Book Reviews

By Armin Lange and Günter Stemberger

A Pillar of Cloud to Guide: Text-Critical, Redactional, and Linguistic Perspectives on the Old Testament in Honour of Marc Vervenne (eds. H. Ausloos and B. Lemmelijn; BETL 269; Leuven: Peeters, 2014. Pp. xxvii + 636. Paperback. € 90.00. ISBN 978-90-429-3084-1)

This volume celebrates the scholarly achievements of Marc Vervenne. Its contributions focus therefore on the study of the Pentateuch, textual criticism of the Hebrew Bible, and the Hebrew language and its linguistics. A. Agyenta, "The Historical-Critical Face of a Literary Approach to the Bible: The Need for an Integrated Methodology in the Reading of Biblical Narrative," 3–15; H. Ausloos, "What Happened to the Proto-Deuteronomist? The Epilogue to the 'Book of the Covenant' (Exod 23,20–33) as a Test Case," 17–29; H. Bosman, "'What Does This Mean?': The Exodus as Answer within the Inner-Biblical Discussion of Exod 13,14 with Deut 6,20 and Josh 4,21," 31–44; D. J. A. Clines, "Does the Pentateuch Exist? Seven Questions We Should Be Asking If It Does," 45–54; E. Di Pede, "'C'est par un prophète que qu'Adonāi a fait monter Israël d'Égypte': Moïse 'prophète' dans le livre de l'Exode," 55–71; G. Fischer, "Zurück nach Ägypten? Exodusmotivik im Jeremia-buch," 73–92; C. Houtman, "Ein vielseitiger zwollener Lehrer als Exeget: Jan ter Perlkwijk (1769–1834) über Ex 1–15," 93–108; B. Kalumba, "La notion de la terre promise: Un horizon de sens dans le Pentateuque," 109–23; C. J. Labuschagne, "'To Whom Then Will You Liken Me?': The Incomparability of YHWH in Deutero-Isaiah and the Exodus-Story," 125–43; J. Lambrecht, "The Line of Thought in Rom 4: Paul's Use of Gen 15 and 17," 145–54; B. Lemmelijn, "'Palpable Darkness': The Meaning of Exod 10,21–29 in the Literary Context of the Plague Narrative and the Cultural-Historical Background of the Ancient Near East," 155–75; D. Luciani, "Jéthro: L'objection subsidiaire de Moïse en Madian," 177–86; D. N. Pienaar, "The Secession of Israel Reconsidered," 187–204; K. A. D. Smelik, "Rechabites, Nabateans and Patriarchs: The Pseudo-Historical Setting of the Patriarchal Narratives in Genesis," 205–13; S. D. Snyman, "Abraham in Genesis and in the Former Prophets," 215–31; H. F. van Rooy, "Egypt in Exile: A Deuteronomic/Deuteronomistic Judgement in the Book of Ezekiel?" 233–46; J. van Ruiten, "Nomadic Angels: Gen 6:1–4 and Reception History," 247–76; J. Vermeylen, "L'Égypte dans la redaction post-sacerdotale d'Ex 1–15," 277–95; W. Vogels, "'The Guardian of My Brother, Me?' (Gen 4,9): Arrogance – Excuse – Accusation?" 297–313; A. Wénin, "Le 'Chant de la Mer' es se locuteurs intradiégétiques: Étude du lien narrative entre le récit d'Ex 13,17–14,31 et le chant de 15,1–18," 315–32; P.-M. Bogaert, "La bipartition de Samuel et des Rois dans les Bibles latines: Pourquoi et depuis quand?" 335–52; J. Cook, "Towards a 'Theology' of the Old Greek Text of Job," 353–62; H. Debel, "Envisioning the 'Editions' of Exodus: Reconstructing the Growth of a Literary Chain of Tradition," 363–78; K. Hauspie, "Reassessment of Calques in LXX Pentateuch: Greek Patterns as Exemplified by τοῦ + Infinitive and the Nominative αὐτός in LXX Pentateuch," 379–90; J. Lust, "Aquila and Textual Criticism with Samples Taken from Ezekiel," 391–408; T. Muraoka, "Καθὼς ὁ πατήρ, καὶ ὁ υἱός – 'Like Father, Like Son',"

409–36; A. Schenker, “An Original Reading of the Samaritan Pentateuch in Deut 11:30: Yerushalmi, Eusebius’s *Onomasticon*, Jerome, 4QJosh^a,” 437–47; J.-L. Ska, “Gen 12,6 et son interprétation juridique dans la LXX,” 449–54; E. Tov, “Gen 49 in the Septuagint – Trial and Error,” 455–69; J. Trebelle Barrera, “Textual and Literary Criticism in Josh 3–4 (MT-LXX),” 471–91; A. van der Kooij, “The Septuagint of Gen 49,10 and Concepts of Leadership in Early Judaism,” 493–504; E. Lipiński, “Hebrew Language Studies in 9th–16th Centuries: Historical Overview,” 507–23; R.-F. Poswick, “Marc Vervenne et la numérisation de l’hébreu massorétique chez Informatique & Bible (Maredsous): Une longue collaboration,” 525–35; A. Schoors, “Utterly Absurd, Said Qohaleth, Utterly Absurd: It Is All Absurd (Qoh 1,2),” 537–47; E. Talstra, “The Bible as Data and as Literature: The Example of Exod 16,” 549–67; P. Van Hecke, “A New Look at מַבַּט,” 569–79.

J. Barton, *Ethics in Ancient Israel* (Oxford: Oxford University Press, 2014). Pp. xi + 317. Hardcover. £ 30.00/\$ 50.00. ISBN 978-0-19-966043-8)

In this study, Barton is not so much interested in analyzing the ethics of the Hebrew Bible but rather looks for historical evidence of ethical thinking in ancient Israel. Barton argues that the Hebrew Bible attests to an ethical metatheory and makes this ethical thinking the topic of the present book. He develops two major theses about the ethical thinking of ancient Israel. “One is that, contrary to common perception, the documents we have from ancient Israel do not portray ethical obligation exclusively in terms of obedience to the declared will of God ... To put it in terms of the ‘Euthyphro Dilemma’ (are moral norms good because the gods command them, or do the gods command them because they are good?), there is a widespread perception that the first is typical for biblical morality: I shall argue on the contrary that the second occurs too, along with many other ideas about morality” (12). “A second thesis is the very idea that there was critical reflection on moral issues in ancient Israel, and indeed in the ‘pre-Greek’ world of the eastern Mediterranean, at all ... We can ask not only, What did ancient Israelites regard as ‘sinful’?, but also, What did ancient Israelites mean by ‘sin’?” (12–13). As an answer to this question, Barton concludes at the end of his book: “Many different styles of ethical thinking can be found, including, certainly, a divine command ethic, and there is no clear unifying element. But rational (or at least purportedly rational) thought is far more prevalent than most people think. The gap between ancient Israelite thinking and early philosophy is not so great as is commonly supposed” (274). In the Hellenistic period a distinctive feature of ancient Israelite ethics might be the “synthesis of natural and positive law” (275).

R. Bergmeier, *Die Qumran-Essener-Hypothese: Die Handschriftenfunde bei Khirbet Qumran, ihr spezifischer Trägerkreis und die essenische Gemeinschaftsbewegung* (Biblich-Theologische Studien 133; Neukirchen-Vluyn: Neukirchener Theologie, 2013). Pp. x + 257. Paperback. € 34.00. ISBN 978-3-7887-2667-6)

The impression of its title aside, this book is a collection of five essays by Bergmeier, four of which were previously published. “Die antiken Essener Texte und die Handschriften von Qumran,” 1–143 (unpublished); “Der Stand der Gottesfreude: Zu Philos

Schrift *Über die contemplative Lebensform*,” 144–75; “Die drei jüdischen Schulrichtungen nach Josephus und Hippolyt von Rom: Zu den Paralleltexten Josephus, *B. J.* 2,119–166 und Hippolyt, *Haer.* IX 18,2–29,4,” 176–209; “Die Erfüllung der Gnadenzusage an David,” 210–26; “Beobachtungen zu 4Q521 f 2, II,1–3,” 227–40.

K. Bodner, *The Artistic Dimension: Literary Explorations of the Hebrew Bible* (Library of Hebrew Bible/Old Testament Studies 590; London: Bloomsbury, 2013. Pp. x + 209. Hardcover. \$ 110.00/£ 60.00. ISBN 978-0-56745-196-5)

This collection of essays brings together ten individual studies, five of which were not previously published. Bodner wants to illustrate with his ten studies “how literary scrutiny has a number of applications within biblical interpretation,” i.e. “that literary analysis has a great value as a complementary enterprise” alongside other methods of biblical exegesis (2). “Crime Scene Investigation: A Text-Critical Mystery and the Strange Death of Ishbosheth,” 15–35; “The Locutions of 1 Kings 22:28: A New Proposal,” 36–49; “The ‘Embarrassing Syntax’ of Psalm 47:10: A (Pro)vocative Option,” 50–55; “Ark-eology: Shifting Emphases in ‘Ark Narrative’ Scholarship,” 59–85; “Mouse Trap: A Text-Critical Problem with Rodents in the Ark Narrative,” 86–100; “Jonathan Son of Abiathar: The Fulfillment of a Prophetic Word about the Dissolution of a Priestly Line,” 103–13; “Highway to Sheol: Seductive Speech and Promiscuous Places in Proverbs 7,” 114–30; “The Royal Skull in a Temple of Doom: An Interpretation of 1 Chronicles 10:10,” 133–43; “Abijah’s Elevated Rhetoric and the Civil War of 2 Chronicles 13,” 144–56; “Capital Punishment: The Configuration of Ahaziah’s Last Hours in 2 Chronicles 22:157–78.”

F. Borchardt, *The Torah in 1 Maccabees: A Literary Critical Approach to the Text* (Deuterocanonical and Cognate Literature Studies 19; Berlin: De Gruyter, 2014. Pp. xiv + 352. Hardcover. € 109.00/\$ 154.00/£ 82.99. ISBN 978-3-11-032298-9)

This monograph represents the published version of the author’s Ph.D. dissertation at the University of Helsinki under the supervision of Raija Solamo. Borchardt distinguishes four separate layers in *1 Maccabees*. Supporters of the Hasmoneans composed the core stratum of the book, probably during the reign of Simon. The second layer added documents and narrative sections in *1 Macc* 8:1–32; 10:3–9, 25–46; 12:1–23; 13:41–42; 14:1–3, 16–49; 15:1–41; 16:1–24. It grounds Judean independence and autonomy in documents that range from Seleucid royal decrees, Roman statements of friendship, and Spartan recognitions of brotherhood to internal decrees of Judaism; it concentrates on Judean independence and the primacy of the Hasmoneans. This second layer of *1 Maccabees* dates from the later part of the reign of John Hyrcanus I. The third layer of *1 Maccabees* deals primarily with the opponents of the Hasmoneans and places the blame for Judean suffering on their shoulders. Borchardt attributes *1 Macc* 1:11–15, 43, 52, 62–63; 2:42–44; 6:18b, 21–27; 7:5–7, 9b, 12*, 13–14, 16d–17, 20a–b, 21–25; 9:1*, 23–24, 54–61, 69, 73*; 10:14, 61, 64; 11:21, 25 to it and thinks that it was composed during the rebellion against Alexander Jannaeus in the 80s B.C.E. by Hasmonean loyalists. The fourth layer of *1 Maccabees* consists of a group of corporate and individual praises of

the Hasmoneans; the diversity of the material indicates that it arose from already existing sources. Because of the diversity of this material, no single setting can be identified for this fourth layer. Borchardt identifies *1 Macc* 2:23–26; 3:3–9; 5:18–19, 55–62; 6:42–46; 9:34–42; 13:25–30; 14:4–15 as belonging to the fourth layer. Each layer of *1 Maccabees* attests to a different concept of law, which underlines the multiple concepts of Torah in Hasmonean times.

J. J. Collins, *Apocalypse, Prophecy, and Pseudepigraphy: On Jewish Apocalyptic Literature* (Pp. x + 389. Paperback. \$ 34.00. ISBN 978-0-8028-7285-2)

This collection includes 17 essays published in the years 1998–2014 and two previously unpublished articles. An introductory essay discusses the definition of an apocalypse in light of the research since 1979; the volume as a whole addresses various topics in the field of Jewish apocalyptic literature. “Introduction: The Genre of Apocalypse Reconsidered,” 1–20 (unpublished); “The Eschatology of Zechariah,” 23–33; “The Beginning of the End of the World in the Hebrew Bible,” 34–53; “Apocalypticism and the Transformation of Prophecy in the Second Temple Period,” 54–69 (unpublished); “Enochic Judaism: An Assessment,” 73–88; “The Genre of the Book of *Jubilees*,” 89–107; “The Sibyl and the Apocalypses: Generic Relationships in Hellenistic Judaism and Early Christianity,” 108–26; “Gabriel and David: Some Reflections on an Enigmatic Text,” 127–42; “The Idea of Election in *4 Ezra*,” 143–57; “Jerusalem and the Temple in Jewish Apocalyptic Literature of the Second Temple Period,” 159–77; “Journeys to the World Beyond in Ancient Judaism,” 178–97; “The Afterlife in Apocalyptic Literature,” 198–216; “Pseudepigraphy and Group Formation in Second Temple Judaism,” 219–34; “Enoch and *Ezra*,” 235–50; “Sibylline Discourse,” 251–67; “Ethnos and Identity in Jewish Apocalyptic Literature,” 271–88; “Apocalypse and Empire,” 289–307; “Cognitive Dissonance and Eschatological Violence: Fantasized Solutions to a Theological Dilemma in Second Temple Judaism,” 308–25; “Radical Religion and the Ethical Dilemmas of Apocalyptic Millenarianism,” 326–42.

