

BOOK REVIEWS

Celebrate Her for the Fruit of Her Hands: Studies in Honor of Carol L. Meyers edited by Susan Ackerman, Charles E. Carter, and Beth Alpert Nakhai (with Karla G. Bohmbach and Franz Volker Greifenhagen). Winona Lake, IN: Eisenbrauns, 2015. xviii + 414 pp., US \$59.50, hardcover.

This Festschrift for archaeologist and biblical scholar Carol Meyers of Duke University has been long in coming. The idea emerged with Charles E. Carter, a former student, in 2002–03, then invitations for contributors were sent out in 2006, then delays, but now in 2015 it finally emerges! The downside is that since nothing is cited as a source beyond 2008, the essays included are out of date. But the upside is that this is largely offset by the high quality of several of the essays. Contributions come from both Meyers's former students and colleagues. There are two encomia to Meyers that introduce the 19 essays: one from a former student (Carter) and one from a colleague (Susan Ackerman). There are indices of authors, Scripture, and other ancient sources. The methodologies of the essays include archaeological, feministic, sociological, anthropological, ideological, and theological, all tied together by a focus on social concerns, often gender, which is especially fitting for Meyers, who pioneered an anthropological and archaeological approach for highlighting the relatively high status of Israelite women. The title of the volume is also thereby fitting, coming from a verse (31) in the encomium to the noble woman in Prov 31:10–31—a favorite among feminists.

In “Hannah’s Tears,” Susan Ackerman (Dartmouth College) argues that in 1 Sam 1:9–18 Hannah’s fasting and weeping before she approaches the Shiloh sanctuary are not signs of an emotionally distraught woman in dire straits but rather ritualistic acts meant to prod God to intervene on her behalf. In “Women, Law, and Legal Procedure in Ancient Israel,” James P. Ashmore (Shaw University Divinity School) utilizes various ethnographic data in conjunction with relevant texts in the Hebrew Bible to argue that Israelite women appear to have had little role in the formal legal system and were at a clear disadvantage within it. In “Nationalist Narratives and Biblical Memory,” Cynthia M. Baker (Bates College) traces how Zionists, the rabbis, and Palestinians have configured the land of Israel according to their own ideologies by selective remembering (e.g., Adam teaches Seth Torah), mapping (e.g.,

Arabic versus Hebrew toponyms), and embodying (e.g., hair styles). In “When It Both Is and Is Not Rape: Gender Constructions in 2 Samuel 13:1–22,” former student Karla G. Bohmbach (Susquehanna University), while admitting that this passage may not technically be rape from the androcentric Israelite perspective, depicts Tamar as the quintessence of Israelite femininity (nubility, deception, and acquiescence), while Amnon displays androgyny. In “Speaking as ‘Any Foolish Woman’: Ms. Job in the History of Reception,” Rhonda Burnette-Bletsch (Eastern University) traces the history of the treatment of Job’s wife—usually negative but also neutral and positive—through textual traditions, commentaries, iconography, plays, and films, from ancient to modern times. The lack of photos of art work referenced in the essay is frustrating, especially in comparison with the essay by another contributor (Nakhai).

In “Numbers 5:11–31: Women in Second Temple Judah and the Law of the Controlling Priest,” Claudia V. Camp (Texas Christian University) uses ideological criticism and ethnographic data to argue that the passage about the ordeal of the suspected adulteress involves the attempt of priestly power to appropriate not just women’s role in biological and cultural reproduction (cultic roles) but also non-priestly males! In “‘There Is Much Wisdom in Her’: The Matriarchs in the Qumran Library,” Sidnie White Crawford (University of Nebraska-Lincoln) surveys references to the Israelite matriarchs, including the handmaidens, in the Qumran library and finds that they are all shown to have impeccable genealogical credentials and that negative behavior recorded in the biblical text has often been expunged; correlatively, pure descent and piety were highly valued by the Qumran community. In “Poor but Wise (Qoheleth 9:13–16),” James Crenshaw (Duke University) explores the social location of the Teacher in view of his conception of God as *deus absconditus*. In “Reading the Bible as Agrarian Literature,” Ellen F. Davis interprets Prov 31:10–31 from a theological and agrarian perspective and finds that the portrayal of the woman’s wisdom as “situated knowledge” stands in contrast to imperial (Persian period) forms of wisdom. In “Israelite Women as ‘Ritual Experts’: Orthodoxy or Orthopraxis?” William G. Dever (the University of Arizona) ponders how archaeological evidence for Israelite women’s cults can offset the androcentric bias of the male biblical authors, at least to a degree.

In “Structure and Origin of the Early Israelite and Iroquois Confederacies,” Norman K. Gottwald (Pacific School of Religion) utilizes an ethnographic approach to argue for an Israelite confederacy in view of Martin Noth’s faulty attempt to compare tribal Israel with the Greek amphictyony. In “The Place of Biblical Studies in the University Curriculum: Beyond the Religious/Secular Divide,” former student Sandie

Gravett (Appalachian State University) attempts to offset the recent criticisms of the place of biblical studies within the academy (e.g., Jacques Berlinerblau and Hector Avalos) by suggesting an integration of it within a broader religious and cultural perspective that can still challenge truth claims. In “Bargaining with Patriarchy in the Book of Ruth,” former student F. V. Greifenhagen (Luther College, University of Regina), utilizes the ethnographic notion of “patriarchal bargain” to explain the relationship between Naomi and Ruth, as mother- and daughter-in-law, that partially offsets their primary subordination to men.

In “Gendered Sectarians: Envisioning Women (and Men) at Qumran,” former student Maxine L. Grossman (University of Maryland) surveys the statuses of men but especially women in the Qumran literature and reads against the grain by concluding that women were present in all the communities associated with Qumran, even that of the *Community Rule*. In “Translating Women: The Perils of Gender-Inclusive Translation of the New Testament,” Ross S. Kraemer and Jennifer Eyl explore how the recent trend among biblical translators to use gender-inclusive language in fact has had unintended negative consequences for both the populace and scholars. In “Ethnicity, Culture, and Religion in Artifact and Text: The Emergence of Complex Common Judaism,” spouse Eric M. Meyers (Duke University) builds on E. P. Sanders’s term “common Judaism” to delineate how archaeologists can determine Jewish identity from artifacts. In “Plaque Figurines and the Relationship between Canaanite and Egyptian Women in the Late Bronze II,” Beth Alpert Nakhai (the University of Arizona) examines two types of popular plaque figurines and speculates on how Egyptian and Canaanite women interacted in reproductive and ritual spheres.

In “The Story of David and Goliath from the Perspective of the Study of Oral Traditions,” Raymond F. Person Jr. (Ohio Northern University) attempts to compare the MT and LXX versions of 1 Sam 16–18 with help from ethnographic data about oral traditions to argue that the two versions evidence the scribal tendency of preserving multi-formity/fluidity of traditions. In “I Sing the Body Politic: Stillborn Desire and the Birth of Israel in Judges 5,” former student Anatheia Portier-Young (Duke University) exegetes the Song of Deborah, engaging both its redemptive (e.g., women’s subjectivity) and irredeemable features (e.g., violence).

All in all, this is a significant volume. It is recommended for graduate courses and any biblical scholars interested in biblical sociology or anthropology.

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2 Samuel by Robert Barron. Brazos Theological Commentary on the Bible. Edited by R. R. Reno. Grand Rapids, MI: Brazos, 2015. xxii + 219 pp., US \$29.99, hardcover.

“Delightful” is rarely used, for a variety of reasons, to describe a biblical commentary, but it is an apt label for Robert Barron’s *2 Samuel*. This addition to the Brazos Theological Commentary on the Bible Series is a volume that every pastor and Bible scholar should own and reference regularly. Not only will it assist the reader in understanding the particular chapters in 2 Samuel; it will also make them a more competent reader of the entire Bible, since virtually every page is filled with intertextual connections and narrative parallels between 2 Samuel and other parts of the Bible.

As with the rest of the Brazos Series, and almost every other commentary, Barron’s volume follows the outline of the biblical book. Working with five “Series,” or divisions of 2 Samuel, Barron navigates through individual chapters of 2 Samuel in each of his commentary’s chapters. Series One details David’s rise to power (2 Sam 1–2); Series Two covers David’s “pre-fall” reign as Israel’s priestly king (2 Sam 3–10); Series Three, on 2 Sam 11, exegetes the David and Bathsheba story; Series Four expounds the fracture of David’s house (2 Sam 12–20); and Series Five covers the end of the book, anticipating Solomon’s Temple building project (2 Sam 21–24).

2 Samuel is filled with intertextual threads, both biblical and extrabiblical, linking the chronicles of David’s rise and fall to the scriptural canon, dogmatics, and various philosophies. The most compelling of these connections is the first; Barron’s ability to *textually* tie David’s story to those of Adam, Abraham, Moses, and, ultimately, Jesus, is astounding. Throughout the commentary the reader feels overwhelmed by the weight of biblical material pushing through each sentence of 2 Samuel and the textual-typological connections noted by Barron.

The most important of these, according to Barron, is the connection between David and Adam. The themes of kingship, wise rule, defeat of God’s enemies, and dwelling with Yahweh in the land all narratively bond these two biblical figures, but Barron also shows that the author of 2 Samuel intends to textually tie them together through numerous allusions, echoes, and direct quotations of Gen 1–3 and other Adamic material. Barron also ably shows how this Adam-David connection is part and parcel of the biblical story, and, in part, the climax of Israel’s story and her purpose of redeeming what Adam lost. Of course, neither David’s story nor Israel’s stops with 2 Sam 10, and so Barron also shows how David’s decline in 2 Sam 11–24 is likewise typologically paradigmatic of Adam’s, Solomon’s, and Israel’s failures. All

of this points the reader forward to the fulfillment of God's redemptive purposes in Jesus Christ, as David serves as the type and Christ the antitype for YHWH's redeemer.

As with David, so with Barron's commentary, though; not all is as well as it seems. Of course, this reader's quibbles with Barron's work are inherently infinitesimal when compared with David's transgressions. Even so, there are a number of issues with Barron's commentary of which readers, and particularly evangelical readers, should be aware. First, Barron demonstrates a commitment to pacifism throughout the book. This is not a problem in and of itself (i.e., the quibble is not necessarily with that ethical position); the problem arises when this commitment to non-violence seems to strain the point of the text or the character of God as seen in the rest of Scripture. Second, Barron is writing as a Roman Catholic, and there are times when this comes through, namely his excursions on Thomistic thought. On the whole, though, when compared with other Catholic commentaries, Barron's is fairly tame with respect to showing his confessional cards and so the evangelical reader should not be overly distracted by the minimal references to them. Finally, it is unclear where Barron stands on historical-critical issues. While the Brazos Series intentionally focuses on theological readings, the quickness with which Barron slides past these important matters can be vexing for readers of all stripes.

In spite of these relatively minor quibbles, *2 Samuel* is highly recommended for its textual insights, theological depth, and literary skill. Barron's adeptness in weaving together intertextual links, narrative parallels, typology, philosophy, and classic Christian theology make this commentary a rich tapestry filled with insight and erudition. It should be on the shelf of every student of Scripture.

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For the Glory of God: Recovering a Biblical Theology of Worship by Daniel I. Block. Grand Rapids, MI: Baker Academic, 2014, vii + 410 pp., US \$34.99, hardcover.

Daniel I. Block, Professor of Old Testament at Wheaton College, writes from the conviction that "true worship involves reverential human acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and in accord with his will" (p. 23). Block seeks to elucidate this thesis by synthesizing all that the Bible says

concerning the topic of worship. What Block ultimately seeks to “re-cover” as the title suggests, is a theology of worship that takes into account the actual words of the Bible, a theology that derives from deep reflection on the Bible and which concerns all of life, not simply the Sunday service.

The book is driven by two foundational principles. First, “true worship is essentially a vertical exercise, the human response to the divine Creator and Redeemer” (p. 6). Block reiterates this point at the beginning of every chapter. Since worship is vertical, its aim is directed to the glory of God instead of the pleasure of human beings, a notion that is lost in the contemporary worship scene today.

The second foundational principle is that “knowledge of nature and forms of worship that glorify God comes primarily from Scripture” (p. 6). Thus, the Old Testament (OT, or “First Testament” as Block has a penchant for saying) and New Testament (NT) are the rule of worship. All forms and practices must derive from them. Being a professor of OT for several decades, Block makes his case primarily from that section of the Bible, and particularly from the Pentateuch. Indeed, he states, “since the NT gives minimal attention to corporate worship, true Christian worship should be grounded on theological principles established in the First Testament” (p. 25).

Block contends that a recovery of biblical worship must begin with definitions. Indeed, every chapter is full of them, which in Block’s style is not boring but engaging. After addressing the object and subjects of worship in the Bible (Christ and Christians, respectively), the first half of the book deals with daily work and family life as worship. The second half addresses a series of topics more naturally associated with worship: liturgical exercises practiced by the assembled community of faith such as ordinances, preaching, prayer, music, sacrifice/offerings, and leadership.

