The Archaeology of Qumran and the Dead Sea Scrolls. By Jodi Magness. Grand Rapids: Eerdmans, 2002, x + 238 pp., \$26.00.

Ever since the Dead Sea Scrolls came to the attention of the scholarly world in the late 1940s, there has been debate over the relationship between the scrolls, the site of Qumran, and the first-century Jewish religious sect known as the Essenes. Roland de Vaux, who directed excavations at Qumran in the 1950s, suggested that Essenes lived at Qumran and hid the Dead Sea Scrolls in the nearby caves. This view has remained generally popular among scholars, but has also been contested. Norman Golb, for example, identified the Qumran settlement as a fortress and suggested that the scrolls represent various libraries and personal collections from Jerusalem that were taken to the caves for safe-keeping prior to the Roman attack in AD 70. Robert Donceel and Pauline Donceel-Voûte, who worked for a time on the publication of de Vaux's material, concluded that the site was a *villa rustica* of a wealthy family. Yizhar Hirschfeld has suggested that the site was a Roman manor house, and Alan Crown and Lena Cransdale have suggested that it was a commercial entrepot. An added complication is that most of the material from de Vaux's excavation has not been published. The bulk of this material is in storage at the Rockefeller Museum in Jerusalem under the supervision of Jean-Baptist Humbert. No one is working with all the information. However, Magness was allowed by Humbert to look at the pottery from Qumran in 1991. Together with information gleaned from published articles and reports, she has built a convincing case: Essenes inhabited Qumran and hid their scrolls in the nearby caves.

Magness brings together several lines of evidence to build her case. The strongest link between the caves and Qumran itself (six of the eleven caves are within a quarter mile of the site) is the pottery. In particular, the unique cylindrical store jars with bowl-shaped lids that were used to store some of the scrolls in Cave 1 have identical counterparts at Qumran. This shape is "virtually unattested elsewhere" (p. 81). Also, the

small amount of other pottery found in the caves (oil lamps, cooking pots, etc.) is identical to pottery found at Qumran. The presence of stone vessels at Qumran, as well as numerous ritual baths (*miqva'ot*), are clear indicators that Qumran was at least a Jewish settlement, if not Essene. The lack of fine tableware (Nabataean pottery, Jerusalem painted ware, Eastern Sigillata A, etc.) and luxury architectural remains (stucco, frescoes, mosaic floors, floor tiles, Roman-style baths, etc.) is good evidence that the site was not a *villa rustica* or country manor house, because these kinds of luxury items are abundant at other sites that were home to the well-to-do (Hasmonean Jericho, Jerusalem's Jewish quarter). Furthermore, Magness uses the architecture of the site to draw some fascinating conclusions about the way space was both valued and utilized by the inhabitants, providing further tantalizing evidence of their sectarian character.

One of the most interesting sections in the book is the discussion of "gendered items" (pp. 175–85). While few items found in excavations can be associated *exclusively* with women, the list does include items like jewelry and spindle whorls. In contrast to other sites from this same period, such as Masada and the Bar Khokba caves where these gendered items are ubiquitous, Qumran has produced almost no gendered items. Keeping in mind that the Qumran materials have not been published in full, Magness notes that the published and identifiable gendered objects from Qumran consist of "one spindle whorl and no more than four beads" (p. 178). In conjunction with evidence from the cemetery, which contains almost exclusively male burials, Magness concludes that there was "only minimal female presence at Qumran and an absence of families with children" (p. 185). Again, this agrees with the ancient literary descriptions of the Essenes. Magness also discusses the hoard of Tyrian tetradrachmas (temple tax?), animal bone deposits (communal meals?), and the inkwells and benches (scriptorium?) found at Qumran.

Magness is quick to define words that may not be familiar to the non-specialist, and she writes in a style that is easy to follow. She has included a helpful section of maps, drawings, and photographs, along with several indexes. Bibliographical sections appear at the end of each chapter. My complaints are few and minor. Two of the sites related to Qumran that Magness addresses in the final chapter, Ein Feshka and Ein el-Ghuweir, were not included on the map (p. 210 cf. fig. 1), leaving the reader to wonder where these sites are located. Neither is Qasr el-Yahud (p. 76) shown on the map. Also, the two site maps of Qumran (figs. 7 and 8) are small and of poor quality. Magness refers to locations on these maps repeatedly, but it was extremely difficult to find the places that she mentioned. Despite these minor shortcomings, I would be quick to recommend this book for anyone with even a passing interest in Qumran, the Dead Sea Scrolls, or the Essenes.

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A Marginal Jew: Rethinking the Historical Jesus. Vol. 3: Companions and Competitors. By John P. Meier. Anchor Bible Reference Library. New York: Doubleday, 2001, 703 pp., \$42.50.

This tome is the third book in a four-volume study that is likely to be regarded as epochal. Volume 1 (*The Roots of the Problem and the Person*) appeared in 1991, and volume 2 (*Mentor, Message, and Miracles*) came out in 1994. Interest in John P. Meier's project was demonstrated at the ETS meeting in Toronto in November 2002 when Leslie Keylock chaired a lengthy session devoted to analyzing and assessing the three volumes published so far. Meier kindly attended the session and responded to papers

by Craig Blomberg, Ed Meadors, and myself. History may show that Meier is producing for twentieth-century Life of Jesus studies the rough equivalent of what Albert Schweitzer's *The Quest of the Historical Jesus* furnished for the Jesus quest of the nineteenth century. A major difference will be that while Schweitzer's work was roughly five hundred pages in length, Meier's volumes will weigh in at close to three thousand.

Meier's overall goal is to arrive at "a reasonably reliable sketch of the historical Jesus," who Meier admits is "a theoretical abstraction of modern scholars that coincides only partially with the real Jesus of Nazareth" (p. 9). By definition, then, this is not a Jesus who could be called the Christ, the object of saving Christian faith. Volume 3 centers on Jesus in the nexus of social relations that partially defined him. Why is this important? Meier thinks that particularly in North America and in the Jesus Seminar, "Jesus' relationships with Jewish groups and individuals has not been a central concern" (p. 3). He devotes the whole volume to illuminating this neglected subject.

After an introduction Meier splits his treatment into two parts. The first is "Jesus the Jew and His Jewish Followers" (pp. 19–285). He examines Jesus' ties with (1) the crowds that evidently flocked to him; (2) the sizable group termed "disciples"; (3) the Twelve as a body; and (4) the Twelve regarded as individuals. This material occupies about forty percent of the book.

Part 2 is "Jesus the Jew and His Jewish Competitors" (pp. 289–647), the last thirty pages of which attempt to summarize how this volume integrates with volumes 1 and 2 of Meier's project. Part 2 treats in considerable detail the following groups and their relevance to scholarly reconstruction of a Jesus of history: the Pharisees, the Sadducees, the Essenes, the Samaritans, the scribes, the Herodians, and the Zealots. Jesus' interface with all these groups is to some extent a function of Jesus' relationship to the Mosaic law. But since the law is not a person or a group, Meier defers discussion of Jesus' attitude toward it until the final volume of his study.

The chief service of Meier's study overall is to provide a compendium and independent assessment of Life of Jesus studies over the past several generations. This has been a tumultuous era in the field, with the Second Quest of the 1950s and 60s quickly dying away, to be followed by a more stable but also far more variegated Third Quest beginning in the 1980s. The last half-century, then, has seen the dissolution of Germany's and Bultmann's hegemony in Jesus studies and the rise of a bewildering variety of proposed alternate approaches with North American studies becoming increasingly dominant. It is no small accomplishment to bring order out of the animated discussion and at times near chaos. For example, in just one footnote (p. 570 n. 3) Meier documents the reigning consensus that the Dead Sea Scrolls are bereft of mention of Jesus or any of his followers; furthermore, John the Baptist was probably not a member of the Qumran community. Yet Meier goes on to list other views: the Baptist possibly did have ties to Qumran (James VanderKam); he probably had lived at Qumran (Otto Betz); it is "not unlikely" that he belonged to the Qumran community (Joseph Fitzmyer). A vast and complex discussion is boiled down to a dozen lines of summary, with references enabling those interested to follow up on their own. The same could be said about dozens of other complicated topics Meier examines and adjudicates.

His command of the bibliography of his various subjects is usually impeccable, and when it is not it is because, as he says of Pharisee studies, "a comprehensive bibliography . . . would fill a whole volume" (p. 342 n. 4). His judgments are almost always scrupulously disciplined according to the dictates of which way he thinks the evidence points. An exception may be his strained reasoning in trying to get Jesus' female followers accredited as "disciples," when the sources never call them that and accord them substantially different (though still highly significant) roles.

The book is studded with prose flourishes that rise above the flat expression of much scholarly writing. Referring to Judas Iscariot, Meier writes, "Despite endless theological

speculation about Judas and boundless elaboration of his story in Christian imagination, we know nothing further about him. Like a bird flying through the night, he darts for a moment into the lighted hall of Jesus' ministry, only to plunge again into the dark" (p. 630). There is humor: "Given the wide diversity of scholarly views today, the quest for the historical Pharisees makes the quest for the historical Jesus look easy" (p. 639). There is political courage: Meier carefully separates Jesus as advocate for the poor (which he was) from Jesus as a member of an impoverished class himself (which he was not, despite romantic reconstructions to the contrary; see p. 636). Jesus was not even a peasant in the strict sense (p. 620). When deviation from consensus is necessary, Meier is not afraid to take the plunge. Another example here would be his insistence that Jesus did in fact have personal exchanges with Pharisees and that the discussions were apt to have been heated at times (p. 644). Finally, Meier is more inclusive of evangelical scholarship than is sometimes the case among mainline scholars in this field; figures receiving significant mention in the author index include David Catchpole, Craig Evans, Robert Guelich, Robert Gundry, Martin Hengel, Howard Marshall, Robert Meye, Michael Wilkins, and Ben Witherington.

