

## Book Reviews

*BibleWorks7: Software for Biblical Exegesis and Research.* \$349.00.

It is not often we are asked, nor would it necessarily be appropriate, to review software. However, more and more books are being published with CDRoms, being published exclusively as CDRoms, and software applications that promise to make scholarship and professional life easier are increasingly common. It seems particularly appropriate, therefore, to review *BibleWorks7* here, as a service to both academic readers and clergy. The literature on *BibleWorks7* promises greater ease in both biblical scholarship and sermon preparation. I should make clear at the outset that I have not used other common Bible software applications (such as *Logos*); so I am unable to undertake a comparison. I was previously using *BibleWorks4*, but it is difficult to compare them, as version 7 is nearly a different program altogether.

*BibleWorks7* allows you to search in 32 modern languages and 112 translations. It allows you to search in any of them, as well as in a number of ancient texts. *BibleWorks7* has, of course, the complete Hebrew Bible (BHS4), Apocrypha, and New Testament (NA27), as well as the Septuagint, the Vulgate, the Apostolic Fathers (Clement, Diognetus, Ignatius, Barnabas, Polycarp, Didache, Hermas), and the complete works of Philo, Josephus, and the Targums. In addition, for those learning languages, every text you search also offers a simultaneous morphological analysis. Also, there is a flashcard program for testing language learners. Within any ancient translation, passing the cursor over a word produces a wealth of information: simple meaning, a

more detailed definition, access to dozens of analytical and other lexica, commentaries, Tischendorf's text critical apparatus, and Metzger's textual commentary for the verse you happen to be looking at. It was not clear why if *BibleWorks* was able to carry the text of NA27 it was not able to carry its textual apparatus. Perhaps that will come in a future version.

Many of the lexica and commentaries that come with the software are very dated, owing likely to the difficulty and expense of acquiring licenses. There are add-ons one can purchase with the software, however, but they can be quite expensive. Here are a few examples: Balz & Schneider's *Exegetical Dictionary of the New Testament* \$119; Blass Debrunner & Funk \$55; Liddel Scott Jones McKenzie 9 \$135; Bauer Danker Arndt & Gingrich Greek lexicon together with Koehler Baumgartner & Stamm Hebrew lexicon \$197. On the one hand, most scholars using *BibleWorks7* will already have these works, but on the other hand, these are the reference tools it takes to make a truly scholarly Bible software, but adding them more than doubles the price.

*BibleWorks*, like other applications, allows you to cut and paste passages in any language from the software to a Word document, and it installs TrueType fonts onto your computer that enable you to type in Hebrew or Greek from your keyboard. It also promises to export text in the increasingly ubiquitous SBL fonts, but doing so resulted in the loss of the accents and some letters when I tested it. The same occurred when I attempted to set the system to display texts with SBL fonts within the software. It is best, therefore, to work with *BibleWorks*' own fonts, which unfortunately requires scholars us-

ing SBL fonts to correct the resulting errors by hand.

Perhaps the most impressive feature of *BibleWorks7* is the map module. One easily accesses satellite maps of the Galilee, Samaria, Judah and the Negev, Asia Minor, Greece, Italy, North Africa and Spain, with pertinent locations marks on them. Also, they are large, and it can be slow moving around in them. But they allow you creative options. You might begin with an elevation map, a Landsat satellite image, or a land cover map, and you can overlay other maps onto it: Jesus' travels in the Galilee, Paul's travels according to Acts, waterways, places mentioned in any or all books of the Hebrew Bible or New Testament, the conquest of Canaan, and archeological sites from Neolithic to Byzantine periods. With all the maps, they become less effective as you attempt to zoom in for greater detail. If my monitor is the problem, then I suspect you need a very, very fine computer to make maximum use of the map modules.

This software is not without its idiosyncracies, but it is powerful (offering everything from simple word searches to complex syntactical string searches) and very useful. I suspect the ability to paste Greek or Hebrew passages right into a word processor, and to be able to perform searches in the many primary sources they offer is with the price of the software alone.

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*Reconceptualising Conversion: Patronage, Loyalty, and Conversion in the Religions of the Ancient Mediterranean.* By Zeba A. Crook. BZNSW 130. Berlin: Walter de Gruyter, 2004. Pp.

xv + 310. Cloth, \$98.00.

At first Paul persecuted the incipient Christ-movement and even tried to destroy it. Then, in consequence of an experience in the region of Damascus, he joined the Christ-movement himself, causing a sensation among its members (Gal 1:23–24). This remarkable transformation has attracted a large body of scholarship that seeks to understand what is often referred to as Paul's "conversion." In the current volume, Zeba Crook examines this important topic in New Testament research from fresh perspectives derived from social-scientific research and reaches a significant new understanding of it.

The core of Crook's approach is to insist on the need to take seriously the cultural difference between conversion as we understand it and how comparable phenomena were viewed in the first-century Mediterranean world, and to use anthropology to do so. Accepting our modern view of conversion as entailing a movement from one religion (or ideology) to another, he thus seeks to "reconceptualize" conversion in relation to Paul's experience. Although he recognizes that religion was not, as with us, a separate phenomenon but variously embedded in domestic and political realms, he considers but rejects the idea of jettisoning "conversion" altogether as inappropriate to Paul's transition (pp. 9–11). I will return to this point at the end of this review. It would have been helpful had he sought to model "conversion" in this opening chapter, since it helps in reconceptualizing something to set out what it is in the first place.