Block concludes his work with several appendices, including a chart of all doxologies in the Bible, the “Hymnic Fragments in the Pauline Epistles,” and translations of source documents of “Sunday Worship in Early Christianity.” Block also has a fondness for diagrams, which are provided throughout the book and very helpful considering the scope of this project, although some of these diagrams are useless (see Figure 6.3, “The Eucharistic Helix,” p. 158).

A large-scale publication on biblical worship is needed for every generation, and Block has provided it for this one. The amount of detail and careful exegesis in every chapter is unparalleled among books on this topic. *For the Glory of God* is thus an excellent sourcebook but could also serve as a manual for conducting church worship since Block seeks primarily to be faithful to the biblical text.

Block is right to note that Christians have wiped away the significance of the OT in worship, a key theme of this book. Christians often operate under a practical Marcionism that is foreign to what Jesus and the apostles commended the church to do, and many times their only appeal to worship in the OT is to the book of Psalms. Block admonishes Christians who dismiss the OT as irrelevant for establishing a theology and practice of worship, or those who do so solely from the Psalms. This is a helpful corrective, and a return to the OT for establishing the principles of worship in the NT is part of the “recovery” process as well. Indeed, “those who will not take seriously the authority and transformative power of the Pentateuch and the rest of the First Testament have no right to appeal, nor grounds for appealing, to the book of Psalms in worship” (p. 6). In order to be faithful to God in Christ, the whole testimony of Scripture must come to bear on the life of the believer and in the practice of the church.

In biblical theology, moving from the OT to the NT is often difficult given the continuities and discontinuities between the testaments. Yet at the end of each chapter, Block shows that what we know of worship in the NT has been established first in the OT, in most cases with greater detail and instruction. Thus, Block accomplishes theological moves with characteristic alacrity, sensitivity, and a view toward the benefit of the church.

And yet I take issue with Block’s major statement that “unless the NT expressly declares the First Testament notions [of worship] obsolete, they continue” (pp. 7, 25). This view is prevalent throughout the book with obvious implications for tricky subjects like sabbatarianism. Overall, Block leans too heavily on the OT to the neglect of the NT. From Block’s perspective, the OT is the “gift” of Christian worship while the NT simply makes a “contribution.” This drives a hard wedge between the testaments on the topic of worship, much like dispensationalism. The NT is an afterthought in each chapter, comprising the final page or few paragraphs. This practice wrongly dichotomizes the OT from the NT. If one is to be biblical, then there is no avoiding that Jesus and the apostles encourage the church to read the OT anew with a view toward Christ. Thus, we can no longer treat OT texts without that view, because in light of Christ the OT books are now Christian books. They concern Jesus (Luke 24:27) and are about Jesus (24:44). Paul, at the end of his life, likewise reads and teaches the Bible with a view toward Jesus. He spends his last days “testifying to the kingdom of God and trying to convince them about Jesus both from the *Law of Moses and from the Prophets*” (Acts 28:23, 31; emphasis added).

The overemphasis on the OT in worship has implications in other areas as well, and Block is not always consistent. For example, in

the chapter on sacrifices and offerings of worship, Block goes out of his way to show that there is no trace of messianic anticipation in the Pentateuch, and that the substitutionary nature of a once-for-all sacrifice is out of place (p. 255). Yet a few pages over (pp. 257ff.), in discussing the pattern of the tabernacle that Moses perceived in Exodus 25 and 40, Block states to the contrary that “Moses apparently saw the true heavenly dwelling of YHWH and then received instructions to have the Israelites construct a replica in which the sacrifices and rituals would represent *the singular heavenly sacrifice of the true Lamb of God*” (p. 258, emphasis added). Further down the same page, Block writes, “the replica tabernacle and its rituals pointed to YHWH’s heavenly temple and *the sacrifice of Jesus Christ* to which the triune God had committed himself before the foundation of the world” (emphasis added). This seems to me to be a description of a substitutionary sacrifice, the type of which the apostles in the NT pointed so frequently to convince first-century Jews that they had been reading the OT wrong all along. “The gospel was preached to Abraham beforehand,” Paul says (Gal 3:8). Jesus himself, “beginning with Moses” (Luke 24:27), interprets for his disciples the things “concerning himself.” In this way, the OT sacrificial system does point to Jesus, the Lamb of God.

A final area of disagreement is with Block’s contention that verbal expressions of one’s own love for God have no biblical warrant: “No one in the First Testament ever tells God, ‘I love you.’ Appeals to love God are common (Deut 6:5), but no authors or characters have the audacity to claim that they measure up to the standard demanded by the word” (p. 238). After reading this statement one may think of Psalm 18:1, which is customarily translated, “I love you, O LORD.” Block’s footnote (p. 238 n. 54) does not clarify the matter. Block contends that the object of אהב is missing in Psalm 18:1 because it would be presumptuous to declare explicitly his love for God. Thus, Block says we should not sing songs that are self-laudatory, songs about our love for God instead of his love for us (p. 238). But this view overstates the point. Appeals to love God in the Bible are not simply common, but ubiquitous. What about the greatest commandment? If one has a correct theology of love coupled with a correct theology of worship as Block has outlined, is it not good and appropriate for that person to express love for God in their worship?

This point about love language for God leads to an issue I frequently see in worship books/conferences/websites, and *For the Glory of God* is no exception. On the issue of criticizing worship songs, there is no end. What authors typically do is cite bad worship songs and then lump all non-hymns into that category. The songs that Block criticizes in *For the Glory of God*, for example, are so old as to be irrelevant

(“Father, I Adore You” [p. 51], “I Love You Lord” [p. 238], “Come As You Are” [p. 56]). There are perhaps some churches that still utilize those three songs, but these songs are not the norm. It is true that these songs place an inordinate amount of emphasis on one’s personal relationship to God rather than his work in believers, but this does not mean that contemporary worship songs are bereft of theological content. There is a bevy of good songwriters producing theologically rich music/songs for the church today, writers like Bob Kauflin, Stuart Townend, Keith Getty, Aaron Keyes, Matt Papa, Shane Bernard, Ross King, Aaron Ivey, Brooks Ritter, Sandra McCracken, Mike Cospers, Matt Boswell, and more. Perhaps Block is not aware of these songwriters, but the accessibility that music leaders have to good church music today is astounding. Thus, I agree with Block that pastors should be sensitive and careful about song selections. If pastors are choosing poor worship songs or hymns for their services, then they are starving their congregations, who will eventually find themselves theologically malnourished. Finding good content is not the problem since that content is easily accessible. But I do not agree that the songs Block chose to criticize represent the whole.

These criticisms aside, to say that Block has written *the book* on the theology of worship is an understatement. I know of no other work that is as comprehensive as this one for the topic. Peterson, Due, Ross and others have all made significant contributions, to be sure, and yet the impressive scope and exegesis of Block’s work stands apart. Young scholars should take note: doing a *biblical theology* begins not with themes, concepts, and ideas, but with the actual words of the Bible. And to that topic, Block is unrivaled. He is biblically faithful. We should also take note that Block’s exegesis and application come from decades of teaching and writing about this topic. Let us not be quick to publish our views without seriously pondering the text over a long period of time. Block is a model on this point, and we should be grateful.

And yet if read with a closed mind and without pastoral sensitivity, this work could also serve as the church curmudgeon’s handbook. The testimony of church history attests to the wide variety of opinions and practices for worship, and now *For the Glory of God* offers yet another. Even so, I have benefited from this book, and, if anything, Block has caused me to “look to the book,” as it were, and like the Bereans in Acts 17, to go back to the Bible and test all things against the testimony of Scripture as I plan worship services.

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The Artistic Dimension: Literary Explorations of the Hebrew Bible by Keith Bodner. LHBOTS 590. London/New York: Bloomsbury T&T Clark, 2013. x + 209 pp., US \$29.95, softcover.

In this volume, Keith Bodner provides a collection of ten engaging essays devoted to various kinds of literary analysis of biblical texts. Bodner, a professor at Crandall University, is certainly qualified to engage in this type of interdisciplinary work, as he possesses the rare advantage of holding earned doctorates in both English Literature and Biblical Studies. While half the chapters (comprising the first two sections) of this book have been previously published as journal articles, the overall coherence and value of this collection as a whole more than justifies their reproduction here.

Bodner's introduction helpfully situates his work in the context of the widespread disenchantment with traditional source criticism and related approaches due to their inability to illuminate the text for the average reader. After contextualizing his interests in the milieu of continuing the project pioneered by (but not only by) Robert Alter and Michael Fishbane, he gives a short summary of each essay.

The first part of the book is entitled, "Textual Problems and Literary Analysis," and it engages with the often-neglected stylistic implications of textual variants and contrasting tendencies throughout different manuscript traditions. The opening essay, "Crime Scene Investigation: A Text-Critical Mystery and the Strange Death of Ishbo-sheth," takes as its point of departure the considerable discrepancies between the MT and LXX versions of 2 Sam 4:5–7. Most notably, the LXX adds a doorkeeper that Rechab and Baanah must evade, while the MT seems to have them entering the house and committing the murder twice. After surveying previous text-critical approaches to the passage, Bodner provides a close reading of the unique nuances of the two versions of the story. Most notable are his insights that only the MT details deceptive measures taken by the two brothers and only the MT has specific vocabulary linking this murder with another murder committed by a pair of brothers, the murder of Abner back in 2 Sam 3 (which has implications for David's rule).

The next essay, "The Locutions of 1 Kings 22:28: A New Proposal," suggests that the second statement in this verse "Listen all you people!" should be attributed to Ahab instead of Micaiah. This novel interpretation has several intriguing implications for the story: Ahab can be understood as mimicking and mocking prophetic speech, his immediate use of the disguise continues this theme of deception, and Ahab ironically dies in front of "many people" in the ensuing battle. This section concludes with a short piece, "The 'Embarrassing Syntax' of

Psalm 47:10: A (Pro)vocative Option,” in which Bodner surveys the immense amount of trouble commentators have had in making sense of the verse. His solution is to render the phrase “people of the God of Abraham” as a vocative, an option which has the twin attractions of retaining the reading of the MT and making superb interpretive sense.

The second part of the book, “Readers of the Lost Ark,” focuses on the Ark Narrative of 1 Sam 4–6. It begins with a review article, “Ark-eology: Shifting Emphases in ‘Ark Narrative’ Scholarship.” Here, Bodner summarizes twelve key analysis of the Ark Narrative published between 1984 and 2003. While it is unsurprising that synchronic concerns supplanted diachronic approaches over time, he also finds that new scholars pay greater attention to its meaning for an exilic audience. Additionally, a number of questions relating to literary foreshadowing and thematic structures are raised by Bodner as possibilities for future research.

In “Mouse Trap: A Text-Critical Problem with Rodents in the Ark Narrative,” Bodner begins with the observation that while both the MT and LXX of 1 Sam 6:4 mentions tumors and mice being included in the guilt offering of the Philistines to the Israelites, only the LXX includes a reference to mice previously in the story, as mice, along with tumors, are part of God’s judgment against the Ashdodites in 1 Sam 5:6. The implications of this variant for the two versions of this story are organized by the categories of plot, character, and point of view.

Part Three of *The Artistic Dimension* is simply entitled “Further Soundings.” Its first essay, “Jonathan Son of Abiathar: The Fulfillment of a Prophetic Word About the Dissolution of a Priestly Line,” isolates four appearances of Jonathan and their significance for the concept of succession. Bodner argues that the use of Jonathan (coming from a toppled line of power) to inform Adonijah of Solomon’s enthronement in 1 Kgs 1:43–48 suggests to the reader that even Solomon’s line is far from secure.

Bodner switches to wisdom literature with “Highway to Sheol: Seductive Speech and Wisdom Literature in Proverbs 7.” He walks through the chapter, paying special attention to the descriptions of the characters and particularly the slippery rhetoric of the unfaithful wife. For example in Prov 7:14–17, the mention of offerings and vows not only suggest piety on the part of the woman, but indicate a sumptuous meal may be available. Additionally, the spices used to perfume her bed are also what one would use to prepare a dead body, creating a hint of death in the discourse.

In Part Four, Bodner takes the reader into “The World of Chronicles.” Its opening essay, “The Royal Skull in a Temple of Doom: An Interpretation of 1 Chronicles 10:10,” centers around the diverging fates

of Saul's dead body in 1 Sam 31:10 and 1 Chron 10:10, which differ in both specific body parts mentioned and location. Bodner argues that in Chronicles, the relocation of Saul's corpse to the temple of Dagon is an appropriate end for a king who failed to inquire of the Lord (1 Chr 10:14). It also provides a powerful contrast to the centrality of the Jerusalem temple which dominates the focus of much of the Chronicler's history.