Congress Volume: Munich 2013 (ed. C. Maier; VTSup 163; Leiden: Brill, 2014. Pp. xii + 463. Hardcover. € 162.00/\$ 210.00. ISBN 978-90-04-27823-3)

This volume publishes the main talks of the 21st Congress of the International Organization for the Study of the Old Testament, which was held in 2013 in Munich. C. Levin, “Die Entstehung des Judentums als Gegenstand der alttestamentlichen Wissenschaft,” 1–17; B. Ego, “Alexander der Große in der alttestamentlichen Überlieferung: Ein Spurensuche und ihre theologischen Implikationen,” 18–39; Z. Talshir, “Texts, Text-Forms, Editions, New Compositions and the Final Products of Biblical Literature,” 40–66; J. Kugel, “Is the Book of *Jubilees* a Commentary on Genesis or an Intended Replacement?” 67–91; S. L. McKenzie, “‘My God is YHWH’: The Composition of the Elijah Stories in 1–2 Kings,” 92–110; S. Gesundheit, “Die Midrasch-Exegese im Dienst der Literarkritik: Zum Beispiel: Krieg und Frieden in Dtn 2,24–32,” 111–24; O. Artus, “Les enjeux socio-historiques de la composition d’ensemble du livre des Nombres,”

125–53; J. Vermeylen, “Le écrivains déuteronomistes travaillaient-ils den Babylonie ou en Palestine?” 154–81; I. Fischer, “Forschungsgeschichte als Rezeptionsgeschichte in nuce,” 182–216; L. C. Jonker, “From Paraleipomenon to Early Reader: The Implications of Recent Chronicles Studies for Pentateuchal Criticism,” 217–54; C. Frevel, “Alte Stücke – späte Brücke? Zur Rolle des Buches Numeri in der jüngeren Pentateuchdiskussion,” 255–99; Y. Sherwood, “Prophetic ‘Postcolonialism’: Performing the Disaster of the Spanish Conquest on the Stage of Jeremiah,” 300–32; A. Tsukimoto, “Humor und Ironie in der jahwistischen Urgeschichte,” 333–46; A. Mazar, “Archaeology and the Bible: Reflections on Historical Memory in the Deuteronomistic History,” 347–69; E. Ben Zvi, “Reshaping the Memory of Zedekiah and His Period in Chronicles,” 370–95; T. P. Harrison, “Recent Discoveries at Tayinat (Ancient Kanulua/Calno) and Their Biblical Implications,” 396–425; K. Schmid, “Die Anfänge des Jesajabuchs,” 426–53.

A. Damsma, *The Targumic Toseftot to Ezekiel* (Studies in the Aramaic Interpretation of Scripture 13; Leiden: Brill, 2012. Pp. xxiii + 235. Hardcover. € 119.00/\$ 146.00. ISBN 978-90-04-22990-7)

This book is a revised version of the author’s 2008 Ph.D. dissertation at University College London under the supervision of Willem Smelik. Damsma provides a critical text and English translation of the Targumic Toseftot to Ezekiel accompanied by commentaries. The overall conclusions at the end of her study classify them linguistically, give a date and setting, and discuss a *Sitz im Leben*. In general Damsma emphasizes the diverse character of the Targumic Toseftot to Ezekiel. Their language belongs to both Jewish Literary Aramaic (JLA) and Late Jewish Literary Aramaic (LJLA): “the Targumic Toseftot to Ezekiel employ a language that basically belongs to that of Targum Jonathan to the Prophets, viz., JLA. However, sometimes it displays a linguistic heterogeneity which bears resemblance with LJLA” (178). Based on their language, the Targumic Toseftot to Ezekiel can be dated to the Geonic period. Babylonian exegetical traditions point to the eastern diaspora as a presumable place of origin but affinity with Palestinian exegetical traditions can be observed as well. The longer toseftot go back to oral traditions from synagogal services (e.g. Shavuot and Pesach) that were put in writing relatively late. The shorter ones are scribal marginal glosses.

Daughter Zion: Her Portrait, Her Response (eds. M. J. Boda, C. J. Dempsey, and L. S. Flesher; Ancient Israel and Its Literature 13; Atlanta: Society of Biblical Literature, 2012. Pp. x + 429. Paperback. \$35.95. ISBN 978-1-58983-701-0)

This volume explores the image of Zion in all its polyphony in various biblical texts. The contributions apply poetic, rhetorical, linguistic, sociological, and ideological approaches. M. J. Boda, C. J. Dempsey, and L. S. Flesher, “Preface,” 1–10; B. Green, “Cognitive Linguistics and the ‘Idolatry-Is-Adultery’ Metaphor of Jeremiah 2–3,” 11–38; J. Middlemas, “Speaking of Speaking: The Form of Zion’s Suffering in Lamentations,” 39–54; L.-S. Tiemeyer, “Isaiah 40–55: A Judahite Reading Drama,” 55–75; S. L. Cook, “The Fecundity of Fair Zion: Beauty and Fruitfulness as Spiritual Fulfillment,” 77–99;

M.L. Conway, "Daughter Zion: Metaphor and Dialogue in the Book of Lamentations," 101–26; B. Kim, "Yhwh as Jealous Husband: Abusive Authoritarian or Passionate Protector? A Reexamination of a Prophetic Image," 127–47; J.F. Hobbins, "Zion's Plea that God See Her as She Sees Herself: Unanswered Prayer in Lamentations 1–2," 149–76; M.H. Floyd, "The Daughter of Zion Goes Fishing in Heaven," 177–200; M.R. Jacobs, "Ezekiel 16—Shared Memory of Yhwh's Relationship with Jerusalem: A Story of Fraught Expectations," 201–23; C.M. Maier, "Zion's Body as a Site of God's Motherhood in Isaiah 66:7–14," 225–42; C.A. Kirk-Duggan, "Demonized Children and Traumatized, Battered Wives: Daughter Zion as Biblical Metaphor of Domestic and Sexual Violence," 243–67; K.L. Nguyen, "Mission Not Impossible: Justifying Zion's Destruction and Exonerating the Common Survivors," 269–91; L.S. Flesher, "Daughter Zion: Codependent No More," 293–320; M.J. Boda, "The Daughter's Joy," 321–42; C.J. Dempsey, "'Whose God Is This Anyway?' A Response to Carleen Mandolfo," 343–54; C. Mandolfo, "*Daughter Zion* Talks Back to Her Interlocutors," 355–67.

Deuteronomy-Kings as Emerging Authoritative Books: A Conversation (ed. D.V. Edelman; Ancient Near Eastern Monographs 6; Atlanta: Society of Biblical Literature, 2014. Pp. xi + 289. Paperback. \$33.95. ISBN 978-1-58983-740-9)

This collection of essays asks three questions: why did the books of Deuteronomy, Joshua, Judges, Samuel, and Kings grow in authority during the Persian and Hellenistic periods; why were they collected; and why were they read in sequence? D.V. Edelman, "Introduction," 1–25; P.R. Davies, "The Authority of Deuteronomy," 27–47; C. Levin, "Rereading Deuteronomy in the Persian and Hellenistic Periods: The Ethics of Brotherhood and the Care of the Poor," 49–71; E.A. Knauf, "Why 'Joshua'?" 73–84; S. Frolov, "The Case of Joshua," 85–101; Y. Amit, "Who Was Interested in the Book of Judges in the Persian-Hellenistic Periods?" 103–14; S. Gillmayr-Bucher, "Memories Laid to Rest: The Book of Judges in the Persian Period," 115–32; T.M. Bolin, "1–2 Samuel and Jewish *Paideia* in the Persian and Hellenistic Periods," 133–58; K.-P. Adam, "What Made the Books of Samuel Authoritative in the Discourses of the Persian Period? Reflections on the Legal Discourse in 2 Samuel 14," 159–86; T. Römer, "The Case of the Book of Kings," 187–201; J.R. Linville, "On the Authority of Dead Kings," 203–22.

Divination, Politics, and Ancient Near Eastern Empires (eds. A. Lenzi and J. Stökl; Ancient Near Eastern Monographs 7; Atlanta: Society of Biblical Literature, 2014. Pp. x + 208. Paperback. \$29.95. ISBN 978-1-58983-996-0)

The contributions to this volume explore how divinatory texts of the Hebrew Bible and the ancient Near East undermined or upheld the empires and states in which they were composed and transmitted. J. Stökl and A. Lenzi, "Introduction," 1–5; J.L. Cooley, "Propaganda, Prognostication, and Planets," 7–31; B. Pongratz-Leisten, "The King at the Crossroads between Divination and Cosmology," 33–48; J. Stökl, "Divination as Warfare: The Use of Divination across Borders," 49–63; A. Lenzi, "Revisiting Biblical Prophecy, Revealed Knowledge Pertaining to Ritual, and Secrecy in Light of

Ancient Mesopotamian Prophetic Texts,” 65–86; C. A. Strine, “*Chaoskampf* against Empire: YHWH’s Battle against Gog (Ezekiel 38–39) as Resistance Literature,” 87–108; G. Eidevall, “Propagandistic Constructions of Empires in the Book of Isaiah,” 109–28; J. Blenkinsopp, “The Theological Politics of Deutero-Isaiah,” 129–43; E. Ben Zvi, “The Yehudite Collection of Prophetic Books and Imperial Contexts: Some Observations,” 145–69; A. P. Jassen, “Power, Politics, and Prophecy in the Dead Sea Scrolls and Second Temple Judaism,” 171–98.

B. Eckhardt, *Ethnos und Herrschaft: Politische Figurationen jüdischer Identität von Antiochos III. bis Herodes I.* (SJ 72; Berlin: De Gruyter, 2013. Pp. ix + 458. Hardcover. € 149.95/\$ 210.00/£ 112.99. ISBN 978-3-11-030895-2)

This study is a revised version of the author’s 2011 Ph. D. dissertation at the University of Bochum under the supervision of Linda-Marie Günther. The book addresses the question of how changes in the representation of rule in the last two centuries B. C. E. affected the conception of the Jewish *ethnos* held by both rulers and subjects. Eckhardt emphasizes that *ethnos* was not a static concept in antiquity but that historical events and contexts formed and then changed the concept of *ethnos*. The varied configurations of Jewish *ethnos* and identity that resulted are the products of fundamental changes in the forms of government in the time from Antiochus III to Herod the Great. Conceptualizations of the Jewish *ethnos* were especially shaped by the various Jewish leaderships’ self-presentation to their subjects and by their approaches to combining genealogical thought, rule, and affiliation with the *ethnos*.

T. A. Ellis, *Gender in the Book of Ben Sira: Divine Wisdom, Erotic Poetry, and the Garden of Eden* (BZAW 453; Berlin: De Gruyter, 2013. Pp. xiii + 290. Hardcover. € 119.95/\$ 168.00/£ 89.99. ISBN 978-3-11-033079-3)

This monograph represents the published version of the author’s Ph. D. dissertation, completed at Brite Divinity School under the supervision of Leo Perdue. She summarizes her results as follows: “In the book of Ben Sira, the sexual code for males is not constituted in contrast to expectations for females but in parallel with them. In other words, the taxonomy of the Book of Ben Sira prioritizes values that it expects from both women and men because the primary taxonomizer is Piety, rather than Sex. All conduct that is under the rubric of Piety, including sexual expressions, is thus roughly equivalent for the two gender-categories in the taxonomy. The discourse of *gender* shifts expectations for men’s conduct to be more like that expected for women, using marriage-motifs derived from the early chapters of Genesis. Emphasis on male self-restraint in sexual matters is explicit because the biblically-sanctioned default would be permission for liaisons with any unmarried female not under a father’s authority” (193–94). Ben Sira attests to “equivalent expectations for males and females with regard to mannerism of speech and affect that are labeled as ‘modest.’ Thus, at the level of taxonomy, gender-performance is not strongly differentiated” (194).

Experientia, vol. 2: *Linking Text and Experience* (eds. C. Shantz and R. A. Werline; SBLE-JL 35; Atlanta: Georgia, 2012. Pp. x + 285. Paperback. \$26.95. ISBN 978-1-58983-669-3)

The contributions to this volume consider preserved texts from ancient Judaism and early Christianity in light of the religious experiences that led to their writing. For this purpose, the essays draw on insights from anthropology, sociology, social memory theory, neuroscience, and cognitive science, to explore religious phenomena such as worship, the act of public reading, ritual, ecstasy, mystical ascent, and the transformation of gender and of emotions. For the study of ancient Judaism, the following articles are of interest: C. Shantz, "Opening the Black Box: New Prospects for Analyzing Religious Experience," 1–15; R. A. Werline, "The Experience of God's *Paideia* in the Psalms of Solomon," 17–44; F. Flannery, "Esoteric Mystical Practice in Fourth Ezra and the Reconfiguration of Social Memory," 45–70; J. R. Levison, "Ideology and Experience in the Greek Life of Adam and Eve," 91–118; C. A. Newsom, "Religious Experience in the Dead Sea Scrolls: Two Case Studies," 205–21; A. K. Harkins, "Religious Experience through the Lens of Critical Spatiality: A Look at Embodiment Language in Prayers and Hymns," 223–42.

