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BOOK REVIEWS

Gregory R. Lanier – William A. Ross (eds.). *The Septuagint: What It Is and Why It Matters*. Wheaton, IL, Crossway Books, 2021. (13×20), 224 p. ISBN 978-1-4335-7052-0. $21.99 (pb); 978-1-4335-7053-7. $21.99 (pdf).

The present volume by Lanier and Ross joins the numerous introductions to the Septuagint that saw the light in recent years. The authors indicate in the introduction the goal of their volume. In fact, it aims at producing a brief introduction to the Septuagint understandable for non-specialized laypeople who have no previous knowledge on the subject that can be, at the same time, informative for scholars (20). As for the brevity of the volume, this introduction to the Septuagint mainly focuses on answering the two questions of its title. Consequently, the volume has a bipartite structure. While the first four chapters represent a more classically conceived introduction to the Septuagint, the last three chapters intend to point out the value of the Septuagint for the Old and New Testament and for today's Church. Moreover, it is noteworthy that the volume has a declared Christian perspective.

The first chapter of the book aims at clarifying the terminology surrounding the "Septuagint" by giving a precise and understandable picture of the complexities that the denomination itself arises. Following, the second and third chapters focus on the translational environment of the Septuagint. Here, the context of Hellenistic Egypt is well introduced with spreading good light on the multilingual environment in which the endeavour of the Pentateuchal saw the light. What is remarkable is that in these chapters the volume touches upon a number of matters that are relevant to modern Septuagint research such as translation techniques, external influences on the Greek translation (i.e. *contemporization*), and text-critical matters by maintaining clarity even for those readers who approach the subject for the first time. The last chapter of the first section (chapter 4) deals with the textual development of the Septuagint by introducing all the key notions around the matter. This is done in what could be thought of as a chronological manner – the *Kaige* movement, the three major Jewish recensions, Origen's work, and the Antiochene recension are presented subsequently – without failing to give some basic knowledge of textual criticism (i.e., textual variants, both intentional and unintentional).

The second section of the volume is centred on the significance of the Septuagint for Biblical Studies and for the Church, the first two chapters (chapters 5 and 6) focus respectively on the importance of the Greek text for the Old and the New Testament. After a noteworthy introduction on the criticalities surrounding the composition of the Hebrew and Greek Bible (chapter 5), the authors proceed to briefly display some concise examples of the value of the Septuagint first in text-critical variants and later into the interpretation of the Hebrew text, with insights on the exegesis performed by the Greek text. The following chapter (chapter 6) deals with the importance of the Septuagint in the

New Testament, by firstly illustrating how the Old Greek was central in early Christianity and how it shaped the New Testament both in style and vocabulary. As for the chapter on the Old Testament, a new set of explicatory examples is given. The last chapter has the perk of reuniting the discourse on the biblical canon and text history with the liturgical and devotional plan. In this section, the authors make a good distinction between normative, derivative and interpretative authority, highlighting the derivative, and interpretative authority that is attributed to the Septuagint.

One of the many perks of the volume is its clear structure. A small summary is found as a conclusion of each relevant paragraph of the volume. Thus, resulting particularly useful for an audience that is acquiring the presented notions for the first time. It also contains an appendix with ten essential questions concerning the Septuagint that sum up the content of the volume and give suggestions for further study. The bibliography is most useful and excellently compiled. This book is an accurate resource for students and pastors as well as for scholars from different fields who would like to start reading on the subject.

C. RECALCATI

Daniel LANZINGER (Hg.). *Das Leben des Weisen: Philo – De Abrahamo* (SAPERE Scripta Antiquitatis Posterioris ad Ethicam Religionemque Pertinentes, 36). Tübingen, Mohr Siebeck, 2020. (15,5×23), XIII-334 S. ISBN 978-3-16-157537-2. €84.00.

Dieser Band vereinigt eine ausführliche Einleitung in Philons von Alexandrien Schrift *De Abrahamo* mit einer kommentierten Neuübersetzung sowie sechs Aufsätzen zu verschiedenen Aspekten dieser Schrift. In seiner „Einführung in die Schrift“ mit Schwerpunkt auf einer zeitgeschichtlichen Kontextualisierung, skizziert Daniel Lanzinger (3-30) den Ort von *De Abrahamo* in Philons Gesamtwerk, Zeit, Ort und Umstände der Abfassung, die Adressaten, die Gattung der Schrift sowie ihren Aufbau. „Die Abrahamsvita wird als in Rom entstandenes Werk verstanden, das an vielen Punkten durch Philons neue Rolle als politischer Botschafter in potentiell judenfeindlicher Umgebung geprägt ist“ (VII). Als zentrale Themen werden Tugenderwerb durch Belehrung, das Verhältnis zwischen jüdischem Gesetz und Universalgesetz sowie das Zusammenspiel zwischen Frömmigkeit und Menschenliebe ausgemacht. Ferner bietet Lanzinger einen knappen Überblick über Philons allegorische Schriftauslegung (24-30). Die Bedeutung dieser Schrift liegt nach Lanzinger darin, dass sie interessante Einblicke gewährt, „wie ein philosophisch gebildeter Jude des 1. Jhdts seine Religion im Kontext seiner Zeit profiliert“. Im Gegensatz zur strikten Abgrenzung oder der Betonung der Einzigartigkeit der eigenen Religion, wie sie in anderen frühjüd. Schriften propagiert werden, betont Philon die kulturelle Anschlussfähigkeit des Judentums. Zudem ist *De Abrahamo*, „eine Epitome seines Denkens“, die sich von daher besonders gut als Einstieg in sein umfangreiches Werk eignet (VII).

Der zweite Teil des Bandes besteht aus dem griechischen Text (32-127; mit acht minimalen Veränderungen, S. 30, wird der Text von L. Cohn, *Philonis Alexandrini opera quae supersunt IV*, Berlin, G. Reimer, 1902, S. 1-60 wiedergegeben) und der Übersetzung Lanzingers. Dem folgen 234 Anmerkungen von Lanzinger und Heinz-Günther Nesselrath (128-144).

Anschließend skizziert Maren R. Niehoff, „Philon als Biograph“ (147-168), biographische Konventionen bei Philon und Cicero, untersucht *De Abrahamo* als Biographie und bietet eine Würdigung von Philons Leistung als Biograph in interdisziplinärer Perspektive. Nach Niehoff ist „Philon der erste hellenistische Autor, der die Gattung der Biographie für pädagogisch-moralische und religiös-kulturelle Zwecke einsetzt, indem er seine Vitenserie als eine Art identitätssichernde Ahnengalerie gestaltet“ (VII). Sie schließt:

> Wenn wir Philon mit diesen späteren griechischen Schriftstellern im römischen Reich vergleichen, stellen wir fest, dass er als erster Autor Biographien für allgemeine moralische, kulturelle und religiöse Zwecke einsetzte. Durch die Biographien der biblischen Erzväter positioniert er sich selbst als Jude in zeitgenössischen griechisch-römischen Diskursen und reiht das Judentum unter die führenden Kulturen ein. Sein leicht zugänglicher Stil bietet eine glänzende Einführung ins Judentum und jüdische Werte, wobei er die israelitischen Vorfahren neben die römischen stellt (168).

