but also of his religious action. The 'well-springs' (as V. says) of Jesus' eschatological Judaism are both the trusting faith (emunah) corresponding to the reliance on divine forgiveness for the one who repents as the Imitatio Dei which made him a 'holy man', a powerful healer, a friend of sinners, a magnetic preacher, aware of the approach of the end of time, of the imminent intervention of the heavenly Father, who is to be revealed soon as the awesome and just Judge, the Lord of all worlds); 8. "The Religion of Jesus and Christianity", pp. 208-216 (In a final chapter the author sharply differentiates between the religion of 'Jesus, the Religious Man' and historical ecclesiastical Christianity). The book ends with a List of Abbreviations, a (rather short) Bibliography, an Index of Names and an Index of References on pp. 217-244.

Vermes shows again that he is thoroughly conversant with his sources, both with regard to mainstream and Essene Judaism, as well as with modern historical and theological literature. The results of his investigation, which in his introduction he modestly calls a personal approach, are a vivid sketch of Jesus' life and teaching within the Judaisms of his days. Jesus is portrayed convincingly as a believing and practising Jew and as a representative of 'eschatological Judaism'.

However, one is allowed to ask how long V.'s view on Jesus, which in some aspects shares the opinions of late nineteenth century Protestantism, can be held. Although there is nothing against discerning between the Jesus of the Gospels and ecclesiastical Christianity presented in the Epistles of Paul, one begins to look for a more plausible model of explanation, if on the one hand one witnesses the recent (and earlier) efforts to establish a religio-historical connection between Jesus and Qumran (the identification of a heavenly Messiah with the Son of David was widespread in first century Palestine), a field in which V. is quite at home, and on the other reads books like M. Karrer, Der Gesalbte. Die Grundlagen des Christustitels (Vandenhoeck & Ruprecht, Göttingen, 1991) and B.L. Mack, The Book of Q and Christian Origins (New York, Harper, 1992), whose authors argue, both in their own way, for the opposite position, namely for a non-Palestinian-Jewish origin of the term 'Christ' and other christological titles.

G.S. Oegema


In his book Love Without Pretense: Romans 12.9-21 and Hellenistic-Jewish Wisdom Literature (Tübingen 1991; see my review in JSJ 33 (1992), 257-
Wilson made extensive use of the poem of Pseudo-Phocylides in order to elucidate a composition technique used by Paul in Rom. 12. Now he further elaborates upon the composition and genre of this Jewish gnomic Wisdom poem. He takes his cue in a critical remark John Collins made on my dissertation (*The Sentences of Pseudo-Phocylides*, Leiden 1978) to the effect that my comments on the genre of Ps-Phoc are the least satisfactory part of my book: "Generic presuppositions may be more instructive for the commentary than van der Horst allows" (*JBL* 100 (1981), 479-480). Wilson now argues that, instead of being a collection of individual precepts in verse grouped together here-and-there by ill-defined thematic, logical, or formal considerations, Ps-Phoc's poem "has been designed in a fairly sophisticated and systematic manner according to certain literary and argumentative strategies familiar from contemporaneous gnomic, paraenetic, and philosophical sources" (178). According to Wilson, Ps-Phoc uses a wide variety of methods and devices in order to make his poem into a unified whole with a well-balanced structure. Let me quote his own useful summary at p. 179: "[T]he summary of the Decalogue in verses 3-8 functions as a type of πρόθεσις (propositio) for the work, setting forth its basic principles and presuppositions in a succinct and formulaic manner; the main body of the poem, in turn, verses 9-227, constitutes the πράτης (probatio), which expands upon the πρόθεσις, indicating in concrete terms its value and implications for the recipients. This part of the poem, in turn, has been divided into two major sections, verses 9-131 and verses 132-227. The first of these contains exhortations structured according to the Canon of Cardinal Virtues: justice (9-54), moderation (55-96), fortitude (97-121), and wisdom (122-131). The ordering of the blocks within this section seems to be purposeful, especially the positioning of justice first, with moderation immediately afterwards. (...) The organization of ethical material in the second section of the body of the Sentences, verses 132-227, is conducted according to the different social relationships in which an individual lives. Here, too, the arrangement of verses evidences a purposeful design as each paragraph, beginning at the periphery of social existence and moving towards the center, addresses a more specific and more familiar area of ethical conduct: how to deal with various types of social 'outsiders' (132-152), the nature and importance of work (153-174), and moral obligations within the household (175-227)." Both the prologue and the epilogue (1-2, 228-230) make clear that what the poem offers is no less than divine wisdom ('the mysteries of righteousness', 229) revealed both to and by Phocylides. Wilson finds the closest parallels to the ways Ps-Phoc organizes his gnomic material in the ancient epitomai (systematic summaries). "[T]his text is a gnomic poem that epitomizes those ethical teachings deemed essential for the Jewish way of life, particularly as it is experienced in a fully Hellenistic milieu" (196).