

of Judah and Tamar (Genesis 38) to show that the theory of interpolation is too easily applied to the perceived incoherence in *Jubilees* 41. Baynes ascertains the authoritative and canonical nature of the Book of *Jubilees* and *1 Enoch* by a survey of views, both ancient and modern, of the traditions of the Ethiopian church in the United States and Ethiopia.

Part 5, "The New Testament and Early Christianity," includes the following: George J. Brooke, "Aspects of Matthew's Use of Scripture in Light of the Dead Sea Scrolls"; John P. Meier, "Surprises from *Law and Love*: In Tribute to Dr. James C. VanderKam"; David E. Aune, "The Meaning of *Εὐαγγέλιον* in the *Inscriptiones* of the Canonical Gospels"; Curt Niccum, "One Ethiopian Eunuch Is Not the End of the World: The Narrative Function of Acts 8:26–40"; Eric F. Mason, "'Sit at My Right Hand': Enthronement and the Heavenly Sanctuary in Hebrew"; William Adler, "Christians and the Public Archive"; and Michael E. Stone, "Three Apocryphal Fragments from Armenian Manuscripts."

This final section opens with Brooke's suggestion that, although Matthew was not an Essene exegete, he stands within a Jewish Palestinian scribal tradition that is informed by the scrolls. Meier reflects on the issues of law and love that arise from vol. 4 of his book *A Marginal Jew: Rethinking the Historical Jesus* (A[Yale]BRL; New York: Doubleday, 1991–2009). Aune surveys the meaning of *τὸ εὐαγγέλιον* in the NT and early church writings and finds that the term refers to the authoritative and traditional teaching of Jesus without regard to its oral or written form. Niccum explores the narrative significance of the Eunuch's story in Acts as part of Luke's literary artistry in matching the theme of the inclusion of eunuchs in the eschaton. Mason shows that, although the author of Hebrews uses the language and concepts of Middle Platonism, Ps 110:1 is central, and it is the apocalyptic Jewish world that forms the foil against which the Epistle is to be understood. Adler provides a fascinating discussion of how the archive, in Christian imagination, came to be the arbiter of the truth of Scripture and church tradition and for some, even surpassing the authority of the gospel. Finally, Stone offers a study of three unidentified and disparate Armenian fragments that address the origin of angelic sin, the ethics of deposits, and a list of the ten plagues.

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SAUL M. OLYAN, *Social Inequality in the World of the Text: The Significance of Ritual and Social Distinctions in the Hebrew Bible* (Journal of Ancient Judaism Supplements 4; Göttingen: Vandenhoeck & Ruprecht, 2011). Pp. 240. €94.96.

In this volume Olyan (re)publishes fifteen essays (two for the first time) on a number of sensitive topics in the hope of identifying more precisely the contours and boundaries of the purity–defilement polarity (c)overly embedded throughout the Hebrew Bible. The essays are grouped as follows: "Rites and Social Status" (two essays), "Gender and Sexuality" (three essays), "Disability" (three essays), "Holiness, Purity, and the Alien" (three essays), and "Death, Burial, Afterlife, and Their Metaphorical Uses" (four essays). Each essay contributes to the evolution of a sanely measured, analytically insightful approach to biblical interpretation from a perspective deeply influenced, if not strongly indebted to its "literary operations of classification and their social implications" (p. 7). Every section begins with an introduction designed to help beginning students find their bearings as well

as to help interested colleagues update their understanding of issues that can be as academically arcane as they are politically sensitive.

Section 1 begins with the essay “Honor, Shame and Covenant Relations in Ancient Israel and Its Environment” (first published in *JBL* 115 [1996] 201-18), in which O. explores the honor–shame polarity embedded in selected ancient Near Eastern texts through lenses shaped by his understanding of the interpretive possibilities generated by contemporary anthropological theory, surveying the usage of this polarity in Old Babylonian, Assyrian, Canaanite, and Classical Hebrew texts (2 Sam 19:1-9, 10-44; 2 Sam 10:1-6; 1 Samuel 31; 2 Samuel 1–2; Lamentations 1). He concludes (a) that honor is implicitly required in all covenant relationships (parity as well as suzerain), and (b) that even though prescriptive contexts preclude it, the narrative and lyrical texts often go out of their way to show covenant partners paying honor to one another within a quasi-transcendent cultural *Gestalt* (for a survey of selected linguistic evidence, see my “Big Dreams and Broken Promises: Solomon’s Treaty with Hiram in its International Context,” *Bulletin for Biblical Research* 14 [2004] 205-21). The other essay in this section is “What Do Shaving Rites Accomplish and What Do They Signal in Biblical Ritual Contexts?” (first published in *JBL* 117 [1998] 611-22).

