

class. An introduction treats the history of research, text, and historical background.

James L. Crenshaw
Duke University, Emeritus

JUDGES AND METHOD: NEW APPROACHES IN BIBLICAL STUDIES, SECOND EDITION. Edited by Gale A. Yee. Minneapolis, MN: Fortress, 2007. Pp. ix + 284. Paper \$22.00.

This second edition updates the seven chapters that were originally part of the 1995 edition (introduction, narrative, social-scientific, feminist, structuralist, deconstructive, and ideological criticism) and includes three additional chapters on postcolonial, gender, and cultural criticism, written by Uriah Y. Kim, Ken Stone, and David M. Gunn, respectively. All nine methodologically oriented chapters introduce fairly clearly the theoretical underpinnings of the selected method and also the practical application of the method to a biblical text, in this case, one from Judges. The chapters each conclude with a very helpful section entitled "Further Reading." The book concludes with a glossary, endnotes, and an index. This updated volume strengthens an already solid first edition, thereby increasing its usefulness as a pedagogical tool. Professors who are concerned that their students receive a wider survey of methodological approaches, especially those outside of historical criticism, will welcome this introductory book into their classroom. Students will not only receive an exceptional introduction into the latest methodological thinking, but will come in contact with insightful readings of the book of Judges as well.

Tyler Mayfield
Claremont Graduate University

Greece, Rome, Greco-Roman Period

MYTH, RITUAL, AND METALLURGY IN ANCIENT GREECE AND RECENT AFRICA. By Sandra Blakely. Cambridge: Cambridge University Press, 2006. Pp. xiv + 328. \$104.00.

Blakely's book supplies a review of the myths and rituals associated with the *daimones* of Ancient Greece and uses varied African cultural comparanda as the foundation of the thesis of her book. The *daimones* are those associated with metallurgy and iron—their discovery, creation, myths, or rites. The African parallels that Blakely includes are meant to make us rethink the nature of the Greek *daimones*. There exists no exact or even approximate relationship between the African and the Greek data. The author does an admirable job covering all of the possible sources that involve these semi-divine creatures and the historically recorded African rites associated with this craft. Blakely is not only thorough in her review, but also very analytical in her suggestions and theories. At times, however, the book seems to be somewhat unbalanced in its structure. It appears frequently that the extremely comprehensive

African data is included merely for the sake of being included, and often there seemed to be no connection with the Greek side of things. Overall, the book works best when it reminds classicists that we sometimes need to look to other disciplines and cultures to help us better understand those of the Greeks (and Romans).

Edmund P. Cueva
Xavier University

A COMPANION TO GREEK RELIGION. Edited by Daniel Ogden. Malden, MA: Blackwell Publishing, 2007. Pp. xvi + 497; illustrations, maps. \$169.95.

This substantial volume offers 27 contributions by international scholars on a host of topics in Greek religion; each article ends with notes for further reading. A reader-friendly introduction offers a summary of every chapter; among the topics covered is the relation of Greek religion to the Near East, the gods, the dead, and the heroes, as well as the various modes of communicating with the divine. The fourth section contains some nice surprises: an attempt to describe a day in the life of a Greek sanctuary (in this case a sanctuary of Asclepius) and an essay on time in Greek religion and myth. The diversity of the concept of "Greek" religion emerges from the section on local religious systems in Sparta, Athens, Arcadia, and Hellenistic Alexandria. Contributions on Greek religion and social organization, the family, and the role of women lead into discussions of mystery religions and magic. Inevitably sketchy are the essays on Greek religion and literature, philosophy, and art. An epilogue offers a look at the "Gods of the Silver Screen," focusing on two films. Predictably, in this area, the notes for further reading are already out of date. The organization of this useful volume invites dipping into rather than a linear perusal. The contributors, while by no means homogeneous in their approaches, manage to be both informative and fair in their presentation of controversial issues, and blessedly jargon free.