In "Abijah's Elevated Rhetoric and the Civil War of 2 Chronicles 13," Bodner gives a helpful analysis of the various tactics used by Abijah to characterize, and project certain social roles for himself and Jeroboam. Finally, in "Capital Punishment: The Configuration of Ahaziah's Last Hours in 2 Chronicles 22," Bodner looks at the contrasting circumstances of the death of Ahaziah in 2 Chr 22 (hiding in Samaria) versus 2 Kgs 9 (fleeing to Megiddo). In his analysis, the version found in Chronicles can be explained by noting the symbolic relationship with compromise often connected with Samaria in Chronicles. This is followed by a brief conclusion chapter that reflects on the importance of dialogue through many of the essays and sketches out some possibilities of this kind of analysis for the book of Jeremiah.

This volume contains a number of innovative and exciting readings of biblical texts, and would contain much to interest any student, pastor, or scholar. While most of the chapters are written accessibly, at times Bodner provides summaries of previous approaches to a topic that differ enough from his research questions that may confuse nonspecialist readers. Some of this material may have been best placed in the footnotes. Additionally, a couple of the essays contain considerable excursions that tread far beyond the main subject matter of the essay in question. This may be surprising to readers looking to quickly discover his conclusion or central points, and some use of organizational devices would have been helpful in these cases. However, neither of these factors detract from the quality and excellence of this volume.

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Evil Within and Without: The Source of Sin and Its Nature as Portrayed in Second Temple Literature by Myryam T. Brand. JAJ 9. Göttingen: Vandenhoeck & Ruprecht, 2013. 331 pp., €89.99, hardcover.

This careful and comprehensive study, the published version of the author's doctoral thesis, explores the concept of sin in Second Temple Jewish texts. The key question is, as the title suggests, whether sin is an

act which stems from a person's own self (i.e., sin being a part of the human make-up) or whether it comes from the outside and influences receptive persons. Brand's study builds on a staggering amount of already existing secondary literature. Brand does not aim to offer new interpretations of individual texts but instead to highlight the wide *variety* of approaches to sin in the Second Temple literature. Her study challenges the common scholarly tendency to expect theological consistency with regard to the origin of sin; her own broad analysis of the material demonstrates how anachronistic such a view is. Furthermore, it emphasizes the importance of not "reading into" one text the views of another text. In addition, her analysis explores (1) the role that views pertaining to the origin of sin play in determining who is part of a given community, and (2) the notions of determinism versus free will, i.e., whether people can choose to do God's will or whether their righteousness is predetermined by God.

The study progresses systematically through an impressively wide range of material. The material is organized along an envisioned line, beginning at one end with those texts which depict the source of evil as internal ("human inclination to sin"), and concluding at the other end with those texts which understand evil as due to external sources ("demonic influence"). This line is meant to be neither chronological nor geographical: there are contemporaneous texts from the same geographical location which display different and sometimes also mutually conflicting views. All the discussed texts are Jewish in origin, composed between 400 B.C.E. to 100 C.E. Ideally, this set of texts should also have included much of the New Testament, yet given the uniqueness of this material, Brand ultimately decides to exclude it (p. 28). This exclusion does not mean New Testament texts are not being considered, however. Brand makes several pertinent comparisons between the material under investigation and especially Pauline thought, something which renders this book useful also to New Testament scholars.

In her study, Brand covers the following material: sectarian and non-sectarian material from Qumran, *Ben Sira*, the writings of Philo of Alexandria, *4 Ezra*, *2 Baruch*, *1 Enoch*, and *Jubilees*. Over the course of 11 chapters, she explores how select material from each text portrays sin. In a few cases, the same text appears in more than one chapter. For instance, different parts of the *Community Rule* feature different ideas vis-à-vis the origin of sin. In her investigation, Brand highlights the significance of genre. The prayer genre tends to emphasize the gap between God and the supplicant, the innate inclination to sin, the inability of the sinner to amend her ways, and the urgent need for divine assistance. In contrast, covenantal texts combine the notions of an inherent human inclination toward sin with the human ability to fight the

same inclination. The fact that humans are prone to sin cannot be an excuse for sinning. Rather, every person has the free will to choose righteousness. Turning to the wisdom texts of Ben Sira and the writings of Philo, yet another aspect comes to the forefront, namely the desire to distance human sin from God and to clarify that each person is responsible for their own actions, be they evil or good. Finally, in texts written after the destruction of Jerusalem in 70 C.E., *4 Ezra* in particular testifies to a more pessimistic view of human free will: unless God assists the struggling human being, that person has little chance of resisting her innate inclination to sin. Alone, the temptation to succumb to sin is near irresistible, an insight which, in turn, challenges the notion of free will. Moreover, *4 Ezra* debates and ultimately rejects the widespread notion that the law can assist a person in her struggle to triumph over her sinful tendency (cf. Rom 7:7–13).

Turning to the second half of the book, devoted to texts which stress the connection between sin and demonic influence, Brand explores the origin of evil as attested by the Watcher tradition preserved in *1 Enoch* 15 and argues that this tradition is used to explain the origin of *natural evil* rather than the origin of sin. For the latter, we have to wait until *Jubilees*, which employs the same myth to explicate how demons came into the world and how they are a source of evil influence. Humans can, however, fight off their influence through prayer and by keeping the law. Humans still have free will to act righteously, despite the belief that their innate evil inclination is caused by demonic powers. Yet other texts reflect the belief that some people are ruled by demonic powers and thus destined to commit sins, while other people receive divine support which enables them to keep to the path of justice.

In many of these texts, the underlying issue is one of community identity. Gentiles in general are characterized by their evil inclination/demonic emissaries and it is thus entirely natural for them to sin and thus to persecute Israel. Along the same lines of thinking, some of the Qumran texts differentiate between, on the one hand, non-members who are ruled by their evil leaders who, in turn, are ruled by Belial and his spirits and, on the other hand, members who are characterized by their ability to choose righteousness. In some cases, the very fact that a person is able to act righteously is a sign that a person is elected by God. Naturally, the performance of key righteous acts (such as keeping the correct calendar) may be the very matter that distinguishes members from non-members.

In sum, this is a very well researched and helpful book which demonstrates the wide range of attitudes towards the origin of sin in Second Temple Jewish literature. In addition, I hope that scholars dealing

with these issues in the New Testament will benefit from this extensive and careful analysis of contemporary texts.

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Psalms in Their Context: An Interpretation of Psalms 107–118 by John C. Crutchfield. Milton Keynes, England: Paternoster, 2009. xviii + 166 pp., US \$22.00, softcover.

John Crutchfield is currently the Middle Eastern studies Program Director and an Associate Professor of Biblical Studies at Columbia International University. He studied under Alan Cooper, a student of Brevard Childs, at Union Theological Seminary. Thus, it is not surprising that his book adopts a canonical approach in the analysis of Pss 107–118.

The book consists of five chapters. This first includes a brief but accurate survey of Psalms scholarship that has adopted the canonical approach. Methodologically, Crutchfield also adopts the canonical approach but asks contextual questions at three widening compositional levels: (a) the immediate surrounding psalms; (b) the entire Psalter and; (c) the entire OT Canon (pp. 12–13). Chapters 2–4 neatly follow these three levels of analyses, and the final chapter concludes his analysis.

In chapter 2 Crutchfield studies every psalm of interest under the categories of genre, structure, compositional theories, and settings/intention. The “special features” and contextual issues of a given psalm are also analysed. An important conclusion reached in this chapter is Crutchfield’s identification of the victimised speaker in Ps 109 and the “God-fearer” in Ps 112 as the “Davidic messiah” of Ps 110 (pp. 28–35). As such, he views the entirety of Pss 109–112 as messianic. Furthermore, Crutchfield argues that the “celebrant” in Ps 118 is “likened to Moses” and when seen together with Pss 109–112, “[the] only person who could be referred to with such language in this context is the expected messiah” (p. 54).

In chapter 3 Crutchfield extends his analysis of Pss 107–118 to the context of the entire Psalter. He starts by reviewing several redaction agendas of the Psalter as proposed by Brennan, Childs, Wilson, Walton, Brueggemann, Creach, Sheppard, and Mitchell. The conclusion that Crutchfield has reached after the review is careful and honest. He notes, “[at] this point, we could conclude that a redactional agenda with sufficient explanatory force has not yet been found; we could also conclude that a redactional agenda, though possible, is simply not

discernable” (p. 80).

Instead of a single, all-encompassing agenda, Crutchfield argues for an identification of dominant themes in the books of the Psalter and their development across the Psalter (p. 80). He identifies three dominant trajectories at work in the Psalter: (a) sapiential; (b) eschatological; and (c) primacy of worship (p. 82). Crutchfield then analyzes how these trajectories are at work in Pss 107–118. For example, he sees a merging of the messianic-eschatological motifs in Pss 109–110 and the sapiential references in Pss 111–112. Psalms 113–117 trace God’s work in Israel’s history, culminating in a call for all nations to praise God’s faithfulness. Furthermore, Ps 118 develops an understanding of a messiah already found elsewhere in the psalms. The messiah suffers (Pss 18, 22) and is pious (Pss 18, 45, 72, 89) yet will also be vindicated and exalted (p. 96).

In chapter 4 Crutchfield expands his analysis to the context of the entire OT. Three important connections highlighted include Hannah’s prayer in 1 Sam 2, the Golden calf idolatry in Exod 32–34, and the Song of Moses in Exod 15. Crutchfield argues that these connections support the messianic interpretation of Pss 108–112, YHWH’s faithfulness and the universal praise of those who call on him in Pss 107, 113–117, and identifying the Davidic king in Ps 118 as the “New Moses” (p. 129).

The final chapter summarizes Crutchfield’s thesis and offers several avenues for further research. A discussion on the Dead Sea Scrolls is given in the appendix in which Crutchfield discusses how the Qumran Psalms are possibly redacted utilizing thematic and lexical connections.

Crutchfield’s work is helpful in several aspects. It is clearly structured and written. His arguments are well presented and easy to follow. Each psalm in the group is also well analyzed. His survey of various proposals of the redaction agenda of the Psalter is sharp and accurate. His work has widened the scope of intertextual analysis of the Psalms and uncovered important intertextual connections. One of the unique contributions Crutchfield has brought to the canonical study of Pss 107–118 is the identification of the Davidic messiah in this group of psalms.

Three other points are also noteworthy. First, Crutchfield’s methodology is primarily an intertextual analysis of semantic connections in widening contexts. Although Crutchfield situated his methodology under the canonical approach, we must note that intertextual analysis is not equivalent to canonical analysis of the psalms. Discussions on how superscriptions, poetic devices, and other structural techniques function canonically are only treated lightly. The question is whether the method of lexical/semantic inter-connection analyses can be the *primary* tool to uncover the redactional agenda (if there is one) in a poetic book such as the Psalter.

Second, an important lacuna in Crutchfield's widening circle of contextual analysis is how Pss 107–118 function *within Book V of the Psalter*. Crutchfield moves directly from the immediate context of these twelve psalms to the entire Psalter. If the widening contexts are important in the process of interpretation, it will be pertinent to understand how Pss 107–118 are first understood in Book V before their place in the entire Psalter.

Finally, we must note that Crutchfield's proposition of the three trajectories (sapiential, eschatological, praise) as the redactional agenda of the entire Psalter is *not* the result of his method of widening textual analyses or the development of his arguments. These proposed trajectories, identified over three pages of discussion (pp. 81–83), come *before* his analyses on Pss 107–118 within the context of the entire Psalter.

Nonetheless, Crutchfield's work is yet another important contribution to recent Psalms scholarship especially for the study of Book V of the Psalms. The messianic interpretations reached by him are certainly helpful in furthering the study of the Davidic king in the Psalter.

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YHWH is King: The Development of Divine Kingship in Ancient Israel by Shawn W. Flynn. Leiden: Brill, 2014. xiii + 207 pp., US \$133.00, hardcover.

Shawn W. Flynn is Assistant Professor of Religion and Theology at Saint Mark's College in Vancouver, Canada. *YHWH is King* is a revision of his Ph.D. dissertation undertaken at the University of Toronto. Flynn's study analyzes, as the subtitle implies, the development of YHWH's kingship in ancient Israel. Flynn notes that his work seeks to accomplish three things: 1) to classify the stages of YHWH's kingship; 2) to identify how YHWH's kingship is presented in each stage; and 3) to determine the motivation and context for the differences (p. 1).

Flynn begins by laying out the thesis that there is a discernable difference in the presentation of YHWH's kingship between Pss 93 and 95–99 and the presentation of his kingship in earlier texts (he particularly notes Exod 15; Num 23; Deut 33:5; and Ps 29). This difference can then be "informed by the developments of Marduk's kingship in Babylon as suitable parallels" (p. 1). YHWH's kingship is then presented as Judah's response to Neo-Assyrian imperialism. After laying out his thesis, Flynn surveys the literature on the topic, noting those who viewed YHWH's

kingship in a static (as opposed to his dynamic) manner. He then moves to a discussion of methodologies for uncovering the development in YHWH's kingship. He is particularly focused on dating the texts in question through linguistic dating and by how divinity is portrayed in them. He ends the introduction with a discussion in the differences of the language use between early and late texts that concern YHWH's kingship.