Exposición "El Sueño de Cisneros": V Centenario de la Edición de la V de la Biblia Polígota Complutense (ed. D. Cabañas Gonzalez; Alcalá de Henares: Servicio de Publicaciones Universidad de Alcalá, 2014. Pp. 288. E-book. Free. ISBN 978-84-16133-48-2. http://bibliapoliglota.uah.es/cat_cisneros_web.pdf)

This is one of two exhibition catalogues (see also below the review of *V Centenario de la Biblia Polígota Complutense*) which were published on the occasion of the fifth centennial of the Complutensian polyglot Bible (*Biblia Sacra Polyglotta, complectentia Vetus Testamentum ...* [6 vols.; eds. A. de Lebrixa et al.; Madrid: Complutenti Universitate, 1514–1517]). The catalogue illuminates the historical context in which the Complutensian polyglot was made. Given the huge importance of the Complutensian polyglot as the first modern Bible edition to compare the Hebrew text with other versions, this catalogue is of interest for textual critics and textual historians. The catalogue includes a long list of small contributions dedicated to the historical and ecclesiological context of the creation of the Complutensian polyglot and also to its production and influence.

G. Fischer, *Theologien des Alten Testaments* (Neuer Stuttgarter Kommentar Altes Testament 31; Stuttgart: Verlag Katholisches Bibelwerk, 2012. Pp. 328. Paperback. € 29.95. ISBN 978-3-460-07311-1)

Reading the books of the Hebrew Bible and the Apocrypha in terms of how they speak about God, Fischer reconstructs their diverse theologies and points of commonality. These commonalities include familiar characteristics of God such as his speaking, creating, care, and mercy, but also topics like violence, election, monolatry, and the tension between ideology and revelation.

S. W. Flynn, *YHWH is King: The Development of Divine Kingship in Ancient Israel* (VTSup 159; Leiden: Brill, 2014. Pp. xiii + 207. Hardcover. € 109.00/\$ 133.00. ISBN 978-90-04-26303-1)

This study developed out of the author's 2012 Ph.D. dissertation at the University of Toronto, under the supervision of J. G. Taylor. Flynn's project aims to classify the stages of God's kingship in Israel; identify the distinct features of his kingship at those different stages; and offer a probable motivation and context for the changes that occurred. Flynn identifies "two distinct stages of YHWH's kingship: the early stage (Exod 15:1–18, Deut 33:5, Num 23:21 and Ps 29) that presents a warrior king with a limited kingship similar to Canaanite kingships like Baal's, and the later stage (Pss 93, 95–99) that forwards a universal, creator and absolute king set in a Jerusalemite context. In response to Neo-Assyrian imperialism, made tangible in the foreign policy of Tiglath-pileser III, Judahite scribes changed YHWH's kingship with a theologically motivated response, from one stage of kingship to the next ... Judahite scribes may have used Marduk's divinity to express their new vision of YHWH's kingship" (178–79). "Informed by the developments to Marduk's kingship in Babylon as suitable parallels for the new Israelite expression, this study contextualizes the change in YHWH's kingship as a Judahite response to the military, religious and political presence of Neo-Assyrian imperialism begun under the reign of Tiglath-pileser III (744–727 BCE)" (1).

Geschichte und Gott: XV. Europäischer Kongress für Theologie (14.–18. September 2014 in Berlin) (ed. M. Meyer-Blanck; Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 44; Leipzig: Evangelische Verlagsanstalt, 2016. Pp. 1051. Hardcover. € 98.00. ISBN 978-3-374-04167-1)

This volume publishes the proceedings of the fifteenth congress of the Wissenschaftlich Gesellschaft für Theologie. Both the proceedings and the volume were dedicated to the topic of history and God. For the study of ancient Judaism the following contributions are of interest; T. Römer, "Die Erfindung der Geschichte im antiken Juda und die Entstehung der Hebräischen Bibel," 37–57; H. Irsigler, "Israels 'Urgeschichte' – ein Mythos? Zur Mythisierung von Geschichte und Historisierung des Mythischen im Alten Testament," 233–66; M. Leuenberger, "Noch einmal: Jhwh aus dem Süden: Methodische und religionsgeschichtliche Überlegungen in der jüngsten Debatte," 267–87; F. Adrom, "Israel in Berlin? Identifizierungsvorschläge zur Fremdvölkerliste Berlin 21687," 288–301; A. Grund-Wittenberg, "Geschichte und Kult: Die Einsetzung des Heiligtums in der priesterlichen Geschichtserzählung," 302–21; J. Gärtner, "Rettung Erinnern: Zur theologiegeschichtlichen und psalterkompositorischen Bedeutung von Geschichte in den späten Psalmen am Beispiel der Psalmengruppe 113–118," 322–38; S. Grätz, "Kyroszylinder, Kyroseditik und Kyrosorakel: Der König als Medium göttlicher Geschichtsmächtigkeit," 339–53.

R. Gilmour, *Juxtaposition and the Elisha Cycle* (Library of Hebrew Bible/Old Testament Studies 594; London: Bloomsbury, 2014. Pp. xiii + 250. Hardcover. \$ 120.00/£ 65.00. ISBN 978-0-56743-809-6)

Based on readings of rabbinic literature and interpretive passages within the Hebrew Bible, Gilmour identifies juxtaposition as a device used by ancient Jewish authors and

redactors to shape the meaning of a text. Gilmour applies this observation to the Elisha cycle to isolate the meaning of its final redactional stage by way of its juxtapositions. Juxtapositions highlight three themes: 1) “the Elisha cycle represents a period of respite and delay before the impending judgment against the house of Ahab”; 2) This “respite from judgment is a period of God’s presence in Israel, as demonstrated by Elisha’s miracles ... The purpose of Elisha’s ministry was not to ‘convert’ Israel because the king and the Israelites are overall characterized as faithful and obedient to the prophet. Rather, the presence of God is a positive picture of his blessing during the respite, even if it will soon be withdrawn because there is no prophetic succession”; 3) The “Elisha story corroborates that there were faithful Israelites remaining and demonstrates God’s mercy towards them through deliverance from hunger and the Aramean threats. Elijah was not alone and there is now hope for the 7,000 faithful. The focus upon the remnant of faithful Israelites, with only hints of their imperfections, is in contrast to the focus on Baal worshippers in the Elijah and Jehu stories. God is blessing his faithful, even if the violent purging of the unfaithful is still to come” (all quotes on p. 227).

A. T. Glicksman, *Wisdom of Solomon 10: A Jewish Hellenistic Reinterpretation of Early Israelite History through Sapiential Lenses* (Deuterocanonical and Cognate Literature Studies 9; Berlin: De Gruyter, 2011. Pp. xiv + 244. Hardcover. € 139.95/\$ 196.00/£ 104.99. ISBN 978-3-11-024764-0)

This book is a revised version of the author’s 2009 Ph.D. dissertation at the Catholic University of America under the supervision Alexander A. Di Lella. Glicksman understands the *Wisdom of Solomon* as a Greek pseudepigraphic composition written in Alexandria at the beginning of the Roman era. The author writes to exhort his fellow Jews to hold firm to their ancestral traditions in the face of mild persecution and the lure of Hellenistic culture. In the *Wisdom of Solomon*, chapter 10 unites the two major parts of the books. To achieve this purpose, as a *Beispielreihe* (list of examples), it reviews the biblical stories through the lens of Lady Wisdom’s saving works and the doctrine of retribution. “While the doctrine of retribution permeates both halves of the book, the theme of Lady Wisdom is predominant in Part I (chapters 1–9) and the theme of Israel’s past is found only in Part II (chapters 11–19). Furthermore, while the Pentateuchal focus and hermeneutical factors of chapter 10 are similar to those of chapters 11–19, at the same time chapter 10 is closely tied to chapters 6–9 since it conforms to the encomiastic genre of this larger section” (181).

M. J. Goff, *4QInstruction* (Wisdom Literature from the Ancient World 2; Atlanta: Society of Biblical Literature, 2013. Pp. xvi + 370. Paperback. \$ 45.95. ISBN 978-1-58983-782-9)

This book is a detailed commentary to a wisdom text that is attested in multiple copies in the Qumran community, the so-called *4QInstruction* text, otherwise also known as *Musar leMevin* (MLM). After a detailed introduction to the MLM, Goff engages with the most important fragments of the MLM, i. e., 4Q415 2 ii; 4Q416 1; 4Q416 2 i-ii;

4Q416 2 iii; 4Q416 2 iv; 4Q417 1 i; 4Q417 1 ii; 4Q417 2 i + 26; 4Q418 55; 4Q418 69 ii + 60; 4Q418 81 + 81a; 4Q418 103 ii; 4Q418 126 ii + 122 ii; 4Q423 1; 4Q423 5. For each of these fragments, Goff provides a critical Hebrew text with his own transcription of the manuscripts and English translations as well as a detailed line-by-line commentary with excurses on related topics. Goff dates the *MLM* to the early second century B.C.E. and sees the community to which the *MLM* is addressed as a sect. Given differences in thought, this sect cannot have been the Essenes. The key position of the theme of poverty in the *MLM* argues for a group that is socially disadvantaged. "The composition contains a striking contrast between the incredible claims made about the addressee in terms of his elect status, such as his stewardship over Eden, and the lowly position he actually had in society. The community responsible for 4QInstruction offered a way for a poor person to find dignity and self-worth amidst potentially degrading and humiliating circumstances" (27). In Goff's opinion the *MLM* is best described as a wisdom text with an apocalyptic worldview, combining sapiential and apocalyptic traditions.

D. Helms, *Konfliktfelder der Diaspora und die Löwengrube: Zur Eigenart der Erzählung von Daniel in der Löwengrube in der hebräischen Bibel und der Septuaginta* (BZAW 446; Berlin: De Gruyter, 2014. Pp. xi + 610. Hardcover. € 159.95/\$ 224.00/£ 119.99. ISBN 978-3-11-030949-2)

This book is the published version of the author's 2012 Ph.D. dissertation at the University of Augsburg under the supervision of Franz Sedlmeier. Helms provides a comparative narratological study of Daniel 6 in its MT and LXX versions, to consider the characteristics and constitution of diaspora existence. MT-Dan 6 is a pedagogical short story; LXX-Dan 6 is a conversion narrative. MT emphasizes the political dimension of the narrative. The main conflict is between the law of the Medes and Persians, on the one hand, and the law of the God of Daniel on the other. The circular of Darius shows that the God of Daniel must be recognized and that his veneration is legitimate. LXX emphasizes the religious aspect of the events. The circular of Darius is a personal and religious confession that raises the God of Daniel above the handmade deities of the Persian realm. In the competition between the religion of the Persian realm and the religion of Daniel, the latter triumphs; Darius converts to the God of Daniel. MT addresses mainly Jews in the diaspora, while the LXX has Hellenistic addressees. "While MT preaches the message of the universal divinity of the God of Daniel and the recognition of his political power by the pagan king, the LXX campaigns with a pagan king for his conversion to and sympathy for Judaism, for the Jewish God which stands above the handcrafted deities" (546; translation to English A. L.).

R. Henderson, *Second Temple Songs of Zion: A Literary and Generic Analysis of the Apostrophe to Zion (11QPs^a XXII 1-15), Tobit 13:9-18 and 1 Baruch 4:30-5:9* (Deuterocanonical and Cognate Literature Studies 17; Berlin: De Gruyter, 2014. Pp. xv + 344. Hardcover. € 109.95/\$ 154.00/£ 82.99. ISBN 978-3.11.031564-6)

This study is a revised version of the author's Ph.D. thesis at Haifa University under the supervision of Devorah Dimant. Henderson summarizes her results as follows:

“Within the chain of genres that link the various expressions of the Zion tradition, this study has concentrated on one particular period, namely the second century B.C. It has sought to demonstrate the generic modulation of the Zion song from a. its scriptural, isaianic source, to b. its reworking for use in Temple liturgy, to c. a further adaptation as part of a complex of genres used in scripturally based synagogue order of service, in conjunction with the reading and instruction of Scripture. Although there is no direct evidence of the last category, ... exhortation to Israel based on Deuteronomic and prophetic theology, followed by a song of encouragement and eschatological hope addressed to Jerusalem based on Isa 40–66, would seem to support this position.” Henderson continues: “It has been posited that the three songs investigated in this study, with their common themes, similar rhetorical features, and a concentric structure which places the centrality Zion/Jerusalem as the central focal point of the composition, belong to a genre which celebrated the city and reaffirmed the Zion tradition. The genre was modelled on the isaianic Zion songs, and, in response to the particular socio-historical circumstances of the second century B.C., by means of generic modulation, it has found expression [in] a variety of literary contexts” (315).

B. Hensel, *Die Vertauschung des Erstgeburtssegens in der Genesis: Eine Analyse der narrative-theologischen Grundstruktur des ersten Buches der Tora* (BZAW 423; Berlin: De Gruyter, 2011. Pp. xiv + 387. Hardcover. € 169.95/\$ 238.00/£ 127.99. ISBN 978-3-11-024792-3)

This study is the slightly revised version of the author's 2010 Ph.D. thesis at the University of Mainz under the supervision of Thomas Hieke. Hensel explores the question of why in the book of Genesis the line of promise is developed through the younger brother (Jacob instead of Esau, etc). He finds twelve occurrences of this motif in Genesis but none elsewhere in the Hebrew Bible. Hensel understands the motif of the permutation of the blessing of the firstborn to a younger brother as a constructed narrative concept. This narrative concept is used to emphasize the special identity of Israel and justifies its special role among the people of the world. Hensel finds the political context of this permutation-motif in the conflict of Israel and Judah. He emphasizes that Genesis 36–50 further develop the narrative scheme of the younger brother as the carrier of God's promises to Israel. Hensel sees the younger Joseph and the older Judah as representatives of the northern and southern kingdoms and contextualizes the conflict between the two brothers in Persian times, when the province of Samaria dominated the much smaller Judah.

