gerettet werden, Gottes Kraft” ist (1 Kor 1,18). Auf diesem Hintergrund sind (heutige und damalige) Sichtweisen zu kritisieren, die Menschen auf den Aspekt ihrer Behinderung oder Krankheit reduzieren. Stattdessen sind Menschen mit all ihren Möglichkeiten wahr- und ernst zu nehmen.

BiKi 61/2 (2006) 83–87

1671 DAVID J. DOWNS, Paul’s Collection and the Book of Acts Revisited

The narrative of Acts has often been mined for historical information about the monetary collection that Paul raised among the Gentile churches of his mission for the saints in Jerusalem. Most scholars have assumed that Acts refers to the Pauline collection, either in 11.27–30 or 24.17. Against this consensus, this paper contends that the narrative of Acts, when read on its own terms and without the imposition of information from the Pauline epistles, neither mentions nor alludes to Paul’s collection for Jerusalem. In its narrative context, Acts 24.17, far from being a reference to the collection, identifies Paul before his accusers as a faithful Jew whose individual piety is demonstrated by almsgiving and worship. Information from the book of Acts, therefore, cannot be used to write the final chapter of the historical reconstruction of the Pauline collection.

NTS 52/1 (2006) 50–70

1672 E.A. JUDGE, The Roman Base of Paul’s Mission

One third of those around St Paul bear Latin names, ten times more than we should expect. The types of name used suggest that most of these should have held Roman citizenship or the preliminary rank of Junian Latin. In the Greek-speaking cities of the Roman East, however, most Romans or Latins kept the Greek names they or their ancestors had used before their enfranchisement or manumission. For day-to-day purposes the Greek names alone were cited, though technically now cognomina (‘associated names’) to the Latin praenomina (‘first names’) and nomina gentilicia (‘family names’) required by Roman usage. It is therefore likely that over half of Paul’s associates ranked as Roman. If so, the view that Acts has only made Paul himself a Roman citizen as window-dressing becomes pointless. Instead one should assume that he linked himself with other Romans used to travelling on business or able to offer hospitality to him and his mission.

TynB 56/1 (2005) 103–117

HISTORY OF ISRAEL

General ★ problems of historiography

1673 DANIEL HILLEL, The Natural History of the Bible: An Environmental Exploration of the Hebrew Scriptures

Environmentally speaking, the biblical story is set in seven distinct domains: riverine, pastoral, desert, rainfed, maritime, urban, and exile. The author, an emeritus professor of environmental studies, is an expert on the ecology of the modern land of Israel, and his popular book offers many interesting observations that will also interest professional biblical critics. – A popular book, but nevertheless relevant for research libraries.


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The core of this encyclopedia of ca. 160 signed articles is a series of eight articles that sketch the history of Israel from Joshua and the Judges to the fourth century BCE (pp. 425–497), supplemented by the articles “chronology” (pp. 181–188, by K.A. Kitchen), “Israelite society” (pp. 520–530, by V. Matthews), and “Kings and Kingship” (pp. 610–623, by K.M. Heim). While most articles deal with persons and events, some articles are devoted to less tangible subjects such as “death and afterlife”, “ethics”, “hermeneutics”, “numbers, large numbers”, “prayer”, and “social-scientific approaches”. The tone is generally confident, and what has come to be known as “minimalism” is absent from this useful work. All articles include long bibliographies. – All theological libraries should have this valuable scholarly resource that comes close to being a dictionary of ancient Israelite history.

_Inter-Varisty Press, Leicester, England (2005) XXIII/1–1060 (BL)_

Ronald S. Hendel et al., _The Kitchen Debate. Three Scholars Discuss a Major New Book on History and the Bible_  

_BArR 31/4 (2005) 48–53 (MDK)_

✩

Antti Laato, _Making History for Israel – Foundation, Blocking and Policy_  
The aim of this article is to discuss some recent methodological and ideological issues which underlie the modern critical evaluation of the Old Testament sources concerning the so-called “Early Israel.” Discussed development includes the methodological foundation by N.-P. Lemche, a description of the hypercritical standpoint presented by T. Thompson and by P.R. Davies, and finally K.W. Whitelam’s study which emphasises some political implications of recent biblical scholarship. The author considers how these interpretations have been formed and presents some important viewpoints for an evaluation of biblical sources in historical reconstructions.

_SEÅ 70 (2005) 145–176_

Joachim Schaper, _Auf der Suche nach dem alten Israel? Text, Artefakt und “Geschichte Israels” in der alttestamentlichen Wissenschaft vor dem Hintergrund der Methodendiskussion in den Historischen Kulturwissenschaften_  
The first part of the article deals with the methodology informing the new, “revisionist” approaches to the history of ancient Israel, especially the works produced by the “Copenhagen School” and P.R. Davies. It uncovers the assumptions underlying their attitude towards the ancient witnesses and their view of the relation between textual and archaeological sources, making constant reference to the epistemological discussion in philosophy and history. The “revisionist” approach is contrasted with the methods employed by ancient historians and archaeologists, with the discussion centring on the concepts of “text” and “artefact”. II Reg 22f. is then made the object of a case study demonstrating the relationship between literary and archaeological sources and adequate ways of making use of both. In the second part of the article, the discussion of the concepts of “text” and “artefact” in Old Testament studies, history and archaeology is continued and applied to problems posed by the history of Israel. Finally, a new approach to the reconstruction of the history of ancient Israel is envisaged, i.e., an