Chapter 2 focuses on comparing the main texts in question. According to Flynn, the Psalms of YHWH's kingship (93, 95–99), which are deemed to be later texts, are concerned with showing God's universal reign as creator. The earlier texts (Exod 15; Num 23; and Ps 29), however, that are concerned with YHWH's kingship portray him as a divine warrior. The way in which YHWH's kingship is developed changes the form in which it is discussed. Psalm 29:1, for instance, mentions the heavenly counsel whereas Psalm 96:4–5 mentions that the gods are simply worthless idols. According to Flynn, because YHWH is the universal creator God of creation there is an emphasis away from the language of the divine counsel (pp. 40–41).

In the third chapter Flynn advances that the way to understand what is happening with the development in YHWH's kingship is to compare it to similar changes that occur elsewhere within the ANE. Flynn focuses on cultural translation, which is a methodology taken from social anthropology and informed by linguistic theory (p. 73). This chapter briefly discusses the use of cultural translation within Israelite religion. Flynn then discusses the previous limitations of this methodology and how it is used within its discipline to show how it can be further used within the study of Israelite religion. In doing this Flynn recognizes four areas that aid in identifying cultural translation between Israel and the ANE (pp. 87–89).

The fourth chapter goes on to discuss the four areas of cultural translation of Marduk's kingship, particularly within the *Enūma eliš* and its broader Mesopotamian context. Flynn's proposal is not that YHWH's kingship was necessarily patterned off a specific source, but that there was a cultural situation where the Israelites were exposed to the representation of Marduk as a universal creator with a warrior past. Flynn then advances that there was an elevation of Marduk to a universal creator within the *Enūma eliš* as a response to early Assyrian imperialism. This change in Marduk's kingship then "becomes an instructive historical analogue to understand YHWH's rise and kingship in Israel" (p. 118).

The fifth chapter delves into the context and motivations for YHWH's new kingship. Here Flynn advances that YHWH's kingship as presented in later texts is similar to Marduk's kingship in the *Enūma eliš*. This change in YHWH's kingship was precipitated by Neo-Assyrian

imperialism. This new kingship of YHWH as a universal creator does not present him as competing with another deity because within the warrior deity model YHWH could not compete because of the superior strength of the Neo-Assyrian empire.

Flynn ends his study with a sixth chapter where he provides a brief summary of the points of his argument.

There are several admirable features of this work. First, Flynn shows a helpful integration of other disciplines within the study of the Old Testament. Flynn's use of anthropological, even cultural translation, is not new. Flynn does, however, more thoroughly use this methodology and explain its salient features. This study provides several thought-provoking and helpful insights into how the ANE can translate into a better understanding of practices within ancient Israel. This book will certainly further the conversation on the relevance of both anthropological methodologies in general, and cultural translation in particular, for biblical study.

Another helpful aspect of this study is that Flynn draws out two of the different aspects of YHWH's kingship within ancient Israelite thought. Despite whether one agrees with Flynn's diachronic reconstructions of the biblical text, his study does help to show that YHWH is presented within the Bible both as a divine warrior and as the universal creator.

Flynn's study contains helpful and meaningful content, but it will be helpful for the reader to know some of Flynn's presuppositions. First, his dating of texts is based upon a history of religions approach by which not all will be convinced. Flynn readily admits that he accepts that Israel's understanding of God moved from polytheism to monotheism (p. 16), and his study focuses on the diachronic development of YHWH's kingship from a divine warrior to a universal creator. Second, he seems too easily to dismiss divine warrior language in Ps 98:1–3. He notes that a warrior tradition is present (p. 4), but then states that the language in favor of the divine warrior theme “is almost absent” (p. 45). While the divine warrior theme may not be as thoroughly developed in Ps 98 as in Exod 15, a lack of large-scale development of this theme does not necessarily indicate that the idea had changed; perhaps the author is just wishing to communicate other facets of YHWH's kingship.

YHWH is King serves as a valuable addition to research on the kingship of God. It serves as a great complement to other major studies within this areas including the more recent works of Brettler (*God is King: Understanding an Israelite Metaphor*, Sheffield, 1989) and Moore (*Moving Beyond Symbol and Myth: Understanding the Kingship of God of the Hebrew Bible Through Metaphor*, Peter Lang, 2009). *YHWH is King* would be a beneficial resource for the advanced student or scholar

interested in the subject of the kingship of God or the divine warrior motif.

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Huldah: The Prophet who Wrote Hebrew Scripture by Preston Kavanagh. Cambridge: Lutterworth, 2012. 220 pp., £17.00, softcover.

Preston Kavanagh's book provides a creative and expansive look at the figure of the prophet Huldah mentioned in 2 Kgs 22:14–20 and 2 Chr 34:22–28. Huldah sits among Miriam and Deborah as a woman in the Old Testament who held a prophetic role, was acknowledged for this role, and impacted Israelite history. Notably, Huldah's role in the time of Josiah includes her participation in a key revival as she validates a scroll called the "book of the Law," which was found during temple repairs that took place under King Josiah's reign.

Unlike Jeremiah, Ezekiel, and Zephaniah, Huldah's contemporaries who are well known due to their status as authors of Old Testament books, Huldah's role as prophetess is less frequently noted and, unfortunately, her role is often overlooked despite her actual importance in history. Recently Huldah has received revived interest, particularly among feminist interpreters whose goal is to bring to the fore otherwise overlooked women in Scripture.

Kavanagh locates his book in this vein of research, pointing to the under appreciation of Huldah despite being, as he suggests, "among the most influential women in human history" (p. 1). Toward this end, Kavanagh uses a wide range of methods to demonstrate Huldah's importance. As Kavanagh has done in his previous books, *Secrets of the Jewish Exile* (2005), *The Exilic Code* (2009), and *The Shaphan Group* (2011), Kavanagh looks for the secret codes in Scripture based on a combination of complex methods including "athbash, anagrams, probabilities, and encoded spellings." In this book, Kavanagh argues "that Huldah first became the wife of Judah's King Jehoiakim and the queen mother to Jehoiachin, her son, who succeeded his father, Jehoiakim, on the throne" (p. 1). Moreover, using these methods Kavanagh argues that Huldah was also an "elder, author, advisor, merchant, prophet, priestess, and commanding general," and subsequently she became "head of the Asherah cult" (p. 1).

Kavanagh argues for this biographical history of Huldah in chapters 2–4 after introducing his methodology in chapter 1. In chapter

5, Kavanagh argues that invectives against Huldah by Huldah's critics can be found in nearly all of Scripture, ranging from Pentateuch to the prophets via codes. In chapters 6–10, Kavanagh uses his approach to argue that Huldah had a hand in writing or was the subject of most of the Hebrew Scriptures. According to Kavanagh, Huldah wrote with Daniel and Ezra portions of their work (Kavanagh also dates Ezra to the exilic period; p. 79). Kavanagh suggests that Huldah held a key role among the Deuteronomists in writing the Deuteronomic History and that Huldah created characters like Deborah (p. 82) and Abigail (p. 84) (ch. 7); Huldah edited substantial portions of Genesis and Exodus (ch. 8); Proverbs represents the assault upon and defense of Huldah (ch. 9). According to chapter 10, Huldah is linked to the composition of 18 psalms—some were against her (Ps 116), about her (Ps 143), and the rest of the 16 were by her.

While one appreciates the need for scholarship on pivotal women in the Old Testament, Kavanagh's book inflates scant evidence via a series of complex mathematics based on very specific theories developed around codes in Scripture, and Kavanagh's work suffers from an over dependence on his own prior research. While it is common for scholars to build on their previous arguments, Kavanagh's book is marked by a lack of scholarly engagement with secondary sources who hold different perspectives than him on a wide variety of topics such as dating, the roles of figures in Old Testament history, etc. A glance at Kavanagh's footnotes reveals his lack of engagement with other scholars compared to the extensive use of his own work, referenced on roughly a third of the book's pages. This tends to create a false picture within Kavanagh's work of greater evidence than actually exists to establish and support his overall thesis. Consequently, he creates a book that lacks the scholarly depth and breadth necessary to engage the broader scholarly guild.

One can also question the validity of Kavanagh's methods. For example, Kavanagh's "coded spellings" approach states that the use of only one Hebrew character from consecutive text words can spell a name (p. 5). With the name "Huldah," this means that every use of the Hebrew letters *he*, *lamed*, and *dagesh* in any configuration can be a reference to Huldah's name. This allows Kavanagh to argue that Huldah's name is everywhere, when it may simply be the case that *these letters* are everywhere. Kavanagh acknowledges that biblical scholars have questioned his reliance on codings in the Masoretic Text for two reasons: 1) the long history of scribal emendations make coding unlikely, and 2) the MT is one of several surviving texts of the Old Testament and therefore not wholly the original text. While Kavanagh tries to argue against these

criticisms (pp. 5–6), these critiques still stand as major barriers for Kavanagh’s method.

Part of the overall problem with Kavanagh’s work is his intention to connect almost every female figure or reference to female equality to Huldah. For example, he points to Huldah as the one “who penned . . . ‘Let us make humankind in our image,’” claims that she is both Lady Wisdom and the Good Wife in the book of Proverbs, and that “what appear to be her own writings about Deborah, Abigail, Bathsheba, Tamar, and Rebecca almost certainly conceal autobiographical elements” (p. 2). Yet at the same time, Kavanagh aligns Huldah with Asherah worship in her later life to explain the loss of her credibility among the prophets. He argues that Huldah is secretly named via code as the Levite’s wife who is raped and dismembered in Judg 9 (p. 2) and is similarly pointed to as the intended victim in the case of Jephthah’s daughter (p. 62), showing the viciousness of Huldah’s critics. Thus, what seems to be a tale that heralds a positive story for womenkind instead ultimately ends in male violence according to Kavanagh’s arguments. However, Kavanagh’s comments about Huldah’s fault are telling of an underlying problem in Kavanagh’s approach: Huldah is discredited ultimately because she is a woman. As Kavanagh explains, “Given the tenor of her criticism, one must conclude that another of Huldah’s faults was that her gender was female” (p. 2).

Kavanagh’s purpose appears to be in line with a broader feminist agenda of unearthing and praising female figures in Scripture. He explicitly mentions feminist scholars like Elisabeth Schüssler Fiorenza (pp. 8–9), Phyllis Bird (pp. 8–9), Sarah Pomeroy (indirectly via Judith Wegner) (p. 9), and Phyllis Trible (p. 62). However, several aspects of his approach actually move in the opposite direction. First, in order to praise Huldah as comprehensively included in Scripture, Kavanagh must suggest that other stories of women in Scripture are *less* about *their own* stories and *more* about *Huldah*. In a sense, this is robbing from Paul to pay Peter. If Deborah’s or Abigail’s or Tamar’s stories are *really* stories about Huldah, we have lost the story of several women to one woman (according to Kavanagh, “Abigail is Huldah . . . It appears that Huldah created Abigail, fashioning her in the prophet’s own image” [p. 84]). This is not a triumph for feminism but a great loss. Kavanagh has set up a situation in which one woman’s voice becomes the dominant voice at the expense of her fellow women’s voices. Similarly, attributing Lady Wisdom to Huldah creates a situation in which personification of God as Lady Wisdom loses its depth and richness. This has potential implications not only for feminist approaches to Old Testament theology but also for New Testament theology.

Another problem with Kavanagh's approach in relation to the potential value of this book for raising the profile of women is that Kavanagh almost completely ignores many of the major women scholars who have been writing on Huldah over the years. In fact, nearly all of Kavanagh's interaction with female scholars happens in only two sections totaling four pages of the entire 200-page book (pp. 8–10, 62). With the exception of one reference to Wilda Gafney's work on women prophets (p. 32), Kavanagh appears unaware of the major work that has been done by women scholars on Huldah, including the work of Renita Weems ("Huldah, the Prophet: Reading a [Deuteronomistic] Woman's Identity"), Diana Edelman ("Huldah the Prophet—of Yahweh or Asherah?"), Claudia Camp ("Huldah"), and Esther Fuchs ("Prophecy and the Construction of Women: Inscriptive and Erasure"). In fact, scholars like Edelman could have helped Kavanagh to shape his argument along more scholarly lines as Edelman's 1994 theory proves strikingly similar to Kavanagh's theories regarding Huldah as priestess of Asherah. Kavanagh neglects to mention this similarity.