A. P. Jassen, *Scripture and Law in the Dead Sea Scrolls* (Cambridge: Cambridge University Press, 2014. Pp. xxii + 298. Hardcover. \$ 99.99/£ 64.99. ISBN 978-0-521-19604-8)

This is the first book to examine legal exegesis in the Dead Sea Scrolls from the perspectives of both the history of ancient Jewish law and ancient Jewish interpretation of scripture. It “represents an attempt to explore a single aspect related to legal hermeneutics in the Dead Sea Scrolls – the degree of legal-exegetical author-

ity ascribed to scriptural material outside the Pentateuch – within the framework of wider questions related to scripture and law in the Dead Sea Scrolls” (247–48). Jassen restricts his study to the legal exegesis of non-Pentateuchal passages in the Dead Sea Scrolls. A first impression could suggest that “the hermeneutic strategies and exegetical techniques match what scholars have observed for legal exegesis of Pentateuchal scripture” (248). Despite this first impression, both the cases of explicit legal exegesis of passages in non-Pentateuchal scriptures and of paraphrases of non-Pentateuchal scriptures are rare in the Dead Sea Scrolls. Jassen thus summarizes the results of his analyses of the Dead Sea Scrolls as follows: “Wider sectarian legal hermeneutics display limited engagement with non-Pentateuchal scripture. Yet, when non-Pentateuchal scripture is employed, the hermeneutic strategies and exegetical techniques reflect little, if any, distinctions regarding the authority and their exegetical function. The general avoidance of non-Pentateuchal scripture presumes that these texts are of inferior legal authority at the same time as the few examples of their explicit use indicate that they were seen as just as authoritative for paraphrase and prooftexts” (250). When comparing the Qumran evidence with rabbinic traditions, Jassen observes beyond many commonalities two significant differences: “For the Jews in the Second Temple period, authoritative scripture was still in formation, with regard to both the specific books and their textual form. The exegetical reformulation of Isa 58:13 and Jer 17:21–22 in the Dead Sea Scrolls, the book of *Jubilees* and *Nehemiah* employs exegetical techniques such as literary inversion, semantic reformulation, and analogical reasoning to reorient the text *and* meaning of these passages ... In contrast, rabbinic approaches to many of the very same scriptural passages respect their textual integrity even as they dramatically transform their meaning and practical application through midrashic reformulation” (252). “Scriptural exegesis in Second Temple Judaism adapts the meaning of the text by changing the very text (rewriting), while rabbinic Judaism changes the meaning of the text by commentary that exists outside the text” (252).

C. Kupfer, *Mit Israel auf dem Weg durch die Wüste: Eine leseorientierte Exegese der Rebellionstexte in Exodus 15:22–17:7 und Numeri 11:1–20:13* (OTS 61; Leiden: Brill, 2012. Pp. ix + 290. Hardcover. € 94.00/\$ 129.00; ISBN 978-90-04-20919-0)

This study is a revised version of Kupfer’s Ph.D. dissertation from the year 2000 at the University of Kampen, completed under the supervision of Cornelius Houtman. Kupfer approaches the ten wilderness stories in Exodus and Numbers from the perspective of reception theory, understanding meaning as a joint achievement of reader and text. From this perspective, Kupfer compares Exod 15:22–17:7 and Num 11:1–20:13 with each other. Kupfer demonstrates that a simple distinction between the pre- and post-Sinaitic wilderness narratives will not work. Kupfer’s book does not formulate a synthesis of his reader-guided approach. Nevertheless, he establishes in his comparison of the pre- and post-Sinaitic wilderness stories not only a narrative pattern (of hardship, the people’s grumbling, Moses’ reaction, the help of the Lord, and movement toward the promised land), but also that the behavior pattern between the literary figures of these patterns escalates for the worse. In this way, Kupfer points to a general claim of the wilderness narratives, that Israel has failed the testing of God.

S. Lauber, *Weisheit im Widerspruch: Studien zu den Elihu-Reden in Ijob 32–37* (BZAW 454; Berlin: De Gruyter, 2013. Pp. xi + 492. Hardcover. € 139.95/\$ 196.00/£ 104.99. ISBN 978-3-11-033083-0)

This book is the published version of the author's 2012 Habilitation thesis at the University of Freiburg (Switzerland) on the Elihu speeches in the book of Job. Lauber regards the Elihu speeches as the result of a complicated redaction history. He observes that Job 32; 33:1–36:21* on the one hand and Job 36:24–37:13*; 37:14–24* on the other hand contradict each other in their conceptions of the human ability to perceive God and of the rational transparency of his actions. In Job 32; 33:1–36:21*, the argumentative word of Job 36:1–21 is a secondary unit. A first redaction inserted the opening in Job 32:6–22, various introductory phrases in Job 34:1; 35:1; 36:1, and harmonizations in Job 34:29–30, 31–33; 35:14–15; 36:6 thus creating the unit Job 32; 33:1–36:21*. A second redaction merged Job 32:6–36:21 with the pedagogical hymn Job 36:24–37:13* and the basic stratum of the epilogue in Job 37:14–19, by adding Job 36:23–23 and 37:23. Lauber situates the final stage of the Elihu speeches in a Hellenistic context, such as an academic institution in Jerusalem as described in Sir 51:23b. The Elihu speeches were written as commentary to Job that was originally not intended to become a part of the book itself.

Im Licht der Menora: Jüdisches Leben in der römischen Provinz (eds. R. Gross et al.; Frankfurt a.M.: Campus Verlag, 2014. Pp. 479. Paperback. € 29.90. ISBN 978-3-593-50285-4)

The present volume accompanied an exhibition of the same title, which was on display at the Jüdisches Museum Frankfurt from December 11, 2014 through May 10, 2015. Unlike a typical exhibition catalogue, only some thirty pages address the exhibition itself; the bulk of its contributions address Judaism in various parts of the Roman Empire. Although the subtitle suggests otherwise, both the articles in this volume and the exhibition catalogue itself focus mainly on Jewish life and Jewish items from Roman times up to the early middle ages from today's Turkey, Austria, France, Germany, Hungary, Rome, and Switzerland. The individual articles vary widely. Several topics are covered more than once, while others (such as Egyptian Judaism in Roman time) are not addressed at all. Despite these limitations, the volume collects important evidence for anyone studying diaspora Judaism in Roman times. S. Hansen, "Juden im Römischen Reich: Eine archäologisch-historische Perspektive," 20–62; L. Berger, "Jüdische Zeugnisse in den römischen Grenzprovinzen von Britannien bis Pannonien," 63–72; S. Fine, "Die Menora – Geschichte eines Symbols," 73–81; W. Eck, "Existenzen und fehlende Quellen: Die Konstitution Konstantins zur jüdischen Gemeinde in Köln," 83–90; E. Schneiderbach, "Die jüdische Bevölkerung im antiken Rom," 97–108; E. Laurenzi, "Juden in Rom: 2. Jahrhundert v. u. Z. bis 5. Jahrhundert u. Z.," 109–25; N. David, "Juden in Pannonien," 131–40; F. Beutler and G. Kremer, "Domo Iudaeus," 141–50; H. U. Voss, "Ein Graffito [IVDAEA]E] aus Essen-Burgaltendorf," 151–55; D. Hamidović, "Eine aramäische Inschrift aus Nyon (Waadt, Schweiz)?" 157–59; N. Doneus, "Höre Israel: Jahwe ist unser Gott, und es ist *ein* Jahwe: Das jüdische Amulett aus Halbtorn, Österreich," 164–82; B. Rütli and L. Berger, "Der Menoraring aus Kaiseraugst," 188–97;

A. Szabó, "Jüdische Funde aus dem römischen Pannonien," 198–210; N. Çevik, "Ein Novum in der vorderasiatischen Archäologie: Die Synagoge von Andriake," 216–29; N. Burkhardt, "Die jüdische Gemeinde der antiken Stadt Priene: Bilder, Synagoge und Funde," 230–44; M. Seyer, "Ein Gebäude mit jüdischen Elementen in Limyra/Türkei," 246–62; M. Trier, "Köln: Römische Kapitale und mittelalterliche Rheinmetropole," 263–74; D. Baltrusch, "Die Juden im Frankenreich," 275–88; H. Zinser, "Vom Opferkult zum Wortgottesdienst," 295–99; C.-M. Hüssen, "Römische Götter und Kulte in Obergermanien," 300–29; Á. Nagy, "Die Gemme des Crescentinius Benignus: Judaica auf kaiserzeitlichen Amuletten," 331–43; T. Söding, "Nahe Distanzen: Einige Bemerkungen zum Verhältnis von Judentum und Christentum in der Antike," 349–59; S. Japp, "Spuren jüdischen Lebens im antiken Kleinasien," 365–85; N. Feuchtwanger-Sarig, "Dura Europos: Das Pompeji der syrischen Wüste und seine Synagoge," 386–98; J. Fornasier, "Jüdische Präsenz im Bosporianischen Reich," 399–405; E. Baltrusch, "'So sollten sie das Gesetz vergessen und alle Satzungen abschaffen': Das Judentum im Hellenismus," 407–17; P. Rahemipour et al., "Die Objekte – Der Katalog," 418–51.

In the Shadow of Bezalel: Aramaic, Biblical, and Ancient Near Eastern Studies in Honor of Bezalel Porten (ed. A. F. Botta; Culture and History of the Ancient Near East 60; Leiden: Brill, 2013. Pp. l + 429. Hardcover. € 177.00/\$ 228.00. ISBN 978-90-04-24083-4)

This Festschrift honors the lifetime achievements of Bezalel Porten. For the study of ancient Judaism, the following contributions are of interest: A. Azzoni, "Women of Elephantine and Women in the Land of Israel," 3–12; K. Beyer, "Der Wandel des Aramäischen veranschaulicht durch Transkriptionen alter aramäischer Texte," 13–28; A. F. Botta, "Three Additional Aramaic-Egyptian Parallel Legal Terms/Formulae," 29–37; E. Cussini, "The Career of Some Elephantine and Murašû Scribes and Witnesses," 39–52; J. Dušek and J. Mynařova, "Phoenician and Aramaic Inscriptions from Abusir," 53–69; F. M. Fales, "On רכש, *rakkasu*, and *raksu*," 71–88; M. Folmer, "Rare Demonstrative Pronouns in Targum Onqelos: דִּיכִי ודִּינִי," 89–124; L. L. Grabbe, "Elephantine and the Torah," 125–35; D. Schwiderski, "Epistolographische Elemente in den neuveröffentlichten aramäischen Ostrakonbriefen aus Elephantine (Sammlung Clermont-Ganneau)," 159–82; U. Schattner-Rieser, "Le phenomene de mutation des interdentes en arameen, ou la Quete de 'la langue parfaite': De la reforme orthographique a l'epoque perse a la *differentiation maxima*," 183–201; C. von Pilgrim, "Die 'Festung' von Elephantine in der Spätzeit: Anmerkungen zum archäologischen Befund," 203–08; A. Yardeni, "Twelve Published and Unpublished Jewish Aramaic Ostraca Written in the 'Jewish' Cursive Script," 209–43; S. A. Geller, "Metaphor in the Book of Psalms or the Book of Psalms as Metaphor?" 247–54; D. Kahn, "Revisiting the Date of King Josiah's Death," 255–64; J. M. Lindenberger, "'Wisdom is of the Gods': An Aramaic Antecedent to Proverbs 8 (Or: 'The Case of the Vanishing Evidence!')," 265–75; D. Marcus, "Does the Enigmatic Phrase שְׁעוֹת מִטּוֹט אִמֶּר (Hab 3:9) Represent Liturgical Glosses?" 277–88; T. Muraoka, "Philological Notes on the David-Bathsheba Story I," 289–304; S. M. Paul, "The First Born/Eldest Son of Death/The Underworld, Job 18:13," 305–08; J.-W. Wesselius, "A Poem within a Poem: Some Literary Aspects of the Lament for Saul and Jonathan," 309–16; L. S. Fried, "Ancient Near Eastern Studies: The Role of the Governor in Persian Imperial Administration," 319–31; A. D. Gross, "Emar and the Elephantine Papyri," 333–49; C. A.

Rollston, "Ad Nomen Argumenta: Personal Names as Pejorative Puns in Ancient Texts," 367–86; K.-T. Zauzich, "Der ägyptische Name der Juden," 409–16.