Such praise is not to overlook that Meier's method disposes him to be more critical of Gospel testimony than some will find convincing. Jesus at the Temple as a youth, like most of the rest of the birth narratives in Matthew and Luke, is the product of later Christian theology (see pp. 577 n. 39; 616). Matthew 16:18–19 is apt to be a post-Easter construction (p. 629). Very little can be known for sure about any of the Twelve apart from Peter (p. 630). Jesus had a robustly eschatological vision, but he did not anticipate some fiery end to things à la Jewish apocalypses like 4 Ezra (p. 624). In all these cases a wedge is driven between Jesus and his earliest known interpreters that many will wish to qualify.

With three volumes under his belt already, what can be left for Meier to investigate? He projects that volume 4 will concern itself with "four great enigmas": Jesus' teaching on the law, his use of parables, his self-designations, and his death (pp. 645–46). Conspicuously absent is Jesus' resurrection. In previous volumes Meier explained that *qua* historian he must reject all "theological explanations" of purported historical events because, as he states in volume 3, "they lie outside the framework of what is in theory empirically verifiable by any and every fair-minded observer, believer and non-believer alike" (p. 625). While one can only admire the industry and erudition displayed in Meier's unfolding *magnum opus*, some will wonder about the wisdom of projecting a history-faith dualism of the eighteenth century (cf. Lessing and Kant) so baldly into the twenty-first. Without the Gospels' repeated, knowable, and material resurrection manifestations (which cannot be dismissed by appealing to Acts 10:40–41), it can be asked whether any trace of Jesus would have been preserved till now to be studied and classified, in "historical" terms, as chimerical. Here I would argue that Meier would have served the reader better had he been still more iconoclastic of guild conventions. Only the Jesus whose history encompasses a real and witnessed resurrected body provides us with a cause sufficient to account for subsequent historical effects.

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Gospel Women: Studies of the Named Women in the Gospels. By Richard Bauckham. Grand Rapids: Eerdmans, 2002, 343 pp., \$24.00 paper.

The promotional quotations on the book cover accurately highlight two key characteristics of *Gospel Women*. Richard Bauckham does a close reading of the biblical text

and exhibits an exhaustive acquaintance with early Judaism. He also has an excellent grasp of the secondary literature. His goal is not to study Jesus' attitude toward women, nor do a generalized study of the women around Jesus, but rather to focus on 9 believers of the 15 women named in the Gospels, "focusing on the women's side of their relationship to Jesus" (pp. xvii, xx). These women are Ruth, Tamar, Rahab (Matt 1:3, 5), Elizabeth, Mary, mother of Jesus (Luke 1:5–80), Anna (Luke 2:36–38), Joanna (Luke 8:3; 24:10), Mary of Clopas (John 19:25), and Salome (Mark 15:40; 16:1). Mary Magdalene, Mary, mother of James and Joseph, sisters Martha and Mary, Susanna, and Herodias are studied in passing.

Bauckham concludes that Joanna, Mary Magdalene, Salome, Mary, mother of James and Joseph, Mary, mother of Jesus, and other women are apostles, "recognized" and "authoritative apostolic witnesses" (pp. 188–89, 295, 298, 303) because they were disciples by Jesus (p. 112), eyewitnesses to the risen Christ (p. 285), and commissioned to be witnesses of the resurrection (p. 180). The 70/72 disciples probably included women (pp. 112, 200, 216). Women were also included in "those" with the 11 (Luke 24:33, 48), those "who were chosen by God as witnesses" (Acts 10:41; 13:31), and "all the apostles" (1 Cor 15:7, pp. 188, 282, 306, 310). With great detail he supports these conclusions. Thus, he writes, the Gospel narratives refute male priority and female unreliability (pp. 278, 286).

Bauckham's historical ("rigorous") and literary ("imaginatively") approaches highlight two techniques: a gynocentric approach and intertextuality (pp. xvii–xix). He states that texts can be "gendered" as androcentric or gynocentric by (1) identifying the narrator's perspective as male or female or (2) by the extent to which the narrator renders the perspective of the characters in the story as male or female (p. 48). "Women's literature" is literature that "genuinely reflects women's experience and convincingly adopts a woman's perspective" (pp. 3, 5). The Book of Ruth and Luke 1 are examples. Structurally and thematically Luke 1:5–80 is gynocentric because women are at the center of the chiasmic structure (1:39–45); it has women-only scenes; an angel visits a woman; a woman celebrates the great act of God's salvation; and women are the responsible and acting subjects of the events (pp. 49, 51, 53–54).

"Intertextuality" points to "the relationships all texts have with other texts" (p. 55). A specific text can have clear intentional allusions written into the text (in other words, in the mind of the author) and suggestions to the reader. The latter aspect of intertextuality is "communicative openness," which is openness to interpretation that the author of a text may intend a work to have (p. 56). In practice, that may refer to women in analogous situations (e.g. Hannah's prayer and Mary's prayer, 1 Sam 2:1–10; Luke 1:46–55; p. 60).

What are some strengths of Bauckham's work? Bauckham models the value of detailed study of the biblical text. For instance, the attention he gives to the modifier "of the tribe of Asher" (Luke 2:36, Anna) is exemplary. He also periodically relates a finding from his close reading of a specific word to the entire Gospel to present a "fresh" insight (p. xvii). Rahab and the Canaanite woman (Matt 1:5; 15:22–28), he concludes, are both included in Matthew's Gospel as women of exceptional faith who secure exceptions of treatment that set a precedent for Gentile believers (p. 45). Anna's singleness is related to the purity laws at the temple (pp. 100–101). Being from the tribe of Asher, Anna models a returnee from the diaspora of the northern tribes who recognizes the Messiah Jesus as the one who will fulfill Jesus' destiny to be the center to which all the tribes of Israel are regathered (pp. 98–99). Bauckham devotes about one-third of the book to Joanna. He concludes that Joanna and her husband Chuza (a Nabatean) were members of the Herodian aristocracy of Tiberias (p. 161). By Joanna donating to Jesus' ministry, she was "putting to rights some of the economic wrongs" in which she had been involved (p. 150). Mark ends with "they were afraid" (16:8) to show the women's "awe in view of the divine identity of Jesus" (as in 4:41, p. 290).

What are some weaknesses? While on the whole Bauckham treats the biblical text as reliable, from time to time his “rigorous” historical approach may somewhat undermine the historical reliability of the Bible. For instance, although he does not hesitate to believe the virgin birth of Jesus (p. 58) and the historical accuracy of Luke’s own work, he cannot accept Anna as having lived (he thinks) 105 years. Therefore, Luke must have used a tradition wherein “Anna’s life has been artificially schematized and its length deliberately conformed to that of Judith” (p. 100). From time to time he quickly dismisses others’ exegetical conclusions, while going through an extensive defense of his own conclusions. He argues that Bathsheba and Tamar are Gentiles although not explicitly called so (pp. 22–23). He does not conclude that Salome is the same woman as the mother of the sons of Zebedee (p. 233), although the evidence is good.

Studying gynocentric texts is both a strength and a weakness. The strength of this approach is showing that texts can be “feminist” or helpful especially to women even if written by men. The danger is the subjectivity and disunity involved at times in dividing up the Bible into androcentric and gynocentric texts. In contrast to Bauckham’s intentions (p. 48), it may lead some readers to forget that sometimes male and female perspectives are more similar than different.

“Intertextuality” also can be a helpful or unhelpful exegetical technique. Of course, Christian readers have been using “intertextuality” for thousands of years when comparing Scripture to Scripture. If misused, it can lead to eisegesis. However, Bauckham’s own approach offers limits to the practice which should be maintained: similar historical contexts, structures, and themes.

I certainly encourage Eerdmans to publish the sequel: studies of the unnamed women of the Gospels. For 20 years I have had my students study all the individual women mentioned in the NT for the course I teach on the “Biblical Basis of Women in Ministry and Marriage.” *Gospel Women* exemplifies why such studies are worthwhile. No one has ever studied these briefly mentioned women to the depth Bauckham has. Reading *Gospel Women* is well worth the time for anyone interested in exemplary, detailed scholarship.

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The Gospel of Mark. By John R. Donahue and Daniel J. Harrington. Sacra Pagina. Collegeville: The Liturgical Press, 2002, 488 pp., \$39.95; *The Gospel according to Mark*. By James R. Edwards. PNTC. Grand Rapids: Eerdmans, 2002, xxiv + 552 pp., \$40.00; *The Gospel of Mark: A Commentary on the Greek Text*. By R. T. France. NIGTC. Grand Rapids: Eerdmans, 2002, xxxvii + 719 pp., \$55.00.

When I was a seminary student in the late 1950s, two major commentaries on Mark were available in English for students and pastors. One was the magisterial work by Vincent Taylor (*The Gospel according to St. Mark*, 1952) and the other was by C. E. B. Cranfield (*The Gospel according to Saint Mark*, CGTC, 1959). The three decades that followed produced few new commentaries on Mark, despite the great interest in Markan studies resulting from the redaction-critical investigation of the Gospel. There were several shorter commentaries on Mark by C. F. D. Moule (*The Gospel according to Mark*, CBC, 1965); D. E. Nineham (*The Gospel of St. Mark*, Pelican Gospel Commentaries, 1969); E. Schweizer (*The Good News according to Mark*, 1971—a translation from the German); H. Anderson (*The Gospel of Mark*, New Century Bible, 1970); S. E.