In Chapter One, Crook persuasively demonstrates how existing work on Paul's "conversion," including writings by accomplished scholars such as Beverly Gaventa in 1986 and Alan Segal in 1990, suffer from a failure to consider the

precise reasons why a modern (and Western) psychological approach to Paul's conversion should be avoided, especially for its assumption that modern people are the same as those of the ancient Mediterranean. In particular, relying on a significant body of ethnographic research, Crook is appropriately cautious of exaggerating the extent to which Paul's emotional experience was like ours (a view summarized on pp. 50–51).

Having thus critiqued existing research, he sets out on his own, positive case that essentially entails an assertion of the relevance of reciprocity and patron-client relations to what happened to Paul. In Chapter Two comes a treatment of "General Reciprocity among Humans and Their Gods." Here we have a valuable treatment of reciprocity in social relations, with much helpful discussion, such as how patron-client relations and benefaction are both forms of general reciprocity yet are nevertheless not equivalent phenomena. The gods too were viewed in the frameworks of patron-client and benefactor (pp. 76–88), something also seen in the works of Josephus and Philo of Alexandria.

Not convincing, on the other hand, is his surprising assertion (p. 79) that pre-common era Palestine did not have a patron-client social structure; as one piece of counter-evidence, consider the incident in 2 Samuel 12 that is predicated upon a relationship between a patron (God), a broker (Nathan) and a client (David); 2 Samuel 12:7–8 irrefutably illustrates the point. Patron-client relationships are at home in a social context of elite/non-elite economic relationships and limited good, while social relationships can exist without explicit language to designate them.

In Chapter Three, the focus narrows from the broad discussion of general reciprocity to the rhetoric used in connection with this relationship. Here he covers the

call of the patron; the philosopher's teaching as a benefaction; issues of prayer, praise and proselytism; patronal *synkrisis* or comparison; and the role of *charis* in the language of ancient patronage.

Chapter Four deals with how Paul's "conversion" passages can be situated within this context of patronage and benefaction, an argument critical for Crook's thesis. He demonstrates (pp. 155–64) that the language used by Paul in 1 Corinthians 9:1, 16–17 and 15:8–10 is replete with the language of the initiation of a patron-client relationship, including the initial call and benefaction from the (divine) patron and the reciprocal activity of the loyal client in response. He conclusively shows how preferable is this approach to understanding the meaning of *charis* in 1 Corinthians 15:10 than the heavily theologized (and Reformation-shaped) interpretations that have prevailed hitherto. Crook notes that in Philippians 3:4b–11 we find *synkrisis* present in Paul's comparison of his past and present and also Paul's crediting what God has done for him in the language of patronage and benefaction (pp. 179–86). In an interesting diversion from his focus on Paul's "conversion," Crook suggests that Paul himself may have been viewed as similar to philosophers who could attract students who were thus "converted" to him as akin to the philosopher/patron (pp. 186–92). In a treatment of loyalty (Chapter Five) that engages (as throughout this book) with an array of Greek and Roman sources, he shows that loyalty (*fides*, and often the best translation of *pistis*) is central to patron-client relations and is expressed not so much by emotion as purposive action within a relationship. Setting a rich context for his discussion of Paul in this light, he then carries this discussion into the areas of imperial loyalty (pp. 217–26) and manumission loyalty

(pp. 226–41), before dealing with this aspect of Paul’s experience (243–50), to show conclusively how essential is this aspect of the ancient context to understanding the relationship of Paul to his divine patron (243–50).

This book proves beyond risk of contradiction that Paul’s language describing his movement from being a persecutor of the Christ-movement to being its main advocate is replete with the language of patron and client. This view represents a major scholarly advance on other methods that have sought to deploy individualist psychologizing on Paul. All New Testament scholars now stand in deep debt to Crook’s pioneering explication of Paul in his context.

It is not so clear, however, to the present reviewer at least, why Crook refers to the process in question as “conversion.” What is Paul being “converted” from and to? Why, in Crook’s view, does this not simply entail an intensification of his existing devotion to the God of Abraham? As late as p. 176 we find Crook, in demurring from Krister Stendahl’s preference for “call,” following Terence Donaldson in the view that “conversion” can “occur within religions and not only across them.” What does this mean? In the modern world? In the ancient world? Crook seems to have in mind a very capacious view of “conversion”: it can cover entry into the group of disciples of a particular philosopher (p. 191), Paul’s changing his relationship with his patron even though he does not change his patron (p. 181), and Paul’s changing brokers, from Moses to Jesus (193–95). What is included in “conversion” and what not? Is the movement from one community to another included? What tensions does such a transition provoke? What identities result? These questions would repay further attention.

Crook’s understanding of the meaning of “conversion” is really a fundamental part of his argument that could usefully have been explained/modelled in detail at the beginning of the book. When he says that “as a client of a divine patron, Paul can be both called and thus converted” (p. 176), I find myself wanting adequate clarification and justification of this view. Similarly, when he argues that Paul does not change patron as a consequence of his “conversion” but undergoes a change in his relationship (p. 181), it would be interesting to see how this could be accommodated within some developed model of “conversion.” In this volume, the situation of Paul’s movement from persecutor of the Christ-movement to its advocate within patron/client language is both secure and a vital scholarly advance. Less certain is what this has to do with the notion of “conversion,” a concept in relation to which Crook has gathered views and offered opinions but not systematically modelled.