Interested Readers: Essays on the Hebrew Bible in Honor of David J. A. Clines (eds. J. K. Aitken, J. M. S. Clines, and C. M. Maier; Atlanta: Society of Biblical Literature, 2013. Pp. xix + 485. Paperback. \$ 78.95. ISBN 978-1-58983-924-3)

This second Festschrift for David Clines was issued on the occasion of his 75th birthday and reflects the wide range of his amazing oeuvre. For the study of ancient Judaism the following contributions are of interest: D. Bodi, "The Encounter with the Courtesan in the Gilgamesh Epic and with Rahab in Joshua 2," 3–18; M. Z. Brettler, "(Divine) Silence Is Golden: A New Reading of the Prologue of Job," 19–26; C. C. Broyles, "Memories, Myths, and Historical Monuments: Yahweh's Developing Character in the Psalms," 27–47; A. H. W. Curtis, "A Psalm of David, When ...: Reflections on Some Psalm Titles in the Hebrew Bible," 49–60; S. E. Gillingham, "'Moab Is My Washpot' (Ps 60:8 [MT 10]): Another Look at the MLF (Moabite Liberation Front)," 61–71; S. Gillmayr-Bucher, "Solomon: Wisdom's Most Famous Aspirant," 73–85; M. I. Gruber, "The Unexpected Visitor: The Elihu Speeches in Personal Voice Perspective," 87–94; N. C. Habel, "Reading as an Earth Being: Rereading Genesis 2–3—Again," 95–104; P. J. Kissling, "Self-Defense and Identity Formation in the Depiction of Battles in Joshua and Esther," 105–19; D. Lipton, "Egypt-Watching: Orientalism in the Hebrew Bible," 121–36; C. M. Maier, "Reading Back and Forth: Gender Trouble in Jeremiah 2–3," 137–50; H. A. McKay, "Dreams: Had, Recounted, and Interpreted—Power Plays in the Joseph Story?" 151–61; E. Talstra, "What You See Is What You Get: The Passion of a Literary Character?" 169–81; L. A. Turner, "Desperately Seeking Yhwh: Finding God in Esther's 'Acrostics'," 183–93; M. G. Brett, "Reading as a Canaanite: Paradoxes in Joshua," 231–46; P. P. Chia, "Occupy Central: Scribal Resistance in Daniel, the Long Road to Universal Suffrage," 247–63; B. M. Leung Lai, "Voice and Ideology in Ecclesiastes: Reading 'Cross the Grains,'" 265–78; G. O. West, "Deploying the Literary Detail of a Biblical Text (2 Samuel 13:1–22) in Search of Redemptive Masculinities," 297–312; J. K. Aitken, "Neologisms: A Septuagint Problem," 315–29; E. L. Greenstein, "The Invention of Language in the Poetry of Job," 331–46; J. Joosten, "Linguistic Clues as to the Date of the Book of Job: A Mediating Position," 347–57; F. H. Polak, "Speaker, Addressee, and Positioning: Dialogue Structure and Pragmatics in Biblical Narrative," 359–72; S. Week, "Notes on Some Hebrew Words in Ecclesiastes," 373–84; I. Young, "Patterns of Linguistic Forms in the Masoretic Text: The Preposition ׀, 'From,'" 385–400.

Is Samuel among the Deuteronomists? Current Views on the Place of Samuel in a Deuteronomistic History (eds. C. Edenburg and J. Pakkala; SBL Ancient Israel and its Literature 16; Atlanta: Society of Biblical Literature, 2013. Pp. x + 371. Paperback. \$ 39.95. ISBN 978-1-58983-774-4)

This volume, which asks whether the book of Samuel was ever part of the Deuteronomistic history, grew out of the SBL sessions, "What is Deuteronomistic about Samuel?" C. Edenburg and J. Pakkala, "Is Samuel among the Deuteronomists?" 1–15; R. D. Nelson, "The Deuteronomistic Historian in Samuel: 'The Man behind the Green

Curtain,” 17–37; W. Dietrich, “The Layer Model of the Deuteronomistic History and the Book of Samuel,” 39–65; J. Vermeulen, “The Book of Samuel within the Deuteronomistic History,” 67–91; A. G. Auld, “Reading Deuteronomy after Samuel: Or, Is ‘Deuteronomistic’ a Good Answer to Any Samuel Question?” 93–104; P. R. Davies, “1 Samuel and the ‘Deuteronomistic History,’” 105–18; K. L. Noll, “Is the Scroll of Samuel Deuteronomistic?” 119–48; E. A. Knauf, “Samuel among the Prophets: ‘Prophetical Redactions’ in Samuel,” 149–69; J. Hutzli, “The Distinctness of the Samuel Narrative Tradition,” 171–205; R. Müller, “1 Samuel 1 as the Opening Chapter of the Deuteronomistic History?” 207–23; C. Nihan, “1 Samuel 8 and 12 and the Deuteronomistic Edition of Samuel,” 225–73; J. M. Hutton, “‘Long Live the King!’: Deuteronomism in 1 Sam 10:17–27a in Light of Ahansali Intratribal Mediation,” 275–323; H. Bezzel, “The Numerous Deaths of King Saul,” 325–47.

Israelite Prophecy and the Deuteronomistic History: Portrait, Reality, and the Formation of History (eds. M. R. Jacobs and R. F. Person; SBL Ancient Israel and its Literature 14; Atlanta: Society of Biblical Literature, 2013. Pp. x + 243. Paperback. \$ 32.95. ISBN 978-1-58983-885-7)

The present volume publishes the proceedings of the joint sessions of Deuteronomistic History and the Israelite Prophetic Literature sections at the 2010 SBL Annual Meeting and investigates the complicated intertwined relation between the prophetic and deuteronomistic literatures. M. R. Jacobs and R. F. Person, “Introduction,” 1–6; R. Thelle, “Reflections of Ancient Israelite Divination in the Former Prophets,” 7–33; M. A. Sweeney, “Prophets and Priests in the Deuteronomistic History: Elijah and Elisha,” 35–49; D. Edelman, “Court Prophets during the Monarchy and Literary Prophets in the So-Called Deuteronomistic History,” 51–73; E. Ben Zvi, “Prophetic Memories in the Deuteronomistic Historical and the Prophetic Collections of Books,” 75–102; M. Nissinen, “Prophets and Prophecy in Joshua–Kings: A Near Eastern Perspective,” 103–28; T. C. Römer, “Moses, Israel’s First Prophet, and the Formation of the Deuteronomistic and Prophetic Libraries,” 129–45; M. Leuchter, “Samuel: A Prophet Like Moses or a Priest Like Moses?” 147–68; M. O’Brien, “Prophetic Stories Making a Story of Prophecy,” 169–86; R. F. Person, “Prophets in the Deuteronomistic History and the Book of Chronicles: A Reassessment,” 187–99.

S. Jacobs, *The Body as Property: Physical Disfigurement in Biblical Law* (Library of Hebrew Bible/Old Testament Studies 582; London: Bloomsbury, 2014. Pp. xvi + 260. Hardcover. \$ 140.00/£ 75.00. ISBN 978-0-56725-393-4)

This book is a revised version of the author’s 2010 Ph.D. dissertation at the University of Manchester under the supervision of Bernard Jackson. Jacobs argues that in biblical law, physical disfigurement verifies legal property acquisition, when changes in the status of dependents were formalized. This system is based on an ancient Near Eastern legal structure developed in Sumer and Mesopotamia for the purpose of record keeping. There, physical disfigurement functioned as legal proof of ownership, while

the inscription of a tablet evidenced the sale, or transfer, of property. Legitimate property acquisition was similarly important in biblical law, where physical disfigurements marked dependents. Jacobs finds evidence for her arguments in the biblical accounts of circumcision and of the piercing of a slave's ear. Both were required only when a son, or slave, was acquired permanently. According to Jacobs, legal entitlement was also relevant to the punitive disfigurements recorded in Exodus 21:22–24, and Deuteronomy 25:11–12, where the physical violation of women was only of concern as an infringement of male property rights.

E. Jain, *Psalmen oder Psalter? Materielle Rekonstruktion und inhaltliche Untersuchung der Psalmhandschriften aus der Wüste Juda* (STDJ 109; Leiden: Brill, 2014. Pp. x + 351 + CD-ROM. Hardcover. € 121.00/\$ 148.00. ISBN 978-90-04-26415-1)

This book represents the published version of the author's 2012 Ph.D. dissertation at the Georg-August-Universität in Göttingen. Jain's study is of key importance for the study of the Psalms manuscripts from Qumran, Masada, and Naḥal Ḥever in particular and of the Psalms in general. The bulk of the book publishes the results of Jain's material reconstructions of all Psalms manuscripts from Qumran, Masada, and Naḥal Ḥever. These material reconstructions are documented by way of images on the accompanying CD-ROM. Jain's work leaves no doubt that most Psalms manuscripts cannot be reconstructed, which prohibits far-reaching conclusions about the nature of these scrolls. The individual manuscripts differed significantly with regard to their format, size and content. Jain demonstrates that many so-called Psalms manuscripts from Qumran contained only a few Psalms or even a single one, and thus did not attest to complete psalms collections. Even the length of 11QPs^a cannot be reconstructed now, although Jain emphasizes that the text of this scroll began without doubt before Ps 101. The material reconstructions of 11QPs^a, 4QPs^a, and 4QPs^f allow for more far-reaching conclusions. Jain argues that these three scrolls presuppose the structure of the proto-Masoretic Psalter in its final redactional stage and thus cannot be understood as earlier psalms collections; they do not document the pre-history of the proto-Masoretic Psalms collection. Jain understands 11QPs^a and 4QPs^f neither as Psalms-scrolls nor as liturgical scrolls but rather as complementary additions of the Yaḥad to the proto-Masoretic Psalter. While individual conclusions of Jain's study can be disputed, on the whole, her book is required reading for any textual study of the Psalms.

Jews in Early Christian Law: Byzantium and the Latin West, 6th–11th Centuries (eds. J. Tolan et al.; Religion and Law in Medieval Christian and Muslim Societies 2; Turnhout: Brepols, 2014. Pp. 379. Paperback. € 70.00 [+ tax]. ISBN 978-2-503-55052-7)

The sixth through eleventh centuries are a formative period for the Jewish communities of Byzantium and Latin-speaking Europe. A lack of evidence for Jewish life in this context is to a certain extent counterbalanced by the evidence provided by contemporaneous legal sources. The present volume aims to illuminate Jewish-Christian relations in the sixth through eleventh centuries, between social tolerance and legally sanctioned

religious persecution. C. Nemo-Pekelman and L. Foschia, "Introduction: Un aperçu des sources juridiques latines et grecques relative aux juifs du VI^e au XI^e siècle," 7–32; R. W. Mathisen, "The Citizenship and Legal Status of Jews in Roman Law during Late Antiquity (ca. 300–540 CE)," 35–53; C. Martin, "Statut des juifs, statut de libre dans l'Occident du haut Moyen Âge: l'exemple ibérique," 55–71; D. Freidenreich, "Jews, Pagans, and Heretics in Early Medieval Canon Law," 73–91; B. Judic, "Grégoire le Grand et les juifs: Pratique juridique et enjeux théologiques," 95–117; J. Sherwood, "Interpretation, negotiation, and adaptation: Converting the Jews in Gerhard of Mainz's *Collectio*," 119–29; P. Depreux, "Les juifs dans le droit carolingien," 131–52; C. Nemo-Pekelman, "Signum mortis: une nouvelle explication du signe de la rouelle?" 153–64; A. Panayotov, "Jewish Communal Offices in Byzantine Law and Jewish Inscriptions from the Balkans," 167–77; B.-S. Albert, "Les communautés juives vues à travers la législation royale et ecclésiastique visigothique et franque," 179–93; R. González-Salineró, "The Legal Eradication of the Jewish Literary Legacy in Visigothic Spain," 195–209; J. Heil, "Getting them in or Keeping them out? Theology, Law, and the Beginnings of Jewish Life at Mainz in the 10th and 11th centuries," 211–28; P. Magdalino, "All Israel Will Be Saved? The Forced Baptism of the Jews and Imperial Eschatology," 231–42; R. Stocking, "Forced Converts, 'Crypto-Judaism,' and Children: Religious Identification in Visigothic Spain," 243–65; M. J. Fuente, "Jewish Women and Visigoth Law," 267–81; O. Prieto Domínguez, "The Mass Conversion of Jews Decried by Emperor Basil I in 873: Its Reflection in Contemporary Legal Codes and its Underlying Reasons," 283–310; A. Linder, "The Jewry-Oath in Christian Europe," 311–58; N. de Lange and J. Tolan, "Conclusion," 359–65.

J. S. Mokhtarian, *Rabbis, Sorcerers, Kings, and Priests: The Culture of the Talmud in Ancient Iran* (S. Mark Taper Foundation Book in Jewish Studies; Oakland: University of California Press, 2015. Pp. 296. Hardcover. \$ 90.00/£ 62.00. ISBN 978-0-520-28620-7).

Several important books on the Babylonian Talmud in the context of Iran published in the last few years document the renewed vigor of this important but long neglected field of Jewish studies. The present monograph by J. S. Mokhtarian, based on his doctoral dissertation written at the University of California at Los Angeles supervised by C. Bakhos (co-editor with M. R. Shayegan of *The Talmud in its Iranian Context* [2010]), is part of this most welcome recent trend. In the first chapter, Mokhtarian presents the available sources and discusses questions of methodology; he tends to be much more cautious than former studies and insists on the importance not only of parallels between the Bavli and Iranian texts, but also of the differences between them. There are about two hundred Iranian loan-words in the Bavli, very few compared to the plethora of Greek and Latin loan-words in rabbinic literature. Few as they are these words witness to contacts of the rabbis with their Iranian neighbors, at least in a number of fields. "In the end, the totality of the evidence demonstrates that many of the Babylonian rabbis were quite knowledgeable about at least some aspects of Persian ethnic life – perhaps less so about Zoroastrianism – and that they utilized Persian otherness as a way to understand themselves and their place in the Sasanian world" (73). This cautious approach is then applied to the stories of the Bavli on "Rabbis and Sasanian Kings in Dialogue" (emphasizing that Shapur is a *literary* figure in Persian sources and not only in the Talmud); to a comparison of "Rabbis and Zoroas-

trian Priests in Judicial Settings,” where most significant parallels can be found; and to “Rabbis, Sorcerers, and Priests,” with special emphasis on the incantation bowls and their importance for the study of the Bavli. The rabbis insist so much on difference in order to resist assimilation. With the bowls, however, the sorcerers and their clients demonstrate the fragility of these boundaries in real life. Mokhtarian reminds us of the many problems associated with comparing the Bavli with Pahlavi texts especially because of their late redaction. The fruitfulness of this comparative work nonetheless shows its importance to scholarship. Mokhtarian’s call to caution with respect to the study of Irano-Talmudica is all the more welcome in light of how he points the way forward to a responsible comparative study.