Im Aufsatz „Philo philosophus?“ (169-191) zeigt Maximilian Förschner, dass Philon in vielfältiger Weise Anleihen bei der stoischen, aristotelischen und platonischen Philosophie nimmt. Dadurch mutiert Abraham gleichsam in einen griechischen Philosophen, freilich in einen Philosophen von ganz eigener Art. Diskutiert werden Philons Verhältnis zur Philosophie, sein Begriff des Gesetzes, das Wesen menschlicher Tugend sowie die Behandlung der Gefühle und Affekte in *De Abrahamo*. Philon erscheint dabei als Platoniker.

Von Simone Seibert stammt der Beitrag, „Der Weg des Weisen: Der Dreischritt Hoffnung – Umkehr – Gerechtigkeit in Philons *De Abrahamo*, mit Vergleichen zur *Tabula Cebetis*, *Joseph und Aseneth* und der *Psychomachie* von Prudentius“ (193-232). Friederike Oertelt untersucht „Philons Frauenbild: Die Darstellung Saras und Hagars in *De Abrahamo*“ (233-252). Matthias Adrian beleuchtet die Bedeutung von Orakelsprüchen in *De Abrahamo* („Schrift – Orakel – Prophetie“, 253-273; heilige Schriften als Orakelbescheide, Orakelbescheide nach griechisch-römischem Verständnis, inspirierte Prophetie nach dem Verständnis Philons; ist die Schrift eine Sammlung von Orakelsprüchen?). Nach Adrian nimmt Philon

> über die Orakelsemantik geprägte Vorstellungen seiner griechisch-römischen Umwelt auf, um seine heiligen Schriften für ein paganes Publikum interessant zu machen und ihnen eine orientierende Autorität zuzuschreiben. Die Protagonisten werden als tugendhafte Gestalten dargestellt, deren ethische Vortrefflichkeit zugleich die Bedingung dafür darstellt, dass ihre Seelen von göttlichem Geist inspiriert werden. Die verschiedenen Aspekte ethischer und prophetischer Vortrefflichkeit stehen dabei aber nicht immer in einem spannungsfreien Verhältnis. So stellt Philon Mose nicht nur als besten Herrscher, Gesetzgeber und Oberpriester dar, sondern auch als Prophet par excellence (*Mos.* II 187), als Seher der Zukunft (*Mos.* II 269) und Empfänger bzw. Übermittler dreier verschiedener Arten von Orakeln (*Mos.* II 188) (272).

Abschließend skizziert Nicolai Sinai in seinem Beitrag „Von Philon zu Ibn ‘Arabi: Abraham im islamischen Kontext“ (275-296) die islamische Rezeption. Diskutiert werden das koranische Abrahambild sowie die Präsentation im nachkoranischen Islam. Der Koran charakterisiert Abraham als resoluten Monotheisten, „was ihn nicht nur zum Antagonisten heidnischer Vielgötterei macht, sondern zu einem Kronzeugen wieder die Juden und Christen unterstellte Verwässerung von Gottes Einzigartigkeit“ (275). Der Band schließt mit Literaturverzeichnis und verschiedenen Registern.

Angesichts der intensiven Beschäftigung von Paulus mit der Biografie Abrahams in Römer 4 wäre ein Artikel, der die Unterschiede zur Abraham-Rezeption bei Philon herausarbeitet sowie zu anderen Aspekten der Abrahamsrezeption im NT von Interesse gewesen; vgl. den Überblick von D.C. Allison, „Abraham II. New Testament“, *EBR* 1 (2009) 156-162.

In ähnlicher Aufmachung liegt in der Reihe SAPERE eine Ausgabe von Philons *De migratione Abrahami* aus dem Jahr 2017 vor (hrsg. M. Niehoff, R. Feldmeier; Tübingen, Mohr Siebeck).

C. STENSCHKE

Alexander KULIK – Gabriele BOCCACCINI – Lorenzo DITOMMASO – David HAMIDOVIC – Michael STONE (eds.), with the assistance of Jason M. ZURAWSKI. *A Guide to Early Jewish Texts and Traditions in Christian Transmission*. Oxford, Oxford University Press, 2019. (18×26), IX-543 p. ISBN 978-0-19-086307-4. £107.50.

A strong team of editors has brought together an equally impressive group of seasoned scholars to produce this survey. The project, which consists of 26 essays, is original in at least two respects. First, there is the decision to deal with the material in the form of linguistic (and cultural) traditions (11) and in that of “corpuses” of texts (9), rather than of focusing on individual works. Second, there is the attention given to what are called “alternative modes of transmission”, a section of four essays that deal with how in part the same, but more often similar material has been transmitted in different cultural contexts, from Rabbinic (M. Himmelfarb) to Islamic tradition (J.C. Reeves), with Gnostic (D.M. Burns) and Manichean (Reeves again) tradition in between. The last two essays deal with the various ways in which Christians shaped and handled Jewish traditions (J.H. Charlesworth) and with surveying scholarly literature of the past 40 years on the reception of Old Testament figures in literature and art till the Reformation – a very ambitious topic indeed (DiTommaso).

The linguistic traditions dealt with are, in this order, Greek (W. Adler), Latin (R.A. Kraft), Ethiopic (P. Piovanelli), Slavonic (Kulik), Coptic (J. van der Vliet), Syriac (S. Minov), Armenian (Stone), Georgian (J. Gippert), Christian Arabic (Reeves), Irish (M. McNamara), and, maybe a bit surprising, Germanic (B. Murdoch). The variety in and the degree to which non-canonical texts and traditions of Jewish origin have been received in Christian milieus, and thereby been “Christened”, differs and does of course in part depend on the contents but also on how this material was transmitted from one to another linguistic tradition. Apart from the texts transmitted in Greek, and perhaps a few also in other linguistic traditions, all of the material surveyed had already a history before it was introduced in that particular tradition. It means that these versions built on existing material that had already circulated in a Christian context for quite some time and to some extent had been Christianised. An additional problem that is not dealt with for itself in this section, but is addressed in passing by several contributors and then presented in a more systematic way in the concluding essay by Charlesworth is how to assess the types of "Christianising" one may encounter. Some are easy to detect, though it is not always equally easy to explain the origin or purpose; other forms of Christianising are more subtle, to the point that scholars disagree on whether this was intended or just an accident of the transmission. One should perhaps also distinguish between two basic types of reception. A more passive one that consists of "merely copying" existing texts (knowing that in antiquity almost no one just copied a text) and a more active one that involves referring to or citing from a work for different purposes.