Perhaps we should focus more clearly on what Paul moved from and to. This has a community dimension which Crook might consider taking up in further work on this subject. He uses throughout the language of “Jew,” “Jewish,” and “Judaism” as though these were appropriate designations for first-century realities concerning the *Ioudaioi*. He also assumes we are dealing with two identities of the same type, namely, religious, “Jewish” on the one hand and “Christian” (at pp. 151, 192–93 for example). He was no doubt working on the excellent doctoral thesis underlying this book before the recent insistence on the importance of ethnic identity in understanding first-century CE realities (championed recently by Denis Duling and the present reviewer, for example) had appeared as a theme in New Testament scholarship. But as soon as one adopts this framework, the translation of

*Ioudaios* as “Judean” becomes inevitable, as does discontinuing the use of “Jew” and “Judaism” as descriptors, essentially, of belonging to a religion, when the word *Ioudaios* encompassed other aspects of first-century ethnic identity as well.

In this light, Paul’s transition from defender of the Judean ethnos against the incipient Christ-movement to its defender was, from a Judean perspective, not ‘heresy’ but ‘treason’ (as is crystal clear in Acts 21:28). From our etic point of view, it represented a movement from defender of an ethnic identity to passionate representative and advocate of a trans-ethnic identity. Can this be called “conversion”? Is anything gained by seeking to categorize Paul’s transformation under such a rubric? I would say no, although much would depend upon how one defined “conversion” in the first place. It is not clear to the present reviewer what purpose is served by continuing to label this identity-transformation or acquisition as “conversion,” other than (in my opinion) providing scholars disinclined to move beyond established frameworks of discussion with a comfort zone of inactivity in this area.

Crook is not such a scholar. He knows that New Testament scholarship, which refers only to other New Testament scholarship, which represents the self-referential product of a largely closed club of critics, which does not strive to introduce new insights, especially from the social sciences, is a denial of the fearless probing of the truth, untrammelled by scholarly convention, that should characterize all New Testament scholarship. If Crook did not at this early stage in his career see the full potential of the revolutionary approach to Paul he has inaugurated, that is hardly surprising. But we treasure this pioneering contribution and look forward to his future work with keen anticipation.

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*The Formation of Christianity in Antioch: A Social Scientific Approach to the Separation between Judaism and Christianity.* By Magnus Zetterholm. New York, N.Y.: Routledge, 2003. Pp. xiv + 272. Paper, \$37.95.

With a focus on Syrian Antioch, Magnes Zetterholm employs methods from the social sciences on migration, acculturation, and social movements in order to explore how a predominantly Gentile Christianity emerged out of the Judean Jesus movement. He does so in a way that is quite self-conscious about method and theory. Yet he asserts an approach which does not hesitate to use the social sciences to go beyond the ancient evidence and “fill in the gaps” (p. 10), rather than merely employing such models in a heuristic manner. Despite the interpretive and methodological hesitations I have regarding this work and some of its conclusions, Zetterholm’s experimental approach does provide an interesting angle on how one might imagine the parting of the ways at a particular locale when detailed evidence is lacking. He argues that the parting of the ways, which he finds exemplified in Ignatius’ program, was between Jesus-believing Gentiles and Jesus-believing Judeans, rather than Christians and Judeans more generally.

In chapter 2, Zetterholm begins with the setting of Antioch on the Orontes. His main focus here is in sketching a rather dire picture of social conditions and in placing Judeans (he uses the term “Jews” despite his awareness of their status as immigrants) in an ambiguous position. Zetterholm’s discussion of the status of the Judeans as a group suggests that “the Jewish community...was considered to

be one of many *collegia*, but at the same time a *collegium* with rights in many ways beyond those of other *collegia*” (p. 41). Unfortunately his assertion of the *collegium* as a model does not draw on any archeological evidence regarding such groups at Antioch or elsewhere.

Chapter 3 provides a picture of religious differentiation within the Jewish community at Antioch. Using social scientific studies on value changes within an immigrant context, Zetterholm draws on meager evidence in order to argue for the existence of four differentiated Judean groups in Antioch: a group of defectors (modelled on the individual case of Antiochus in *B.J.* 7.46–47); a group of Torah-enthusiasts (modelled on the martyrs in 7.51); a group of Greek-speaking, Jesus-believing Judeans (based on Acts); and a group of Hellenistic Judeans. Besides the difficulties in positing differentiated groups, each with a common ideology, from individual cases in problematic sources, one might also question the appropriateness of applying certain modern studies which speak of a distinction between the “religious option” and the “secular option” when studying immigrant acculturation in antiquity. Moreover, Zetterholm’s discussions of assimilation, although useful, are limited primarily to the work of M. M. Gordon (from the 1950s). Other more recent work in this area on dissimilation and cultural maintenance may have nuanced the picture.

Zetterholm outlines the evidence for interaction between Jews and Gentiles at Antioch in chapter 4. He draws a picture of largely negative relations with the caveat that some Gentiles were attracted to Judaism. He suggests, somewhat oddly, that Jews encouraged such Gentile god-fearers to continue participation in official “pagan” cults (p. 128) in order to avoid unwanted attention from authori-

ties. Zetterholm’s assumptions here and elsewhere that both civic and Roman authorities paid close attention to local religious groups and actively monitored them, which becomes the basis of several of Zetterholm’s arguments regarding the parting of the ways, is not supported by evidence and seems somewhat out of touch with recent work on the passive-reactive nature of Roman, as well as civic, administration.