Kavanagh's entire project claims to value a woman's voice (Huldah) that has been unappreciated, yet his entire method undervalues the women's voices in biblical scholarship that have been working to raise Huldah's profile. In fact, overlooking these female scholars (as well as male scholars on Huldah [notably, Pieter Willem van der Horst, "Huldah's Tomb in Early Jewish Tradition"]), Kavanagh suggests that his book "seeks to measure—for the first time ever—the extraordinary impact of Huldah the prophetess upon Hebrew Scriptures" (p. 1). Yet, Kavanagh cannot claim that this is the "first time ever" that Huldah's impact has been appreciated when stacks of scholarly articles and chapters in books by articulate female scholars (and male scholars) would prove otherwise.

Thus, while Kavanagh's book promises to shed light on a much-neglected female figure in Scripture—and this is a noble goal—Kavanagh's approach actually hides the voices of women who have sought to make Huldah's voice heard and does not provide a convincing case for his particular picture of this woman Huldah despite her value for history and Scripture.

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Ancient Israel's History: An Introduction to Issues and Sources edited by Bill T. Arnold and Richard S. Hess. Grand Rapids, MI: Baker Academic, 2014, xv + 544 pp., US \$44.99, hardcover.

The study of the history of ancient Israel is important for theology. It illuminates considerable parts of Scripture and shows that the Christian faith is closely related to the history of mankind and to ordinary life. It reveals that a scholarly approach to these areas is a matter of craftsmanship and method, but also of worldview and theology. Moreover, the discipline touches upon the very nature of God himself, who reveals himself in history, and highlights that even in Old Testament times, only a minority of the people living in Israel and Judah shared the views of the writings that later became the canonical books.

Before World War II, the topic was only an aspect in studying the content of the biblical books and in describing the history of ancient Israelite religion. Since, however, the “history of (ancient) Israel” has become a separate course in the theological curriculum. First, the classic overviews by Martin Noth and John Bright served as a help. Over the last decade and a half, new textbooks have appeared, mostly dominated by the methodological problems of the fierce minimalist-maximalist debate. This focus on method has been illuminating, as becomes evident from, for instance, the presentation of the biblical history of Israel by Iain Provan, V. Philips Long, and Tremper Longman III (Westminster John Knox, 2003), and in the survey of critical issues by Brad E. Kelle and Megan Bishop Moore (Eerdmans, 2011). At the same time, however, the minimalist-maximalist debate turned out to be a dead end. Caught in the (late-)modern dichotomy of absolute certainty and total chaos and a blind spot for the practical limitations of scholarly inquiry or theological reasoning, the permanent assessment of the question for the historicity of the events as described in the Bible led to historical discussions in which it became very hard to do justice to the diversity of the biblical texts and to the nature of non-biblical textual and material remains.

Accordingly, it is praiseworthy that Bill T. Arnold (Asbury Theological Seminary) and Richard S. Hess (Denver Seminary) undertook the effort to look beyond the struggles of the past decades by creating a multi-authored volume in which specialists introduce both students and scholars to the basic sources and issues of the most important periods in ancient Israel's history. The book presents a variety of views and methodological approaches. What holds them in common, Hess writes in his introduction, is “a respect for the biblical text as a legitimate source in the study of Israel's history” (p. 4). His introduction offers a concise history of the discipline and discusses some basic issues, such as chronology. Hess also observes three general directions in present research: scholars who read the sources suspiciously and build their

history from social science models; a critical orthodoxy standing in the line of Noth; and histories trying to balance biblical and extra-biblical sources. Hess rightly admits that the last approach has its weaknesses. In his view, however, it is still best to examine the story as it is traditionally told and to study the major critical issues by trying to understand the sources (p. 19).

In some ways, this is a daring view. Unlike most recent reconstructions of the story of ancient Israel, the book does not start with the emergence of Israel (and Judah) in the southern Levant, but with three chapters on "Pentateuchal material" having a special historiographical interest. Arnold opens with a rich essay on the question of the nature of the Book of Genesis. What in this "mytho-historical narrative" (Gen 1–11), "traditional epic" (Gen 12–36) and "novel" (Gen 37–50) can be characterized as factual, likely, plausible, or possible? James Hoffmeier, Egyptologist and archaeologist, offers an excellent summary of his research in the Nile Delta and the Sinai as well as its implications for the Exodus and wilderness narratives while also maintaining that external support for these narratives is not a prerequisite for regarding them as authentic. Samuel Greengus in turn discusses the Pentateuchal covenants and treaties in their relation to the corpus of similar texts in the ancient Near East. His overview of contextual material leads to the conclusion that, for instance, the parallels between Deuteronomy and the Neo-Assyrian treaties can be explained by the fact that both contain traditional curse themes.

The rest of the chapters turn to history itself. Lawson G. Stone discusses the emergence of early Israel in Canaan by integrating as much information as possible and comes to the interesting, but also speculative, conclusion that Pharaoh Merenptah's campaign against Canaan was a reaction to the invasion of the Israelite tribes. Robert D. Miller II has accepted the challenge to incorporate historical information from the book of Judges in his anthropological perspective on the tribal nuclei in the Iron Age I highlands. Daniel Bodi again explores his hypothesis that the books of Samuel reflect West Semitic patterns in telling stories about the rise of tribal chieftains and kings. Steven M. Ortiz challenges the idea that there has been no United Monarchy by offering a synopsis of recent archaeological research into perspective. James K. Mead offers a thorough historical framework for his previous literary studies of stories about prophets in the book of Kings and discusses the parallels with the prophecies from Mari and at the Neo-Assyrian court.

Finally, entering more firm historical ground, Kyle Greenwood and Sandra Richter explore the late-tenth-, ninth- and eighth-century issues and Brad E. Kelle discusses the complex situation of Judah during the seventh century. In addition, Peter van der Veen shows his epigraph-

ical and archaeological skills with regard to the period of destruction, exile, and return, while André Lemaire and David A. deSilva offer their reconstruction of the history of the southern Levant during the Persian and Hellenistic periods.

Despite the book being called an “introduction,” the volume offers a huge amount of information, challenging students and scholars with new information or creative reorganizations of well-known material. Nevertheless, as a scholar from Europe, I was particularly interested that the major excavation by Kathleen Kenyon is not mentioned among the major excavations in Jerusalem. Further, important literature from Germany is missing, for instance by Manfred and Helga Weippert. I also desired more explicit interaction in the introduction with the methodological debates in the European Seminar of Historical Methodology as published in the volumes edited by Lester Grabbe (Sheffield Academic Press/T&T Clark, 1997–2015; for my own review of the project, see the *Festschrift* for Margreet Steiner, T&T Clark, 2014). Finally, it seems that the publications of Kenneth Kitchen and Paul Lawrence on treaties, law, and covenant in the ancient Near East (Harrassowitz, 2012) and of Avraham Faust on Judah in the Neo-Babylonian period (Society of Biblical Literature, 2012) were published too late to act as serious discussion partners for Greengus and Van der Veen (cf. p. 91, mentioning Kitchen and Lawrence).

As always, questions arise, too. For the sake brevity, I mention only a few hot topics. Several chapters refer to the “Deuteronomistic History” (e.g., pp. 286, 351, 370). But what does that mean? That the major part of Deuteronomy–2 Kings was written after 621 B.C.? Or was there—as I am personally inclined to believe—some kind of “deuteronomic” or “deuteronomistic” historiographical tradition, which began long before the cultic reforms by Hezekiah and Josiah? This is an issue that matters both historically and theologically. In addition, not all evangelical readers will embrace Arnold’s moderate use of the Documentary Hypothesis and his characterizations of the book of Genesis. However, his instructive essay is an excellent starter for a discussion with students on the question of what a theologian can actually say about this book from a scholarly, historical perspective. They will at least learn that it is not easy to formulate an alternative. A third topic regards Bodi’s use of texts from Mari and Alalakh in his effort to illuminate narrative patterns in the book of Samuel (pp. 204–23). In order to be successful, a comparison or analogy needs to be grounded in a historical process, offering plausible mechanisms for transmission and balancing generalities and particularities in the texts. Bodi did not entirely convince me in this respect. At the same time, it is laudable that he does have a clear view of the biblical text. In a historical debate, the general assumption

regarding its trustworthiness is not enough, as this will be perceived as a protective strategy privileging biblical claims. Also, it too often results in political readings not taking into account the text's rhetoric and theological purposes. Accordingly, the few pages with Ortiz's general remarks on the biblical testimony regarding the United Monarchy could have easily been omitted from the book. In a similar way, I highly doubt his assumption that the list of Solomonic prefects in 1 Kgs 4:7–19 claims to offer a division of administrative districts (p. 249). In my view, both text and archaeology tend toward a different, much more moderate direction.

This brings me to the major problem, not only in this volume, but also in writing a history of ancient Israel in general. Biblical historiography is clearly to be defined as referential literature. But a real appreciation of its literary and theological aims also implies that the texts mostly offer a very incomplete picture of the actual social, economic, and political developments. They were not written as annalistic accounts, but to tell about God. Accordingly, we do not always know in what manner the texts refer to history. In addition, they give way to a whole range of historical reconstructions. The study of non-biblical texts and the application socio-archaeological models as heuristic devices in interpreting material remains should be used to fill in this gap. But how? It is the historian's primary impulse to arrange all the material in such a way that his own reconstruction appears to be most plausible. Most of the time this impulse prevails, despite the fact that both the biblical and non-biblical evidence leave room for much more scenarios. What then, is the best way to do justice to Scripture and to the scholarly enterprise itself?

Reading *Ancient Israel's History* again made me think that it would be better to take more time in sketching the range of diverse possibilities. At the same time, the overall picture of the volume with its clear and well-informed essays shows exactly what today's study of ancient Israel's history is about: a cacophony of competing narratives in a methodological minefield. Therefore, the authors should be thanked for their efforts. This is definitely a great textbook for any serious course in the history of ancient Israel.

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Bound for the Promised Land: The Land Promise in God's Redemptive Plan by Oren R. Martin. NSBT 34. Downers Grove, IL: IVP, 2015. 208 pp., US \$25.00, softcover.

This volume by Oren R. Martin is a “substantial revision” (p. 11) of his Ph.D. dissertation, “Bound for the Kingdom: The Land Promise in God’s Redemptive Plan” (2013). Martin completed his dissertation at The Southern Baptist Theological Seminary, and he now serves at Boyce College (Southern’s undergraduate institution) as Assistant Professor of Christian Theology.

One immediately notices that Martin’s program in *Bound for the Promised Land* is expansive: he traces the land promises from the opening chapters of Genesis to the final chapters of Revelation. Since treatments of this important motif are characteristically “embedded in works that cover much broader topics” (p. 18 n. 2), Martin aims at providing a “whole-Bible biblical theology” that focuses specifically on the titular topic (see esp. p. 19 n. 7). As for methodology, and to his credit, Martin shows awareness of his conservative presuppositions about the nature of the Bible (pp. 27–28) as he proceeds in light of Richard Lints’s three horizons of redemptive interpretation: textual, epochal, and canonical (p. 25). The study takes the Old and New Testaments as “a unified text with a developing story” (p. 25). Thus *Bound for the Promised Land* proceeds to explain how God’s land promises to Abraham addresses the loss of the kingdom in Eden while also serving as a “type” in Israel’s history and scriptures. This type anticipates fulfillment in the New Testament’s presentation of a greater land that results from the work and person of Jesus Christ and, ultimately, in a new heaven and new earth. The Abrahamic promises, then, play out in a “progressive fulfillment of God’s kingdom on earth” across the entire biblical narrative.

With any project this expansive, it is reasonable to expect some gaps. The scope is simply too vast to cover every text or collection in the Bible. Martin’s work is no exception; however, I found his selection of texts for the project on point and well thought out. Nothing under investigation is unnecessary. That said, I did find some omissions in the Old Testament treatments at least curious, if not problematic. At this point, it is necessary to point out that my own specialization is Old Testament; thus, I bring my own biases and preferences to this engagement of *Bound for the Promised Land*. Still, there are some noticeable omissions of texts, at least from my perspective.

Some of these texts concern the Pentateuch. Martin is right to devote an entire chapter to Genesis (i.e., ch. 3); and, his division of this chapter into Gen 1–11 and 12–50 makes sense. He deftly connects the

loss of the kingdom in the former to the land promises and the patriarchs in the latter. The following chapter (ch. 4), however, only deals with Exodus and Deuteronomy. Although I think issues of holy worship and holy living in Leviticus might have an important place in a discussion of the land promises—especially in a discussion of the Pentateuch—I suppose one can understand this omission. The omission of Numbers, however, I found a little disappointing. After all, Numbers gets fledgling Israel from Sinai to the brink of the promised land. Moreover, ignoring Numbers means ignoring the journey motif so prominent in the Pentateuch. G. Wenham's body of work and D. Cole's relatively recent commentary demonstrate how prominent and central the journey motif is to the corpus, especially in Numbers. I think it would have been fascinating to see Martin incorporate these ideas and at least consider the implications—including eschatological ones—of thinking through the ideas of journey and land promises together. This expectation, of course, betrays my own biases and may not be fair. After all, the study is about land promises and not journey.