Johnson (*A Commentary on the Gospel according to St Mark*, HNTC, 1977); W. J. Harrington (*Mark*, New Testament Message, 1979); L. W. Hurtado (*Mark*, NIBC, 1983); L. Williamson (*Mark*, 1983); P. Achtemeier (*Mark*, Proclamation Commentaries, 1986); etc. However, apart from W. L. Lane's fine commentary (*The Gospel according to Mark*, NICNT, 1974) and C. S. Mann's failed attempt to base a Markan commentary on the Griesbach Hypothesis (*Mark: A New Translation with Introduction and Commentary*, AB, 1983), no major commentaries appeared. In contrast, numerous major commentaries appeared in German during this time (J. Schniewind, *Das Evangelium nach Markus*, 1963; R. Pesch, *Das Markusevangelium*, 2 vols., HTKNT, 1976–77; J. Gnilka, *Das Evangelium nach Markus*, 2 vols., EKKNT, 1978–79; W. Schmithals, *Das Evangelium nach Markus*, 1979; J. Ernst, *Das Evangelium nach Markus*, Regensburger Neues Testament, 1981; D. Lührmann, *Das Markusevangelium*, HNT, 1987; etc.), but these were not accessible to most pastors and seminary students.

In the last decade and a half we have been favored, almost overwhelmed, with various commentaries of all sizes on Mark. Some of the smaller and more moderately sized commentaries include those of D. H. Juel (*Mark*, ACNT, 1990); M. D. Hooker (*The Gospel according to Saint Mark*, BNTC, 1991); J. Brooks (*Mark*, NAC, 1991); P. Perkins ("Mark," in *NIB*, 1995); J. Painter (*Mark's Gospel: Worlds in Conflict*, New Testament Readings, 1997); B. M. F. van Iersal (*Mark: A Reader-Response Commentary*, 1998); B. Witherington III (*The Gospel of Mark: A Socio-Rhetorical Commentary*, 2001), to give but a sampling. In addition there also appeared three very large commentaries on Mark. R. H. Gundry's *Mark: A Commentary on His Apology for the Cross* (1993) consists of over 1,100 pages, many in small type. The commentary contains a wealth of information on Mark that any well-informed student of Mark must read, but unfortunately the organization of the commentary is far from being "reader-friendly." The two-volume Word Biblical Commentary begun by R. A. Guelich (*Mark 1:1–8:26*, 1989, 496 pp.) was completed after his death by C. A. Evans (*Mark 8:27–16:20*, 2001, 687 pp.). Careful readers of the two volumes will observe a difference in emphasis in the two volumes. Guelich's concern for *Traditionsgeschichte* is evident in the first volume as he seeks to trace the history of the Jesus tradition from its inception to its inscription in Mark. Evans brings with him a *religionsgeschichtlich* interest in the study of Mark and supplies the reader with a vast knowledge of background and parallel materials found in the intertestamental, Qumranian, Graeco-Roman, and Masoretic literature. A third major commentary not fully completed is that of J. Marcus. Only the first volume (*Mark 1–8*, AB, 2000, 589 pp.) has appeared. The size of the first volume indicates that this, too, will be over 1,000 pages in length. Guelich-Evans will probably serve as the major commentary on Mark in the English-speaking world for some time, although when completed the Marcus commentary may challenge it for priority. As to the smaller commentaries, pride of place, in my opinion, goes to the one by Hooker. This is a commentary on Mark that covers the major issues of each passages, is written succinctly and well, represents a moderate point of view, and provides an excellent introductory overview of the basic issues involved in the study of Mark.

This past year the three commentaries listed at the beginning of the review appeared. The Donahue and Harrington commentary, in the Catholic series *Sacra Pagina*, is "inclusive in its methods and perspectives and shaped by the context of the Catholic tradition" (p. xi). It refers to itself as an "intratextual" and "intertextual" commentary. The former term is defined as a commentary focused on "reading Mark as Mark," i.e. it focuses on the final form of the Gospel and its vocabulary, literary forms, and plot rather than on such things as the historical Jesus or on the hypothetical sources and literary history of the pre-Markan tradition. "Intertextual" is defined as a "reading of Mark . . . by Mark," i.e. it focuses on links between the text of Mark and other texts, especially the OT, the Markan community, and the church today. Donahue

was primarily responsible for writing the commentary on 1:1–8:21 and 14:1–13 and Harrington for the rest, although both worked together in writing the Introduction.

The commentary's fifty-seven page Introduction is filled with helpful information. It contains discussions of the origin of Markan commentaries (the earliest in the seventh century); the Synoptic problem (favoring Markan priority), form, and redaction criticism; the genre of the Gospel of Mark (biblical narrative rather than Graeco-Roman literature); the literary activity of Mark (remarkably succinct and helpful); narrative criticism as applied to Mark; Markan Christology; the theme of discipleship in Mark; Markan eschatology; the relationship of Mark to Paul and Peter ("solid tradition" but the commentary is not based on it); the date and audience of Mark (Rome at AD 70); an outline of Mark; and a bibliography.

The commentary follows the format of the *Sacra Pagina* series in which each section begins with a "straightforward and simple but not slavishly literal" translation. This is followed by "Notes" on the text dealing with such issues as textual variants; issues of philology and syntax; explanations of the translation; background information (literary, especially OT, parallels); sociological assumptions; various first-century customs; comparisons with the parallels in Matthew and Luke; and links to similar ideas and terminology in Mark. This is the longest of the three sections and is the "most important part of [the] commentary." The third and final section called "Interpretation" deals with the issue of the placement of the pericope being discussed in the Markan narrative and in the theology of Mark. The commentary ends with Indices of Principle Ancient Parallels (references to biblical and extra-biblical texts), Subjects, and Authors.

Donahue and Harrington, well-known scholars who have made numerous contributions to Markan studies in monographs and journal articles, have provided us with a helpful and reasonably sized commentary. It is large enough to deal with the majority of issues involved in the study of Mark without overwhelming us with more information than the average pastor or theological student can handle or wants. It is written succinctly and is very readable. It provides in its Introduction a brief and excellent overview of the major issues involved in the study of Mark. The Notes section also has the same characteristics of succinctness and readability. At times one would like to see more detail in them (the importance of 1:34c for the Markan Christology is overlooked), but this is understandable given the size of the commentary. The printing and organization of the commentary are excellent. All in all, I find this commentary a fine introduction to Mark and a good preparation for reading the larger commentaries of Gundry, Guelich and Evans, and Marcus.

The commentary by Edwards is part of the Pillar New Testament Commentary series that has as its goal "to make clear the text of scripture as we have it" (p. x). It seeks to "locate the second Gospel fully within the historical and social conditions of first-century Palestine as they are known through extrabiblical literature, inscriptions, and archaeology" (cover jacket). It is the result of twenty years of study and teaching. His personal goal is to enable readers to understand Mark's "*historical setting and narrative, its literary methods, and its theological purposes*" (italics his) in the hopes "that readers may be enabled to see Jesus as God's Son and to follow him as disciples" (p. xiv).

The commentary begins with a ten-page list of Abbreviations and a two page list of Frequently Cited Works. This is followed by a brief nineteen-page Introduction dealing with sections on: The History of the Interpretation of Mark; Authorship and Place of Composition (John Mark, a "skilled literary artist and theologian," in Rome based on Petrine testimony); date (AD 65); Historical Context (Roman Gentiles); Distinctive Literary Characteristics (Markan style, sandwich technique, irony); Jesus in the Gospel of Mark (humanness, authority, Servant of the Lord, Son of God—"Every pericope in Mark is about Jesus except two about John the Baptist [1:2–8; 6:14–29]"); Distinctive Themes (discipleship, faith, insiders and outsiders, Gentiles, command to silence, jour-

ney); and Narrative Structure (outline seeing Mark as divided into two parts: 1:1–8:26; 8:27–16:8).

The format of the commentary for each pericope lacks a translation and consists of a short paragraph giving an overview of the pericope followed by a verse-by-verse commentary. When the Markan text is quoted, the NIV is used. The verse-by-verse commentary contains notes and comments on the text along with theological insights and implications. There are also brief, introductory essays for each of the major subsections of Mark (1:14–45; 2:1–3:12; 3:13–4:34; etc.), and interspersed through the commentary are short discussions of relevant subjects (Son of Man, secrecy motif, divine man, Sanhedrin, etc.). The commentary ends with an Appendix on the Secret Gospel of Mark and Indices of Modern Authors, Subjects, Scripture References, and Extrabiblical Literature. The book is nicely printed and arranged, its indices are user friendly, and the commentary is very readable.

The publishers suggest on the jacket that the commentary offers a new paradigm for interpreting the “Little Apocalypse” of Mark 13 and a new understanding for the controversial ending of Mark. Concerning the former Edwards suggests that in Mark 13 the Evangelist alternates between referring to the destruction of Jerusalem (13:1–13 and 28–13—indicated by the terms “these things [*tauta*]” in 13:4, 6, 29 and “all these things [*tauta panta*]” in 13:4, 30) and the consummation of all things when the Son of Man returns (13:14–17 and 32–37—indicated by the term “those days” or “that day” in 13:17, 19, 20, 24, 32). On numerous occasions I have sought to interpret the terms “these things, all these things, and those days” along similar lines as technical terms, but the major problem is that 13:14–23 is best understood as referring to the fall of Jerusalem, not the parousia of the Son of Man. The fact that many scholars see these verses as *vaticinia ex eventu*, i.e. as a description of the destruction of Jerusalem after the fact, supports this. Furthermore, what good are the warnings of 13:14b–16 (fleeing quickly into the mountains) with respect to the parousia, and how does being in the mountains (13:14a) help one escape the judgment of the Son of Man? On the other hand, such advice would be useful for fleeing from the approaching Roman legions about to besiege and destroy Jerusalem in AD 70. Similarly, it is difficult to understand why being pregnant (13:17) or the time of the year when the event takes place (13:18) would be a special problem if the parousia is being referred to. However, it is easy to see how these circumstances would pose serious problems for people with respect to the events of AD 68–70.