Zetterholm then discusses the famous incident between Paul and Peter at Antioch. He argues that the main issue in Peter’s withdrawing from meals with Gentiles was not purity (James Dunn), nor a general Judean rule against eating with Gentiles (Philip Esler). Instead, there was a divide forming within the Jesus movement between those who thought that Gentiles were part of the covenant (Paul) and those that thought Gentiles would, in the end, receive salvation despite their position outside of the covenant (James and Peter). The two groups were to eat apart, according to Zetterholm’s take on the position of James and Peter. Building on the work of Tomson and Nanos, Zetterholm holds the view that Paul knew—and promoted—the Jerusalem meeting’s decision that Gentiles were to refrain from idol-food and certain other Noahide laws (as reflected in Acts 15). This divide between Jesus-believing Gentiles and Jesus-believing Judeans was exacerbated by persecution after the Jewish war in connection with the Jewish tax and, “during the reign of Domitian, there emerged in the Jesus believing Gentile community a leadership that formulated a separate theological program” to respond to these conditions (p. 223). This “social movement” with a consciously implemented ideology based on “rational choice” (the choice to avoid persecution by authorities for not participating within

civic cults) resulted in the parting of the ways between Jewish and Gentile Christians, according to Zetterholm.

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*Temple and Worship in Biblical Israel*. Edited by John Day. Library of Hebrew Bible/Old Testament Studies 422; London/New York: Clark, 2005. Pp. xviii + 559. \$175.00.

The essays contained in this volume are expanded versions of lectures that were given at the Oxford Old Testament Seminar between 2001 and 2003. The book consists of three main divisions. Part 1, "Temples and High Places in Israel and the Canaanite World," contains the following essays: Mark S. Smith, "Like Deities, Like Temples (Like People)"; Elizabeth Bloch-Smith, "MAṢṢĒBŌT in the Israelite Cult: An Argument for Rendering Implicit Cultic Criteria Explicit"; Simcha Shalom-Brooks, "From Gibeon to Gibeah: High Places of the Kingdom."

Part 2 consists of thirteen essays dealing with "Temple and Worship in the Old Testament." These are: Victor Avigdor Hurowitz, "YHWH's Exalted House: Aspects of the Design and Symbolism of Solomon's Temple"; John Barton, "The Prophets and the Cult"; H. G. M. Williamson, "Temple and Worship in Isaiah 6"; Paul M. Joyce, "Temple and Worship in Ezekiel 40–48"; Jill Middlemas, "Divine Reversal and the Role of the Temple in Trito-Isaiah"; Anselm C. Hagedorn, "Placing (a) God: Central Place Theory in Deuteronomy 12 and at Delphi"; Ian Wilson, "Merely a Container? The Ark in Deuteronomy"; John Day, "Whatever Happened to the Ark of the Covenant?"; Philip S. Johnston, "Ordeals in the Psalms?"; Stuart Weeks, "Wisdom

Psalms"; Susan Gillingham, "The Zion Traditions and the Editing of the Hebrew Psalter"; Deborah W. Rooke, "The Day of Atonement as a Ritual of Validation for the High Priest"; John Jarick, "The Temple of David in the Book of Chronicles."

Part 3, "The Temple in Late Second Temple Judaism and in the New Testament," consists of C. T. R. Hayward, "Understanding of the Temple Service in the Septuagint Pentateuch"; Michael A. Knibb, "Temple and Cult in Apocryphal and Pseudepigraphal Writings from Before the Common Era"; George J. Brooke, "The Ten Temples in the Dead Sea Scrolls"; Molly M. Zahn, "New Voices, Ancient Words: The *Temple Scroll's* Reuse of the Bible"; Martin Goodman, "The Temple in First Century CE Judaism"; Christopher Rowland, "The Temple in the New Testament"; Larry J. Kreitzer, "The Messianic Man of Peace as Temple Builder: Solomonic Imagery in Ephesians 2:13–22." The book concludes with both reference and author indices.

Space limitations allow comment on only a few of the essays. Mark Smith's opening essay is an excellent investigation of literary temples. Smith explores "the meanings of temples and the relation of those meanings to divinities and divinity in general" (p. 4). Smith offers a fourfold typology for understanding the function and symbolism of temples: (1) places of "intersection" between human beings and deities; (2) places of "recapitulation," where the temple and its paraphernalia recapitulates the story of its god; (3) places of "participation," where the worshiper can participate in the holiness of the deity; and (4) places of "analogy" or "homology," where the design of the temple is an analogy for the attributes of the deity. Smith explains that "in the West Semitic context, temples focus public attention on deities, more spe-

cifically on the connections between human celebration and problems on the one hand, and the perceptions of divine presence and aid on the other hand" (p. 20). Smith's typology makes an important contribution for helping scholars and students study these connections.

Another significant contribution is made by Victor Hurowitz, who offers an analysis of the biblical descriptions of the Temple and an encyclopedic comparative examination of its external and internal features, its vessels and furnishings, its nature as a divine residence and garden, its material and technological gradation, its architectural growth, and its conception as the locus of the divine presence. The mass of data marshaled by Hurowitz provides an important response to recent minimalist claims "that in the tenth century BCE during the supposed time of Solomon there was no monumental building in the eastern Mediterranean basin, and that Solomon could not have built such a luxurious Temple and grand palace as described in Scripture" (p. 63). Middlemas examines the question of the overall conception of the Temple in Isaiah 56–66 and concludes that these chapters portray the Temple as the locus of "divine reversal": the expansion of the covenant community to include, among others, "foreigners and eunuchs who adhere to Yahweh alone and acknowledge divine sovereignty through the observance of Sabbath worship" (p. 182).