Furthermore, one immediately notices that *Bound for the Promised Land* skips the postexilic literature altogether, an omission that may be even more problematic than skipping Numbers. The postexilic prophets, for example (Haggai, Zechariah, Malachi, and possibly others), address the covenant people who have returned to the promised land yet face the reality of having no temple and then, subsequently, an inferior one. From this context comes important prophetic contributions about Israel's place among the nations. In Zechariah there is the issue of the heavenly realm drawing near to the earthly one as angelic messengers decorate the text regularly. I do think Martin does an excellent job in working through the "major prophets"—Isaiah, Jeremiah, and Ezekiel—but there is no getting around the fact that this selection means there is no consideration of postexilic contributions from the prophets.

Equally problematic is the omission of postexilic historical books. Is there no contribution to the thesis from Esther, which deals with the covenant community outside the promised land and without a temple for encountering the covenant God of their ancestors? Could there be a contribution to the thesis from Ezra and Nehemiah, which highlight an attempt to re-actualize the exodus event and return to former ways of encountering YHWH through temple, land, city, and practices? I would have liked to see Martin deal with these books' contributions to international and ethnic issues, especially in the sincere attempts but overall failures visible in Ezra and Nehemiah. I think these texts could have been useful in many threads of discussion, not least of all in developing the point that the Old Testament shows an inherent anticipation of future development and something new and greater in God's redemptive plan.

There are some noteworthy omissions of secondary literature as well. For instance, his discussion of the original kingdom present in the creation account (Gen 1–2) conveniently ignores the potential problem areas of chaos and evil foregrounded in classic works by such scholars as B. Anderson and J. Levenson. He also does not engage D. Block's work on the phenomenon of a deity-people-land relationship in the ANE. That is not to say that Martin places the Old Testament in a vacuum; but, there is a sense that *Bound for the Promised Land* does not take into account the larger ANE *milieu* to the extent that it should have, especially with the concepts of creation and land. I was most surprised that Martin does not engage R. Hays's *Echoes of Scripture in the Letters of Paul* (Yale University Press, 1989). Not only is this work one of the most important pieces of scholarship having to do with the use of the Old Testament in the New, but it also speaks directly to the issue of God's faithfulness to Israel in His redemptive plan as seen in the sum of the Pauline corpus.

Though there are some noticeable omissions, I still found *Bound for the Promised Land* highly informative and very well put together. Martin's hermeneutical treatment of texts is responsible and careful. His grasp of the relationship between the Old and New Testaments is exemplary. Martin most definitely demonstrates the developments of God's land promises both as a response to the loss of the kingdom in Gen 3 and as a concept growing in anticipation of something greater as it expands in the Old Testament Scriptures. In particular, his treatment of the eschatological developments of the land promises in the prophets is at the same time academically helpful and spiritually stirring. Overall, I would suggest that Martin's treatment of the Old Testament portions of his study is reverent, informed, exegetically sound, and well done.

Furthermore, although he omits *Echoes of Scripture*, Martin's New Testament portions display a robust engagement of works on the Old Testament in the New and a thorough familiarity with the hermeneutical issues revolving around this blossoming area of study. In good form, he fully clarifies his disagreements with other scholars and consistently provides an accurate representation of all views foregrounded for discussion. Surely not everyone will agree with all of Martin's conclusions about the New Testament portions of his study, but I doubt that he will receive any charges of misrepresentation. Furthermore, as an evangelical myself, I appreciate that the work is not bogged down with engagements of fringe and skeptical perspectives that give more credence to ideologies than the actual text. Martin's study is quintessentially a biblical one. It is, quite frankly, refreshing for this evangelical reader.

As I reflect on my own encounter with this new study, I heartily recommend this volume to serious students of Scripture who want to

know their Bibles better. If there was no “whole-Bible biblical theology” on God’s land promises prior to this book, then *Bound for the Promised Land* most certainly ensures that there is one now, and an important one at that. I am particularly impressed with its breadth of coverage and investigative depth in roughly 200 pages. As an instructor, I am already trying to find a way to work this volume into one of my courses, which may be the highest praise I can give a new study like this one. With this addition, the New Studies in Biblical Theology series by IVP continues to establish itself as one of the most important evangelical, academic series in the field. In a work of this scope, every scholar is going to find some omission(s); but, I am confident that there is plenty in this volume for anyone wanting to understand the organic relationship of the whole Bible better. Martin has provided a real treat for evangelicals. Enjoy it.

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The Text of the Hebrew Bible: From the Rabbis to the Masoretes edited by Elvira Martín-Contreras and Lorena Miralles-Maciá. JAJ 13. Göttingen: Vandenhoeck & Ruprecht, 2014. 262 pp., €89.00, hardcover.

This is a solid collection of high-quality articles—written by a group of international experts—which serves both to clarify matters related to the Masora and to further research in the same field. The volume does not present a unified case; it rather offers various viewpoints which often complement each other but at times also convey contradictory opinions. An introductory chapter, written by the two editors of the volume, presents the state of research and highlights questions which are still waiting to be answered. One problem is the lack of adequate and shared terminology in the field of textual criticism; another one concerns the way in which rabbinic literature can or cannot be used to shed light upon the development of the Hebrew text. It is furthermore also clear that we know too little about the standardization and transmission of the biblical text prior to the Masoretes.

The rest of the volume falls in two parts. The first part contains six articles which explore the preservation and transmission of the Hebrew Bible. Emanuel Tov’s article, aptly called “The Myth of the Stabilization of the Text of Hebrew Scripture,” discusses the traditional scholarly claims in favour of a planned process toward the creation of a standard text. Rather, Tov argues, the fact that the MT ended up as the standard text is a matter of historical coincidence: the LXX had been

turned into a Christian text, the Samaritan Pentateuch had become associated with the Samaritan community, and the Qumran scrolls were hidden and thus lost to the Jewish community.

John Van Seters explores the same issue but from a different perspective. He rejects the validity of a comparison between the preservation of the text of Homer and that of the Hebrew Bible. He also challenges Tov's aforementioned view. Rather, Van Seters claims, the development of the standard Hebrew text was governed by market forces: a text became canonical when it became well-known, and it was not always the best copies that were well-known. Instead, it could have been the cheapest ones that sold the best.

Arie van der Kooij continues on the same topic but focuses more on the people who copied the texts. Drawing from both the writings of Josephus and of the rabbis, van der Kooij argues that the priests in the temple were responsible not only for preserving the scrolls but also for their production.

Elvira Martín-Contreras summarizes the aims of her wider research project, namely to clarify and understand how the Hebrew text developed from the second temple period into what came to be known as the Masoretic text. Who were the *sopherim*, what did they do, and how were they connected to the Rabbis and to the Masoretes?

Günter Stemberger investigates the extent to which the rabbinic literature displays awareness of grammatical issues, such as matters related to grammatical gender and directive *he*, as well as how they relate to matters of varying orthography. He demonstrates that such awareness existed, yet it is rarely displayed. Furthermore, some of the relevant passages are probably later additions and thus cannot be taken as evidence.

Finally, the highly technical article by Julio Treballe and Pablo Torijano explores the relationship between the textual variants of the LXX and how they agree or disagree with the variants of the MT in mediaeval manuscripts, with focus on the book of Kings. They conclude, among other things, that some of the variants in the Hebrew manuscripts may in fact be remnants of variants of the Hebrew *Vorlage* of the LXX.

The second part may be of less general interest as many of the six articles deal with complex technical matters and textual details. Nathan R. Jastram's short article is devoted to the so-called (now presumably lost) Severus Scroll, or rather to texts which testify to instances where this scroll displays variants from the MT. Jastram explores these recorded variants and how they compare with the ancient textual witnesses.

Alex Samely's substantial essay reflects on the nature of the information that the Masorah conveys and how it compares with the

information transmitted by other types of Jewish literature from antiquity. In his article, Samely differentiates between meta-linguistic information, i.e., information which tells us about the linguistic constitution of a word (i.e., it contains so and so many letters), meta-textual information (concerned with the meaning of a word), and object-linguistic information (treating the word as an object and describing it as such). Samely concludes that the Hebrew Bible, the Mishnah, and texts known as rewritten Bible often convey information of the third kind, that the second kind is typical of the midrashic literature, and that the Masorah conveys nearly only information of the first kind.

Willem F. Smelik discusses the provenance of Targum Onqelos and Targum Jonathan: did they originate in the land of Israel or in Babylon? He highlights the often circular reasoning of taking the compilation of the Masorah as evidence of the location of the composition of the Targumim. Smelik examines the correlation between the *kethib* and *qere* in both eastern and western manuscripts of the MT with the reading of the Targumim, and concludes that this type of investigation is methodologically partly flawed and also fails to yield clear results.

Lea Himmelfarb's article shows a strong correlation between the Tiberian system of sentence division and accentuation and the earlier Babylonian systems. In 85 percent of the cases the later Tiberian system upholds the earliest Babylonian tradition of division and in 99 percent of the cases it upholds the later Babylonian tradition of division.

Yosef Ofer's short study explores three enigmatic notes from the Babylonian Masorah relating to Gen 19:30, Exod 25:25, and Deut 4:31 and discusses and evaluates various ways of explaining them. In particular, he argues that the Babylonian Masorah employed not only biblical but also tannaitic Hebrew as the basis for its comments.

Finally, David Marcus argues for increased use of the Masorah in biblical research. Using the birth narrative of Samuel as a test case, he suggests three areas where the Masorah forms a useful supplementary tool for biblical interpretation: (1) to establish the parameters of a pericope, (2) to explore matters of intertextuality, and (3) to shed exegetical light upon a difficult passage.

In sum, this is a very fine and useful collection of articles for those scholars and lay-readers who are interested in the development of the biblical manuscript that we today consider to be authoritative.

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Ruth by James McKeown. Two Horizons Bible Commentary. Grand Rapids, MI: Eerdmans, 2015. 162 pp., US \$22.00, softcover.

James McKeown currently teaches Old Testament and Hebrew at Union Theological College, while also spending much of his time writing and teaching in church communities. He has previously published multiple articles concerning Old Testament studies as well as another commentary in the Two Horizons Series on Genesis. The Two Horizons Commentary series, of which his most recent commentary on Ruth is a part, is focused upon balancing close exegesis with the broader theological themes of a biblical book. McKeown's commentary on Ruth provides a much-needed perspective on the book, examining Ruth within its own context and within the context of the rest of the Old Testament canon.

The first half of McKeown's commentary is devoted to the expected exegesis and close reading of the book. McKeown begins by focusing on the importance of the book's language, drawing the everyday reader's attention to the fact that the book is full of coy wordplays and strategic repetitions in the Hebrew (p. 1). For this reason, McKeown provides the reader with the Hebrew script, a transliteration, and a translation of every word or phrase that he views as key to the book's meaning and literary play. This is one of the most helpful features of the commentary. It is a great boon to readers already familiar with Hebrew, and the transliteration provides a guide for those not familiar with the language. Rather than just providing Hebrew text throughout, discouraging lay readers, or only providing transliteration, frustrating scholarly readers, McKeown places the two side by side, allowing all parties to appreciate the slippery language that makes up Ruth. As for the rest of the introduction, McKeown provides short riffs on the standard questions of date, authorship, and genre (pp. 2–5) before going on to offer a brief synopsis of the narrative (pp. 5–11). He is quick to note the subtle ambiguity of the narrative, and in his own way he is ambiguous about answering some of the questions concerning date and genre. He points out that the setting of the book is in the period of the judges and often seems to read the book as history, even as he also concedes that the book's story/message would have fit better within the exilic/post-exilic time period (pp. 2–3). Again, noting that the genre seems to fit in with the historiographical narratives of Judges and Samuel, he also points to the book's strong connections with wisdom literature (p. 4). However, McKeown's ambiguity on these topics should not be seen as a downside; to the contrary, his recognition of the book's many tenuous ties and relationships is enlightening and sobering in the face of many who too often attempt to nail down every specific detail.

Throughout the commentary itself, McKeown again repeatedly highlights the ambiguous nature of the text and the way that it does not always allow us much insight into a character's motivations or the reasons for events (such as the death of Elimelech and his sons in Moab). Yet, despite his caution against other scholars reading too much into the texts, McKeown sometimes goes on to provide a possible explanation not supported by the text itself. For example, while discouraging scholars who postulate that Naomi implored Ruth and Orpah to return to Moab for her own sake rather than their sakes, McKeown claims that Naomi's urging was in fact entirely unselfish and motivated by her desire for the girl's best interests (p. 23). This is, of course, an entirely plausible reading of the story, but the ambiguity cuts both ways. The readings that he argues against on the basis of ambiguity are no more unstable than his own reading. Despite small moments like this, McKeown's exegesis is thorough, careful, and insightful throughout. When discussing the well-known declaration Ruth makes to Naomi when she is compelled by the older woman to return home, McKeown is careful to note that "this does not amount to a declaration of personal faith" (p. 26). Many commentators have argued that it certainly does or does not equal a confession of faith or a sign of proselyte conversion, but McKeown is willing to allow the subtlety of the text to stand as he plumbs the rich language of this declaration (pp. 25–30). Such careful and sharp exegesis pervades the commentary.