The other “new understanding” surrounding the ending of Mark is also unconvincing. It may be that the women’s response in 16:8 is to be understood negatively as indicated by their fear and flight, but does Mark by this seek to indicate that the resurrection, like signs and wonders, does not evoke faith and to demonstrate that human characters fail the divine will once again? Such an interpretation reads the Gospel of Mark through the eyes of twentieth-century existentialism, not the eyes of the evangelist who at the beginning of his work tells his readers that his Gospel is about Jesus Christ, the Son of God. It is not primarily about the struggle for faith, i.e. the issue of discipleship. It is Christology that is the primary focus of Mark’s Gospel. For the present writer, this and the two heavily editorialized predictions of meeting Jesus in Galilee after the resurrection (14:27 and 16:7), make it difficult to believe that the Gospel originally ended at 16:8, and the idea of Mark ending with a “For they were afraid (*ephobonto gar*)” causes further difficulty.

Edwards has written a useful commentary. It reads clearly and is easy to understand. One cannot say this of every commentary! The biggest problem that I have in reading the commentary is the lack of distinction between comments meant to help the reader understand the Markan meaning of the text and comments seeking to illustrate practical and theological implications for today that come from the text. This blurs the horizon of the evangelist and the present-day horizon of readers seeking to apply the

evangelist's message to their own circumstances. A fusion of horizons is different from a confusion of horizons. Only by carefully distinguishing between the horizon of the evangelist and one's own horizon can present-day implications of the text be clearly understood. This reviewer also would at times prefer less homiletical application and more hermeneutical exegesis of the text.

The commentary by France, advertised by the publishers as "without peer" in the cover jacket, is part of The New International Greek Testament Commentary series. It may very well be the crowning work of a well-known scholar who has made numerous contributions to Gospel studies. It purports to be not a "commentary on commentaries on Mark," i.e. its subject matter is not determined by what other commentaries on Mark talk about, but what France himself thinks is important. Its concern is the present text of Mark, not its pre-history or the process of its composition. Thus it seeks to treat Mark as a narrative whole, not as a collection of isolated units ignoring the unity and flow of the story. France mentions that he was guided by recent developments in the historical awareness of the world within which Mark's story is set. This he states is loosely known as the "Third Quest" for the historical Jesus. He assumes a working knowledge of NT Greek and offers no English translation.

The commentary begins with ten pages of Abbreviations and a twenty-one page Bibliography of works referred to in the commentary. His Introduction (45 pp.) begins with a section entitled About this Commentary whose content is explained in the previous paragraph. This is followed by About the Gospel of Mark in which he refers the reader to other works (R. P. Martin, M. Hengel, E. Best, etc.) for information on traditional issues of introduction and deals with: What Sort of Book? (the issue of genre, subject, origin, and function of Mark); Mark's Gospel as a "Drama in Three Acts" (Act 1: Jesus' public ministry in Jerusalem [11:1–16:8]); Mark the Storyteller (he wrote intending his work to be heard by the majority of his "readers"); The Message of Mark (not intended as a corrective approach to some heresy such as a "divine man" Christology or to have Christians flee from Jerusalem to Galilee because of the imminent fall of Jerusalem nor to any other single overriding theological emphasis, but to teach Christology [who Jesus is and what he came to do] and discipleship [the disciples serve as realistic guides to following Jesus] along with the subthemes: kingdom of God, the secrecy motif, eschatology, Galilee and Jerusalem [the former being generally positive and the latter negative]); The Origin of the Book (although the commentary is not based on a particular view of authorship, place of date, France thinks that the tradition of Markan authorship, dependence of Petrine testimony, Rome as place of origin, and the late sixties for the date are weighty and convincing); and Mark in Relation to Matthew and Luke (favors Markan priority and a fluid, not a simple linear, dependence of Matthew and Luke on Mark).

The commentary itself begins each major section of Mark (1:2–13; 1:14–8:21; 8:22–10:52; and 11:1–16:8) with an introductory essay, and each major subsection also has an introductory essay (1:21–39; 1:40–3:6; 3:13–35; 4:1–34; etc.). Each individual pericope then begins with an introductory essay followed by a verse-by-verse commentary. These are preceded by Textual Notes whenever significant variations appear in the Greek manuscript tradition. France argues that the introductory paragraphs are the most important part of the commentary and that the verse-by-verse comments should be read primarily in light of the introductory material. (Contrast the reverse understanding in the Donahue-Harrington volume!) The commentary ends with an Appended Note on the ending of Mark and Indices of Modern Authors, Greek Words and Phrases (not found in most commentaries but compare V. Taylor's *The Gospel according to St. Mark*), and Biblical and Other Ancient Sources.

The France commentary is an excellent addition to the NIGTC series. It is written by a superb scholar who is a master of the material. It may very well be the most useful

commentary for the exegesis of the Gospel of Mark in Greek since that of Taylor. I do have some issues with the philosophy of the commentary. For one, if the goal of the commentary is to comment on the present text of Mark, how does information from the "Third Quest" contribute to this? The pursuit of the meaning of the present text of Mark is quite different from the investigation of its content or subject matter with respect to a quest of the historical Jesus. Also, to give priority of importance to the introductory essays beginning each section rather than to the commentary on the verses raises some serious issues. It is, of course, true that interpretation involves understanding the parts (the verses) in light of the whole (the sections), but it also involves understanding the whole (the sections) in light of its parts (the verses). In my own experience I have more often encountered people who bring a preunderstanding of the whole to the individual texts (the verses) and force the texts to conform to their preconceived understanding of the whole, than the reverse. I also question the value of various speculations as to what Jesus, or a character in the story, or even Mark was thinking on various occasions. Such mental acts are simply not accessible to present-day interpreters.

As with Edwards's commentary we shall look briefly at what France says about the ending of Mark and the Little Apocalypse found in Mark 13. Concerning the former France boldly takes a minority position that 16:8 is not the original ending of Mark. The concluding words of 16:8 to him "appear . . . to undermine not only [Mark's] own message but also the received tradition of the church within which he was writing" (p. 683). Having found modern literary explanations anachronistic, he concludes that "the natural response to v. 8 is surely to assume that this apologetically damaging anti-climax *cannot* [his italics] be the end" (pp. 683–84). In light of the expectation Mark created in 14:27 and 16:7, he must have ended with an account of Jesus' meeting the disciples in Galilee. It is encouraging to see someone of the stature of France arguing against the predominant view that Mark 16:8 was the intended ending of the Gospel. (Cf. R. H. Gundry's *Mark: A Commentary on His Apology for the Cross*, 1009–12, for a similar view.)

Concerning Mark 13, which France points out is not a real apocalypse in the technical sense, we find, as in the case of Edwards, a non-traditional interpretation. The usual interpretation is to understand 13:3–23 and 28–31 as referring to the fall of Jerusalem and the temple's destruction and 13:24–27 and 32–37 to the parousia of the Son of Man. The main problem is that there does not seem to be any clear break or distinction between what is being described in 13:24–27 and what has preceded. On the contrary, the events of 24–27 occur "in those days," i.e. the days of 13:3–23. Edwards resolves the problem by having all of 13:14–27 refer to the parousia; France resolves it by having all of 13:3–27 refer to the fall of Jerusalem. (France is like N. T. Wright in this, but unlike Wright, he sees 13:32–37 as referring to the parousia.) France argues that there is no break in the sequence of the material in 13:3–31, but at 13:32–37 several factors indicate that a different event is now being referred to. These include: the word "but concerning (*peri de*)" which usually introduce a change in subject; "that day" which has not been mentioned before and stands in contrast to "in those days" of v. 24; the fact that, whereas the events involving the fall of Jerusalem are specifically referred to as occurring within "this generation" (v. 30), the events of 32–37 are emphasized as occurring at a time no one knows (v. 32); and Matthew's specifically using the term "parousia" in his translation of 13:32–37 (Matt 24:37, 39, and 27), which indicates that he interpreted these verses as referring to the parousia rather than the fall of Jerusalem. Thus for those having the "willingness and ability to hear the prophetic imagery as it would have been heard by those in Jesus' day who were at home in OT prophetic language" (p. 531) the interpretation of Mark 13:3–31 as referring to the fall of Jerusalem in AD 70 and the change of government from the temple era to the time of the reign of the Son of Man who sits at the right hand of God (14:62) resolves the problem

of Mark 13. The difficulty for France's interpretation is whether the metaphorical imagery of Mark 13:24–27 is being stretched too far by his interpretation.

Of the three commentaries reviewed above, pride of place goes to that of France. Being considerably larger than the others, it may be unfair to compare it to them, but despite some caveats there is no doubt that for those looking for a commentary on the Greek text of Mark this is the best one-volume text available today. Even the larger commentaries by Guelich-Evans and Marcus are not as useful for those wrestling with grammatical issues arising from the Greek text. This is not intended to deprecate in any way the commentaries of Donahue-Harrington and Edwards. They are fine commentaries, but they aim at audiences that cannot handle the Greek text, whereas France's commentary is aimed at readers who have access to the Greek text. This may prove a weakness in sales, since it limits the audience of his commentary somewhat, but for those who want to interact with the Greek text of Mark, France has provided an excellent commentary.

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Jesus the Word According to John the Sectarian: A Paleofundamentalist Manifesto for Contemporary Evangelicalism, Especially Its Elites, in North America. By Robert H. Gundry. Grand Rapids: Eerdmans, 2002, 137 pp., \$14.00.