Several of the essays in Part 3 make important contributions to our further understanding of the Temple in Late Second Temple Judaism and in the First Testament. Knibb draws on the Apocrypha and the Pseudepigrapha to demonstrate the fact that "the Judaism of the period was a very variegated phenomenon" (p. 402). Knibb's essay draws particularly on Ben Sira, the Book of Watchers (*1 En* 1–36),

Tobit, *Jubilees*, some particular writings composed in response to the desecration of the Temple by Antiochus IV (1, 2, and 3 Maccabees and Judith) and 1 Esdras. While many passages in these sources praise the Temple, others reveal little concern with it. Ben Sira, for example, portrays almsgiving as the equivalent of sacrifice (Eccles 35.1–5 NRSV), and Tobit foretells the destruction of the Temple (14.4). Knibb's essay demonstrates the sharp contrast in views of the Temple during this period. In a fascinating essay, Brooke shows that Temple descriptions in the Dead Sea Scrolls reveal a Temple theology with several aspects, one of the most intriguing of which is that the community perceived itself as the *miqdaš 'ādām* (e.g., p. 420).

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Q: *A Reconstruction and Commentary*. By H. T. Fleddermann. *Biblical Tools and Studies*, vol. 1. Leuven, Belgium: Peeters Publishers, 2005. xiii + 995. Cloth, \$124.00.

Although Q has been the subject of many monographs and articles in the past thirty years, no commentaries have appeared since Siegfried Schulz's massive Q: *Die Spruchquelle der Evangelisten* (Zürich: Theologischer Verlag, 1972), and two smaller volumes by Wolfgang Schenk (*Synopse zur Redenquelle der Evangelien: Q-Synopse und Rekonstruktion in deutscher Übersetzung* [Düsseldorf: Patmos Verlag, 1981]) and Dieter Zeller (*Kommentar zur Logienquelle* [Stuttgart: Verlag Katholisches Bibelwerk, 1984]). Thus, Fleddermann's impressive commentary is a very welcome addition.

Fleddermann begins with a succinct history of Q research (pp. 3–39) spanning the period from J. G. Eichhorn

(1794) to the present, then a synopsis of the arguments for positing Q in the first place (pp. 41–68). Regrettably, he does not engage any of the arguments of Q-detractors or even refer to them beyond a single footnote. His real interest is in the reconstruction of Q and an assessment of its significance rather than a justification of the Two Document hypothesis. The reconstruction of Q departs from *The Critical Edition of Q* (Hermeneia Supplements; Leuven: Peeters; Minneapolis: Fortress, 2000) in only a few respects: Fleddermann omits Q 3:2–3, 21–22; Q/Matt 5:41; Q 7:29–30; 11:27–28, 39a; 12:49, 54–56; 15:8–10; 17:20–21, 28–29, and adds only Luke 14:5 where the International Q Project (IQP) omits it. Lukan special material such as Luke 6:24–26; 9:61–62; 11:5–8; 12:13–15, 16–21; 15:8–10 and 17:28–29, sometimes ascribed to Q, is consistently treated as Lukan (p. 74). But while Fleddermann is somewhat more conservative than the IQP in deciding the original extent of Q, his reconstruction of the wording of Q differs little from that of the IQP and where there are differences, little or nothing hangs on those differences from an exegetical point of view. And in agreement with recent scholarship, Fleddermann does not hesitate to call Q a “gospel”: “A gospel,” he says, “presents a narrative account of Jesus’ ministry to answer two questions: ‘Who is Jesus?’ and ‘What does it mean to be Jesus’ disciple?’” (p. 105).

Fleddermann's real differences with recent Q scholarship—and where he contributes importantly to the discussion of Q—lies in three areas: the literary unity of Q; the social-historical provenance of Q; and its potential as a resource for historical Jesus studies.

Fleddermann rejects not only the stratigraphic analyses of Q proposed by this reviewer, Arland Jacobson and Dale Allison, but also the proposals of Migaku

Sato that the final form of Q was assembled from two predecessor sources via a unifying redaction. Instead, he insists on the literary unity of the document, arguing that there is a consistent aesthetic throughout—a tendency to present materials in a highly compressed form, becoming more and more compressed towards the end of Q. He points out that rhetorical questions, parables, citations of the Hebrew Bible are found in all parts of Q; catchwords and ring structures pervade the collection and the document evinces so clear an “architectonic structure” and its presentation is so free from “gaps” that one must conclude that a single author composed Q in its entirety. His point about compression is hardly telling, however, since an obviously composite work such as Proverbs is characterized by a similarly ‘compressed’ style. Fleddermann's claims regarding the completeness and perfection of Q's structure and contents are more asserted than demonstrated, and he does not seriously wrestle with the formal and conceptual aporias that are found throughout Q and which in other documents would normally be taken as signs of compositional joinings.

Departing from the majority of recent critics of Q, Fleddermann argues that Q is a document of the Gentile Jesus movement. He builds his case on what he sees as a critique of Jewish particularism (e.g., Q 3:7–9), the use of Gentiles as “models of faith” (Q 7:1–9; 10:13–14; 11:31–32), and Q's threat in Q 22:28–30 that Israel will be judged. What he does not consider is that assertions such as “God is able to raise up from stones children to Abraham” and “it will go better for Tyre and Sidon in that day than for you” are hardly signs that the Q folk are Gentile, any more than Ezekiel's similar shaming rhetoric indicates that Ezekiel thought that God has abandoned Israel for Gentiles. Gentiles in Q function not as paradigms for believers, but as excep-

tions (in the case of the centurion in Q 7) or as *hypothetical believers*—persons who *would have repented* had the signs done in Galilean towns been performed in Tyre or Sidon. The use of Gentile counter examples makes sense only if Israelites are being addressed.