Jenny Strauss Clay
University of Virginia

Christian Origins

EXPLORING THE ORIGINS OF THE BIBLE: CANON FORMATION IN HISTORICAL, LITERARY, AND THEOLOGICAL PERSPECTIVE. Edited by Craig A. Evans and Emanuel Tov. Acadia Studies in Bible and Theology. Grand Rapids, MI: Baker Academic, 2008. Pp. 272. \$22.95.

Neither the title nor subtitle accurately describes the range of topics covered in this collection of essays. Tov summarizes his authoritative views on the Septuagint's significance for the literary history of the Hebrew Scriptures. Charlesworth ("Writings Ostensibly outside the Canon") ranges far more widely than the title suggests, touching on misperceptions of first-century Judaism and how the term "canon" should have been and ought to be used. Stephen

Dempster, addressing the debate about when the third division of the Hebrew bible emerged, argues for its early emergence (claiming the “evidence speaks for itself”—but if so, why such strenuous debate about it?). Glenn Wooden speaks helpfully on “The Role of ‘The Septuagint’ in the Formation of the Biblical Canons.” Evans cogently surveys “the usefulness of the extracanonical Gospels for historical Jesus research” (they are not very useful, in his estimation). Stanley Porter (“Paul and the Process of Canonization”) places the origin of the thirteen-letter Pauline corpus “during the latter part of Paul’s life or sometime after his death, almost assuredly instigated by Paul and/or a close follower or followers.” Jonathan Wilson (“Canon and Theology: What Is at Stake?”) offers perceptive observations on how the search for certainty and control led Protestantism to dehistoricize the canon, Catholicism to dehistoricize the church, and Modernism to dehistoricize human reason (whereas late Modernism historicizes everything); he then grounds the meaning of canon in the kingdom of God and the work of the Holy Spirit. A useful acquisition for theological reference libraries.

Michael W. Holmes
Bethel University

THE GOSPEL OF JOHN AND CHRISTIAN THEOLOGY. Edited by Richard Bauckham and Carl Mosser. Grand Rapids, MI: Eerdmans, 2008. Pp. xxiv + 404. \$28.00.

This volume includes important essays presented at the first St. Andrews Conference on Scripture and Theology, held at the University of St. Andrews, Scotland in 2003. The conference goal was to explore and bridge the distance that has separated biblical studies from systematic theology throughout the modern era, with contributions from the following renowned scholars and rising stars: Richard Bauckham, Miroslav Wolf, D. Jeffrey Bingham, Rowan Williams, Tord Larsson, C. Stephen Evans, Stephen Motyer, Judith Lieu, Terry Griffith, Sigve Tonstad, Andrew Lincoln, Marianne Meyre Thompson, Alan Torrance, Martin Hengel, Murray Rae, Paul Anderson, Kasper Bro Larsen, Anastasia Scrutton, and Jürgen Möltmann. Such names indicate the obvious importance of the volume. One criticism comes to mind, however. The separation of systematic theology and biblical studies is lamented as a modern problem, and rightly so. Only a few essays look prior to modernity for answers, however, even when looking to previous generations. This is often commendable, as when R. Williams surveys the work of important exegetes like Hoskyns and Westcott who are now too often ignored. But serious engagement with patristic exegetes, who are not confined by the intellectual and theological limits of modernity, is minor, appearing only in the essay by Bingham, and in others to a lesser extent, such as those of Hengel, Griffith, and Larsson. Nevertheless, the essays here collected are an important step in reconnecting theology and exegesis.

George L. Parsenius
Princeton Theological Seminary

THE SHEEP OF THE FOLD: THE AUDIENCE AND ORIGIN OF THE GOSPEL OF JOHN. By Edward W. Klink III. Society for New Testament Studies Monograph Series, 141. Cambridge: Cambridge University Press, 2007. Pp. xvi + 316. \$101.00.