R. Müller, J. Pakkala, and B. ter Haar Romeny, *Evidence of Editing: Growth and Change of Texts in the Hebrew Bible* (SBLRBS 75; Atlanta: Society of Biblical Literature, 2014. Pp. ix + 255. Paperback. \$ 47.95. ISBN 978-1-58983-748-5)

The three authors of this study analyze fifteen passages or stories from the Hebrew Bible: Lev 17:4 (pp. 19–25); Lev 23:5–8, in comparison with Num 28:16–25 (pp. 27–33); Numbers 13–14 (pp. 35–44); Joshua 20 (pp. 45–58); Judg 6:7–10 (pp. 59–68); 1 Sam 10:1 (pp. 69–77); 1 Sam 10:27–11:1 (pp. 79–99); 1 Kgs 6:11–14 (pp. 101–8); the burning of Jerusalem according to 2 Kgs 25:8–12; Jer 52:12–16; 39:8–10; 2 Chr 36:19–20; and 1 Esd 1:52–54 (pp. 109–25); Gedaliah’s murder according to 2 Kgs 25:25; MT-Jer 41:1–4; and LXX-Jer 48:1–3 (pp. 127–41); Jeremiah 48 compared with Isaiah 15–16 (pp. 143–57); Psalm 108 (pp. 159–77); the revision of Ezra-Nehemiah in 1 Esdras (pp. 179–91); the large additions in the Book of Esther (pp. 193–204); and 2 Kings 11–12 compared with 2 Chronicles 22–24 (pp. 205–17). In all cases, they either compare parallel passages in the Hebrew Bible or different textual witnesses of one passage with each other. In this way Müller, Pakkala, and ter Haar Romeny seek to demonstrate, that “substantial editing took place in the literary history of the Hebrew Bible” (219). The examples show “that the positions and attitudes of the editors toward the older text were not identical and that different processes have been at work” (219). The authors conclude that “the existence and wide range of editorial processes in the history of the Hebrew Bible should no longer be questioned” (219). Several of the fifteen examples provide empirical evidence corresponding to conventional theories developed by way of source and redaction criticism. In other cases, it would be difficult if not impossible to reconstruct the editorial growth of a biblical text by these traditional means without empirical evidence. While the borders between textual criticism and literary criticism have begun to blur, textual criticism remains the necessary component here; historical investigations must consider the development of a given biblical book and not only its final text.

On the Fringe of Commentary: Metatextuality in Ancient Near Eastern and Ancient Mediterranean Cultures (eds. S.H. Aufrère, P.S. Alexander, and Z. Pleše; OLA 232; Leuven: Peeters, 2014. Pp. xx + 472. Hardcover. € 94.00. ISBN 978-90-429-3073-5).

This volume publishes the proceedings of the second meeting of the network “The Hermeneutics of Judaism, Christianity, and Islam” which took place in Aix-en-Provence

in 2008. Both the volume and the conference investigate the hermeneutics of commentary literature in ancient, late-ancient, and medieval literatures. For the study of ancient Judaism and its environment, the following contributions are of interest: S. H. Aufrère, "About Strategies and Objectives of Metatextuality," 3–85; A. Lange and Z. Pleše, "Derveni – Alexandria – Qumran: Transpositional Hermeneutics in Jewish and Greek Culture," 89–160; G. Dorival, "The Bible, Commentaries, Scholia, and other Literary Forms," 163–74; G. J. Brooke, "Physicality, Paratextuality and Pesher Habakkuk," 175–93; D. Stökl Ben Ezra, "Reading Ritual with Genette: Paratextual and Metatextual Aspects of the Bible in Ritual Performances," 195–217; M. Bauks, "Comments and Commentaries on Judges 11:29–40 in the History of its First Reception," 219–35; F. Bouet, "The Relationship between Text, Liturgical Practice and Commentaries with Regard to Three Collections of the Psalter ('Korahite Psalms', 'Psalms of Asaph', and 'Songs of Degrees')," 237–52; W. Horowitz, "A Taste of Exegesis in Cuneiform," 255–58; I. Régen, "Metatextuality and Efficiency in Ancient Egypt: Two Examples from the Priest Padiamenope's Tomb (Book of the Gates, TT 33, Second Hour)," 259–71; S. H. Aufrère, "An Example of Inter- and Metatextuality in the Great Text of Edfu: Etiological Legends and Excerpts of the Apollinopolite Religious Monograph," 273–309; B. Bakhouché, "Calcidius (*In Tim.* chap. 276–278) or Scripture in the Service of Philosophical Exegesis," 345–59.

A. Pelham, *Contested Creations in the Book of Job: The-World-as-It-Ought-and-Ought-Not-to-Be* (Biblical Interpretation Series 113; Leiden: Brill, 2012. Pp. ix + 261. Hardcover. € 119.00/\$ 146.00. ISBN 978-90-04-21820-8)

Pelham argues that the epilogue to the book of Job changes the argumentative structure of Job from a book providing answers about creation to one that asks questions. She summarizes her results as follows. "I have argued that the world described as the world-as-it-ought-to-be by Job and his friends is a world organized around a central, influential figure, in which stability and stasis reigns, and in which borders and boundaries perform the necessary work of separating what-ought-to-be from what-ought-not-to-be. God's world, I have argued, is the world's opposite: no central figure organizes its member's attention, change is valued over stability, and 'inside' and 'outside' have no meaning, for the whole of the world is the recipient of God's blessing and care. God's world is a better world than that of Job and his friends ... God's world is wild and beautiful, whereas the world of Job and his friends is cramped and narrow. Job and his friends are hung up on hierarchies and overly dependent on economic agreements" (241).

J. Penner, *Patterns of Daily Prayer in Second Temple Period Judaism* (STDJ 104; Leiden: Brill, 2012. Pp. xi + 259. Hardcover. € 133.00/\$ 171.00. ISBN 978-90-0423307-2)

The present study is a revised version of the author's 2010 Ph.D. dissertation at McMaster University under the supervision of Eileen Schuller. Penner summarizes his argument as follows: "This study has explored the origins of fixed daily prayer by paying particular attention to the underlying processes and strategies that allowed for the establishment of set times for prayer. In the Second Temple period the custom of daily

prayer was promoted as an important religious practice. To affirm the importance of fixed daily prayer, a variety of strategies were developed to legitimize the custom – to explain how one ought to pray and why daily prayer was necessary. I found three different patterns of daily prayer related to these strategies: 1) in some cases daily prayer was coordinated with, and made analogous to, daily cultic sacrifice, 2) in other cases, daily prayer was legitimized by identifying the origins of the practice in sacred scripture, either through the exegesis of Deut 6:7, or, in the case of *Ant.* 4.212, by imagining Moses as the exemplar of the tradition. When Deut 6:7 was invoked, daily prayer was connected to sleeping and rising within one's daily routine in the household. Lastly, 3) in some contexts daily prayer was coordinated with the daily cycles of the heavenly luminaries" (209). Penner argues that the scriptural strategy of legitimizing daily prayer was at home in the context of private daily prayers in a diaspora context, while the reference to the heavenly luminaries fits a context of communal prayer best. The coordination with daily sacrifices depends on the closeness of the Jerusalem temple.

Q in Context I: The Separation between the Just and the Unjust in Early Judaism and in the Sayings Source/Die Scheidung zwischen Gerechten und Ungerechten in Frühjudentum und Logienquelle (ed. M. Tiwald; BBB 172; Göttingen: V & R unipress, 2015. Pp. 275. Hardcover. € 50.00. ISBN 978-3-8471-0322-6)

This volume publishes the proceedings of a conference held in Mülheim in 2014. Although dedicated to the Sayings Source of the New Testament Gospels, the volume includes several essays dedicated to ancient Judaism: J. Maier, "Die Mittel der Darstellung der Geschichte Israels in Texten aus Qumran und ähnlichen Schriften: Zwischen Protologie und Eschatologie," 19–42; L. T. Stuckenbruck, "Eschatologie und Zeit im *1 Henoch*," 43–60; A. Lange, "Intra- und extrajüdische Polemiken: Ein Vergleich von Essenern und Urchristen," 61–81; G. Stemberger, "Ganz Israel hat Anteil an der kommenden Welt: Rabbinische Vorstellungen der Scheidung zwischen Gerechten und Ungerechten in Israel," 223–36.

Reading Philo: A Handbook of Philo of Alexandria (ed. T. Seland; Grand Rapids: William B. Eerdmans, 2014. Pp. xvi + 345. Paperback. \$ 45.00. ISBN 978-0-8028-7069-8)

This handbook of Philo provides readers with a collection of articles introducing Philo's life, work, study, and reception. While a collection of twelve essays cannot be comprehensive, the present volume offers a valuable starting point to enter the realm of Philo studies. T. Seland, "Philo of Alexandria: An Introduction," 3–16; K.-G. Sandelin, "Philo as a Jew," 19–46; T. Seland, "Philo as a Citizen: *Homo politicus*," 47–74; P. Borgen, "Philo – An Interpreter of the Laws of Moses," 75–101; E. Koskeniemi, "Philo and Classical Education," 102–28; G. E. Sterling, "'The Jewish Philosophy': Reading Moses via Hellenistic Philosophy according to Philo," 129–54; T. Seland, "Why Study Philo? How?" 157–79; A. Reinhartz, "Philo's *Exposition of the Law* and Social History: Methodological Considerations," 180–99; E. Birnbaum, "Philo's Relevance for the Study of Jews and Judaism in Antiquity," 200–25; P. J. Bekken, "Philo's Relevance for the Study

of the New Testament,” 226–67; D. T. Runia, “Philo in the Patristic Tradition: A List of Direct References,” 268–86.

E. D. Reymond, *Qumran Hebrew: An Overview of Orthography, Phonology, and Morphology* (SBLRBS 76; Atlanta: Society of Biblical Literature, 2014. Pp. xvii + 309. Paperback. \$ 37.95. ISBN 978-1-58983-931-1)

The origins of this book are in the classroom. It began as a handout on the grammar of the Hebrew of the Dead Sea Scrolls and retains its character as a textbook by providing many examples for the phenomena described, although complete tables with paradigms are lacking. Reymond's book is also a critical response to the work of Elisha Qimron (*The Hebrew of the Dead Sea Scrolls* [HSS 29; Atlanta: Scholars Press, 1986]). Against Qimron, Reymond does not understand the idiosyncrasies of the so-called Qumran Hebrew as the characteristics of one vernacular form of Hebrew but proposes a multiplicity of causes for them. Reymond additionally addresses grammatical topics that in his opinion have not been adequately dealt with by Qimron or by other overviews of the so-called Qumran Hebrew. The strength of Reymond's study is that he does not understand the Dead Sea Scrolls as a linguistically unified corpus but recognizes the heterogeneous backgrounds from which the individual texts attested by the Dead Sea Scrolls and their copies originate.

A. Rohrmoser, *Götter, Tempel und Kult der Judäo-Aramäer von Elephantine: Archäologische und schriftliche Zeugnisse aus dem perserzeitlichen Ägypten* (AOAT 396; Münster: Ugarit-Verlag, 2014. Pp. xvii + 495. Hardcover. € 98.00. ISBN 978-3-86835-082-1)

The present book is the published version of the author's 2011 Ph. D. dissertation at the University of Tübingen, which was supervised by Herbert Niehr. Rohrmoser studies the religion of the Jews of Elephantine from the sixth through fourth centuries B. C. E. based on the examples of their cult, temple, and deities in the context of the culture, religion, and politics of Egypt in Persian times. Rohrmoser's study distinguishes itself by its emphasis on the archaeology of the Jewish temple at Elephantine and a meticulous discussion of the Elephantine papyri. Rohrmoser understands the religion of the Elephantine Jews as a mixture of Judahite, Samaritan, and north-Syriac religious elements that is neither comparable with pre-exilic forms of Israelite religion nor with the Jerusalemite cult in the fifth century B. C. E.; instead, it is an independent type of YHWH-veneration. The religion of the Elephantine Jews was polytheistic and included representations of their various deities most likely in the form of a mazzeba. Rohrmoser argues that on Elephantine the Sabbath was celebrated but not particularly emphasized and that there is no indication of a prohibition of work on the Sabbath. Passover was disconnected from the Elephantine temple and celebrated at home. Holy scriptures were of no significance on Elephantine. The cult in the Jewish temple on Elephantine included food offerings, incense sacrifices, and burnt offerings. Rohrmoser speculates that the latter incited the Chnum-priests of Elephantine to destroy the Jewish temple, possibly in connection with the visit of the Jerusalemite Hananiah.

M. Saur, *Einführung in die alttestamentliche Weisheitsliteratur* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2012. Pp. 168. Paperback. € 14.90. ISBN 978-3-534-23933-7)

This German introduction to the sapiential texts of the Hebrew Bible also touches briefly on the wisdom texts found within the Apocrypha and the Dead Sea Scrolls. Saur begins with a general discussion of wisdom in Israel, the ancient Near East, and the Greek world, as well as a history of research. The books of Proverbs, Job, and Qohelet are treated in detail. In addition to the classical questions of setting, literary growth, genre, etc, Saur also provides a detailed discussion of the thought of these three books. At the end of his textbook, Saur engages more briefly with sapiential traditions in other parts of the Hebrew Bible, the books of Ben Sira, Wisdom, Tobit, and in a summary fashion the wisdom texts of the Dead Sea Scrolls. On the whole Saur understands wisdom in Israel as a “geistige Bewegung ..., die in vielfältiger Weise um die Probleme der Ordnung und des Verstehens von Welt und Wirklichkeit kreist” (151).