Most importantly, Fleddermann's conclusions that Mark depended on Q, that the *Gospel of Thomas* is dependent on the Synoptics, and that the Fourth Gospel is dependent on the Synoptics, means that Q stands at the beginning of the gospel tradition. In fact Fleddermann argues that Q is the first "gospel," expanded and elaborated by Mark and his successors. But his argument that Q is a literary unity and that its parts display a perfect fit has another important corollary: if, as he argues, sayings such as Q 9:60; 11:20; 13:34–35, parables such as the parables of the Feast and the parable of the Entrusted Money, and units like the inaugural sermon (Q 6:20b–49) perfectly fit Q's literary and editorial agenda; and if there are no other independent controls on the character of the Jesus tradition (since Mark, Thomas, and John are *ex hypothesi* dependent on Q or its successors), then there is no methodologically secure way to move from Q to the historical Jesus and no way to disembed a saying from Q's literary context and save it for the historical Jesus. Nor can Q 3:7–9, 16–17 be ascribed to the historical John the Baptist, since these sayings also fit Q's literary and theological purposes too neatly. Since no other avenue to the historical Jesus (or John) exists, apart perhaps from the tidbits that Paul knew, the historical Jesus vanishes! If Fleddermann is right, a great number of academic Jesus studies are in serious jeopardy.

Immense intellectual labor and learning has gone into Fleddermann's volume, and his conclusions, though often not rep-

resentative of the mainstream of Q studies, are always worth pondering and debating. The volume concludes with Greek text of Q with a facing English translation (pp. 874–913), Greek concordance (pp. 917–35), bibliography and indices.

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*The Shape of Luke's Story: Essays on Luke–Acts.* By Robert C. Tannehill. Eugene, OR: Cascade Books, 2005. Pp. xvii + 297. Paper, \$30.00.

*The Shape of Luke's Story* is a republication of sixteen essays by Tannehill originally appearing between 1972 and 2004. The book provides a welcome overview of the work of a premier practitioner of literary criticism and a first rate scholar of Luke–Acts in particular. The book is arranged in four parts: I. Theology, Poetry, Rhetoric, II. Luke and the Jews, III. Acts as Narrative, and IV. Hermeneutical Experiments. Each essay is preceded by a helpful and honest introduction in which Tannehill describes how the essay reflects his overall theoretical framework as well as ways in which his thinking and theory have changed over time. Tannehill's methodological approach is strongly literary-critical, drawing from the author's foundational position that Luke–Acts is a unified "system of influence which may be analyzed in literary terms" (73).

The strength of the first three sections of the book lies in Tannehill's careful attention to textual detail. Not one jot or tittle in Luke–Acts has gone unturned as the author has sought to make intertextual connections in search of the subtle ways in which literary form conveys meaning. His attention to final form helpfully balances source-critical interpretive approaches. Tannehill's literary critical approach is at

its best when he calls attention to the social context of the text. Tannehill recognizes that a decontextualized approach faces the danger of "allowing the text to hang in the air, preventing us from understanding how it encounters social experience" (70). While he suggests a partnership between literary criticism, classic historical criticism, and social-scientific criticism, he brings these approaches together in only a few of the essays. Where he does, as in his fourth chapter, "The Lukan Discourse on Invitations," we are given an exciting glimpse of a thorough, well-rounded approach to the text in which the author recognizes that literary form is contextually based and socially conditioned, and that meaning arises from the intricate interplay between the literary form, author/audience contract and the unspoken social context into which the literary work is introduced.

In the intriguing fourth section of the book, Hermeneutical Experiments, the author endeavors to argue for indeterminacy in textual meaning. He astutely nuances reader response criticism by drawing attention to the way differing social location of readers affects the construction of meaning. It is, however, his overriding hermeneutical principle that deserves more attention. Tannehill claims that "the texts grant us more freedom than we commonly recognize, which we can and should use responsibly. . . . To use this freedom responsibly means that we seek to find in sacred texts, whenever possible, a benefit for humanity (including the benefit of promoting harmony with God)" (273).

This approach to the discovery of meaning in a text is perilously utilitarian. There are at least two significant problems with the approach, namely issues of power and issues of determinacy. When it comes to defining what is "a benefit for humanity," *who* gets to decide, and *how* do they

decide? History teaches us that what is a benefit for some can come at a high cost for others. Such an amorphous approach to meaning certainly favors those with power and with a voice. With regard to textual interpretation, the approach begs the historical question and neglects the fact that a text had at least a range of plausible meanings in its context (which thereby rule out, *a priori*, at least some other meanings). These dangers are a witness to the importance of understanding social context in the quest for textual meaning. Tannehill's "benefit for humanity" as a hermeneutical strategy is in need of either more reflection or more explanation.

This work is a fine introduction to Tannehill's important contributions to New Testament studies and to the application of literary-critical methods to the biblical text. At times it suggests an exciting approach to the text existing at the nexus of literary, historical, and social-scientific approaches to the text. It is a book worthy of attention from those who are interested in appropriating literary-critical methodology in their approach to the Bible and for those who are interested in the question of determinacy and indeterminacy in Biblical meaning. Honest republications of previously produced work such as this are welcome arrivals for those who face the daunting challenge of staying "up to speed" on the current state and historical development of New Testament studies.