Adler briefly presents Eusebius' "scholarly" interest in such material, citing excerpts from it, which allows scholars to speculate about the reason for the selection and the extent to which Eusebius had access to and knowledge of this material. He also draws attention to the fact that the ancient sources hardly seem interested in settling the cultural and ethnic identity of a number of Jewish Hellenistic authors or in discussing issues of genre. "Josephus treats Philo, Eupolemus, Demetrius, and Theodotus as if they were Greek historians" (11). Some were, others may have claimed so, and still others simply were not. Equally interesting is the observation that some of these works had a rather eventful and in any case shaky history of transmission. Barnabas could still refer to (what was most probably) *1 Enoch* with the same formula with which second-century Christians referred to Scripture, but two centuries later Athanasius just condemned the same work as "apocryphal", whereas much later a Byzantine chronicler just cites a good chunk of text with no derogatory comments whatsoever. The important issue of "testing" and "labelling" the material occupied the minds of more than one Christian author, not in the least Origen.

One enters a different world when turning to the Armenian (and even more so, the Ethiopic) tradition. It seems that "apocryphal" texts roam freely, at least in monastic milieus, but they were probably also known in broader circles, and that there was no limit to the production of new material after the old models or in an even more open way. Stone shows from several examples how "the books of the Jews" were not only translated to be transmitted, not infrequently even in connection with canonical material, but also to serve as models for local production. In his conclusion, Stone aptly writes, "the Armenian tradition both incorporated apocryphal and pseudepigraphical material translated from Greek and Syriac, and was itself productive of further similar texts" (160). The same is true, to several degrees, of the other linguistic traditions. The Irish and "Germanic" world (the latter referring both to the medieval German and English worlds) offer further evidence of this same phenomenon, which was not limited to the East, as is shown in the last two chapters.

The section on "Corpora" opens with a chapter by DiTommaso on the term "Old Testament Pseudepigrapha" which can best be read together with the concluding chapter mentioned above that can be considered as a kind of complement. The other chapters deal with Josephus (M. Tuval), Philo (G.E. Sterling), the Armenian Philonic corpus (A. Terian), minor Jewish Hellenistic authors (F. Siegert), early Jewish liturgical texts (Siegert), Qumran texts (Hamidovic), Enochic traditions (Boccaccini), and the Jewish calendar and scientific works (J. Ben-Dov). As can be seen from this list, "corpus" is to be taken in a broader and a narrower sense. Philo's or Josephus's works are a corpus of a different kind than the somewhat artificial "Jewish Hellenistic authors" who never formed a corpus. The Enochic corpus could be said to take a middle position, because of its protagonist, though its contents are quite diverse. Tuval surveys the "translations" of "Josephus" in various linguistic traditions that show above all the variety in "translating" the work, from "close" (Latin and Syriac) to more "wild" (Hebrew or Slavonic). Perhaps even more so than Josephus, Philo became a Christian author, in the sense that he ended up being received exclusively in Christian milieus. Sterling lists several reasons why Philo was "forgotten" by his fellow Jews. The cataclysm the Alexandrian Jewish community faced in the early decades of the second century and the rabbis distancing themselves from Philo's more open-minded universalism and from his constructive interest in Greek philosophy combined for Philo becoming a stranger in his native land (314). If it is not difficult to show how other Jewish Hellenistic authors did enjoy some reception in Christian tradition and one even can point out interesting traces of Jewish prayer tradition in Christian texts (the Apostolic Constitutions), the presence of a chapter on the Qumran documents is perhaps more surprising. There is of course quite some proof of the reception of Jewish texts in them, but there are no clear traces of the "reception" of this material in ancient sources. Christian authors have made some general observations on the "Essenes" taken from Philo and Josephus, but that material is a bit surprisingly not addressed.

This valuable volume will no doubt serve its purpose and stimulate scholars to continue their search for the reception of this material in Christian tradition, especially for a somewhat later period for which this has perhaps not yet been done to the full extent.

J. VERHEYDEN

Armin LANGE – Kerstin MAYERHOFER – Dina PORAT – Lawrence H. SCHIFFMAN (eds.). *Confronting Antisemitism from the Perspectives of Christianity, Islam, and Judaism* (An End to Antisemitism!, 2). Berlin – Boston, MA, De Gruyter, 2020. (15,5×23), XI-334 p. ISBN 978-3-11-058242-0. €69.00.

The essays of this interdisciplinary volume by a team of international scholars address the methods used and to be used in identifying, confronting, and combating anti-Semitic traditions in Christianity and Islam, because "As one of the pillars of cultural memory, religions have been contributing to and shaping images of 'the Jew' from ancient and pre-modern into contemporary times" (IX). The essays have their origin in the 2018 Vienna conference entitled "An End to Antisemitism", see https://anendtoantisemitism.univie.ac.at.

In their introduction (1-22), Armin Lange and Kerstin Mayerhofer discuss the use of the terms "antisemitism" and "Jew-hatred" (1-2) and then focus on symbols, images, and traditions in the formation of (religious) group identity. The editors also introduce the following essays (8-22). They note that the essays are "dedicated to the questions of how traditions, symbols, and imagery that are employed to construct and maintain Christian and Islamic religious group identities in a way that is hostile to Judaism can be counteracted. The present volume engages thus with one of the basic mechanisms underlying religiously motivated Jew-hatred. Only a thorough understanding of such mechanisms allows the development of successful strategies to combat antisemitism effectively" (7).

Part one, *Confronting Ancient and Medieval Religious Traditions of Antisemitism*, surveys the theological concepts in the Christian tradition which led to an increasing rejection of Judaism and, in its wake, also to anti-Semitic discrimination and persecution of Jews based on religion (9). The six essays are: Karin Finsterbusch, "Antisemitic Positions in Christian Holy Scriptures: The Idea of Israel's Election and Its Challenge for New Testament Authors and for Their Readership" (25-42; the discussion includes Israel as God's chosen people according to Deut 7, Israel and the idea of election in selected NT passages, and anti-Semitic positions in the Christian Bible as a challenge for today's Christian readers); Adele Reinhartz, "'Children of the Devil': John 8:44 and Its Early Reception" (43-53; reception in 1 John and by the Church fathers; reading John 8,44 appropriately in view of the gospel's rhetorical programme); Agnethe Siquans, "Anti-Jewish Polemic and Jewish Bible Interpretation: Two Examples from Origen and Ephrem the Syrian" (55-70); David Berger, "Scholarship and the Blood Libel: Past and Present" (71-85); Reuven Firestone, "Is the Qur'an 'Antisemitic'"? (87-108; a discussion of references to Jews in the Qur'an, contextualising the polemic in the emergence of new religion; the very existence of the Qur'an is a polemical statement; discussion of various examples) and Amir Mazor, "The Position of the Jews in Egypt and Syria in the Late Middle Ages" (109-119).