The second half of the commentary is devoted to the broader theological connections and implications within Ruth. In one section McKeown explores the book's relationship and shared theological themes with other books of the Old Testament (Genesis, Judges, Samuel, Job) as well as the theological implications of its characters and their actions within the narratives (pp. 71–110). Then, in a second section, McKeown probes the book's voice concerning more broad theological issues such as creation, providence, land, redemption, feminist questions, and missions. Both of these sections provide a breath of fresh air within studies of Ruth. Though many of these issues have been tackled by some scholars in individual articles, McKeown brings together questions of canonical context and theological themes in a brief and insightful format. His forays into these theological issues raised within and around the book of Ruth provide thoughtful answers and raise new and important questions, all while pointing the interested reader to more in-depth studies on each specific topic. This section alone would be worth purchasing, and yet its combination with the McKeown's detailed exegesis provided in the first half of the book causes the entire book to work together in an exciting way. The only downside to this broadly theological section is that McKeown often seems to be more specific (in

order to answer some specific theological questions) in places where earlier he called for allowing the ambiguity of the text to reign. For example, in the second half of the book he seems to claim that Ruth's confession in 1:16–18 actually is a confession of proselyte conversion (p. 129). Or when discussing the issue of Ruth's disappearance from the end of the book, McKeown asserts, "From the standpoint of the book of Ruth the invisibility at the end of the book is compensated for by the title of the work, which does not allow us to forget that this is Ruth's story" (p. 101). Yet, I am not sure that a title assigned at a later time makes up for Ruth's invisibility in the face of patriarchal forces at the end of the narrative. Regardless, McKeown's specificity in these matters of ambiguity is understandable, as most theological questions require some semblance of concreteness; it is quite a challenge to maintain ambiguity while presenting theological clarity. These minor quibbles are brightly outshined by the book's brilliant combination of detailed exegesis alongside skilled theological exposition. Both the individual context of Ruth and the broader context of the Old Testament canon are brought to bear in a volume that is sure to be treasured by both scholars and lay readers alike.

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Scribal Laws: Exegetical Variation in the Textual Transmission of Biblical Law in the Late Second Temple Period by David Andrew Teeter. FAT 92. Tübingen: Mohr Siebeck, 2014, xvi + 359 pp., US \$110.00, hardcover.

Scribal Laws, by David Andrew Teeter, associate Professor at Harvard Divinity School, is a thorough revision and expansion of the author's 2008 Notre Dame dissertation, dedicated to his early teacher John H. Sailhamer. The central thesis of the book is that the variety of scribal phenomena (omissions, additions, updates, rearrangements, etc.) found in manuscripts of the legal portions of the Pentateuch "must be evaluated in the context of early Jewish scribal learning, exegesis, and thought. This scribal learning is characterized by conceptions of the text and language that differ significantly from the assumptions of modern philology and its procedures of discovering meaning, indicative of differences even in the fundamental structures of the knowledge and its cultivation" (pp. 198–99).

The book commences from two fundamental modern insights: 1) “that a variety of *exegetical* processes were operative in the scribal transmission of biblical texts” and 2) “that *legal* matters were among the foremost questions occupying exegetes at this time [i.e., the Second Temple Period]” (p. 1). Given that scribes altered or otherwise interacted with the texts they transmitted and that legal texts were of supreme interest to most ancient Jewish groups, Teeter seeks to discover the extent to which legal texts were intentionally changed and under what circumstances. The book’s title is thus a double entendre as it explores “scribal laws” in the sense of regulations or rules governing scribal practice and also in the sense of legal material transmitted, composed, or influenced by scribes. The rest of chapter 1 explores the reality of textual plurality in the Second Temple period from the standpoint of the Dead Sea Scrolls and variants found in Greek manuscripts. Teeter situates the contemporary discussion of this data within the history of research, especially the early work of Abraham Geiger.

Chapter 2, “Exegetical Variation in the Text of Biblical Law,” is an updated presentation of Teeter’s doctoral thesis. The chapter is a long and highly detailed exploration, cataloguing, and analysis of most of the variants in the textual witnesses of the legal material of Exodus, Leviticus, Numbers, and Deuteronomy. The chapter is organized by size or length of a given expansion, divided into the following sections: Modern Expansions, Minor Expansions, Euphemism or “theological” Explication, Grammatical or Syntactical Resolution, Combined Expansion and Change, Change/Exchange, Word-Level (Lexical/Morphological), Letter-Level, Division (Phrase and Word), Combinations, and Exegetical Omission. The chapter includes several lengthy case studies including the issue of grazing/burning in Exod 22:4, seething a kid in its mother’s milk in Exod 23:19, the famous relationship between the ritual and secular slaughtering regulations of Deut 12 and Lev 17, the so-called Samaritan ideological layer, and variants related to blood manipulation and the “base of the altar.” The changes catalogued and discussed are contextualized vis-à-vis later rabbinic exegesis, early scribal practices in Egypt and Mesopotamia, and the insights of the nineteenth century *Wissenschaft des Judentums* movement (most notably Abraham Geiger). The chapter is lengthy, comprising nearly 40 percent of the whole book, and incredibly detailed.

Chapter 3, “The Textual Hermeneutics of Exegetical Variation in Biblical Law,” is a relatively short, 25-page discussion focused on questions of the hermeneutics observable behind the textual variants. Central to Teeter’s thesis is that understanding the Bible accurately (especially the legal material) requires that the modern reader forego common disciplinary assumptions (text-critical, philological, etc.) in favor of a more

emic mindset—that of ancient Jewish readers and scribes. Teeter maintains that, following J. Koenig, ancient scribes worked by an analogical hermeneutic—nearly all of the data examined in chapter 2 can be explained in terms of scribes working from a verbal analogy, a graphic analogy, or a scriptural analogy. For example, Teeter cites the famous apparent contradiction of the Passover laws (pp. 195–96). Deuteronomy 16:7 requires that participants “boil” the lamb, while Exod 12:9 requires that participants eat the lamb “neither raw nor boiled in water, but roasted over fire.” The larger analogy of Scripture—an early stage of canon-consciousness according to Teeter—can be seen to be at work in Second Temple sources that assume a corpus of scriptural works and their non-contradiction. Second Chronicles 35:13 describes Josiah’s Passover as following *both* laws “they *boiled* the Passover lamb *in fire* according to the ordinance.” The LXX of Deut 16:7 contains the addition of the verb from Exod 12, “you shall boil *and roast* and eat it,” demonstrating similar scriptural consciousness, though providing a different exegetical solution to the commonly perceived problem. Teeter voices an opinion frequently stated by Eugene Ulrich: that at the very least we must recognize that the various conscious scribal changes would have been viewed or understood by the scribes and their community as legitimate handling of Scripture. Teeter points out that these changes, almost without fail, further the coherence and interconnectedness of Scripture. Thus, ironically to many moderns, the altering or changing of Scripture grows out of a dedication to its details and a pious notion of its ultimate harmony. Furthermore, the changes that occur are not no-holds-barred but rather dependent upon the contours or confines of the extant text. Scribal alteration was thus motivated by concern for the text and the many potential interpretations were limited by textual and social factors, the ultimate existence of textual pluriformity stems from “awareness of an interrelated, sacred scriptural whole” (p. 204).

Chapter 4, “Historical Assessment: The Nature and Background of Textual Variation in Scriptural Legal Texts,” as the title declares, seeks to evaluate proposed explanations of textual variation. Returning to a question posed earlier in the study, whether legal (“halakhic”) and non-legal (“aggadic”) texts were handled differently, Teeter states that there is no evidence for special treatment of legal texts and that scribal changes are unrelated to genre. Instead, he claims that the two primary approaches found (“precise replication” and “expansionistic/facilitating”) may have more to do with the type of manuscript in which the text is found, rather than geographical, social, or chronological factors.

Beginning with Gesenius in 1815, Teeter summarizes and evaluates the main proposals, assumptions, and explanations regarding the extant evidence of textual plurality. He discusses Gesenius, Frankel,

Kohn, Geiger, Kahle, Lieberman, Greenberg, Talmon, Kutscher, Cross, Tov, and Ulrich. Teeter concludes that evidence for early textual plurality and deliberate scribal intervention is now beyond doubt. Theories of vulgar texts, local texts, and the priority of the proto-MT as central or the provenance of “temple circles” all need to be abandoned or highly nuanced. Tov in particular receives some of the highest praise and the lengthiest critique, likely proportional to the sheer quantity and quality of his contributions to the subject. Following this survey of scholarship, Teeter points out the numerous problems in current definitions, labels, and categories (esp. vis-à-vis MT). His conclusions include the following observations: scribes were not a homogenous group; a “standard text” does prove “standardization” (i.e., purposeful directed movement towards uniformity); there is no proof of a “standard text” in the Second Temple period; “canonization” does not require textual stabilization or standardization; both “conservative and facilitating scribal models can be attributed to the influence of a scriptural collection . . . though neither is a necessary consequence thereof” (p. 254).

The final sections of chapter 4 address the issue of function for the “exact” and “facilitating” manuscripts. The Qumran evidence demonstrates that manuscripts of both types were coexistent, and other witnesses (SP, LXX, Chronicles, *Jubilees*, the *Temple Scroll*, 4QRP, etc.) show that these type of manuscripts were widespread. Past scholarship has almost unanimously presumed that manuscripts of the more expansive “facilitating” type were for popular use. Teeter argues persuasively to the contrary that the rewritten texts (e.g., *Jubilees*, *Temple Scroll*) clearly assume a learned audience who knows the details of the text. That these rewritten compositions as a rule utilize a more “facilitating” text as *Vorlage* is not because a “superior” text was not available, but, according to Teeter, because the choice of such a manuscript best served the interests of the authors. This (conscious) adoption of a “facilitating” *Vorlage*, says Teeter, is the only evidence for the function of the “facilitating” manuscripts, and it shows that they were taken seriously as authoritative scriptural manuscripts used by the learned for textually sophisticated readers. The question remains: how do the two scribal approaches (“exact” and “facilitating”) relate? Did they serve the same functions in different contexts (e.g., local texts / vulgar texts) or did they serve different functions in the same context? The scholars surveyed in this chapter typically adopt the former option, and Teeter argues for the latter stating that manuscripts of both groups can be seen to have existed in the same time and location (Qumran) and thus a complementary function should be sought. Teeter finds an analogy for such a situation in the relationship of the MT to the Targumic tradition. Though the textual situation of the Second Temple period is not one of

central authoritative text with secondary parallel versions, the Targumim (like the “facilitating” manuscripts) play more freely with the text and have in mind a scripturally knowledgeable readership (despite Rashi’s and others opinions to the contrary). Fascinatingly, Teeter points out that the Targumim arise at essentially the very point in time where the widespread presence of “facilitating” manuscripts ceases, and in both cases “limited textual plurality . . . was not only tolerated, but actively embraced” (p. 267).

The brief conclusion reiterates that ancient assumptions about the text (“from inside”) differ greatly from those of modern textual critics and philologists. Ancient scribes worked with “a supple notion of participation” informed by various types of analogy (verbal, graphic, scriptural, etc.). Understanding and explaining the reality of textual variation requires a step away from modern assumptions about what is “authentic,” “preferable,” or “secondary,” and a step inside ancient scribal culture drawing on the full sweep of Biblical studies, Qumran studies, Jewish studies, and related fields—as the nineteenth century *Wissenschaft des Judentums* sought to do, seeing in the variants valuable evidence for earlier belief and practice (pp. 269–71).

I received a review copy of this book while teaching a graduate course on Pentateuchal Legal Codes as a Visiting Lecturer at the University of Wisconsin-Madison. As we translated most of the Covenant Code, Holiness Code, and Deuteronomic Code with special attention to textual and hermeneutical issues, the course provided an excellent setting for evaluating Teeter’s catalogue and analysis in the second chapter. In hindsight, though Teeter makes “no claim to comprehensiveness” (p. 34 n. 1), his work is exemplary. For every detail or issue that I or my six doctoral students at UW explored, none were lacking in Teeter’s analysis. Furthermore, Teeter’s depth of engagement with modern scholarship, Second Temple sources, and rabbinic literature is stunning. The second chapter provides a (nearly?) exhaustive treatment of the textual variation within the legal material. This is clearly a book for specialists, but the value of the catalogue, the detailed treatments and analysis, and the extensive notes is immense and will not be overshadowed by any similar work in the near future.

The larger discussion of chapters 1, 3, and 4 show equal depth and care, situating the evidence of chapter 2 within the current scholarly discussion and the history of past research. Abraham Geiger is the recurring hero of the book from the introduction to its final conclusion, and it is primarily a return to his historical and cross-disciplinary approach that Teeter advocates throughout. Most central are the arguments for ancient analogical thinking about Scripture and for a complementary function of the “exact” and “facilitating” manuscripts.