Edward Klink’s thoroughly researched monograph develops and extends Richard Bauckham’s thesis that the Gospels were “written for all Christians,” applying this specifically to the Gospel of John. Klink provides an extensive, cohesive, and in-depth critique of the consensus view that John’s sole audience was a “sectarian” community. Klink argues instead for a “general” and potentially wide-ranging audience based on the Gospel’s genre (*bios*) and on a “relational model” of “community.” It is not until the fifth and final chapter of the book that Klink turns to the text of the Gospel, performing an exegesis of selected sections (e.g., 3:1-21; 4:1-42) to support his argument. However, this is the weakest chapter of the book, as it is based upon his questionable methodological procedure of finding explanatory certitudes about the Gospel’s real, intended readers in the heuristic category of the “implied reader” (chapter 4). Klink’s reading of the Gospel does not convincingly support his previous claims. For example, there are no grounds for assuming that a positive character reading of Nicodemus lends itself any better to Klink’s audience hypothesis than it does to the “community” hypotheses of previous scholars. Moreover, a considerable number of typographical and syntactical errors lessen the overall quality of the work. Nonetheless, this work should be consulted by students for its attempt to further audience criticism of the Gospels.

Ruth Sheridan
Australian Catholic University

RECOGNIZING THE STRANGER: RECOGNITION SCENES IN THE GOSPEL OF JOHN. By Kasper Bro Larsen. Biblical Interpretation Series, 93. Leiden: E. J. Brill, 2006. Pp. ix + 265. \$148.00.

Larsen’s monograph makes an invaluable contribution to the field of Johannine scholarship, providing a detailed study of how the fourth evangelist employs and modifies the “recognition type-scene” (*anagnorisis*) of ancient Greco-Roman literature. In this sense, Larsen’s book joins a host of recent studies seeking to determine how and why John “plays” upon a veritable network of ancient literary forms. However, Larsen’s work stands out insofar as he demonstrates a depth of engagement not only with the ancient texts but also with contemporary literary theory—particularly Greimasian semiotics—and modern genre theory. Larsen’s well-argued thesis rests on the premise that recognition of a central character becomes an issue when he or she appears in an ambivalent mode. In John’s Gospel, Jesus appears in the dual mode of *sarx* (his “camouflage”) and *doxa* (the “mark” of his divinity). Recognition of Jesus’ *doxa*—and consequently of his true divine identity—also reveals a character’s fundamental orientation toward God. Larsen reads the Gospel’s “recognition scenes” in this light and in accordance

with a taxonomy formulated on the basis of Greco-Roman type scenes. On a critical note, Larsen often has recourse to the so-called “trial motif” of the Gospel because of its resonance with Greco-Roman “forensic” *anagnorisis* scenes. Larsen might have been conversant with recent scholarly work critiquing the notion of the Johannine “trial motif” (see M. Asiedu-Peprah). However, this does not significantly detract from the decisive contribution this study makes to our understanding of the Gospel’s epistemological plot and its relation to ancient literary forms.

Ruth Sheridan

Australian Catholic University

REREADING THE “SHEPHERD DISCOURSE”: RESTORING THE INTEGRITY OF JOHN 9:39-10:21.

By Karoline M. Lewis. *Studies in Biblical Literature*, 113. New York: Peter Lang, 2008. Pp. xiv + 217. \$69.95.

Lewis proposes a new method for examining John 9:39-10:21 which establishes that this passage is a single unit, a discourse following the sign/miracle in John 9, and follows the pattern of other Sign-Discourse material in John (e.g., chapters 5 and 6). Her arguments are detailed, sound, and convincing. The first chapter critiques past approaches to the Shepherd material in John 10. The use of the term *paroimia* has been wrongly interpreted as a “parable” and then the passage incorrectly studied as a Synoptic parable (10:1-5) followed by an explanation (10:7-21). Her second chapter provides an overview of literary theory and a method called “rereading.” The next chapter applies a series of five criteria to the larger unit, 9:39-10:21, establishing that “strictly linear, first time reading strategies brought to this discourse have complicated its interpretation.” The five features that indicate rereading is necessary for interpretation are: repetition, ambiguity, secrecy/concealment, orality, the use of synonyms, and new Terminology. A strategy of rereading allows for greater interconnectedness of the text’s imagery and figurative language, within the passage itself, in the context of John 9 and the Gospel as a whole. Her fourth major chapter applies the method of rereading to the passage, reading 9:39-10:21 as Discourse following the Sign in 9:1-38, then exploring it in relationship to the entire Gospel. The strength of this work is its critique of past approaches and its exposition of rereading as a necessary strategy for interpretation. I would have liked a more developed fifth chapter exploring the theological implications of this for understanding 9:1-10:21, and also what this adds to our understanding of 7:1-10:21.