Regarding the *second part*, *Confronting Antisemitism in the Study of Holy Scriptures and Related Writings in the Modern Period*, the editors note that

> Supersessionist ideas were not only employed in ancient and medieval times. The modern study of the Bible and the Qur'an has often been shaped by them. Again, the main goal of post-medieval supersessionism is to develop an antisemitic religious group identity and, in the case of the study of holy scriptures and related writings, support this notion with what is claimed to be a careful and correct reading and understanding of the main religious sources. Therefore, this part of the present volume brings together a wide variety of topics connected with study of holy scriptures and other religious writings. They do not only uncover antisemitic notions and traditions within the study of the Bible, the Qur'an, and other religious writings, but most of all they try to show how the study of these holy scriptures and other religiously important texts can help to overcome antisemitic hatred (12).

The six essays of this part are: Bernhard M. Levison, "The Impact of Johann Wolfgang von Goethe's Discovery of the 'Original' Version of the Ten Commandments upon Biblical Scholarship: The Myth of Jewish Particularism and German Universalism" (123-140); Konrad Schmid, "The Interpretation of Second Temple Judaism as 'Spätjudentum' in Christian Biblical Scholarship" (141-153); Anders Gerdmar, "The National Socialist Bible '*Die Botschaft Gottes*': Theological Legitimation of Antisemitism" (155-183); Russell E. Fuller, "Christian Antisemitism in Biblical Studies: Two Examples" (185-208, the examples chosen of supersessionist (Christian) academic readings of the Hebrew Bible are Hos 11,1 and Mt 2,15 and Christian interpretations of Jer 31,31-34); Israel Shrenzel, "Against the Mainstream: Muhammad Abduh's Reading of Q1:7 and Its Implications for Current Muslim-Jewish Relations" (209-221) and Eileen M. Schuller, "The Dead Sea Scrolls and Antisemitism: Past Results and Future Possibilities" (223-237).

The final six essays in *part three*, *Confronting Antisemitic Traditions in Contemporary Christianity and Islam*, are: Wolfgang Treitler, "Antisemitism, Christianity, and the Churches in Europe" (241-252); Petra Heldt, "Antisemitism and

Protestant Churches: A Quest for Reform" (253-262); Yaakov Ariel, "American Christianity, Jews and Israel: Antisemitism and Faith" (263-278); Raimund Fastenbauer, "Islamic Antisemitism: Jews in the Qur'an, Reflections of European Antisemitism, Political Anti-Zionism: Common Codes and Differences" (279-299); Meir Litvak, "Modern Antisemitism in Iran: Old Themes and New Trends" (301-320); Nesya Rubinstein-Shemer, "'If the Scorpion Comes Back, We will Wait for it with a Shoe": Sheikh Yüsuf al-Qaradawi's Theo-Political Response to Trump's Jerusalem Declaration" (321-333).

While some of these short essays introduce their themes and offer helpful surveys of the current, often highly complex and nuanced discussions, other essays offer fresh perspectives and proposals. The volume serves as an up-to-date introduction to the Christian and Muslim religious roots and abiding contributions to antisemitism and seek to indicate avenues of how such roots may be challenged, de-fused and eradicated.

The series *An End to Antisemitism!* is projected to contain five volumes. Volume one of the series is A. Lange – K. Mayerhofer – D. Porat – L.H. Schiffman (eds.), *Comprehending and Confronting Antisemitism: A Multi-Faceted Approach*, Berlin – Boston, MA, De Gruyter, 2019. The conference also produced the important 20-page document *An End to Antisemitism! A Catalogue of Policies to Combat Antisemitism*, ed. A. Lange – K. Mayerhofer – D. Porat – L.H. Schiffman, Brussels, European Jewish Congress, 2018.

C. STENSCHKE

Jan LAMBRECHT. *In Search of Meaning: Collected Notes on the New Testament (2014-2017)*. Balti, Scholars' Press, 2017. (22×15), VI-562 p. ISBN 978-3-330-65287-3. €74.90; *In Search of Meaning II: Another Year of Reflection on the New Testament (2017-2018)*. Mauritius, Scholars' Press, 2018. (22×15), VII-431 p. ISBN 978-620-2-31203-5. €63,90; *In Search of Meaning III: More Notes on the New Testament (2018-2019)*. Mauritius, Scholars' Press, 2019. (22×15), XIV-461 p. ISBN 978-613-8-82446-6. €114.90.

Over the past decade, Jan Lambrecht, formerly professor of New Testament at KU Leuven, has produced an incessant flow of short notes on various aspects of New Testament passages culled from reading secondary literature or reflecting on specific words or verses. Often philologically inspired, the notes, mostly counting five to ten pages, show an exegete at work who wishes to interpret the text of the New Testament on a sound basis, but without staying aloof from the theological observations that are implied. The genre of the short, pointed note, once quite popular in scholarly publications (think of the many notes written by the likes of F.C. Burkitt and C.H. Turner for journals such as the *Journal of Theological Studies*; actually, Lambrecht published some such notes in *ETL* a decade ago), has lost of its aura in recent years. It is in a sense regrettable, because if well written they represent scholarly work in its purest form, not burdened by repetitive surveys of previous research or somewhat elaborate hypotheses. A grammar, a Concordance, a good NT lexicon or dictionary, and where needed, a Synopsis are the basic tools to comment on a recently proposed reading or interpretation.

A first collection of three volumes of such notes was published between 2017 and 2019. It was followed by a second collection of another three volumes on which more below (pp. 340-342). The adagio "nulla dies sine linea" does not apply to Lambrecht, or rather, should be adapted to read "sine pagina". Indeed, if the first volume "only" counted 562 pages covering almost three years, the second and third one count more pages than there are days in the year. The first volume gathers 90 notes, the second 52, and the third one 55. All three volumes include a Scripture and Authors Index, the last one also a list of Lambrecht's books and a survey per NT passage of the contents of the three volumes and of three previous ones entitled *Understanding What One Reads*, published between 2003 and 2015. The synoptic gospels and Paul's major letters form the bulk of the volumes, with some additional notes on other writings and a series of 11 notes on Ephesians in the second volume. As a rule, the notes follow more or less the same pattern: a citation (in Greek and/or English) of the verse or passage to be discussed, a succinct presentation of the problem to be addressed, and a proposal that, as said, is always well informed and *ad rem*.