While few of Teeter's claims are novel, he provides a thoroughly persuasive demonstration of the facts of ancient textual plurality, the unsoundness of attributing many LXX variants to the activity of the translator, and the need to understand ancient Jewish writings on their own terms.

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Textual Criticism of the Hebrew Bible, Qumran, Septuagint by Emanuel Tov. VTSup 167. Leiden: Brill, 2015, xxiv + 540 pp., US \$218.00, hardcover.

This is the third volume of the collected works of Professor Emanuel Tov. Two earlier volumes of his collected studies were published in 1999 (Brill) and 2008 (Mohr Siebeck). This volume contains essays originally published between 2008 and 2014 (p. ix); the various chapters have all been reworked for the current volume, and in particular, bibliographies have been brought up to date, and cross references have been made to the other studies included in this collection.

The current volume reflects very well both the breadth and depth of Tov's work. The first, and largest, section is devoted to textual criticism of the Hebrew Bible; the second part is given to Qumran studies; and the final section focuses on the Septuagint. The three divisions of essays are not water-tight compartments isolated from one another. As is to be expected, there is a good amount of cross-fertilization between the three sections, but each section does reflect a major impetus and direction of Tov's work. The great variety of essays makes for a difficult review! But what will be attempted here is to review carefully the first article of section 1, and then more briefly review the most interesting essays of parts 2 and 3. It is hoped that this will encourage readers to consider carefully the rest of the volume as a way of gaining access to the contributions of Tov's wide-ranging scholarship.

The first section, devoted to textual criticism, is composed of 18 studies. The majority of them are presented in chronological order of appearance; two of the exceptions are review articles that are located at the end of the section. The first study, originally appearing in 2009, is titled "Reflections on the Many Forms of Hebrew Scripture in Light of the LXX and 4QReworked Pentateuch." This study is especially helpful in providing a window into Tov's current understanding of the history of the Old Testament text. Tov suggests that the most conspicuous feature

of the MT may be its meticulous transmission over a period of 2000 years (p. 3). His discussion of the great similarity between texts dated near the turn of the era and the medieval manuscripts, including codex L and the Aleppo codex, is most helpful. He sees the preponderance of the MT as resulting from historical and sociological factors rather than the often hypothesized process of scribes standardizing the text through conscious activity (p. 5). When he speaks of the Samaritan Pentateuch, he describes it as being based on a text that was used previously in Judaism. Given the small number of pre-Samaritan texts that have been identified at Qumran, this may be an overstatement. At any rate, a fuller explanation would have been helpful. Toward the end of the initial section Tov speaks of the “acceptance [of the LXX] in Second Temple Judaism” (p. 7). I wonder if it might be better to speak of this as a partial acceptance in certain sectors or geographic areas where Jews found themselves residing.

The second section of the study is devoted to major content differences between the MT and the Hebrew parent text of the LXX. In this study Tov excludes books like Job whose major differences likely resulted from the activities of the translator(s) (p. 7). He likewise does not focus attention on LXX books like Jeremiah that reflect an edition preceding the MT. He discusses 3 Kingdoms (1 Kings), Esther, and Daniel, and he calls attention to the similarity in the character of these books to the “rewritten Bible compositions from Qumran” (p. 7). Differences between MT 1 Kings and LXX 3 Kingdoms include a greater emphasis on Solomon’s wisdom, the addition of long theme summaries, duplication of sections, and inclusion of an alternative version of Jereboam’s reign alongside the original version (pp. 8–9). In regard to Esther, Tov prefers to speak of narrative expansions rather than the traditional “Additions A–F” (p. 9). In regard to Daniel, “the LXX changed, added, and omitted many details” (p. 10). The conclusion Tov draws from his study of these books is that they are similar to works found at Qumran such as 4QReworked Pentateuch (p. 13).

In the final section of this study Tov discusses issues of text and canon with regard to the three books examined in an earlier section alongside Qumran works such as 4QReworked Pentateuch. He distinguishes between an authoritative status within Judaism of the LXX versions of certain books, which he assumes as probable, and the question of whether the Hebrew and Aramaic originals of these books were also seen as authoritative within Judaism. In regard to the latter question, he sees it as “less certain” (p. 17). In the opinion of this reviewer, this final issue deserves much additional analysis to either support Tov’s thesis or to reject it.

Part 2 consists of nine studies that focus on Qumran. They are presented in this volume in order of their previous publication. Two of the chapters merit special attention. In “The Sciences and the Analysis of the Ancient Scrolls: Possibilities and Impossibilities” Tov suggests that there are four areas where science can make a contribution. The date of the scrolls can be determined by measuring the age of the skin and the ink. Fragments from the same sheet may be identified through Carbon-14 analysis, DNA research, and the chemical composition of the skin. Previously unreadable letters may be recovered through new photographic techniques. And, finally, computer-assisted research may also help in discovering the relation between fragments (p. 268).

In “A Didactic and Gradual Approach towards the Biblical Dead Sea Scrolls” Tov discusses scrolls from sites other than Qumran, proto-masoretic scrolls from Qumran, texts differing from the MT mainly in orthography and morphology, scrolls written in paleo-Hebrew script, pre-Samaritan scrolls and the SP, texts close to the Hebrew parent text to the LXX, and non-aligned texts. The chapter refers to 38 text samples, which can be found at <http://www.sbl-site.org/assets/pdfs/pubs/DSS/Tov.pdf>. There is much valuable material here, and its use along with the discussion in chapter 21 will yield much raw material that can be used so the reader may engage the world of the Qumran Biblical scrolls.

Part 3 contains six essays emphasizing the LXX, and all are presented in the order of their publication. Perhaps the most tantalizing of these works is titled “The Septuagint between Judaism and Christianity.” In this chapter Tov speaks of the historical development of the LXX, especially how it was originally a Jewish endeavor but later was adopted by Christians. In a very intriguing analysis, Tov calls attention to the ways the LXX influenced the writing of the New Testament. He mentions the areas of language, terminology, theological foundations, and quotations (p. 455).

There is much to read and digest in this volume. It presents a fascinating assortment of the work of Emanuel Tov that was produced between 2008 and 2014. Readers will find much to ponder from the three major areas in which Tov has labored.

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Zechariah by Al Wolters. Historical Commentary on the Old Testament. Leuven: Peeters, 2014, li + 475 pp., US €74.00, softcover.

As necessary and useful as they are, biblical commentaries as a general rule make for very dull reading since their format is predictable and so much space is spent rehashing the views of previous scholarship that they quickly become repetitious; after consulting two or three commentaries on a given pericope they start to blur together. Wolters's contribution on Zechariah to the Historical Commentary on the Old Testament (HCOT) series is markedly different in this regard, for there is a freshness to its exposition which sets it apart and makes it a pleasure to read and consult.

As a commentary series, the HCOT does not seem strikingly novel in its approach, though it is written at a very high level of critical scholarship (the current volume boasts a 40-page bibliography on Zechariah, for example). Perhaps what will set the series apart for most readers of this journal is its distinctively European flavor, which is dominated by Dutch scholars and has very few American contributors. As a convenience, however, citations from non-English sources are given a translation as well. Theologically, the author identifies as an evangelical (pp. 2–3), and some of his perspectives in this volume will be more amenable to such a readership, particularly with regard to higher-critical issues. For instance, while he sees three major sections to the book (chs. 1–6; 7–8; 9–14), he consciously departs from the common scholarly acceptance of its multiple authorship. While he does employ conventional terms such as “Second Zechariah” or “Deutero-Zechariah,” he nevertheless accepts its overall unity (p. 22).

The author has had an eclectic professional background. His early career focused on the history of philosophy, beginning with a doctoral dissertation on Plotinus at the Free University of Amsterdam and then continuing at the Institute for Christian Studies in Toronto where he taught philosophy for a decade. His book *Creation Regained: Biblical Basics for a Reformational Worldview* (Eerdmans, 1985) is, just as the title indicates, focused on issues of Christian worldview in the Dutch Reformed philosophical tradition and has been a widely read text on the subject, appearing in a second edition in 2005 and being translated into several languages. Yet Wolters has also cultivated interests in Biblical Studies and later in his career went on to teach Bible and Greek at Redeemer University College in Ancaster, and he has extensive publications on topics relating to the NT, OT, and the Copper Scroll.

The author's diverse background is a strength, not a weakness, of the commentary, as it enriches his exposition at point after point. Wolters' chief interests lie in the areas of philology, history of interpret-

tation, intertextuality, and Christian theological interpretation (p. 3), and these emphases are indeed borne out in the commentary. Some examples are mentioned herewith to give a taste of the work.

Wolters's attention to philology comes to fruition in oftentimes lengthy discussions of text-critical problems or lexical and grammatical issues. He views the MT with respect but does not view it as inviolate (pp. 9–10), and indeed, he is not averse to proposing fairly bold emendations at points. For example, in 8:11 he finds the text difficult and proposes a radically different reading of *אָנְהִיל שְׁאַרִית* (cf. v.12) in the place of the MT's אָנִי לְשַׁאֲרִית (pp. 241–42). In this case the proposal is improbable, not only due to the lack of external support in Hebrew MSS or the versions but also because the syntagm is not problematic in the least, being well attested as an expression of possession. Similarly, his claims for enclitic *mem* in several instances (1:13; 5:6; 9:6; 11:7, 10; 14:5) will only be convincing to those who are inclined to accept it as a genuine phenomenon in Biblical Hebrew—a highly disputed topic—and in any event is certainly unnecessary for explaining the passages in question. On the other hand, at times his philological interest is particularly helpful. For example, along with others he correctly identifies an echo of Deut 28:1 in the conditional clause of 6:15b (cf. also Deut 11:13), but unlike many scholars he fully appreciates the syntactical implications of this, namely, that the introductory וְהָיָה is not to be understood as the apodosis (as it is translated, e.g., by the ESV) but rather as part of the protasis, as it is in its original context. He thus understands Zech 6:15b to be a case of aposiopesis or deliberately leaving a sentence unfinished (pp. 200–02). In many other instances that could be mentioned his attention to grammatical detail is similarly useful.

The example just mentioned also illustrates Wolters's emphasis on intertextuality. Although Zechariah's use of Scripture has been studied before in various works (e.g., Boda and Floyd, Wenzel, Stead), by its very nature it is an almost inexhaustible subject. Here too the commentary makes valuable contributions. For instance, when the prophet is directed to "take" (לְקַח) some sort of offering from recently returned exiles in 6:9–15 in order to make a crown (or crowns) to serve "as a memorial" (לְזִכְרוֹן) in the temple, Wolters very plausibly suggests the influence of Exod 30:16 and Num 31:54, which also speak of the receiving of gold and silver for a memorial in the tent of meeting (pp. 183, 196).

The author's interest in the history of interpretation has already been evidenced with respect to Zechariah in previous articles and essays, such as an excellent survey on the צְנִתְרוֹת of 4:12 appearing in *Journal of Hebrew Scriptures*. In this commentary Christian interpretation from the patristic and Reformation eras, as well as Jewish interpretation from the

rabbinic era to medieval scholars and contemporary Israeli exegetes, is judiciously brought to bear. In the course of his exposition of 2:10–17 [ET 6–13], for example, he surveys no less than 16 possible interpretations of the famous *crux* of 2:12 (pp. 80–82). This historical dimension does not prove a distraction but rather supports the exposition, particularly with a book such as Zechariah, which is filled with exegetical challenges.

The foregoing emphases culminate in Wolters's interest in Christian theological interpretation of Zechariah. For example, with regard to the mysterious figure of "the Branch" or, more accurately understood as a proper name, *Ṣemaḥ* (3:8; 6:12; cf. Arad 49:11), Wolters departs from many contemporary scholars who would identify him with Joshua the high priest and instead argues that he is a distinct future Messianic figure holding the offices of priest and king who is ultimately fulfilled in Jesus Christ (pp. 180–96). Thus he argues against the notion that Zechariah cultivates a diarchic system of leadership in postexilic Yehud shared between the priest and Davidic representative (in this he follows the work of Wolter Rose's *Zerubbabel and Zemaḥ: Messianic Expectations in the Early Postexilic Period* [Sheffield Academic Press, 2000]). Yet his emphasis on theological interpretation is not uncritical, and he does not appeal to theological explanations as a way of dealing with difficult exegetical questions. For example, he departs from the views of Jerome, Luther, Calvin, and others in not identifying the angel of YHWH in 2:12 as being the second person of the Trinity (p. 84), even though it would simplify the exegesis to a certain extent.

All things considered, this is an outstanding commentary and a major contribution to Zecharian studies. One glaring weakness (presumably the fault of the series rather than the author) is the lack of indices (not even an index of Scripture references). This is to be corrected in future editions.

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