Robert H. Gundry has once again written a provocative book that will be the focus of much discussion in evangelical circles. Gundry's *Jesus the Word* is a unique blend of biblical exegesis, sociological criticism, and cultural analysis. Gundry urges North American evangelicals to reject their ever-increasing accommodation to the culture and, driven by his sectarian reading of John's Gospel, to return to a form of sectarian fundamentalism similar to the form that he identifies as prevalent prior to the fundamentalist-modernist controversy. He uses the term paleofundamentalism to describe this re-cast evangelicalism. In the process of urging North American evangelicals to re-cast their movement, he employs what he calls a situation-sensitive approach to choosing some biblical texts over others, believing that the sectarian message of John's Gospel speaks to North American evangelicals today in a way that the Synoptics do not. This situation-sensitive approach, as opposed to an approach that draws on the totality of Scripture, leads to some provocative questions regarding the relationship between biblical theology and systematic theology.

Jesus the Word contains a foreword, three chapters, a one-page postscript, several pages of extended endnotes, and an extensive bibliography. The foreword contains a rationale for the book as well as a discussion of methodology. Here he also previews his view that the current trajectory of evangelicalism might be corrected by adopting the sectarianism that he finds in John's Gospel (p. xiv).

Chapter 1, titled "Jesus the Word according to John," takes up the question of why the term *logos* only appears in the prologue. Against past interpreters, Gundry states his thesis that the *logos* theme permeates the whole of John's Gospel and is not subsequently replaced by a messiah theme. In his own words, he wants to show that ". . . a Christology of the Word dominates the whole of John's Gospel more than has been recognized before . . ." (p. 3). This view has significant implications for source critics who argue that the prologue, in particular the *logos* concept, was a later addition. After stating his thesis, Gundry walks synchronically through John's Gospel, indicating where the

logos theme emerges. He begins by arguing that John's Gospel, as compared to the Synoptics, focuses more upon the actual words of Jesus. Jesus, as Word, speaks authoritatively in both word and deed throughout the Fourth Gospel and in the process the speaker (Jesus) becomes the speech. This chapter of the book alone is worth the read, since Gundry makes connections between the prologue and other sections of John's Gospel that will be intriguing even to the most seasoned of Johannine scholars.

In chapter 2, titled "The Sectarian," Gundry argues that the *logos* theme parallels some sociological perspectives on sectarianism. In part, sectarianism is defined as a movement whose members see themselves as set apart from the rest of the world. According to Gundry, sectarian elements appear in a variety of settings in John's Gospel. For example, the words of Jesus are often misunderstood by those who are not elect, while those who are elect understand his words (p. 55). More controversially to some, Gundry argues that the writer of John's Gospel alters the speech of Jesus when compared with similar speech in the Synoptics. For example, he points out that Jesus' commandment to his disciples in the Synoptics is "You shall love your neighbor as yourself" (Mark 12:31), but in John's Gospel the new commandment is "You shall love one another even as I have loved you. . . . By this all men will know that you are my disciples, if you have love for one another" (John 13:34-35). The point, according to Gundry, is that the Johannine new commandment is restricted to the elect, while the love commandment in the Synoptics is broader and meant for even the non-elect (pp. 57-58). Thus, John's Gospel is more sectarian than the Synoptics. To further highlight these sectarian characteristics, Gundry cites John 17:9 where Jesus prays solely for the elect and not for the non-elect (p. 59).

In chapter three, titled "A Paleofundamentalist Manifesto for Contemporary Evangelicalism, Especially Its Elites in North America," Gundry points to survey research that highlights the level of worldliness that characterizes North American evangelicals. He argues that evangelicals in increasing numbers are shying away from the doctrine of eternal punishment, shifting out of evangelical churches to more sacramental churches, edging toward universalism, cooling toward missionary activity, and falling into a variety of worldly activities (pp. 76-77). Gundry argues that evangelicals need to recapture the sectarian thinking found in John's Gospel. He calls evangelicals to rediscover the fundamentalism of the era just prior to the fundamentalist-modernist controversy. He is clear to point out that he is not in favor of adopting a form of fundamentalism against which Carl Henry and others reacted in the mid-twentieth century. Rather, he wants evangelicals to adopt a paleofundamentalist stance.

Most provocative is Gundry's one-page essay titled "Postscript on Some Theological Desiderata," where he advocates a situation-sensitive approach to the selection of Scripture. This essay raises significant questions regarding how the various passages of Scripture are selected as important and applied. Is it appropriate to say, for example, that the sectarian message of John's Gospel is more applicable to our situation today than the message of Luke's Gospel? And, if evangelicals adopt a more sectarian evangelicalism that emphasizes withdrawal *from* the culture, then what about the cultural mandate that emphasizes engagement *with* the culture? For those of a reformed stripe, what about the concern of Niebuhr that Christians ought to follow a Christ-transforming-culture model? Conversely, however, how can we as evangelicals have prophetic ministries if we cannot identify those specific Bible passages that seem to have special parallels to our own contemporary situations?

Jesus the Word concludes with a section of eight brief "Extended Endnotes" that perhaps could have been included somewhere in chapters one, two, or three. This section of endnotes, however, proves very insightful.

In conclusion, *Jesus the Word* is a must read for all evangelicals. Those with a special interest in exegesis will appreciate chapter 1. Readers will feel that they are sitting

at the feet of one who knows both the content of John's Gospel and contemporary scholarship. Those with a special interest in sociological criticism will appreciate how chapter 2 blends textual discussion with sociological theory. And, Gundry's assessment in chapter 3 of the evangelical movement and his remedy for its worldliness will fascinate those interested in analyzing the movement's cultural impact.

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The Historical Reliability of John's Gospel: Issues & Commentary. By Craig L. Blomberg. Downers Grove: InterVarsity Press, 2001, 346 pp., \$26.00.

Having greatly benefited from Craig Blomberg's earlier work, *The Historical Reliability of the Gospels*, I looked forward with anticipation to reading his newest defense of Gospel historicity. Blomberg, professor of New Testament at Denver Seminary, is unique in his approach, examining each Fourth Gospel pericope episode by episode to assess its historicity. While recognizing the impossibility of "proving" the historical accuracy of John's Gospel to everyone's satisfaction, he argues that for those not predisposed to doubt its authenticity, the balance of the evidence consistently supports the text's own claims of veracity.

Blomberg recognizes that if a convincing case can be made in support of eyewitness apostolic authorship, then the assumption of historical accuracy has a strong foundation. He thoroughly details the evidence that this Gospel is the eyewitness account of one of the twelve, namely John, son of Zebedee. He is detailed and thorough, noting that the unanimous external evidence cannot be summarily dismissed, as is often done. His point-by-point refutation of the arguments against Johannine authorship is particularly strong.

Challenging the notion that the "burden of proof" for historical authenticity lies with the person making the case for it, Blomberg notes that according to accepted standards for the study of ancient history, "a historian found trustworthy where he or she can be tested should be given the benefit of the doubt" (p. 63). He then proceeds to discuss recent refinements to the familiar criteria of authenticity, building on the work of Gerd Theissen and N. T. Wright. He finds these criteria, properly nuanced and refined, to be helpful tools for assessing the historicity of John's Gospel. Following Theissen he rejects the implausible criterion of dissimilarity which assumes non-historicity for the words and deeds that would most place Jesus within the context of first-century Judaism and most reflect the first-century church's understanding of his revelation of himself. Instead Blomberg accepts Theissen's replacement of this with a criterion of historic plausibility.

In applying these criteria to the text of the Fourth Gospel, Blomberg, assuming the basic historicity of John from the evidence for eyewitness apostolic authorship, asks two questions of each pericope. Utilizing the properly refined criteria of authenticity, is there positive evidence in favor of its historicity, and is there anything historically implausible in its first-century context, assuming the trustworthiness of the Synoptics? Using this methodology he carefully works through each episode of John.

While there might be concern that the use of these criteria gives too much away to those who find claims of historicity suspect, Blomberg applies this method to the examination of each pericope with the result that an assumption of historicity is consistently warranted. The Johannine narrative episodes prove to be compatible with their first-century historical context, with the Synoptic portrayal of Jesus' ministry, and with

known Jewish parallels, while still demonstrating the distinctiveness that led to Jesus' conflict with many of his contemporaries.

In the commentary portion of his work, he limits his focus to the issue at hand, fully interacting with those scholars who have pointed to elements within each episode that they deem indicative of their non-historicity. He effectively refutes their interpretation of the evidence, offering plausible alternatives. He demonstrates that if a bias against historicity is laid aside, the historicity of the Johannine narrative is consistently indicated.

In his treatment of the temple cleansing, Blomberg gives an even assessment of both alternatives, a Johannine chronological displacement for thematic purposes or two separate temple cleansings. He demonstrates that either is possible, and neither is incompatible with the historicity of the account (pp. 87–91). He notes that the Bread of Life discourse follows the Jewish rhetorical form of *proem midrash* and is a unified whole (p. 127). Countering Martyn's claims concerning excommunication from the synagogue in 9:22, Blomberg notes that modern studies have shown that the *berkat haminim* was probably not an empire-wide edict nor was it aimed primarily at Christians. However, local informal bans at particular synagogues are consistent with the hostile actions portrayed in Acts (p. 154). His examination of the infamous *aporia* of 14:31, "rise, let us go from here," concludes that while a combination of two separate discourses is possible, it is not necessary. Teaching while walking is not inconceivable (pp. 204–5).

As valuable as Blomberg's analysis is, some items of concern deserve mention. Blomberg makes a puzzling choice to use "Jesus" and "Christ" interchangeably in this book (p. 19, n. 2). The text of John does not use Jesus' name and the christological title interchangeably. In the 19 occurrences of Χριστός in John, all but two are titular and refer to Jesus' fulfillment of Jewish messianic expectations. The only two exceptions are 1:17 when the author is narrating the prologue and 17:3 when Jesus himself is addressing his Father. The truth which this Gospel proclaims, the heart of its message, is that the man named *Jesus* is the *Christ* the Son of God, the fulfillment of God's messianic prophecies, and the giver of life (John 20:31). To ignore the distinction between his name and title disregards an important aspect of John's narrative.

