(Luke 12:51/Matt. 10:34) was written to correct the opinion, recorded in Luke 2:14, that Jesus’ mission was to bring ‘peace on earth’. Yet the former, according to prevailing solutions of the Synoptic problem (whether one believes in Q or not) is usually held to predate the later, which comes from the special Lukan material. Of course, Garrison’s speculation may be correct but without some attempt on his part to meet the source-critical problems it raises, it seems unlikely.

This is a perplexing book in many ways. It is provoking, both intentionally and unintentionally, and can provide some valuable exegetical insights. However, it is ultimately unsatisfying. This is particularly disappointing given the promise of Garrison’s previous work, *Redemptive Almsgiving in Early Christianity* (Sheffield: JSOT Press, 1993).

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Since 1961, Birger Gerhardsson (*Memory and Manuscript: Oral Tradition and Written Tradition in Rabbinic Judaism and Early Christianity* [C.W.K. Gleerup, 1961]) has been engaged in a project to clarify some of the traditional elements of the early Christian tradition analogous with those found in Pharisaic and then later rabbinic schools, and, in particular, the expository tradition shared with regard to the Shema in Deuteronomy 6–8. He has challenged the form critics’ assertion that even the beginning of the Gospel tradition was the result of early church activity, instead asserting that aspects of the tradition originate with Jesus himself and were transmitted according to established Jewish methods for such. This view has been criticized on the basis of later Christian cultural and textual traditions (e.g., E.V. McKnight, *What is Form Criticism?*, [Fortress Press, 1979] p. 45), yet it surely offers an important challenge, especially by offering an interpretation in touch with the contemporary Jewish community traditions in which the early church was rooted, though this is not the place for a full discus-
sion. This collection of essays now provides convenient access to much of this research previously published in journals and collections in English, German and French.

Gerhardsson perceptively traces the triadic pattern of the Shema—the “greatest” commandment to love God with “all your heart” and “with all your soul” and “with all your might”—in the testing of Jesus, the Parable of the Sower, the Lord’s Prayer and elsewhere throughout the Gospels (and in 1 Cor. 13). He shows how this application closely parallels the interpretation of this quintessential creed in the Pharisic/rabbinic traditions, where the result of years of meditation in the face of trying circumstances are articulated in covenantal terms. The details of the Shema provide significant insights for the rabbis and show clear signs of earlier development (e.g., the way used by R. Eliezer ben Hyrkanos and the concentrated form in the Mishna, Ber. 9:5[14–15]). One might argue that the development in the Gospels and Paul further testifies to the viability of this observation from earlier sources than the rabbinic. Gerhardsson notes that we find these expounded in the early Christian tradition in methods familiar in the terms of targum, midrash, haggada and halacha.

The simple elegance of Gerhardsson’s insight comes immediately to light as he demonstrates that the deeper meaning of the tripartite elements of the Shema as expounded in the rabbinic tradition parallel the usage found in the Gospel narratives. In the rabbinic tradition the command to love God with “your whole heart” is interpreted as undivided love, that is, loving God not only with the good inclination (which is easy enough), but with the evil as well, through disciplined obedience. Loving God “with your whole soul” refers to loving God with your entire “life” (ָ), even unto a martyr’s death, as “sheep for the slaughter” (Ps. 44:25). And “with your whole might” is understood as your “property,” that is, one is to place before God all one’s material well-being, whether in thanksgiving or sacrifice as the day may require.

To treat but one essay, Gerhardsson traces similar meaning, for example, in the three temptations of Jesus. The first temptation of bread recalls Israel’s temptation in the wilderness, the anxiety of providing sustenance which the evil inclination exploits by dividing the heart; here Jesus appeals to God’s word to sustain himself and thus accomplishes the disciplining of this inclination. The second concerns safety, a concern which does not dominate his life, but rather “a profound attitude of faith” (p. 19). Third, and perhaps most obvious, Jesus does not concern himself with