sections of the *Corpus Papyrorum Judaicarum* consist of Zenon Papyri, concerning "Jews of Palestine" and "Jews of the Fayûm" respectively. The use of this book is to offer the social and economic framework into which to put these papyri; on Jewish matters, cf. especially pp. 97-105 and 151-163. However, the character of the book is by no means introductory. It supposes the reader to be familiar with the great issues of ancient economic history.

The book's title is explained on p. 33. Caunos is Zenon's birthplace in Caria, Asia Minor; he is a parepidemos as a foreigner having established himself in Philadelphia in the Fayûm (cf. pp. 93-95 and 280-281); for "le destin grec" the reader is referred to p. 28, where the passage, written by J. Bingen in 1978, from which it is has been borrowed, is quoted.

As far as the present reviewer, who is not a specialist, can judge, this is a thorough and able investigation. Its style of writing is pleasant notwithstanding. In the list of abbreviations, "P.L.B", which is used many times in the text and notes, should have been resolved; it denotes the series *Papyrologica Lugduno-Batava*, published by E. J. Brill in Leiden.

A. Hilhorst


It is generally acknowledged by Old and New Testament scholars, as well as by experts in the fields of early and later Judaism, that the correlation of Law and Wisdom is of paramount importance for Jewish and Christian theology and ethics. It is therefore all the more surprising that this correlation has never been the subject of a major monograph. There are only a handful of articles which correlate Law and Wisdom at least in the title. The present study—a revised and abridged version of a Ph.D. thesis (University of Aberdeen 1983)—was written to fill this apparent gap and to make a contribution to the investigation into the theology of early Judaism and early Christianity.

Since Ben Sira stands chronologically at the beginning of the literary productivity of the intertestamental period, in the first chapter of this monograph (pp. 8-92) Schnabel analyzes in detail the concepts of Wisdom and Law in this sapiential work. Though Ben Sira does not devote a particular pericope to the Law, an investigation into the relevant Hebrew and Greek vocabulary shows that it is an important concept in his book of wisdom. More than once Schnabel stresses that "the apparent universalistic dimension of the Torah in Sir should be regarded as a result, rather than the cause, of the identification of law and wisdom" (80). It
is not wisdom which is confined and limited to the Torah, but the Torah is “expanded” to encompass wisdom. At the end of the first chapter the author argues: “It will become evident later that Ben Sira’s identification influenced Baruch, Palestinian aggadah and the Alexandrinian philosophy of religion, rabbinc theology, ... rabbinic halakah, and finally the development of Christology and Christian ethics” (88). The reader, of course, is very curious about the way in which the author demonstrates the evidence of this allegation. But the analysis of the intertestamental literature dealt with in the following chapter (pp. 93-165) is a bit disappointing. On the one hand the identification of Law and Wisdom, which had been carried through most explicitly by Ben Sira, appears to be known, presupposed, implied, and stated by the respective authors and compilers, and the circles in which the intertestamental writings originated. On the other hand, however, “it is not possible to establish the exact historical development of Ben Sira’s identification of Law and Wisdom in the literature which was produced in the later centuries” (163).

In contradistinction to all the other chapters in this publication which have in their titles the sequence “Wisdom and Law”, the title of the third chapter, which is devoted to the Dead Sea Scrolls (pp. 166-226), has the reversed order on account of the crucial role played by the law in the Qumran Community. Though scholars hold different views as regards the exact meaning of some specific texts or passages, it cannot be denied that this community identified Law and Wisdom in a similar way as other intertestamental writers and groups.

The final chapter (pp. 227-299) deals with the theology of Paul, focussing on the question whether the correlation of Wisdom and Law which played such a crucial role in the intertestamental period, was taken up by the apostle. According to SCHNABEL, Rom 2, 17-20 clearly proves that Paul was familiar with, and was prepared to apply, the correlation of Law and Wisdom. At the same time, however, he has to admit that “this passage is the only explicit (!) occurrence of this correlation in the Pauline corpus” (234). Having analyzed nine passages in which Paul describes the correlation of Christ and wisdom and another nine texts on the relationship between Christ and the Torah, SCHNABEL shows the reason why the apostle, though he was familiar with the already traditional correlation and identification of Law and Wisdom, did not make use of them in the formulation and presentation of his christology. It is Christ who is the hermeneutical location and the crucial centre of the Torah. Therefore Paul “was obviously concerned to avoid the correlation of Christ with both wisdom and law... Paul dismissed the identity of Torah and Wisdom on the christological level for soteriological reasons” (346-347).

SCHNABEL has accomplished an admirable task. In his publication he has gathered a tremendous amount of material. Its presentation, however,