Mary Coloe

Australian Catholic University

FOREIGN BUT FAMILIAR GODS: GRECO-ROMANS READ RELIGION IN ACTS.

By Lynn Allan Kauppi. *Library of NT Studies*, 277. London: T&T Clark, 2006. Pp. xviii + 165. \$156.00.

This “substantial revision” of the author’s 1999 doctoral dissertation (Lutheran School of Theology at Chicago) claims

that the Acts of the Apostles refers and responds to particular aspects of Greco-Roman religion. Luke’s second volume therefore exhibits an informed awareness of the contemporary religious landscape and seeks to influence its original audiences’ theological perspectives on familiar religious practices and deities. Writing for biblical scholars and their students, Kauppi offers thoroughly researched analyses of terms and rituals found in Acts 1:15-26; 16:16-18 (oracles and divination); 12:20-23 (Herod Agrippa I and ruler cults); 14:8-18 (sacrificial rituals in Lystra); 17:16-34 (the Areopagus and Aeschylus’ *Eumenides*); 19:23-41 (traditions associated with Ephesian Artemis); and 28:1-11 (snakes, justice, and the *Dioskouroi*). He concludes that Luke adopts both polemical and open or adoptive stances toward Greco-Roman religious themes. Kauppi contributes many helpful insights as he substantiates his foundational, fairly uncontroversial thesis that Acts addresses the ancient religious context. However, he articulates his conclusions with tentative and qualified language, preferring to suggest likelihood instead of offering confident proposals. While such cautious rhetoric respects the sometimes ambiguous nature of the evidence for the allusions and references he sees, it also suggests that the significance of those allusions and references for Lukan theology remains an unanswered question calling for an investigation that involves a more comprehensive consideration of the Lukan narratives.

Matthew L. Skinner

Luther Seminary

THE SPEECHES OF OUTSIDERS IN ACTS: POETICS, THEOLOGY AND HISTORIOGRAPHY.

By Osvaldo Padilla. *Society for New Testament Studies Monograph Series*, 144. Cambridge: Cambridge University Press, 2008. Pp. xv + 266. \$110.00.

This monograph is a revision of Padilla’s Ph.D. thesis, which he wrote at the University of Aberdeen under the supervision of A. Clarke. Overall, Padilla assembles a thorough and persuasive argument about the role of the outsiders’ speeches in Acts, which have been largely overlooked by others. Padilla first explores “the use of the speeches of outsiders in biblical and Second Temple narrative literature.” While doing so, he repeatedly notes instances in which non-Jewish speakers of high social standing surprisingly articulate the “implied author’s own Jewish theological agenda.” Thus, Padilla sketches a common literary pattern in Jewish narratives that were likely written in periods of historical turmoil. By employing narrative, rhetorical, and historical methodologies, Padilla adds to the value of his research. Likewise, in Acts, Padilla traces a similar function in the speeches of non-Christians who are of high social standing. The speeches ultimately bolster the biblical author’s own theological perspectives when they clear “the Christians of seditious behavior” and unwittingly affirm “their legitimacy as the people of God.” Padilla’s literary and rhetorical observations are insightful and well founded. His historical conclusion that Luke’s readers were likely edified

by these speeches seems right, though not all of his historical theories in the final chapter are as well founded. Nevertheless, Padilla convincingly proves his thesis.