It is impossible to summarise, let alone to present, the almost 200 notes. I have contented myself with a few comments on notes involving Q passages; all examples are from the first volume. The very first note in the collection deals with Q, more specifically, with H.T. Fleddermann's interpretation, published in ETL 2015, of the latter part of the Temptation Narrative (Q 4,10-12) as Q's way to include the resurrection of Jesus (for a more elaborate critique of Fleddermann, see D. Smith's essay in ETL 2017). Lambrecht is critical (as is Smith) of Fleddermann's suggestion to read Q's αἴρω not as assumption, but as resurrection, and of his turning μήποτε into a causal conjunction, both of these correct observations, I think. In another note (no. 3), this one not specifically inspired by any recent publication, Lambrecht argues for taking Matt 7,12 as the conclusion of the section 5,17–7,12 as well as the conclusion of the smaller section 7,7-12, rightly considering the asyndetic 7,13 as "the brusque beginning of the final part" (18). In note 12, a rather idiosyncratic proposal by L. Zelyck to read the parable of the Lost Sheep in Matt 18,10-14 in direct connection with the preceding contexts that speak of sin (vv. 7-9) and present children as models (vv. 1-6) through the notion of child abuse is called "remarkable but very strange indeed" (77), and difficult to uphold on philological and structural grounds. I share Lambrecht's "uneasiness" (118) in note 16 in trying to claim Luke 7,29-30 par. Matt 21,31c-32 for Q in a rare occasion in which he, in my opinion, overstates his case and builds too much on too little evidence, having to admit that this is an instance in which both Matthew and Luke have so thoroughly redacted their source that it can no longer be reconstructed. It is borderline material, hence material for which we might prefer not to claim too much in order not to weaken the hypothesis as a whole. Note 17 is a critical comment on J.P. Meier's suggestion to rule out the Great Supper for Q for precisely the same reason as in the former note – too great a difference between the two gospels. In this instance, I side with Lambrecht, also in his scepsis about Meier's invocation of the criterion of multiple attestation (M and L) to save the parable for Jesus, for which the criterion of coherence may offer a safer guide. That other great parable from the latter part of Q, the Parable of the Pounds, inspires Lambrecht to another note in dialogue with Meier (no. 18). Again Lambrecht argues that differences in wording are not the crucial argument for excluding a parable from Q as the coherence criterion may invite us to conclude that “we are allowed – if not forced – to postulate that Jesus spoke precisely that kind of Synoptic parables, even if their actual wording is heavily edited (or even completely created) by Mark or Matthew or Luke” (129). We are once more confronted with borderline material, though in this instance, one might add, the relative disagreement in wording is somehow also compensated by the fundamental agreement in structure and in the way the message is being conveyed.

These few examples may give a taste of what readers may expect to find in Lambrecht’s notes. The collection shows us an avid reader at work, one who does not stop at scribbling a note in the margin of the book or essay he is reading, but who takes the trouble of communicating his reflections and observations to a broader readership.

J. VERHEYDEN

Jan LAMBRECHT, *Intended Sense in Scripture: Fifty Brief Exegetical Notes (2019-2020)*. Mauritius, Scholars’ Press, 2020. (15×22), XIII-328 p. ISBN 978-613-8-92849-2. €94.14; *Intended Sense in Scripture II: Fifty More Exegetical Notes on the NT (2020-21)*. Mauritius, Scholars’ Press, 2021. (15×22), XI-371 p. ISBN 978-613-8-94771-4. €104.90; *Intended Sense in Scripture III: Fifty Further Notes on the NT (2021)*. Chisinau, Scholars’ Press, 2022. (15×22), XI-375 p. ISBN 978-613-8-96684-5. €115.90.

Those familiar with the three volumes of the author’s *In Search of Meaning* reviewed above might have the impression that this was the end of the project, especially since the third volume contains a synopsis of the contents of the trilogy. It turns out that Lambrecht has spent the pandemic to add a new series of 150 notes that are now published in three more volumes of fifty notes each. Apparently, the original plan was to produce only two volumes, as indicated in the opening of volume II, which also contains a synopsis of the contents of the first two volumes.

Lambrecht has changed the overall title and instead of *In Search of Meaning* has now chosen for a slightly more problematic title. Indeed, “intended sense” might evoke the connotation that the author is looking for a kind of hidden sense in Scripture. As a matter of fact, what Lambrecht is after is to try and find out the *intentio auctoris* as he says most directly in the Preface to the first volume (IX). Of course, there are complications with this, and Lambrecht is well aware of these, as he shows in that same Preface:

> The ideal of each writer is that listeners or readers fully grasp and correctly interpret what he intends to communicate. However, all too often there is a lack of information about the identity of the author, the date and circumstances of his written book. There is the cultural time distance for later readers. And people differ from each other and so do their interpretations (IX).

So the framework in which we work is rather more complicated: there is the author and his/her intentions are to be searched for and taken seriously, but then there is the level of the readers with their own intentions, cultural and religious background, and level of education. Authors cannot expect their readers fully to grasp all their intentions, unless they are spelled out in such a way that there is no room left for interpretation, which hardly ever is the case. Authors have to accept that their text "goes its own way" and is opened up further (or in a different way) than they might have expected. Readers finally have a duty to respect the intentions of the authors, if these can be identified, but they are not necessarily completely bound to these and may choose to "go their own way" as well. Taking into account this more complex situation, "the intended sense" may end up being something more or something different than the sole *intentio auctoris*.

As with the previous set, the synoptic gospels and the major letters of Paul take the lion's share of the corpus of notes. The first volume also includes three meditations on Psalms. The second volume contains an occasional note on 1 Peter (2,1-10) and nine short meditations. The third volume opens with five "introductory notes", one of which is a meditation on Psalm 63, in addition to notes on all four gospels and on several letters of Paul.

Readers will observe that compared to the earlier set, this one contains less notes written in direct dialogue with recent publications. Lambrecht draws attention to this in the opening line of volume III and blames it on the Corona crisis (IX), but this is also already so, though to a lesser degree, in the other two volumes. The "Lesefrüchte" are as a rule the product of taking notice of secondary literature, but also include such notes that are not immediately occasioned by a recent publication.

One will again find in this corpus many examples of Lambrecht's concern for a correct rendering of the Greek original, for respecting the finesses of the grammar, and for the theological message that is conveyed in the gospels or in the letters. Some of the discussion partners were met before (J.P. Meier), others are new (I, no. 11: A.E. Stewart: read Alexander for Andrew). It is no surprise to come across notes in which Lambrecht grasps back to topics that are distinctive for him, such as the hypothesis that Mark would have been familiar with Q. A brief comment on two notes in which this hypothesis is picked up may illustrate Lambrecht's position (and in part also the consequences of the hypothesis).