Blomberg believes that the affirmation of the veracity of the beloved disciple's witness in 21:24–25 is most naturally read as the "stamp of approval by a group of the beloved disciple's followers . . . making explicit his authorship of the rest of the work" (p. 38). He goes on to add that if we will admit at least this much redactional work, then "it becomes natural to see all of the passages that refer to the beloved disciple as phrased that way by the final editor(s)" (p. 38). He then deduces that while it is possible that all of the Gospel is from the hand of the son of Zebedee, it is "more likely that a separate editor has lightly touched up the document throughout" (p. 38). Although Blomberg perceives only a minimum amount of editorial work in the Gospel, the crucial question is whether there are textual indicators of editorial activity. He points to such for 21:24–25, but the step from there to every beloved disciple reference being redactional is only an inference, and not a necessary one. And if this step is taken without explicit textual indications of editorial activity, what basis is there for refuting those whose "discovery" of layers of redaction goes many steps beyond this?

In footnote 29 on p. 39, Blomberg states that multiple authorship does not impact theories of inspiration. He supports this with the assertion that there "is good evidence that a number of biblical documents, particularly in the Old Testament, underwent stages of redaction, sometimes over centuries." It is true that multiple authorship is not inherently incompatible with inspiration or even inerrancy, but is there textual evidence suggesting this was the inspired method of production? Blomberg does not

expand on his claim concerning the OT, and its presence without evidentiary support is disconcerting.

Blomberg offers an alternative approach to the two polarized camps of those who insist there is no place for historical inquiry because the historicity of the Bible is a faith presupposition and those who engage in historical inquiry already committed to finding non-historical portions in the Gospels. Blomberg states that a third option exists, "to engage in genuine historical inquiry . . . , to try to bracket one's presuppositions as much as possible, and not to conclude in advance that any document must be either errant or inerrant" (pp. 292–93). While I heartily endorse his enterprise and recognize the need to be cognizant of one's own presuppositions, is it desirable or even possible to approach the text as if I did not have those presuppositions? Is inerrancy a faith commitment, albeit evidentiary based, or does one arrive at this position only after an examination of the evidence? Can I only do genuine historical inquiry if I am open to the possibility of discovering the biblical text is not inerrant after all?

Blomberg's careful analysis of John's narrative provides us with a seminal work supporting the historicity of the Fourth Gospel and needs to be given careful attention both by those who are predisposed towards the veracity of John and by those who would so quickly dismiss its historical accuracy based on an outdated scholarly consensus.

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Thanksgiving: An Investigation of a Pauline Theme. By David W. Pao. NSBT 13. Downers Grove: InterVarsity Press, 2002, 212 pp., \$20.00 paper.

Since the time that Paul Schubert wrote *Form and Function of the Pauline Thanksgivings* (1939), much of the study of benedictions, blessings, doxologies, and thanksgivings in Paul's letters has focused upon form-critical issues. While, of course, such concerns have their place, it is a true delight to be presented with a carefully executed and reverent study of the *theme* of thanksgiving in the letters of Paul.

David Pao (Assistant Professor of NT at Trinity Evangelical Divinity School) seeks to place Paul's intense interest in the idea and practice of thanksgiving in the context of Paul's broader theological concerns. Thus, to read Pao's book is like viewing the landscape of Paul's central theological concerns through the window of thanksgiving.

Pao understands that the locus of thanksgiving is God himself. Thanksgiving is not the internally felt attitude of gratitude that often characterizes our understanding of this theme in the western world (pp. 19–21). Nor is it merely a response to the good gifts that God has given (pp. 37–38). Thanksgiving is closely tied to worship and praise and thus finds its explication in OT passages that declare the honor and deeds of a God who is Lord of all.

One of Pao's presuppositions is that Paul's thought world is rooted (entirely? almost entirely?) in the OT and in God's covenantal acts. Thus, except for chapter 1 (*Thanksgiving as God-centredness*), each of the following five chapters (*Thanksgiving within the Covenantal Traditions; Thanksgiving and Covenantal History; A Life of Thanksgiving; Thanksgiving and the Future; Ingratitude*) seeks to identify OT conceptual influences on Paul's overall theological system within which his thanksgivings and ideas about thanksgiving reside. This thorough study of OT influences is doubtless the strongest and most helpful aspect of the book.

It is also, perhaps, the aspect of the book that requires a little deeper reflection on methodological matters. It is unclear whether Pao believes that the *only* influences

upon Paul's theological concerns are found in the OT or whether in Pao's view the influences are *almost* entirely from the OT. It is clear that Pao mostly *or* entirely seeks separation from Graeco-Roman influences on Paul's concept of thanksgiving. In his appendix entitled *Pauline Thanksgiving and the Graeco-Roman Benefaction System*, Pao chooses his words carefully, and avoids speaking of anything akin to *influence* from Graeco-Roman models. The closest he comes to allowing influence is his statement that "the Scripture of Israel is *to take priority* (italics mine) in any search for an appropriate framework of interpretation" (p. 172). But, apart from this single line, which might allow for some influence from Graeco-Roman models, the thrust of the appendix is to argue *against* Graeco-Roman influences and *for* grounding the entire discussion of Pauline thanksgiving in the OT.

I have no desire to re-open the perennial debate about whether Paul was influenced more by his Jewish roots or by his Graeco-Roman context. I myself would agree that the primary influence on Paul was the OT Scriptures *while still maintaining* that models outside the Jewish world seem to play a role in some of Paul's discussions and presentations. Paul, after all, was more intensely concerned than almost any other ancient writer to contextualize his message cross-culturally (1 Cor 9:19–23). Moreover, contra Pao, it is with great difficulty that one tries to affirm both that Paul's use of the language of benefaction would have been understood *by Paul* to be *wholly* dependent upon the OT, and, at the same time, allow that Paul's *readers* would have related his language to Graeco-Roman ideas (cf. pp. 170–71). Paul certainly would have known that his use of the language of benefaction would be interpreted through the Greek or Roman interpretive grids of many of his readers. If we acknowledge that Paul probably *thought* about how such language might be understood by his readers, it seems that we also have to admit the *influence* of that context on Paul's conceptual categories and presentation.

Despite this concern, I heartily recommend this book because of Pao's insightful connections between Paul and the OT and because of his interest in setting Paul's idea of thanksgiving squarely in the context of Paul's broader theological concerns. I had the rare experience of actually being led both toward worship and toward confession for my own ingratitude as I read this scholarly analysis of the theme of thanksgiving. Following the example of Paul (cf. pp. 20, 78–81), perhaps the most appropriate way to publicly thank Pao for offering this book at this time is by giving thanks to *God* both for what *God* has done and what *God* yet will do through this study.

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Encountering the Book of Hebrews. By Donald A. Hagner. Encountering Biblical Studies. Grand Rapids: Baker, 2002, 213 pp., \$21.99 paper.

This commentary by Donald Hagner, George Eldon Ladd Professor of New Testament at Fuller Theological Seminary, is part of the Encountering Biblical Studies series, a series that is distinctive enough to require some remarks on its features and objectives. The intended audience for the commentaries in this series is upper-level undergraduates: in content, style, and layout they are designed specifically for use in college courses. The approach is not to analyze the book critically but to survey themes and significance, making ample use of illustrations, sidebars, and excursuses. Every chapter begins with an epigraph (well chosen, in this case), a list of supplementary biblical texts, an outline of the chapter's contents, and a list of specific objectives; likewise, each

chapter closes with a list of key terms (for which there is a glossary at the back of the volume) and study questions. Suggestions for further secondary reading accompany many of the excursuses and close each chapter; there is also a select bibliography at the back of the volume.

Clearly the editors have followed through with their plan to produce texts for the college classroom and to endow them with features suited to that end. Correspondingly, the value of the book for a given user may depend on just these features. In that vein it is worth noting that though the objectives and the study questions which bookend each chapter usually correspond quite closely, they do not always do so. Likewise, several of the excursuses add little or are redundant (e.g. pp. 66, 100, 160), though many are excellent and most are helpful. In a couple of these (pp. 77, 91), Hagner's comments on biblical vs. systematic theology may lack hermeneutical balance. It would also have been helpful in several cases to have cross-referenced the appropriate excursus in the body of the text. Further, it would have seemed appropriate to include all of the key words in the subject index (since they are "key" words), and at least one of these, "anachronism," is surprisingly defined (p. 201) given its use on p. 152. Yet on the whole these extra features are well done. The larger question for professors considering whether to use this as a text is to what extent they will build the course around them. It is unlikely that most students will pay much heed to them otherwise, at which point this book becomes another commentary among many of its type. In this case, fortunately, the commentary itself is not a weakness.

Hagner, not surprisingly, has executed his assignment skillfully, in the spirit of this series, taking full advantage of its editorial features and providing a reading of Hebrews that is fully competent, consistently judicious, and evenly lucid. The nature of this series makes detailed analysis of the text and dialogue with scholarly opinion inappropriate, but that this installment is the work of a mature scholar is everywhere in evidence. After an introduction, covering the usual historical, literary, and thematic issues (especially the OT in Hebrews, Hebrews' concept of archetypes and copies, and the book's attitude toward Judaism), a chapter of exposition is assigned to each of Hebrews' chapters (except for two assigned to Hebrews 10). This division of the chapters, which seems less well advised than following more likely breaks within the discourse itself, is violated only by the grouping of 6:1-3 along with Hebrews 5. Historical perspective, literary and rhetorical appreciation, theological understanding, and contemporary application all receive their due within the series' limits. Major interpretive issues are noted, and the differing views are summarized. Following these expository chapters, a conclusion does a nice job of summing up key elements of the significance of Hebrews, particularly its special theological emphases and its contributions to the NT, the church, and the individual Christian respectively. An extended excursus on the entry of Hebrews into the NT canon closes the text.