Andrew Arterbury
Baylor University

THE MYSTERY OF ACTS: UNRAVELING ITS STORY. By Richard I. Pervo. Santa Rosa, CA: Polebridge, 2008. Pp. ix + 181. \$20.00.

Pervo combines narrative, literary, and historical criticism to argue compellingly that whatever historical information Acts contains is secondary to its main purpose of legitimating the Gentile mission. He begins by disclosing his own historical presuppositions that Acts was written anonymously at Ephesus in ca. 115 CE. He then discusses issues that have been problematic for Acts interpreters: Why did the author of Luke's Gospel feel the need to write Acts? Is it one book (Luke-Acts) or two? Are the portrait of Paul, the events in his life, and his theology in Acts reconcilable with Paul's letters? How useful for analyzing Acts are source, form, and redaction criticism, methods that are profitably employed in the interpretation of the Gospels? Next he examines problems in the narrative itself, including the differences between the post-resurrection and ascension accounts in the Gospel and those in Acts, the book's unsatisfying ending, and the troublesome narrative of the Jerusalem Council (Acts 15). He argues that historical problems (implausible events, lack of chronology, and improbable characterization of Paul) represent authorial decisions, demonstrating that the author was not attempting to construct a history of the early church. The literary techniques in Acts confirm that Luke was concerned with telling a good story, much like ancient romantic novels, not with historical accuracy. This book will be quite helpful to informed students interested in assessing the historical value of Acts.

William Sanger Campbell
The College of St. Scholastica

DAS PAULINISCHE EIKON-KONZEPT: SEMANTISCHE ANALYSEN ZUR SAPIENTIA SALOMONIS, ZU PHILO AND DEN PAULUSBRIEFEN. By Stefanie Lorenzen. Wissenschaftliche Untersuchungen zum Neuen Testament, 2/250. Tübingen: Mohr Siebeck, 2008. Pp. xiv + 304. €69.00.

In this published version of her dissertation, Lorenzen provides a fresh study of Paul's *eikon* language by comparing Paul with Alexandrian traditions found in the Wisdom of Solomon and Philo. These other writings focus primarily on the intellect: in Wisdom the body plays no role, and in Philo the body can even be contrasted to the image. In contrast, Lorenzen importantly concludes that Paul employs the terminology in a way that includes both the body and intellect. With the important language of incorruption and the problem of death pointing to a physical phenomenon in Wisdom, Lorenzen underemphasizes the body's role there. This does not negate Lorenzen's overall conclusion, but

perhaps we might say that the three texts/writers are on a spectrum that runs from Philo to Wisdom to Paul, rather than seeing Paul in distinction to Wisdom and Philo. This notwithstanding, Lorenzen's monograph, with its focus on contextual terminology, gives a fresh look at the evidence and captures a balanced view of Paul's language. This study contrasts with G. H. van Kooten's recent monograph (*Paul's Anthropology in Context*), arguing that Paul emphasizes the intellect over the body based upon a similar examination of Paul in his Hellenistic context.

Ben C. Blackwell
University of Durham

LYDIA: PAUL'S COSMOPOLITAN HOSTESS. By Richard S. Ascough. Paul's Social Network: Brothers and Sisters in Faith. Collegeville, MN: Liturgical Press, 2009. Pp. xi + 127. \$14.95.

In reconstructing the life and times of Lydia, Ascough freely admits the necessity of imaginative reconstruction on the part of the interpreter. The NT evidence is scant in the extreme and extra-biblical attestations are likewise meager. Historical patterns therefore form a necessary adjunct to any investigation. In the case of Lydia they are fortuitously numerous: the *Kolonia* as a *Sitz im Leben*; the role of women in the Greco-Roman market and work place; women's place in ritual and worship; communal life in the household; and favorable junctures of circumstance for women in society. Lydia was mistress of her own circumstances in a manner beyond the ordinary. She traded in dyestuffs and piously led a group in worship. In Ascough's reconstruction, she had probably come to Philippi as a financially independent, yet not aristocratic, Greek immigrant from Thyatira. Possessing the freedom of a widow or one who was divorced, she was open to change, including religious change, as is evident from the episode in Acts in which she befriends Paul and in turn is converted by him to the message about Jesus. Ascough's reconstruction of the person and role of Lydia is always possible, and indeed, plausible. Major personages are not the only ones who populate the world of the Bible; the little people also have a right to their fifteen minutes in the sun.