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*Entertaining Angels: Early Christian Hospitality in Its Mediterranean Setting.* By Andrew Arterbury. Sheffield, UK: Sheffield Phoenix Press, 2005. Pp. Ix + 227. Cloth, \$90.00.

This dissertation is about the significance of the term "hospitality" (*xenia* and synonyms) and the behaviors labeled by the term in the ancient Mediterranean. Arterbury covers the evidence for ancient Mediterranean hospitality as presented in chosen text-segments from Homer through early Jesus group writings, with special emphasis on hospitality in Luke-Acts.

In dissertation fashion, the author opens with an introductory chapter dealing with previous scholarship on hospitality, and follows with a description of the approach taken in this study. Then Arterbury divides his work into two parts. The first part deals with hospitality in Mediterranean antiquity, under the following heads: Greco-Roman hospitality, Jewish (*sic*) hospitality, and early Christian (*sic*) hospitality. The second part deals with hospitality in Luke's writings, with focus on Acts 10-11.

The author's method is to select passages that describe the positive reception and maintenance of strangers. The interaction is called hospitality (*xenia*). The author then expands on the lexical company that the word *xenia* keeps in descriptions of entertaining strangers. The result is a literary pattern expressing a process of interaction that presumably was a behavioral pattern dictated by the norms of the prevailing social system(s) of the ancient Mediterranean. In a world without hotels, a stranger was likely to find hospitality by showing up at a town square or by a community well (or water source). The process gets under way by some local inviting the stranger to his (at times her) domicile. A range of amenities may follow, concluding with a meal and an offer of an overnight stay. The process ends with parting niceties. The author well describes how the process is described in a range of Mediterranean writings. For those of us who favor charts, the author

might readily chart out the steps (and the vocabulary) of hospitality interactions. The dense prose descriptions of his summaries are fine, but not as attractive and useful as charts would be.

Since the author is not much interested in gender roles, the fact is any male accepting hospitality in the ancient Mediterranean places himself in a non-male (actually quasi-female) situation in the household of the host. The stranger is embedded in the honor of the host, just as females in the household are embedded in the honor of the patriarch. The author does not much focus on the rules of proper behavior of guest and host.

I noted the author's conventional use of "Jewish" and "Christian" to label LXX, Josephus, Philo etc. and early Jesus group writings, because the author is concerned with proper labeling and translation of central terms (e.g. *xenia*, which is not about entertaining in our sense). Consistency in his fast and loose use of "Jew" and "Jewish" should have him refer to Judea as "Jewland." But of course he does not. Rather he speaks of Judea. If in antiquity, Galilee was inhabited by Galileans (not Gals), then Judea was inhabited by Judeans (not Jews). Further, since none of the Pauline writings refers to "Christians," it is hard to see why in his historical work the author introjects second-century terminology into the first. This usage would have one think that there were "Christians" and "Jews" in the first-century Mediterranean. There were not!

In sum, Arterbury has written a very useful (if overpriced) book. It deals with a rather common pattern of behavior explicitly referred to or implicitly alluded to (e.g. John 1:11) throughout the New Testament. Given the traveling that features in so many New Testament narratives, an awareness of hospitality behavior is quite necessary for a modern reader's under-

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standing of these high context documents.

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*Discourses in Matthew: Jesus Teaches the Church.* By David P. Scaer. St Louis, MO: Concordia Publishing House, 2004. Pp. 415. Cloth, \$29.99.

In this book, David P. Scaer, Professor of Systematic Theology and New Testament at Concordia Theological Seminary, makes the following arguments: (1) the Gospel of Matthew is *best* understood as a church catechesis preparing catechumens for both baptism and the Eucharist (99); (2) reading the Gospels *primarily* as catechetical documents within the context of the Eucharist may shed new light on the teachings of Jesus (44); and (3) most New Testament documents and especially the Gospel of Matthew, provide an *almost* recognizable outline as catechetical documents (45).

The format of the book is outlined to prompt the reader, as the ancient catechumen, to engage the five discourses of Matthew sequentially with the agenda of drawing the audience into a deeper understanding of the mysteries of the Eucharist. As a result, Scaer discusses each of the five discourses in great detail in chapters seven (discourse 1), and nine through twelve (discourses 2–5). Also included in the book are chapters on Matthew as Catechist, Biographer and Apologist (chapter 2); the Gospel of Matthew as Scripture (chapter 3); the Development of Baptism in the Gospel of Matthew (chapter 4); the Development of the Eucharist in the Gospel of Matthew (chapter 5); the Development of the Trinity in the Gospel of Matthew (chapter 6); *Righteousness* in the Gospel of Matthew (chapter 8); and a concluding chapter entitled “Death and

Resurrection as Apocalyptic Conclusion to the Catechesis.”

My initial critique of this work is with its chapter structure and overall sequence of argument. As noted above, the thesis of this book is that Matthew is best understood as a catechism, but the reader is left to wade through six introductory chapters (210 pages) to reach the first discourse chapter. Secondly, Scaer presents chapters on the baptism and Eucharist prior to the discourse chapters, thereby inverting the natural flow of his argument that the discourses *precede* and lead to a deeper understanding of baptism and the Eucharist. Thirdly, I found the brief chapter on baptism (5 pages total), one of the goals of the catechesis, to be unsatisfying in its brevity.