In a note on Mark 4,26-29 (vol. III, no. 16, pp. 131-136), Lambrecht reaches back to his essay on "Redaction and Theology in *Mk*. IV" that appeared in 1974 in an attempt to "recall and update the main results of my analysis of the Seed Growing Secretly" (131). In discussing the origin of Mark's version of the Parable of the Mustard Seed (4,30-32), Lambrecht sides with H.T. Fleddermann's position that this version reflects Mark's reworking of Q (Actually, Lambrecht claims to go beyond Fleddermann's general position: "I myself am of the opinion that there are even more passages where Mark depends on Q", p. 132.) Mark is said to have expanded and corrected the Q version (133). In addition, Mark would also have substituted the Parable of the Seed Growing Secretly, a creation of his own, for Q's Parable of the Leaven, which Mark found less appropriate both with regard to topic and protagonist (a woman). This seems to make sense, but only on condition that one buys into the Lambrecht / Fleddermann Mark / Q hypothesis. But even then one runs into problems. First, there is no reason to assume that the Parable of the Seed Growing Secretly better suits the context than that of the Leaven. The Parable of the Sower had already been concluded with Jesus' interpretation in 4,13-20. It was followed by a rather loose series of sayings that have nothing to do anymore with seed or sowing; so there was no real reason to come back to it. Second, on Lambrecht's reading, taking the Parable of the Seed Growing Secretly as the substitute for the Parable of the Leaven, both parables would convey the same message and in an equally vivid way; so there was hardly any reason for Mark to replace one with the other. It very much looks as if the Mark / Q hypothesis introduces an unnecessary detour or complication to arrive at the same result.

In volume I, no. 5 (pp. 27-30), Lambrecht comes back to an earlier note of his on Mark 2,23-28 (*In Search of Meaning*, III, no. 10, pp. 81-87) in a critique of Dennis MacDonald's expanded Q ("Q+") hypothesis which the latter uses to explain the small difference between Mark and Matthew in 2,26 (Mark's erroneous reference to Abiathar) and to argue for the secondary character of v. 27. Matthew would have had access to a Q version of the passage in which Abiathar and v. 27 were still missing (see also Luke 6,5, from "Matthew [or Q]"). Lambrecht is strongly critical of MacDonald's complicated hypothesis, which he calls "utterly complex" (p. 28). That is certainly true, but the kind of complexity and fuzziness it produces, *mutatis mutandis*, also occurs with the Mark / Q hypothesis. Lambrecht senses the problem and defends himself against it by forcefully claiming that his "Q is in no way MacDonald's expanded Q+" (29). There obviously is a difference between the two, but the claim does not do away with the observation that a similar kind of complicating factor is introduced that too often creates more problems than it solves.

At 95, Lambrecht continues to produce his short observations at a remarkable pace. It was certainly not the pandemic or the lockdown and the inaccessibility of university libraries that have kept him from doing so. Is there more to be expected?

J. VERHEYDEN

Bruce W. LONGENECKER (ed.). *The New Cambridge Companion to Saint Paul* (Cambridge Companions to Religion). Cambridge, Cambridge University Press, 2020. (16×23,5), XVIII-357 p. ISBN 978-1-108-43828-5. £74.99.

Seventeen years after the *Cambridge Companion to Saint Paul* (ed. J.D.G. Dunn, Cambridge, Cambridge University Press, 2003), this *New Cambridge Companion to Saint Paul* also seeks to explore some of the key issues in the current study of the life, letters and theology of Paul. The 16 essays are written by an international selection of fifteen prominent Pauline scholars, some representing a younger generation and fresh approaches.

Part one contains three introductory essays on "Paul, Letters and Communities", to set the scene. B.W. Longenecker, "What Do We Find in Paul's Letters?" (3-22), addresses the questions of why Paul wrote letters, what kind of letters he wrote, whether and to what extent other people contributed to Paul's letters, to what extent Paul's theological discourse is stable, how much we know of Paul's life and to what extent students of Paul can make use of the Acts of the Apostles. Longenecker closes with an introduction to the character and contents of this *Companion* (19-21), as there is no preface.

In, "Who Was Paul?" (23-47), Paula Fredriksen surveys what Paul stood for (Paul the persecutor, the "convert", the apostle – the synagogue context, ethnic essentialism, the Spirit of sonship – and the persecuted). Richard A. Ascough describes the larger context of the ministry of Paul and of the communities which he had founded ("What Kind of World Did Paul's Communities Live in?", 48-66). His discussion includes social stratification and status, issues of honour and shame, housing and environment, work and leisure, gods and cult, freelance religious experts and travel, as well as death and burial, as "all of these and more are issues that Paul must address when writing letters to his communities in their first-century urban contexts" (66).

Part two, "The Pauline Letter Collection", contains five essays devoted to the thirteen letters within the Pauline corpus. The essays cover two or more letters, so that the readers can learn through comparison and contrast (20): Margaret Y. Macdonald, "The Thessalonian and Corinthian Letters" (69-91, discussing "the texts that, through their commonalities and differences, illustrate the various ways in which early forms of Jesus-devotion were relating to their contexts within the Roman world and how Paul addressed particular issues that arose within those communities", 20); Peter Oakes, "Galatians and Romans" (92-118, presenting the two letters of the NT, which have generated the most theological discourse over the centuries); Douglas A. Campbell, "Philippians and Philemon" (119-134; "two of the most personal and autobiographical letters in the Pauline corpus", 20); Sylvia A. Keesmaat, "Colossians and Ephesians" (135-151; letters which aim at "linking big-picture theology to the practicalities of everyday life in the Roman world", 20) and James W. Aageson, "The Pastoral Epistles" (152-167; letters which address and instruct with regard to Christian leadership in the Roman world). Aageson defines their purpose as addressing

> the nature of the true faith and how to preserve it; the relationship of the church to Judaism and to some interpretations of the Jewish scriptures; church unity and the threat of disunity, the purpose and function of Scripture; the place of women; Christian asceticism; and the character and roles of authorized leaders in the church. In each of these areas, the Pastoral Epistles provide glimpses into the development of the early church and what was increasingly at stake for it (167).

Part three examines various aspects of the contours, commitments and contributions of Paul's theological discourse, through posing questions. Bruce W. Longenecker answers, "What Did Paul Think Is Wrong in God's World?" (171-186). He seeks to "capture Paul's vision of the problems that plague God's world" (20). His discussion includes suprahuman powers, which threaten the sovereignty of God; suprahuman powers and human sinfulness in key Pauline texts; dysfunctional relationships with God and with other humans and dethroning a counterfeit gospel.