Casimir Bernas
Holy Trinity Abbey

RECENT RESEARCH ON PAUL AND SLAVERY. By John Byron. Recent Research in Biblical Studies, 3. Sheffield: Sheffield Phoenix Press, 2008. Pp. xii + 160. \$90.00.

This book offers a helpful summary of recent (and historical) research on several issues pertaining to Paul and slavery: how Paul's relative silence concerning slavery, and more importantly his failure unequivocally to condemn it, has been interpreted (chapter 1); how African-American biblical scholars have read Paul on slavery (chapter 2); the source and meaning of Paul's numerous slavery metaphors (chapter 3); how 1 Cor 7:21 has been translated/interpreted, whether to use "freedom" or use "slavery" (chapter 4); and, finally, how Onesimus came to encounter Paul in prison

(chapter 5). A brief epilogue on how our understanding of ancient slavery has changed over the years completes the book. Though expensive for its size and for what it offers (a survey, as opposed to a new thesis), the book is excellent and immensely useful.

Zeba Crook

Carleton University, Ottawa

PAUL'S MESSAGE OF THE CROSS AS BODY LANGUAGE. By Wenhua Shi. *Wissenschaftliche Untersuchungen zum Neuen Testament*, II/254. Tübingen: Mohr Siebeck, 2008. Pp. xvi + 316. \$122.50.

This revised dissertation elucidates how Paul inverted the social ethos of the Greco-Roman world by portraying the gospel and his apostleship through shameful bodily images. Shi must use the broadest possible sense of "body language" to link three seemingly unrelated motifs: crucifixion, oratorical performance, and *peristasis*. These motifs divide the book into distinct parts in which Shi aims to demonstrate that during the first century, crucifixion, poor oratorical delivery and physical suffering were equated with humiliation and defeat. In the remainder of each part, Shi then analyzes select passages from the Corinthian correspondence (1 Cor 1:18-31; 2:1-5; 4:8-13; 2 Cor 10:10; 11:23-33) where Paul used these motifs to articulate how divine wisdom and power are manifested paradoxically through the foolishness of the cross and Paul's own apostolic weakness. Shi's research is indebted to the work of many of her predecessors; her contribution comes largely in the synthesis of these topics under the rubric of "body language." The study would have benefited had Shi discussed the Roman preoccupation with visual/bodily images and provided instantiations of this ethos directly from Corinth. Nevertheless, the book successfully demonstrates the theological and social-rhetorical interconnectedness of various strands of the apostle's thought.

John K. Goodrich

Durham University

THE DEATH OF THE SOUL IN ROMANS 7. By Emma Wasserman. *Wissenschaftliche Untersuchungen zum Neuen Testament* II, 256. Tübingen: Mohr Siebeck, 2008. Pp. 171. \$83.00.

In this revised dissertation (Yale University, supervised by Harold Attridge), Wasserman argues that Romans 7 should be read in light of Platonic moral philosophy, as Stanley Stowers and Troels Engberg-Pedersen have posited. The "I" of Paul's discourse is understood by Stowers to suffer from moral weakness but subsequently found a path (through Christ) to virtue. Wasserman takes this a step further and argues that the "I" suffers from "extreme immorality," a more serious plight, which is described by Philo as "the death of the soul" (*Leg.* 1.105-6). This context of the hostile battle between "reason and the passions" offers the most plausible background for Paul's discourse according to Wasserman. Although she has discovered some interesting parallels between Romans 7 and Platonic thought, too little

significance is given to the Jewish character of Paul's language of sin as covenantal disobedience. In addition, Wasserman tends to downplay Paul's view of sin and death as hostile anti-God forces, choosing instead to focus on "sin as a representation of passions." Nevertheless, the strength of her thesis is that such a reading makes more sense of Paul's use of first person narrative.