The present commentary is a "totally fresh" piece but does run along the same interpretive lines as Hagner's earlier offering (GNC, 1983; NIBC, 1990). In sum: Hebrews, emanating anonymously from Pauline circles, was written during the 60s, just prior to Nero's persecution, to a community of Jewish Christians in Rome, some of whom were beginning to distance themselves publicly from their Christian identity and merge back into their former Jewish mode of life. Hebrews' argument appears to be correcting gnostic ideas as well. Its body alternates between the tracks of a running exposition and a running exhortation with the former in the service of the latter. Primarily through a series of "midrashic" interpretations of the Greek version of the Jewish Scriptures, especially Psalm 110, this sermon-treatise (also having some of the qualities of an epistle) intends "to set forth *the incomparable superiority, and hence finality, of God's work in Jesus Christ*. Christianity is thus *absolute in character and universal in scope*" (p. 25, italics in original). Features of the argument and rhetoric suggest

that the author (who was probably Jewish and who may have been a woman, the masculine participle of 11:32 being inconclusive; even so Hagner uses the masculine pronoun to refer to the author) was acquainted with Platonic idealism, but his dualism is best characterized as an eschatological dualism. Likewise, rather than an allegorical approach, such as one finds in Philo, this author's "understanding and exegesis of the Old Testament are governed by his christocentric perspective and involve the recognition of interconnections and correspondences (i.e., typology) with the New Testament through *sensus plenior*" (p. 34). If we grant the presuppositions and perspective of the author of Hebrews, this approach to the OT is "coherent, reasonable, and convincing." Chief among the writer's insights, and possibly original to him, is the way in which he uses Ps 110:1, 4 to establish the legitimacy of Christ's priesthood.

Undergraduate courses looking for a reliable, well-written introduction to this epistle—especially from within the mainstream evangelical tradition of historical interpretation and biblical theology—will find this an excellent choice as will adult Sunday School classes (willing to do some homework), ambitious Bible study groups, and individual students of the Bible. Indeed, its very targeted packaging notwithstanding, those who have specialized in this fascinating "word of exhortation" should not overlook this exposition.

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The First and Second Letters to Timothy: A New Translation with Introduction and Commentary. By Luke Timothy Johnson. AB 35A. New York: Doubleday, 2001, xiv + 494 pp., \$40.00.

With the death of Jerome Quinn (*The Letter to Titus*, AB 35 [New York: Doubleday, 1990]) in the fall of 1988, the Anchor Bible series on the Pastoral Epistles remained incomplete. We applaud the choice of Luke Timothy Johnson, who maintained Quinn's tradition for erudite scholarship although not remaining in Quinn's theological tradition. Anyone familiar with Johnson's previous work on the Pastorals, seen first in his general NT introduction (*The Writings of the New Testament* [Philadelphia: Fortress, 1986]) and later in his shorter commentary (256 pp.) on the Pastorals (*Letters to Paul's Delegates* [Valley Forge: Trinity Press International, 1996]), is well aware of Johnson's sometimes impatient critique of scholars who have rejected Pauline authorship of the Pastorals, a position he now terms somewhat negatively as "conventional wisdom."

Johnson begins by acknowledging the current state of modern scholarship on the authorship of the Pastorals: "Prospects for scholarly unanimity are slender. The clear majority of scholars today considers the Pastorals as a whole to be pseudonymous. Yet a small but stubborn minority holds—in various ways and with varying degrees of enthusiasm—to the more traditional position that the letters are authentic. There is little communication between the positions. Few converts are won from one side to the other" (p. 14). Johnson then presents (pp. 55–90) what may be the best concise defense of Pauline authorship yet available—allowing for his "pit-bull" style.

Three additional parts make up his general introduction: (1) he briefly summarizes the evidence for the critical text of the Pastorals; (2) in an insightful analysis, Johnson reviews the history of research on the Pastoral Epistles (pp. 20–54), demonstrating how Pauline scholarship has reached its present state; and (3) he consistently argues that the three Pastoral letters should *not* be considered a distinct sub-corpus. Each letter must be taken individually. For example, when discussing the identity of those "who

wish to be teachers of the law" (1 Tim 1:7), he argues that "it is important to keep the portrait of the opponents in each of the letters separate" and that we should not connect these teachers with the opponents of Titus, who are clearly outsiders "from the circumcision party" (p. 166). The opponents of 1 Timothy are false teachers who are ambitious and elitist members of the Ephesian church (p. 146), who (1) have demonstrated questionable moral character and (2) have disputed among themselves over leadership (p. 235). The opponents of 1 Timothy are Christian, unlike those in Titus, but Paul holds out no hope of their coming around, unlike his attitude in 2 Timothy (p. 146). The opponents in 2 Timothy cannot be identified by the complaints in 2:14–3:5 of word-chopping, vain debates, profane chatter, etc., since these were standard elements of the rhetoric. Only in the unusual complaints of "sneaking into homes" (3:5) and "claiming the resurrection had already happened" (2:18) can we see a peek of the opponents.

Conceding that "virtually everything about these compositions is a matter of dispute" (p. 14), Johnson follows his general introduction with, as we have come to expect from him, a stimulating and thorough commentary. He rejects classifying 1 Timothy as a manual on early church order (p. 139). Rather, 1 Timothy (and Titus also) is what Benjamin Fiore (1986) termed "*mandata principis*" (commandments of a ruler), earlier termed "a royal correspondence" (p. 141; cf. Wells, 1934). Johnson cites official examples, as well as some "unofficial" examples, such as a letter sent from one colleague to another (e.g. Atticus to Cicero; pp. 140–41). Such letters were a "reminder" of the "ruler" to his "delegate" to be read before the assembly, containing a combination of personal commands (such as what should be the delegate's general attitude and behavior) as well as public commands (such as the job description of the delegate and other *entolai* to be heard by others as well as the delegate; p. 140). Johnson argues a parallel situation for (Titus and) 1 Timothy (p. 141). Johnson classifies 2 Timothy not as a farewell discourse but as a personal paranetic letter (p. 322), citing parallels to Hellenistic proreptic discourses (pp. 323–26, 394) which make common use of the themes of memory, model, and imitation followed by direct maxims (thus explaining the sudden maxim in 2:14). These genre classifications are his unique contribution to the study of the Pastorals, but it is not necessary to agree to benefit from this commentary. The strength is the exegesis which locates the text in a concrete, historical situation in Ephesus, encased in the language and conventions of the first-century world.

Johnson begins the commentary with a fresh translation with few surprises. Those considering a commentary are often interested in how certain phrases are translated (and the underlying debate); here are a few examples from Johnson's translation of 1 Timothy:

(1) "I do not entrust teaching to a woman, nor authority over a man" (1 Tim 2:12). Johnson sees the Pastorals as androcentric and patriarchal but not sexist (p. 412). He sees this passage as dealing with a specific problem in Ephesus: unscrupulous philosophers seducing women of position and means, as was often possible in patriarchal societies where women were chronically undereducated, disempowered, and systematically manipulated. These women had the means and desire to study philosophy but were prevented by societal norms. They had become the "perpetual students" of charlatans who went from house (church?) to house.

(2) Johnson uses "supervisor" for *episkopēs* (1 Tim 3:1), "helpers" for *diakonous* (1 Tim 3:8), "women helpers" for *gynaiikas* (1 Tim 3:11).

(3) The Christological hymn of 1 Tim 3:15–16, which Johnson considers Pauline (p. 236), disputes it ever existed as a hymn (p. 379) and questions whether it truly represents any sort of "heart" of the Christology of the Pastorals (p. 232), has two mildly surprising points: "appeared to *messengers (angelois)*," meaning witnesses and thus early Christian preachers and "believed in by the world," meaning "believed in throughout the world" as a parallel to "preached among the nations."

Here are additional examples from 2 Timothy:

(1) "Remember these things . . . do not engage in polemics" (2 Tim 2:14). Johnson translates *hypomimnēske* as "remember" rather than the more customary "remind" (p. 383). He then supplies the missing object as these "things" rather than the more usual "these men" (either the faithful men or the opponents). Johnson also follows the less attested variant "do not engage in" (*logomachei* for *logomachein*, p. 389).

(2) "Every scripture is God-inspired and useful . . ." (2 Tim 3:16). Evangelicals may believe they have found a friend in Johnson, with his strong defense of Pauline authorship and his seemingly "conservative" translation of this verse. Yet, Johnson is equally impatient with what he considers shallow exegesis and poor scholarship on the evangelical side. Johnson takes a hard stance against those who use this verse to support a position on the authority of Scripture, saying all such "endless arguments" are "wrong, not only exegetically but also hermeneutically." He reiterates the position taken in his work *Scripture and Discernment* (1996): "The authority of the Bible does not rest on its inspiration, but on its canonicity, a status that each church confirms by the use of the Bible in every generation in liturgy and in decision making" (p. 422).

In conclusion, we have been enriched with a spate of new commentaries on the Pastorals. Gordon Fee's work on the Pastorals (NIBC, 1984) led us to see the necessity of using the sociological setting of Ephesus to interpret the letters. George Knight (NIGTC, 1992) and William Mounce (WBC, 2000) gave us thoughtful exegesis. Marshall (ICC, 1999) and Quinn and Wacker (ECC, 2000) offer us a thorough treatment of the letters, although from a deutero-Pauline view. Johnson brings the strengths of all these recent works into one coherent volume, with some brash Johnson impatience dashed in for entertaining reading. Traditional, critical, and cutting-edge are not terms often placed together, but here they are. I heartily recommend this volume.