In the essay, "What Did Paul Think God Is Doing about What's Wrong?" (187-209), Michael J. Gorman reconstructs the matrix of Paul's theological discourse about God's initiative in his Christ, God's grace as divine initiative, the gospel of Israel's faithful and gracious God as the powerful good news for all, the solution of the problem in the apocalyptic new covenant, the Messiah's coming, death, resurrection and exaltation as the means of salvation, participation in the Messiah's death and resurrection as the mode of salvation, the mutual indwelling of Christ/the Spirit and believers and the embodiment of the new covenant and the future consumption of salvation.

Susan Grove Eastman addresses the question, “What Did Paul Think God Is Doing in Christian Communities?” (210-224; God’s initiatives within the communities of Christ-followers, the sustenance and transformation of believers, the manifestation of Jesus in and for the world). Eastman concludes:

> For Paul, the social ethos of Christian communities grows directly out of Christ’s movement into the sphere of sin and death, there to rescue derelict humanity through the radical solidarity of the cross and the power of the resurrection. This movement reverses hierarchies and destabilizes social norms, in visible, counter-intuitive ways: the inclusion of socially incompatible members, the redistribution of resources, solidarity with all humanity in its most desperate cry for liberation, and the creation of a fellowship in which diverse people, with divergent backgrounds and different gifts, grow together into moral agents, shaped by Christ’s self-giving love (224).

The other chapters on Paul’s theological discourse include David Lincicum’s, “How Did Paul Read Scripture?” (225-238). He examines and assesses how Paul’s theological discourse was influenced by his engagement with Scripture, surveys of scriptural sources and citation technique, analyses Paul’s scriptural engagement and Paul as a reader of Scripture, and briefly examines Paul’s methods in using Scripture. Matthew V. Novenson (“Did Paul Abandon Either Judaism or Monotheism?”, 239-259) surveys Paul’s complex relationship to the ancestral traditions which he inherited and embraced. Novenson argues that “Paul certainly did not abandon Judaism *by* abandoning monotheism, first, because ancient Judaism itself was not monotheistic in the sense that most moderns mean that word, and, second because Paul’s cosmology actually agrees in most respects with the cosmologies of other ancient Jews” (257). With regard to Judaism, Novenson argues that

> In Paul’s own context, even these more controversial claims about the law are recognizably, intelligibly, even familiarly Jewish. Admittedly, the closest parallel evidence comes not from everyday, conventional Jewish piety, but from apocalyptic, millenarian Jewish circles, but it is no less Jewish for that. … In short, then, Paul did not abandon Judaism. Over the course of late antiquity, Christianity abandoned Judaism, and it did so using Paul’s words. But that is a very different thing (258).

David G. Horrell asks “Why Were People Attracted to Paul’s Good News?” (260-277). Paul’s gospel promised rescue from imminent divine wrath, the mystical experience of union with God, salvation, release and protection, the prospects of community meals and group belonging; in addition, there was the missionary zeal and the charisma of Paul, and the appeal of the gospel to “the foolish, slaves, women and little children”, regardless of their social status.

After her survey of “How Was the Reception of Paul Shaped in the Early Church?” (278-298), Margaret M. Mitchell concludes:

> The most significant and revolutionary change from the historical Paul’s own day is that the later “Pauls” were able to do decisively what he could only attempt in his lifetime: the embattled Paul of the letters, within one hundred years, becomes accepted, not only as an apostle, but among many Christian authors as “the apostle”. And, in turn, if Paul is “the apostle”, he can be treated, by Christians and non-Christians, by “orthodox” and “heretics”, as a metonymy for “Christianity”. If he succeeds, they succeed. If he fails, they fail. And so the stakes of Pauline interpretation

> become exponentially higher than the mostly local skirmishes attested in the words left behind by the historical-epistolary Paul, in letters that are headed toward a history of effects that would have been unimaginable to the man, *Paulos* (298).

In closing, J.M.G. Barclay inquires with regard to "What Makes Paul Challenging Today?" (299-318). This discussion includes the message of the cross and the reconfiguration of worth, power and politics, ownership by Christ and slavery, celibacy for Christ and issues of gender, identity in Christ and ethnicity. The balanced volume closes with a bibliography (319-335) and an index of biblical and ancient writings and of modern scholars.

This *New Cambridge Companion* is a fine handbook for courses on Paul for students, and holds a good number of fresh insights and surprises for scholars alike. It helps people "Who want to assess his contributions afresh, exploring the complexities of his letters and deliberating the intricacies of his vision" (21). The volume would have benefitted from a separate chapter on the Paul of Acts (see the brief comments by Longenecker, 17-18) and, in the wake of recent intense interest in the reception history of the Bible, from a survey of the reception history of Paul and his letters between the Ancient Church (Mitchell) and today, as addressed in the final chapter (although some trajectories are included in part three). For a survey, see, for instance, Stephen Westerholm (ed.), *The Blackwell Companion to Paul*, Chichester, Wiley Blackwell, 2014, pp. 299-503.

C. Stenschke

Craig R. Koester (ed.). *The Oxford Handbook of The Book of Revelation*. Oxford, Oxford University Press, 2020. (18×25,5), 525 p. ISBN 978-0-19-065543-3. £110.00.

The Revelation of John has become one of the storm centres in recent New Testament scholarship. In addition to major commentaries, numerous monographs and articles have appeared on various aspects of the book. Thus, it is welcomed that this volume in the *Oxford Handbook* series offers an up-to-date survey and appraisal of the variegated issues and debates.

In his opening essay, "Introduction to Revelation's Social Setting, Theological Perspective, and Literary Design" (1-17), Craig R. Koester discusses the author's identity, social setting, and time frame. This is followed by an examination of the social patterns discernible in the book and the implication for its readers (conflict with those outside the community, internal disputes over accommodation of Greco-Roman religious practices, issues of wealth and complacency). Significant aspects of the theological perspectives and imagery of Rev are God, the Lamb, the witnesses, and the New Jerusalem as well as Satan, the beast, the false prophet, and Babylon. In addition, Koester analyses the literary structure and movement of Rev. He concludes:

> Revelation's images of cosmic conflict are designed to shape the readers' perspectives and manner of life in the contexts where they live. By depicting sharply contrasting figures, the writer challenges readers to see themselves in a world of contending powers, where no one has the luxury of neutral space. The central question is which forms of authority will most influence people and their responses to the issues before them.

> Will it be the claims of the Creator, who brings all things into being, or will it be the authority of a society that deifies its rulers? Will the image of the Lamb, who redeemed or "purchased" … people through his blood (5:9), foster a willingness to resist commercial practices like those associated with "Babylon", or will the drive to "purchase" … in the market be the dominant value, even when it requires the surrender of moral and religious integrity (13:16-17)? (15).