Nijay K. Gupta

Durham University

GALATER. By Martin Meiser. Göttingen: Vandenhoeck & Ruprecht, 2008. Pp. 373. €89.00.

This is the inaugural volume in a new series, the *Novum Testamentum Patristicum*, which aims at comprehensively documenting the exegesis of individual NT books in the early church literature of the first six centuries CE. The whole series centers on an extensive search for echoes and traces of a particular writing, from Marcion and his opponents through the writings of the famous post-Nicaea theologians. After briefly characterizing the early church writers and their works in the introduction, Meiser summarizes and interprets the early church commentaries and interpretations corresponding to each pericope of Galatians. Meiser is extraordinarily thorough in investigating the material. He is able to describe the respective tendencies of the corresponding early church exegesis clearly and distinctly. Every theologian, student, pastor, or teacher who is interested in probing the depths of Galatians or who is interested in theories of hermeneutics or the history early church interpretation of Galatians will profit from Meiser's work, although it will prove to be of little interest for the practical concerns of daily parish and school ministry.

Thomas Witulski

University of Münster

PHILEMON. By Larry J. Kreitzer. Sheffield: Sheffield Phoenix Press, 2008. Pp. xiii + 194. \$25.00.

This is a book on Philemon as only Larry Kreitzer could write it (and that's a good thing!). Kreitzer opens with an introductory chapter that surveys the various ways the letter to Philemon has been studied (form-critical, rhetorical, linguistic, sociological, etc.), and follows this with a series of short chapters: a commentary (chapter 1); discussions of the characters in the letter (chapter 2); traditional interpretation of the letter (chapter 3); and challenges to that interpretation (chapters 4 and 5). With these conventional scholarly responsibilities discharged, Kreitzer can do what he does so well: relate this letter to culture. Chapter 6 analyzes the use of the letter in American debates about slavery. Chapter 7 covers the treatment and use of this letter in academic biographies as well as in historical fiction on Paul. Finally, we are treated to a chapter on Philemon at the movies. The book is valuable as much for its conventional features as for its unconventional features.

Zeba Crook

Carleton University, Ottawa

NEW LIGHT ON MANICHAISM: PAPERS FROM THE SIXTH INTERNATIONAL CONGRESS ON MANICHAISM. Edited by Jason David Beduhn. Nag Hammadi and Manichaean Studies, 64. Leiden: Brill, 2009. Pp. xiii + 284; plates. \$154.00.

Published here are sixteen of the papers presented at the international congress on Manichaeism held at Northern Arizona University in Flagstaff, Arizona in 2005. Papers included are by J. BeDuhn (who organized the congress), B. Bennett, L. Cirillo, L. Clark, I. Colditz, J. K. Coyle, W-P. Funk, C. Glassé, Z. Gulácsi, C. Leurini, S. N. C. Lieu, G. Mikkelsen, E. Morano, C. Reck (two papers), and W. Sunderman (to whom the volume is dedicated). Languages of texts discussed in these papers include Latin, Greek, Coptic, Arabic, Turkish, Parthian, Middle Persian, Sogdian, Uigur, and Chinese, an illustration of the fact that Manichaeism was once a world religion. One of the most interesting papers is Zsuzsanna Gulácsi's report of her digital reconstruction of a beautiful Manichaean book painting from E. Central Asia dating from the tenth century CE. This volume represents the cutting edge of historical-philological study of Manichaeism.

Birger A. Pearson

University of California, Santa Barbara

PENTADIC REDACTION IN THE MANICHAEAN KEPHALAIA. By Timothy Pettipiece. Nag Hammadi and Manichaean Studies, 66. Leiden/Boston: Brill, 2009. Pp. xi + 242. \$147.00.