Sequencing aside, I found Scaer’s early chapters illuminating at least as they relate to his evangelical hermeneutic and underlying agenda. Of primary note is his approach to and understanding of the academy in which he participates. For example, his comparison between early church opponents and modern critical scholars struck this reviewer as profoundly overstated (29–30): “Early church opponents and, since the eighteenth century, critical scholars have worked to undermine the Christian message by placing the Gospels side by side in an effort to identify alleged contradictions.” In its place, Scaer argues that it is better to think of one gospel message available in four versions (12). He also challenges contemporary approaches to biblical scholarship by noting the guild’s preference for the complex theology of Paul in contrast to the simple message of Jesus’ teachings found in the Gospels (17). These are just a few examples of the very conservative approach Scaer details in his early chapters, which also leads him to argue for the possibility of an earlier dating of the Gospel (20) and its priority (89–91).

I found Scaer’s basic thesis interesting: How do our readings of Matthew’s Gospel shift if we foreground its catechetical character? And by extension, how does this illuminate Matthew’s employment of his sources and shaping of his Gospel? Unfortunately, the book never moves in this direction because of its conflated notion of one gospel message in four versions, and herein may lie the chasm between Scaer’s approach and other contemporary approaches to New Testament studies. Nevertheless, on occasion the greatest contribution a scholar can make to the guild might be the questions she or he brings for our collective consideration. This is, in my estimation, Scaer’s major contribution with this book.

In its current form (415 pages), this book is best suited for scholars and graduate students in Systematic Theology, especially those with a more conservative approach, but Scaer’s exhaustive analysis of Matthew also generates interesting questions for the field of Biblical Studies.

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*The Child–Parent Relationship in the New Testament and Its Environment.* By Peter Balla. Peabody, MA: Hendrickson, 2005. Pp. xi + 279. Paper, \$29.95.

Peter Balla’s thesis in this book is that early Christianity, including Jesus and his first followers, did not violate the general cultural expectation that children should honor their parents. His book is divided into two major parts, each consisting of three chapters. In the first part of the book, Balla establishes the “background” for the “environment” of the New Testament. Chapter one addresses Greek texts from Homer to the end of the classical period;

Chapter two deals with Greek and Latin texts from the Hellenistic period until the third century CE; Chapter three deals with the Jewish sources from the earliest Hebrew sources, but focuses mainly on those texts from around the turn of the common era. In this examination, Balla treats the major duties and responsibilities of children toward their parents. All of the specific duties of children are basically covered in the duty of honoring parents, including obedience to parents (especially fathers), caring for and supporting aged parents, and providing for the burial of parents.

Each of these first three chapters discusses “reasons and grounds for children’s duties toward parents” (pp. 31–6, 70–73, and 97–104). The chief reasons for children’s duties toward parents include because it is commanded by god(s), children owe parents their very lives, and it is demonstrated in nature among “subhuman” creatures. In each chapter, however, limits to children’s duties toward parents are also discussed. Among such limits are the priority of the god(s) to parents, pursuit of philosophy, cases of illegitimacy, and neglect of parents in teaching their children a trade (pp. 31–36, 73–76, 104–09).

In Part two of the book, three chapters discuss the Gospels, the Pauline literature and the rest of the New Testament texts respectively, all of which are presented in canonical order. In examining the Gospels, the author does not distinguish between historical layers of the material—whether something derives from the actual period of Jesus’ ministry or from a later period is not part of Balla’s analysis (p. 114). Balla argues that Jesus upheld the fifth commandment (honor of parents), and that the anti-familial sayings ought to be examined from within this context (pp. 117–30). John’s Gospel, moreover, supports Balla’s thesis, inasmuch as Jesus provides for his mother after his death

and is an obedient son to God, his father (pp. 129–30). In Paul’s genuine letters and those attributed to him, the basic pattern of honoring parents is assumed. The same is true for the rest of the texts of the New Testament.

There are several concerns with Balla’s analysis of the traditions concerning children’s duties in New Testament texts. Balla proposes that the sayings traditions representing tensions within the family are best understood to operate within the limitations of honoring God before parents and pursuing the Kingdom (analogous to the pursuit of philosophy for the Greeks or Torah-based wisdom for Jews). Balla’s arguments regarding texts such as Matthew 23:9, however, seem somewhat forced. He argues that the saying might be treated as referring not to fathers, but to leaders in the church (pp. 149–50). He concludes that the saying’s meaning could be (and should be, according to his analysis) that one should call no one besides one’s biological father or God “father” (p. 151, here he follows Donald Hagner). This example is one of many where Balla moves from possible interpretation to certain interpretation in short order. For example, in discussing 1 Peter’s reference to the “futile ways inherited from your fathers” Balla argues (p. 218) that it is “possible to argue” this is a reference to general “human fallenness” rather than a condemnation of earthly fathers. Then, Balla states “this use does not imply a failure to honour one’s parents” (p. 219). Clearly the lack of honor to one’s father could still be a possibility.

Balla’s decision to limit his treatment to canonical texts also leads him to some dubious conclusions. He treats “the absence of references to tensions within the family that would be similar to those envisaged by some of the radical sayings of Jesus in the Gospel tradition” as indirect

confirmation of “our thesis that Jesus’ radical call to some disciples was not understood by the early church as a breach of the expectation . . . that children owe honour to their parents” (p. 228). Texts such as the *Acts of Paul and Thecla*, however, would cast serious doubt on such assertions. Clearly some early Christians did understand the Jesus tradition to be unconcerned with traditional honoring of parents.

Overall this is a very interesting book that offers new and novel interpretive possibilities for many of the sayings related to family in the New Testament. It is a must read for those interested in the family in the New Testament world.

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