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The Ancient Church as Family. By Joseph H. Hellerman. Minneapolis: Fortress Press, 2001, 295 pp., \$23.00 paper.

Attempts to explain the expansion of the early Jesus movement in the Roman world in terms of its ideological formulations have not been altogether satisfactory. Hellerman's work is a contribution to ongoing efforts to understand the phenomenon through the use of sociological models. The author believes that the patrilineal kinship group (PKG) offers the best model for understanding the cohesiveness and self-understanding of the Christ-confessing communities that constituted the church of the first three centuries of the modern era. Further, he believes that it was the sense of family, defined as the PKG, that gave Christian communities their appeal to "displaced and fragmented urbanites in antiquity" (p. 220).

After a brief summary of the likenesses and differences between Christian communities and Graeco-Roman collegia, the author turns to defining the nature of the family as an institution in the Mediterranean world. He maintains that while there were differences in family structures within the empire, e.g. Judean vis-à-vis Roman, the entire Roman world shared the ideals of the patrilineal kinship group.

The PKG, characteristic of many societies on the world stage, differs in significant ways from the North American kindred family system. Belonging and interpersonal relationships in the PKG system are determined by descent, i.e. on the basis of shared blood. A kindred family system, by contrast, defines itself in terms of the relationships

of members to one another and a single living individual. Descent group families understand marriage primarily in contractual rather than affective terms. The strongest bonds within the descent group are expected to be between siblings, not husband and wife. Members of the PKG perpetuate the family name through inheritance, support one another by sharing material and spiritual resources, function as a producing and consuming unit around a patrilocal residence, and uphold the honor of the family vis-à-vis the outside world even at the expense of truth. Given such values, the needs of the family take precedence over the needs of the individual.

Hellerman argues that the PKG, with modifications, became the model for the surrogate family evident in the early Jesus movement. Modifications were significant. In some ways Christian communities differed remarkably from prevailing PKG norms. A PKG understood honor pre-eminently in terms of the acquisition of wealth and its attendant power. Surrogate families of the Jesus movement eschewed such values. Further, by its nature a PKG was limited to blood relatives; membership in the Jesus communities was open to all.

To support his arguments Hellerman examines the origins of the surrogate family motif. He finds it in the OT, in the Qumran community, and especially in communities formed by the historical Jesus himself. The author looks for sibling terminology, paternal images, the sharing of material resources, inheritance and ancestry motifs. It comes as no surprise that he finds an abundance of all of them. The author turns next to communities established and nurtured by the apostle Paul. Though giving attention to other letters, Hellerman focuses on the Corinthian correspondence and Romans. He concludes, “. . . to live with one's fellow believers as an exemplary member of a Mediterranean family constituted the epitome of faith in Jesus as experienced in the area of interpersonal relationships” (p. 126).

The author finds PKG themes extending into the Christian communities of the second century, but with modification. For Jesus and Paul fatherhood, and hence authority, in Christian communities resided with God. Leadership on the earthly level was dispersed over a plurality of elders/overseers. Beginning with 1 Clement and the letters of Ignatius, father terminology begins to be applied to earthly leaders. In addition, for apologetic purposes, Justin Martyr expanded the concept of family into the philosophical arena. Clement of Alexandria and Irenaeus of Lyons reinforce the contention that Christian communities throughout the second century continued to understand themselves on the PKG model.

Hellerman concludes his examination of PKG motifs with the late second and early third century church in North Africa. He finds family themes imbedded in the Passion of Perpetua, the sometimes truculent writings of Tertullian, and the letters and essays of Cyprian. In the turbulent world of Cyprian, the author finds PKG themes of loyalty and sibling responsibility to be forces that carried Christians through the pogroms of Dacius in the mid-third century. More important than theological convictions, Hellerman believes, “. . . the social organization of the pre-Constantinian house churches was perhaps the single most common and identifiable characteristic of the Jesus movement” (p. 225).

The Ancient Church as Family is furnished with copious endnotes, a bibliography, and an index of ancient sources. There is no subject index. Though the work is sometimes tedious as it examines PKG terminology in ancient sources, Hellerman has made a valuable contribution to the quest for sociological factors that account for the spread of the Jesus movement in the Roman world. While the author makes his case well, it is perhaps reductionistic to explain the Jesus movement in the absence of its ideological appeal. Nevertheless, it comes as a surprise to realize how little attention scholars have given to the church as a surrogate family on the model of the patrilineal kinship group. The book will be valuable reading for those who want to understand the attraction of

Christian communities to those who lived in the Graeco-Roman world of the first three centuries.

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Urchristliche Mission. By Eckhard J. Schnabel. Wuppertal: R. Brockhaus, 2002, xxxii + 1806 pp., 59 Euro.

The publication of the present volume constitutes a major event in the missiological exploration of early Christianity. A full century after Adolf von Harnack's *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, Schnabel's work fills a major gap in the missiological literature by providing a treatment of the early Christian mission that considers not only the mission theology of the biblical material (as does P. T. O'Brien's and my *Salvation to the Ends of the Earth: A Biblical Theology of Mission*), but sets the early Christian mission in a full-orbed historical and geographical context. Overall, Schnabel's work is characterized by a magisterial command of the secondary literature. It truly represents an amazing achievement, especially in a day of specialization when it has become exceedingly difficult for any one person to master the vast amount of material that continues to be generated. The fact that the present work is in German will limit its influence, at least until the publication of the author's own English translation, a work that is currently being prepared. The purpose of the present review is therefore primarily to alert interested readers to the existence of Schnabel's work in German and to provide a summary of its contents and some of its major conclusions; a more thorough review may reasonably await the publication of the English translation.

In the opening chapters Schnabel surveys the relevant teaching of the OT and the Second Temple period. The author's conclusions are that (1) there was in OT Israel no overt mission program with the aim of converting foreign nations or even individual polytheists (p. 93); (2) in the centuries prior and subsequent to Christ's birth there was no direct Jewish mission that pursued the aim of converting non-Jews to faith in Yahweh (p. 174). The work then moves on to a consideration of the mission of Jesus (a presentation of the mission theology of each of the canonical Gospels is provided toward the end of the volume). The chapter draws on information from all four Gospels and excels particularly in providing extensive geographical information on the various locales in which Jesus ministered. A chapter on the mission of the twelve is followed by a treatment of Jesus' mission and non-Jews. Here Schnabel maintains that Jesus neither explicitly sought nor avoided contact with non-Jews (p. 377). He healed non-Jews and responded to their pleas for him to heal their relatives or friends. At the same time Jesus' contact with non-Jews was not a major part of his mission. While he focused his overt activity on Jews (p. 324) and while he did not engage in an active mission to Gentiles (p. 329), Jesus' ministry did attract non-Jews, thus anticipating the post-Pentecost Gentile mission of the early church.

The next section discusses the mission of the early church. Schnabel draws attention to the surprising nature of Jesus' mission command in light of the OT expectation of the nations' eschatological pilgrimage to Jerusalem. This command to engage in active missionizing, according to Schnabel, is grounded in the removal of the exclusive importance of the temple and of the Torah: non-Jews need no longer become Jews but can be integrated into the messianic people of God as representatives of the nations (p. 881). The mission of the apostle Paul, the next subject of discussion, follows a recurring pattern:

(1) Paul's arrival in a given city with several associates; (2) contact with Jews in the local synagogues, who can provide him with work and/or accommodations; (3) initial preaching and discussions in the synagogue in recognition of the Jews' salvation-historical pre-eminence; (4) and (5) after initial success and the making of converts, opposition mounts, which usually (though not always) leads to Paul's moving to different venues; and (6) the gathering of converts in house churches, which meet regularly for worship, biblical instruction, and mutual edification (pp. 1318–19). Schnabel notes that Paul did not call his churches to "world mission"; this was primarily the role of the apostles and of other church-sent gospel messengers. Nevertheless, churches are to contribute actively to making the gospel attractive to both Jews and Gentiles.

After a brief treatment on the centers of early Christian mission activity (Jerusalem, Antioch, Rome) Schnabel summarizes the mission theology of Matthew, Mark, Luke (including Acts), John (including the Johannine epistles and Revelation), and Peter (a discussion of the Pauline writings was already included in the section on Paul). This is followed by a concluding summary of the self-understanding, practice, and message of the early Christian mission, as well as a discussion of the early Christian mission and mission in the twentieth and twenty-first centuries. Here Schnabel is properly critical of using the term "incarnational" as conveying a missionary paradigm (contra John Stott and much of contemporary mission literature), favoring instead terms such as "contextualization" or "inculturation." The volume is rounded out by forty-two illustrations and a virtually exhaustive bibliography, plus indices pertaining to biblical and extrabiblical literature, geographical locations, as well as a subject (though not an author) index.

In his major contentions, Schnabel represents a coalescing consensus in recent thought and literature on the subject (including my own): the role of OT Israel regarding mission (largely passive); the missionary nature of Second Temple Judaism (largely non-existent); the question of whether or not Jesus engaged in an active Gentile mission (he did not, though he attracted numerous individual Gentiles); and the question of whether or not the NT warrants speaking of an "incarnational paradigm" for mission (it does not). Schnabel's personal engagement in mission (a native German, he is a former missionary to the Philippines, who now teaches in a North-American context) is both apparent and appealing; clearly, for him mission is more than merely an academic field of study. Schnabel's knowledge is encyclopedic, his discussions are consistently thorough, and his judgments are judicious and well-informed by all the available data and literature. If you have an interest in this subject and read German, get this volume now. Otherwise, wait for the publication of the English translation, then digest thoroughly the immense learning reflected in these 1800 pages and let the insights reflected in them inform and refine your mission thinking and involvement.

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