R. Schmitt, *Mantik im Alten Testament* (AOAT 411; Münster: Ugarit-Verlag, 2014. Pp. xi + 212. Hardcover. € 69.00. ISBN 978-3-86835-100-2)

Schmitt's monograph applies sociological and religious historical approaches to the study of the forms and functions of manticism in the Hebrew Bible. He defines the mantic as a form of performative ritual-symbolic communication that is deeply rooted in the symbolic system of ancient Israel. Mantic specialists receive divine messages, communicate them, generate them inductively, and interpret them. Within this system, natural phenomena are to be understood as articulations of the divine will and to be read as omina. Schmitt argues that in the first millennium ancient Israel participated in a specific west-Semitic culture of divination that was dominated by intuitive forms of divination (vision, audition, trance, ecstasy) as well as inductive forms of divination such as the oracle of the lot.

J.D. Stark, *Sacred Texts and Paradigmatic Revolutions: The Hermeneutical Worlds of the Qumran Sectarian Manuscripts and the Letter to the Romans* (Jewish and Christian Texts in Contexts and Related Studies 16; Bloomsbury: London, 2013. Pp. xx + 239. Hardcover. £ 65.00/\$ 120.00. ISBN 978-0-56727-158-7).

In this study, Stark compares the hermeneutics of the Essene texts from the Qumran library with the hermeneutics of Paul. Stark attributes a key function to the Teacher of Righteousness in Essene hermeneutics. Stark isolates three hermeneutical axioms that the Teacher of Righteousness established. “1. The community's scriptures spoke directly to the community's own setting and environment.” “2. The community stood at the cusp of the eschaton.” “3. Insofar as the community remained faithful to the Teacher, the community necessarily stood under Yahweh's hearty approval and the community's enemies under Yahweh's vehement disapproval” (113). Stark argues that the givenness of the Teacher of Righteousness and his authority “shaped the Yahad's hermeneutical world so that the Yahad construed what it knew about its scriptures in light of what it knew about its Teacher ... as long as faithfulness to Yahweh meant faithfulness to the Teacher, the Yahad's readings of their scriptures had to operate on this field” (114).

Textual History and the Reception of Scripture in Early Christianity/Textgeschichte und Schriftrezeption im frühen Christentum (eds. J. de Vries and M. Karrer; SBLSCS 60; Atlanta: Society of Biblical Literature, 2013. Pp. xi + 434. Paperback. \$ 54.95. ISBN 978-1-58983-906-9)

This volume publishes the proceedings of a conference held in Wuppertal in 2011. Both conference and volume focus on the text critical study of Septuagint quotations in early Christian literature. M. Karrer and J. de Vries, "Early Christian Quotations and the Textual History of the Septuagint: A Summary of the Wuppertal Research Project and Introduction to the Volume," 3–19; M. Karrer, "Der Text der Septuaginta im frühen Christentum: Bericht über das Wuppertaler Forschungsprojekt," 21–59; J. de Vries, "Codex Ambrosianus and the New Testament: Considerations Concerning the Textual History of the Pentateuch," 63–78; J. de Vries, "The Textual History of the Scriptural Quotations in the New Testament: An Examination of Papyrus 46," 79–92; A. Stokowski, "Diplé-Auszeichnungen im Codex Vaticanus Graecus 1209 (B): Liste nebst einigen Beobachtungen," 93–113; R.H. van der Bergh, "The Textual Tradition of the Explicit Quotations of the Twelve Minor Prophets in Codex Bezae's Acts: A Preliminary Investigation," 115–29; R.H. van der Bergh, "The Influence of the Greek Old Testament Traditions on the Explicit Quotations in Codex E08," 131–50; M. Millard, K. Heider, C. Klein, and C. Veldboer, "Verweise in der Handausgabe von Rahlfs/Hanhart und der Göttinger Ausgabe der Septuaginta auf das Neue Testament," 153–68; S. Kreuzer, "Der Antiochenische Text: seine Erforschung und seine Bedeutung für das Neue Testament," 169–88; D. Müller, "Zitatmarkierungen und die Gegenwart der Schrift im Neuen Testament," 189–99; A. van der Kooij, "The Septuagint, the Recension of Theodotion, and Beyond: Comments on the Quotation from Isaiah 42 in Matthew 12," 201–18; H.-J. Fabry, "Beobachtungen zum Reflexionszitat Mt 4,15–16 (Jes 8,23–9,2)," 219–35; M. Millard, "Der Gerechte wird aus Glauben leben' (Röm 1,17): Hab 2,4b in seinen textlichen und inhaltlichen Varianten im Alten Testament und Qumran sowie bei Paulus, Rabbi Simlay und Martin Luther," 237–57; M. Vahrenhorst, "Der Text der Septuaginta in den Zitaten des 1. Petrusbriefs," 259–75; H. E. Lona, "Die Septuagintazitate des Neuen Testaments im Ersten Clemensbrief: Textgeschichtliche Beobachtungen (besonders zum Codex Alexandrinus)," 279–93; M. J. J. Menken, "Old Testament Quotations in the Epistle of Barnabas with Parallels in the New Testament," 295–321; M. Meiser, "Die Septuaginta-Zitate des Neuen Testaments bei Justin," 323–48; F. Albrecht, "Das Zwölfprophetenbuch und seine Rezeption im frühen Christentum am Beispiel Justins des Märtyrers," 349–57; F.R. Prostmeier, "Genesis 1–3 in Theophilus von Antiochia 'An Autolykos': Beobachtungen zu Text und Textgeschichte der Septuagintagenesis," 359–89.

"The One Who Sows Bountifully": Essays in Honor of Stanley K. Stowers (eds. C. Johnson Hodge et al.; BJS 356; Providence: Brown University, 2013. Pp. xx + 362. Hardcover. \$ 64.95. ISBN 978-1-930675-87-2)

This Festschrift honors the lifetime achievements of Stanley K. Stowers, with articles on the theory and history of interpretation, on Israelite religion and ancient Judaism, on the Greco-Roman world, as well as on early Christianity. For the study of

ancient Judaism the following contributions are of interest: S. M. Olyan, "Theorizing Circumstantially Dependent Rites in and Out of War Contexts," 69–76; D. S. Ballentine, "Revising a Myth: The Targum of Psalm 74 and the Exodus Tradition," 107–17; W. K. Gilders, "תִּשְׁבָּח as 'Sin Offering': A Reconsideration," 119–28; D. Konstan, "Biblical Beauty: Hebrew, Greek, and Latin," 129–40; N. B. Levtow, "Artifact Burial in the Ancient Near East," 141–51; J. D. Rosenblum, "Home Is Where the Hearth Is? A Consideration of Jewish Household Sacrifice in Antiquity," 153–63; M. L. Satlow, "Jew or Judean?" 165–75; K. B. Stern, "Vandals or Pilgrims? Jews, Travel Culture, and Devotional Practice in the Pan Temple of the Egyptian El-Kanais," 177–88; E. Wasserman, "Beyond Apocalyptic Dualism: Ranks of Divinities in 1 Enoch and Daniel," 189–99.

J. A. Schroeder, *The Book of Genesis* (The Bible in Medieval Tradition; Grand Rapids: William B. Eerdmans, 2015. Pp. x + 307. Paperback. \$ 35.00/£ 23.99. ISBN 978-0-8028-6845-9)

The present volume is a collection of selected texts of some of the most important Christian interpretations of the book of Genesis in medieval times. For Remigius of Auxere, Rupert of Deutz, Hildegard of Bingen, Andrew of Saint Victor, Peter Comestor, Nicholas of Lyra, and Denis the Carthusian, Schroeder provides an introduction and translates important passages into English. Although addressed to a modern ecclesiastical audience, Schroeder's book provides insights into the Christian exegetical context for the Jewish readings of Genesis in the late rabbinic period.

Social Theory and the Study of Israelite Religion: Essays in Retrospect and Prospect (ed. S. M. Olyan; Resources for Biblical Studies 71; Atlanta: Society of Biblical Literature, 2012. Pp. x + 219. Paperback. \$29.95. ISBN 978-1-58983-688-4)

The present volume grew out of a symposium held at Brown University in 2010. Its contributions assess past theoretical work on Israelite religion and explore new methodological approaches. S. M. Olyan, "Introduction," 1–6; R. R. Wilson, "Social Theory and the Study of Israelite Religion: A Retrospective on the Past Forty Years of Research," 7–17; S. Ackerman, "Cult Centralization, the Erosion of Kin-Based Communities, and the Implications for Women's Religious Practice," 19–40; S. L. Cook, "The Levites and Sociocultural Change in Ancient Judah: Insights from Gerhard Lenski's Social Theory," 41–58; R. Hendel, "Away from Ritual: The Prophetic Critique," 59–79; T. M. Lemos, "They Have Become Women: Judean Diaspora and Postcolonial Theories of Gender and Migration," 81–109; N. B. Levtow, "Text Production and Destruction in Ancient Israel: Ritual and Political Dimensions," 111–39; C. L. Meyers, "The Function of Feasts: An Anthropological Perspective on Israelite Religious Festivals," 141–68; S. M. Olyan, "Theorizing Violence in Biblical Ritual Contexts: The Case of Mourning Rites," 169–80; R. Schmitt, "Theories Regarding Witchcraft Accusations and the Hebrew Bible," 181–94; D. P. Wright, "Ritual Theory, Ritual Texts, and the Priestly-Holiness Writings of the Pentateuch," 195–216.

The T&T Clark Companion to the Septuagint (ed. J.K. Aitken; London: Bloomsbury, 2015. Pp. xxx + 592. Hardcover. \$ 170.000/£ 100.00. ISBN 978-0-567-03134-1)

This handbook has the goal of providing its readers with “a handy summary for each of the Septuagint books” (ix). For the purpose, Aitken has brought together a collective volume of articles on each book of the LXX together with a general introduction. Each article on a biblical book is patterned according to the same structure: Editions, I. General Characteristics, II. Time and Place of Composition, III. Language, IV. Translation and Composition, V. Key Text-Critical Issues, VI. Ideology and Exegesis, VII. Reception History, Bibliography. With exceptions, Aitken’s Companion focuses on the Old Greek Text without giving extensive attention to the later Greek translations and revisions. J. K. Aitken, “Introduction,” 1–12; M. Scarlata, “Genesis,” 13–28; A. Salvesen, “Exodus,” 29–42; A. Voita, “Leviticus,” 43–57; T. V. Evans, “Numbers,” 58–67; L. Perkins, “Deuteronomy,” 68–85; M. N. van der Meer, “Joshua,” 86–101; P. E. Satterthwaite, “Judges,” 102–17; E. Bons, “Ruth,” 118–26; P. Hugo, “1–2 Kingdoms (1–2 Samuel),” 127–46; T. M. Law, “3–4 Kingdoms (1–2 Kings),” 147–66; R. Good, “1–2 Chronicles (*Paraleipomena*),” 167–77; H. M. Patmore, “1 Esdras,” 178–94; R. G. Wooden, “2 Esdras,” 195–202; C. Boyd-Taylor, “Esther and Additions to Esther,” 203–21; J. Corley, “Judith,” 222–36; L. Stuckenbruck and S. Weeks, “Tobit,” 237–60; D. S. Williams, “1 Maccabees,” 261–72; F. Shaw, “2 Maccabees,” 273–91; S. Raup Johnson, “3 Maccabees,” 292–305; R. J. V. Hiebert, “4 Maccabees,” 306–19; J. K. Aitken, “Psalms,” 320–34; J. K. Aitken, “Prayer of Manasseh (*Odes* 12),” 335–40; J. K. Aitken and L. Cuppi, “Proverbs,” 341–55; J. K. Aitken, “Ecclesiastes,” 356–69; J.-M. Auwers, “Canticles (Song of Songs),” 370–84; C. E. Fox, “Job,” 385–400; J. K. Aitken, “Wisdom of Solomon,” 401–9; B. G. Wright, “Sirach (Ecclesiasticus),” 410–24; D. Pevarello, “Psalms of Solomon,” 425–37; J. M. Dines, “The Minor Prophets,” 438–55; A. T. Ngunga and J. Schaper, “Isaiah,” 456–68; A. G. Shead, “Jeremiah,” 469–86; D. Ryan, “Baruch,” 487–99; K. J. Youngblood, “Lamentations,” 500–19; B. G. Wright, “Epistle of Jeremiah,” 520–27; K. Hauspie, “Ezekiel,” 528–43; R. T. McLay, “Daniel (Old Greek and Theodotion),” 544–54; L. Lahey, “The Additions to Daniel,” 555–67.

“Thus Speaks Ishtar of Arbela”: Prophecy in Israel, Assyria, and Egypt in the Neo-Assyrian Period (eds. R. P. Gordon and H. M. Barstad; Winona Lake, Ind.: Eisenbrauns, 2013. Pp. xiv + 322. Hardcover. \$ 49.50. ISBN 978-1-57506-282-2)

This volume investigates the relationship between Israelite, Assyrian, and Egyptian forms of prophecy, as well as other topics connected with the question of prophecy at the time that Israel’s greatest prophets were active. It goes back to a conference held in Edinburgh in 2009. M. Nissinen, “Prophecy as Construct: Ancient and Modern,” 11–35; R. P. Gordon, “Prophecy in the Mari and Nineveh Archives,” 37–57; J. Atkinson, “Prophecy in K1285? Re-evaluating the Divine Speech Episodes of Nabu,” 59–89; H. M. Barstad, “Hosea and the Assyrians,” 91–110; B. Becking, “Micah in Neo-Assyrian Light,” 111–28; C. L. Crouch, “Ishtar and the Motif of the Cosmological Warrior: Assurbanipal’s Adaptation of *Enuma Elish*,” 129–41; B. Hamborg, “The Post-722 and Late Pre-exilic Compositions,” 143–59; J. W. Hilber, “Royal Cultic Prophecy in Assyria, Judah, and Egypt,” 161–86; H. Marlow, “Ecology, Theology, Society: Physical, Religious,

and Social Disjuncture in Biblical and Neo-Assyrian Prophetic Texts,” 187–202; D. J. Reimer, “The Prophet Micah and Political Society,” 203–24; J. Schaper, “Prophecy in Israel and Assyria: Are We Comparing Apples and Pears? The Materiality of Writing and the Avoidance of Parallelomania,” 225–38; J. Stökl, “‘I Have Rained Stones and Fiery Glow on Their Heads!’ Celestial and Meteorological Prophecy in the Neo-Assyrian Empire,” 239–51; L.-S. Tiemeyer, “Were the Neo-Assyrian Prophets Intercessors? A Comparative Study of Neo-Assyrian and Hebrew Texts,” 253–72; H. G. M. Williamson, “Isaiah: Prophet of Weal or Woe?” 273–300.