Among the Manichaean Coptic codices discovered at Medinet Madi in Egypt in 1929 is a very large but fragmentary codex entitled *The Kephalaia of the Teacher*, parts of which are still unpublished. This work contains "chapters" (*kephalaia*) in which Mani addresses his closest disciples on a large number of issues. Most scholars who have worked on the *Kephalaia* are of the opinion that they reflect very early Manichaean tradition going back to the prophet himself. Now Pettipiece argues in his highly detailed study that it is the product of later elaborations on ambiguities found in the canonical texts (Mani's writings, mostly lost). A prominent feature of the *Kephalaia* is the repeated use of the number five, i.e., pentads found in both the realm of Light and the realm of Darkness. Pettipiece refers to this feature as "pentadic redaction." Following upon an introduction, a short first chapter deals with "basic ontological patterning." The longer chapters, 2 and 3, deal respectively with theological patterning in the light realm and in the dark realm. Chapter 4 features other types of patterning in terms of soteriology, ethics, ecclesiology, polemics, and etiologies. Pettipiece concludes that this pentadic patterning arose in a historical context of missionary expansion, and suggests that Mar Adda (Mani's envoy to the West) played a prominent role in this development. Part II of the book has new translations from selected chapters of the *Kephalaia*. A translation of Theodore bar Khonai's résumé of the Manichaean cosmog-

onic myth is included as an appendix. This is a groundbreaking work in scholarship on Manichaeism.

Birger A. Pearson

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History of Christianity: Early

WHY STUDY THE PAST? THE QUEST FOR THE HISTORICAL CHURCH. By Rowan Williams. Grand Rapids, MI: Eerdmans, 2005. Pp. 129. \$15.00.

Originating in the 2003 Sarum Lectures at Salisbury Cathedral, this volume's four short chapters begin with a disquisition on the possibilities of history itself as a distinctly Christian concern, and conclude with reflections on the ways in which history and historical reflection can assist the Christian churches today. Within these "brackets," the middle chapters include two essays that one might call "case studies": the first on the self-identification of Christians in the first centuries, of just what it means to be the church; the other on how the debates about grace in the Reformation period further shaped Christian self-designation and identification. Typical of Williams's work, the prose is lucid and often beautiful, and he demonstrates his knack for tackling issues which are quite complex, but in a manner which elucidates, clarifies, and leaves the reader with something new to ponder, all without dismantling or glossing over the very complexity he seeks to address. These brief, engaging reflections offer both historians of theology and theologians much food for thought.

Michael Heintz

University of Notre Dame

HISTOIRE DU CATÉCHUMÉNAT DANS L'ÉGLISE ANCIENNE. By Paul L. Gavrilyuk. Translated by F. Lhoest, N. Mojaisky, A.-M. Gueit. Initiations aux Pères de l'Église. Paris: Cerf, 2008. Pp. 406. Paper, €39.00.

This is a translation of a work first published in Russian (2001). It is a comprehensive examination of the development of the catechumenate, from the period of the NT (where "catechesis" is construed broadly to include the teaching of Jesus and the apostolic kerygma) to the decline of the catechumenate in the Middle Ages. The chapters are arranged both chronologically and geographically. 1) After treating the NT material; 2) G. deals with the data that can be culled from the literature of the second century; 3) an entire chapter is then devoted to the so-called *Apostolic Tradition*; and 4) another to the catechetical school at Alexandria; 5) chapters follow on the catechumenate in Jerusalem; 6) Antioch; and 7) Italy/North Africa; and 8) there is a coda on the waning of the catechumenate in subsequent centuries. This study is to be reckoned along with the works of H. Riley (1974), V. Saxer (1988), and M. Johnson (1999; rev. 2007—a work curiously omitted from the bibliography) as one of the principal resources for the study of Christian initiation in the ancient Church. The volume includes an extensive bibliog-