Section 2 begins with a provocative essay entitled “And with a Male You Shall Not Lie the Lying Down of a Woman: On the Meaning and Significance of Lev 18:22 and 20:13” (first published in the *Journal of the History of Sexuality* 5 [1994] 179-206). In this study O. hypothesizes two developmental stages behind well-known Levitical proscriptions: (a) an earlier law requiring punishment for male penetrators of receptor males; and (b) a later, redacted law requiring punishment for receptors as well as penetrators guilty of anal coition. Affirming the basics of O.’s position, Jerome Walsh nevertheless argues that Lev 18:22 clearly prohibits submission to “sexual penetration by a ‘male,’ whether social equal or social inferior, and 20:13 considers blameworthy both parties to an act of male-male penetrative intercourse . . . [thereby making] . . . the language of the [Hebrew] laws . . . fully consonant with what we know of other contemporary Mediterranean societies in which an honor/shame dynamic is central to social and sexual behavior” (“Leviticus 18:22 and 20:13: Who Is Doing What to Whom?” *JBL* 120 [2001] 201-9, here 206). Thus, where Walsh highlights the similarities with other ancient law codes, O. remains cautious, even while refraining from engaging Walsh’s linguistic analyses and intertextual comparisons. The other essays from section 2 include “‘Surpassing the Love of Women’: Another Look at 2 Sam 1:26 and the Relationship of David and Jonathan” (first published in *Authorizing Marriage? Canon, Tradition and Critique in the Blessing of Same-Sex Unions* [ed. Mark D. Jordan; Princeton: Princeton University Press, 2006] 7-16, 165-70), and “Occasionally beyond Gender: The Rhetoric of Familial Nurture in Discourses of West Asian Kings and Their Agents” (published here for the first time).

Section 3 begins with an essay entitled “‘Anyone Blind or Lame Shall Not Enter the House’: On the Interpretation of 2 Samuel 5:8b” (first published in *CBQ* 60 [1998] 218-27) in which O. interprets the phrase “blind and lame” as referring to blemished worshipers (*not* priests [Lev 21:17-23]) excluded from “the house” (הבית), which O. takes as referring to the temple) much like the genitally mutilated males excluded “from the Lord’s assembly” (Deut 23:1, בקהל יהוה). As to *why* such worshipers should be excluded, however, O. gives little attention to the immediate historical context (the displacement of Jebusite set-

tlers from Mount Zion), a situation that J. C. Poirier more holistically addresses in his fine essay, “David’s ‘Hatred’ for the Lame and the Blind (2 Sam 5:8a),” *PEQ* 138 (2006) 27-33. The other essays in this section are “The Exegetical Restrictions on the Blind and the Lame in Texts from Qumran” (first published in *DSD* 8 [2001] 38-50), and “The Ascription of Physical Disability as a Stigmatizing Strategy in Biblical Iconic Polemics” (first published in *Journal of Hebrew Scriptures* 9 [2009]: article 14:1-15).

Section 4 begins with an essay entitled, “Purity Ideology in Ezra-Nehemiah as a Tool to Reconstitute the Community” (first published in *JSJ* 35 [2004] 1-16), in which O. argues, contra Christine Hayes and Jonathan Klawans, that both ritual impurity and moral impurity help shape the anti-foreigner polemic embedded in the text of Ezra-Nehemiah, even as its various hypothetical sources rely on a variety of purity ideologies for making the case (not just one, as many assume). The other essays in this section include “‘Sie sollen nicht in die Gemeinde des Herrn kommen’: Aspekte gesellschaftlicher Inklusion und Exklusion in Dtn 23,4-9 und seine frühen Auslegungen” (published here for the first time), and “Mary Douglas’s Holiness/Wholeness Paradigm: Its Potential for Insight and Its Limitations” (first published in *Journal of Hebrew Scriptures* 8 [2008]: article 10:1-9).

Section 5 begins with two articles on Ezekiel 37: “‘We Are Utterly Cut Off’: Some Possible Nuances of לנזרנו לנו in Ezek 37:11” (first published in *CBQ* 65 [2003] 43-51), and “Unnoticed Resonances of Tomb Opening and Transportation of the Remains of the Dead in Ezekiel 37:12-14” (first published in *JBL* 128 [2009] 491-501). In the first essay O. argues that being “utterly cut off” suggests an understanding of exile not unlike that appearing in other texts about the afterlife (see my “Resurrection and Immortality: Two Motifs Navigating Confluent Theological Streams in the Old Testament (Dan 12.1-4),” *TZ* 39 [1983] 17-34)—viz., complete and total separation from Yhwh without recourse to the covenant promises. The second essay argues that Ezekiel’s talk of benevolent disinterment and transportation of the dead constitutes the prophet’s attempt to argue that Yhwh himself will raise the “dead” (and “buried”) exiles from their metaphoric tombs and transport them back to their land, thereby confirming his covenant “loyalty” (אֱמוּנָה). The other essays in this section include “Was the ‘King of Babylon’ Buried before His Corpse Was Exposed? Some Thoughts on Isa 14,19” (first published in *ZAW* 119 [2006] 423-26), and “Some Neglected Aspects of Israelite Interment Ideology” (first published in *JBL* 124 [2005] 601-16).

This book represents the kind of refereed academic study to which no review can do sufficient justice. Anyone interested in what the Hebrew Bible has to say (overtly or covertly) about gender, sexuality, pollution, purity, defilement, foreignness, disability, death, or the afterlife will doubtless find it both informative and illuminating, if not “utterly” indispensable.

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THOMAS G. CASEY and JUSTIN TAYLOR (eds.), *Paul’s Jewish Matrix* (Bible in Dialogue 2; Rome: Gregorian & Biblical Press, 2011). Pp. 386. Paper €28.

During May 20–22, 2009, to mark the “Year of St. Paul,” an international symposium on the subject of “Paul in His Jewish Matrix” was held at several Roman venues. This



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