S. Tongue, *Between Biblical Criticism and Poetic Rewriting: Interpretive Struggles over Genesis 32:22–32* (Biblical Interpretation Series 129; Leiden: Brill, 2014. Pp. xii + 292. Hardcover. € 122.00/\$ 149.00. ISBN 978-90-04-27040-4)

Tongue sees the legacy of the Enlightenment and Romanticism still orienting the critical approaches of biblical scholarship. The different ‘types’ of Bible created by the intellectual and literary pressures of these two epochs is a legacy that is still influential today. Based on the example of poetic rewritings of Jacob’s struggle at the river Jabbok, and making use of postmodern theories of textual production, Tongue understands a parasitical form of writing between disciplines, the “paragesis,” as the best way to foreground the performativity of biblical interpretation. The poetic rewritings studied by Tongue demonstrate that “the undecideability of what is happening at the Jabbok river is fundamental to its interpretative otherlives” (259). The poetic rewritings highlight various potential meanings embedded into the text of Gen 32:22–32 and showcase the complexity of this story. Both the poet and the biblical critic are thus biblical interpreters who “add more threads to the texture of text” (161).

V Centenario de la Biblia Políglota Complutense: La Universidad del Renacimiento: El Renacimiento de la Universidad (ed. J. L. G. Sánchez-Molero; Madrid: Servicio de Publicaciones Universidad Complutense de Madrid. E-book. Pp. 565 Free. ISBN 978-84-669-3492-8. <https://www.ucm.es/data/cont/docs/web-EstudiosBibliav9.pdf>)

On the occasion of the fifth centennial of the Complutensian polyglot Bible (*Biblia Sacra Polyglotta, complectentia Vetus Testamentum* ... [6 vols.; eds. A. de Lebrixa et al.; Madrid: Complutenti Universitate, 1514–1517]), the Universidad Complutense de Madrid organized an exhibition to celebrate the momentous event in the editorial history of the Hebrew Bible. The catalogue of this conference is available online as a free e-book. It includes bilingual essays written in Spanish and English, as well as the entries of the catalogue proper, which are written in Spanish only. Both the catalogue and the essays are richly illuminated with color photographs. Because the Complutensian Polyglot is the first to systematically compare the Hebrew text of the Bible with other versions, it marks the beginning of text critical study of the Hebrew Bible in modern times. The present catalogue is therefore of interest for anyone interested in the textual criticism and textual history of the Hebrew Bible. J. L. G. Sánchez-Molero “Introducción: Una Universidad y su Biblia/Introduction: A University and its Bible,”

19–41; F. de los Reyes Gomez, “La imprenta en Castilla en tiempos de la *Biblia Poliglota*/Printing in Castile at the Time of the *Polyglot Bible*,” 47–62; J. Martín Abad, “Arnao Guillen de Brocar, *honrrado y muy industrioso varón en el arte de imprimir*: el de la *Biblia Políglota Complutense* y sus otros talleres/Arnao Guillen de Brocar, *Honourable and Industrious in the Art of Printing*: His Work on the *Complutense Polyglot Bible* and His Other Printing Presses,” 65–89; J. L. G. Sánchez-Molero, “Cisneros, el Colegio de San Ildefonso y la *Biblia Políglota*/Cisneros, the College of San Ildefonso and the *Polyglot Bible*,” 91–130; J. Trebolle Barrera, “La *Políglota* y el esplendor de la filología trilingüe en la España del siglo XVI/The *Polyglot Bible* and the Heyday of Trilingual Philology in 16th century Spain,” 133–61; M. Torres Santo Domingo, “La estela de la *Biblia Políglota*: la coleccion biblica de la Biblioteca Complutense/ In the Wake of the *Polyglot Bible*: The Bible collection in the Complutense Library,” 163–88; J. L. G. Sánchez-Molero, “Los precedentes de la *Políglota Complutense*: un sueño científico de tres siglos/The Gorerunners of the Complutense *Polyglot Bible*: Three centuries of a Scientific Dream,” 201–16 (in part Spanish only); J. L. G. Sánchez-Molero, “‘Los manantiales de donde brotan las aguas vivas’: a la búsqueda de las fuentes textuales/‘The Springs from “Which Clear Waters Flow”: In Search of Textual Sources,” 217–45 (in part Spanish only); J. de Prado Plumed, “El hebraísmo y la *Biblia Políglota* cisneriana: las fuentes de la *Veritas hebraica*/Hebraism and the Cisnerian *Polyglot Bible*: the sources of *Veritas hebraica*,” 246–66; A. Domingo Malvadi, “Las fuentes de la *Biblia Políglota* en lengua griega/The Greek language sources of the *Polyglot Bible*,” 267–80 (in part Spanish only); J. L. G. Sánchez-Molero, “¿*Vetus latina* o *Vulgata*? las fuentes latinas y la cuestión de su corrección/*Vetus latina* or *Vulgata*? Latin Sources and the Matter of their Correctness,” 281–91 (in part Spanish only); J. L. G. Sánchez-Molero, “La imprenta en Alcalá de Henares entre 1502 y 1517: Estanislao Polono y Arnao Guillen de Brocar/Printing in Alcalá de Henares between 1502 and 1517: Estanislao Polono and Arnao Guillen de Brocar,” 292–313 (in part Spanish only); J. L. G. Sánchez-Molero, “La imprenta y la *Políglota*/Printing and the *Polyglot*,” 314–30 (in part Spanish only); J. L. G. Sánchez-Molero, “‘Nada es tan de mi agrado, por lo que debais felicitarme con mas efusion, que por esta edicion de la Biblia’/‘Nothing Has Given Me So Much Pleasure, and You Should Thus Congratulate Me Even More Keenly for This Edition of the Bible,’” 331–58 (in part Spanish only); J. L. G. Sánchez-Molero, “La vida universitaria complutense en la primera mitad del siglo XVI/ Complutense University Life in the First Half of the 16th Century,” 361–94 (in part Spanish only); A. Domingo Malvadi, “La enseñanza del griego en Alcalá de Henares/The Teaching of Greek in Alcalá de Henares,” 395–415 (in part Spanish only); J. L. G. Sánchez-Molero, “La enseñanza del latín: Del magisterio de Nebrija al de Erasmo/The Teaching of Latin: From the Instruction of Nebrija to that of Erasmus,” 416–51 (in part Spanish only); J. de Prado Plumed, “La enseñanza del hebreo en Alcalá: la búsqueda complutense de Dios/Teaching Hebrew in Alcalá: The Complutense Search for God,” 452–88 (in part Spanish only); A. Carpallo Bautista and J. L. G. Sánchez-Molero, “Los ‘ladrillos’ para una ciudad del saber, ¿sin libreros ni encuadernadores?/The ‘Bricks’ for a City of Knowledge, without Booksellers or Bookbinders?” 489–503 (in part Spanish only); J. M. de Francisco Olmos, “La Universidad, los arzobispos de Toledo y la Corona/The University, the Archbishops of Toledo and the Crown,” 504–30 (in part Spanish only); M. Torres Santo Domingo, “La estela de la *Biblia Políglota*: la coleccion biblica de la Biblioteca Complutense/The Legacy of the *Polyglot Bible*: The Biblical Collection of the Complutense Library,” 531–49 (in part Spanish only).

P. W. van der Horst, *Studies in Ancient Judaism and Early Christianity* (Ancient Judaism and Early Christianity 87; Leiden: Brill, 2014. Pp. xiii + 307. Hardcover. € 134.00/\$ 163.00. ISBN 978-90-04-27104-3).

This volume collects a series of essays by van der Horst, which were published in the years 2006–2013. Given the importance of his work, and the lack of availability of some of these publications, this is a welcome addition to earlier volumes of collected essays by van der Horst. For the study of ancient Judaism the following articles are of interest: “The Site of Adam’s Tomb,” 1–5; “Bitenosh’s Orgasm (1QapGen 2:9–15),” 6–20; “At Abraham’s Table: Early Jewish Interpretations of Genesis 18:8,” 21–29; “Moses’ Father Speaks Out,” 30–36; “Philo and the Problem of God’s Emotions,” 37–46; “Two Short Notes on Philo,” 47–53; “*Philosophia epeisaktos*: Some Notes on Josephus, *Ant.* 18.9,” 54–65; “Biblical Quotations in Judaeo-Greek Inscriptions,” 66–79; “Did the Gentiles Know Who Abraham Was?” 80–94; “The Provenance of 2 *Enoch* 69–73: Jewish or Christian?” 95–99; “Greek Philosophical Elements in Some Judaeo-Greek Prayers,” 100–10; “Mystical Motifs in a Greek Synagogal Prayer?” 111–22; “A *Qedushat ha-Yom* in Greek,” 123–33; “The Jews of Ancient Phrygia,” 134–42; “Judaism in Asia Minor,” 143–60; “Samaritan Origins according to the *Paralipomena Jeremiae*,” 161–72; “The Myth of Jewish Cannibalism: A Chapter in the History of Antisemitism,” 173–87; “Porphyry on Judaism: Some Observations,” 188–202; “A Short Note on the *Doctrina Jacobi nuper baptizati*,” 203–8; “‘Without God’: Some Notes on a Greek Expression,” 230–39; “Pious Long-Sleepers in Antiquity: Pagan, Jewish, Christian,” 248–66.

P. D. Vrolijk, *Jacob’s Wealth: An Examination into the Nature and Role of Material Possessions in the Jacob-Cycle* (*Gen* 25:19–35:29) (VTSup 146; Leiden: Brill, 2011. Pp. xiv + 363. Hardcover. € 147.00/\$ 181.00. ISBN 978-90-04-20329-7)

This book originates in the author’s 2008 Ph.D. dissertation at the University of Bristol under the supervision of Ernest Lucas and Gordon Wenham. In a synchronic approach, Vrolijk investigates the role of material wealth in the Jacob-cycle of the book of Genesis by analyzing its references to blessings, its stories about economic exchange, and its high regard for the land. Material wealth is a persistent theme in the Jacob-cycle in particular and the patriarchal narratives in general. The motif of material wealth is employed in the Jacob-cycle to monitor relational dynamics both between Jacob and God and between Jacob and other human beings. Material wealth may indicate the blessing and favor of God, and it may point to a corruptive or positive relationship between human beings, depending on how the motif is employed.

M. Wallraff, *Sonnenkönig der Spätantike: Die Religionspolitik Konstantins des Großen* (Freiburg i. B.: Herder, 2013. Pp. 221. Hardcover. € 22.00. ISBN 978-3-451-30708-9)

In his semi-popular study of the religious convictions of Constantine the Great, Wallraff is not so much interested in the public religious face of Constantine but rather in his personal religious beliefs. Based on this approach, Wallraff rejects the reading of

Constantine as the first Christian emperor marking the transition from a pagan to a Christian Roman empire. Constantine's religious policy cannot be labeled either Christian or pagan. Wallraff paints the picture of an emperor with an extraordinary interest in religion who tried to integrate Christianity into the world of Greco-Roman religion. From Constantine's perspective, Christian monotheism offered the opportunity to build a bridge between the cosmic Christ and the cosmic Helios religion to which he adhered personally. Christianity, though, rejected Constantine's attempt at integration into the Roman religious world, among other reasons because it could not accept an emperor who wanted to become not only Christian but Christ. Wallraff's book engages with the religious convictions of a historical figure whose religious politics mark the beginning of the systematic (legislative) persecution of Judaism in the (Eastern) Roman Empire. His book is thus of great importance for anyone studying Judaism in the fourth century C.E. It can therefore only be regretted that Wallraff does not engage with Constantine's attitude toward Judaism.

H. Willmann and A. Willmann, *Im Beginnen war das Wort: Wort für Wort: Textkritische Untersuchungen zu Jes 41,8b und Gen 1–3: Ein Vergleich der offiziellen Textausgaben in Hebräo-Aramäisch, Griechisch, Latein und Arabisch* (Bibelstudien 5; Münster: Lit Verlag, 2012. Pp. x + 257. Paperback. € 39.90. ISBN 978-3-643-10801-4)

Willmann and Willmann argue in this study that the readings of Genesis 1–3 are influenced by its Greek text instead of its Hebrew original. Based on various textual operations (such as moving Gen 2:4b before Gen 1:1) the authors argue for a two part creation report which is patterned by gnostic thought. The first part would have been a cosmogony written for an educated upper class and emphasizing the idea of a structured universe. The second part would be a folkloric etiology and regional creation myth addressing a lower uneducated class. The authors further understand this supposed original form of Genesis 1–3 to predate the Davidic kingdom. Willmann and Willmann are self-trained exegetes, and their study might best be described as provocative. The failure to include the biblical manuscripts from Qumran, and the absence of evidence for the LXX outside of Rahlfs' edition, render this a less than thorough text critical study. Without a strong methodological frame, the volume's conclusions go far beyond what the methodology of textual criticism allows for.