The chapters in the five parts of the *Handbook* give a good indication of the current issues and emphases in the study of Rev. *Part one* is devoted to the literary features. It contains the following essays: Mitchell G. Reddish, "The Genre of the Book of Revelation" (21-35; Rev as an apocalypse, as a letter and as a prophecy; "Revelation is an apocalypse, written by a Christian prophet, sent as a quasi-letter to the churches of Asia Minor", 33); James L. Resseguie, "Narrative Features of the Book of Revelation" (37-52; the master plot of Rev, characters and characterisation, architectural and topographical settings, numerical symbolism); Konrad Huber, "Imagery in the Book of Revelation" (53-67; a survey of the different types of figurative speech, from word pictures to a symphony of images, the multifaceted background of the images, the function and effect of the imagery, and impacts on the history of reception); David A. deSilva, "Rhetorical Features of the Book of Revelation" (69-83; Rev as a rhetorical text, its principal rhetorical goals, Rev's construction of authority and its appeal to emotions and to rational argument); Steve Moyise, "The Old Testament in the Book of Revelation" (85-100; the language of the allusions, the use of particular OT books, selected passages such as Rev 1,12-16; 5,5-6; 12,7-12; 15,3-5; common themes are the call to worship God alone, the new exodus and God's abiding presence with his people); David L. Mathewson, "Revelation's Use of the Greek Language" (101-114; a brief description of the unique grammar of Rev and of the relationship of its Greek to first-century culture, followed by an examination of the grammatical incongruities in Rev and the different interpretations of their significance) and Justin P. Jeffcoat Schedtler, "The Hymns in Revelation" (115-130; hymnic genre, connections with hymnic forms in early Judaism and Christianity, contents and functions of the hymns, that is, structural value, emphasis on the sovereignty of God and the vice-regency of the Lamb; anti-imperial theology and Christology; the hymns of Rev serve to cast the surrounding visions into a theological and/or christological context).

The four chapters of *part two* discuss the political, social and cultural setting. Warren Carter writes on "Revelation and Roman Rule in First-Century Asia Minor" (133-151; a survey of the approaches focused on emperors, persecution, and imperial cult and a plea to broaden the focus to more complex modes of interaction, that is, to cultural accommodation and socioeconomic participation; there are traces of the imitation of Rome in order to condemn Rome; Carter closes with a short reference to ecological readings – this aspect would have deserved a chapter of its own). Mikael Tellbe examines the "Relationships among Christ-Believers and Jewish Communities in First-Century Asia Minor" (153-167; a survey of the tensions and conflicts between both groups; the portrayal of the relationship in Rev; in its redefinition of the people of God, Rev can be understood as an exercise in identity formation). Richard S. Ascough sketches "Greco-Roman Religions and the Context of the Book of Revelation" (169-183; cult, commerce and culture in the temple; imperial cult; feasting, fornicating, and fighting). Paul Trebilco addresses "John's Apocalypse in Relation to Johannine, Pauline, and Other Forms of Christianity in Asia Minor" (185-201; Christianity in Asia Minor; Rev and the seven congregations; Pauline and Johannine Christianity; the challenges of acculturation, assimilation, and accommodation; analysis of the community life).

The eight essays of *part three* focus on the theology and ethics: Martin Karrer examines "God in the Book of Revelation" (205-222; the name of God – *tetragrammaton* and Kyrios –; the designations used for God in Rev; in the narrative of Rev, God appears as the one enthroned, unique against the foreign gods and as saving and judging). According to Loren L. Johns, "Jesus in the Book of Revelation" (223-239), Rev employs a variety of descriptors for Jesus. There is anti-imperial Christology in Rev. Jesus is designated and portrayed as the Lamb with an emphasis on the importance of the Lamb's execution. She also discusses whether the characterisation of Jesus as lamb is ethical. Johns argues that "the pervasiveness of the symbol, the literarily strategic and dramatic unveiling of the lamb in Rev 5, along with the lamb-Christology's relationship with other significant themes in the book (e.g., Revelation's redefinition of conquering and its focus on faithful witness in the context of mortal conflict), suggests that the lamb-Christology should serve as the prism through which we read the rest of the narrative" (235).

The other essays are by John Christopher Thomas, "The Spirit in the Book of Revelation" (241-255; the seven spirits of God, the author's experiences of being and writing "in the Spirit", the Spirit of prophecy, Jesus and the Spirit); Mark B. Stephens, "Creation and New Creation in the Book of Revelation" (257-273, new creation in Jewish context, creation and new creation in rhetorical context and in Rev); Gregory Stevenson, "Perspectives on Evil in the Book of Revelation" (275-289; the war of good vs. evil, evil and the social context of Rev; clarifying, blurring and defeating evil); David L. Barr, "Violence in the Apocalypse of John" (291-305, a survey of the scope, kinds and the subjects and objects of violence in Rev; the ethics of violence which have to do with coercion, criminal actions, procrastination, and the rhetoric of destruction; explanations for the violence in the book); Lynn R. Huber, "The City-Women Babylon and New Jerusalem in Revelation" (307-324; a brief summary of the ancient personifications of cities and nations as women; the city-women of Rev, that is, Babylon, the great whore and city and the new Jerusalem as the wife and bride) and Peter S. Perry, "The People of God in the Book of Revelation" (325-340; they appear as audiences, assemblies, slaves of God, saints, those clothed in white, and as witnesses; these notions aim at transforming the readers' self-understanding and behaviour).

Part four surveys aspects of the reception history and influence of Rev. It contains the following studies: Juan Hernández, "The Greek Text of Revelation" (343-360; see my detailed presentation in *FilNT* 43, 2021, 258-260); Tobias Nicklas, "Revelation and the New Testament Canon" (361-375; Rev's way into the canon; different paradigms of understanding and Rev's role within the canon; the continuing significance of Rev within the canon); Ian Boxall, "Reception History and the Interpretation of Revelation" (377-393; a survey of the role of the reception history in the interpretation of the text); Charles E. Hill, "The Interpretation of the Book of Revelation in Early Christianity" (395-411; Rev in the West before Tyconius, that is, interpretations by Justin, Irenaeus, Hippolytus, Tertullian and Victorinus; Rev in the East, that is, Clement of Alexandria, Origen and Dionysius; Tyconius as the first surviving extended exegesis of Rev from a chiliastic perspective); Julia Eva Wannenmacher, "The Interpretation of John's Apocalypse in the

Medieval Period" (413-430; she notes that "together with the Song of Songs, Revelation was one of the biblical books that was most often commented on and read", 413); Paul Westermeyer, "The Book of Revelation in Music and Liturgy" (431-446, the discussion includes liturgy, the reception of the Lamb of God hymns in Rev 5 and 19, the influence of Rev on hymns; its reception in *oratoria*) and Joshua T. Searle together with Kenneth G.C. Newport examines "Forms of Futuristic Interpretation of Revelation in the Modern Period" (447-463; Rev and the shaping of the modern world; Rev. as a bittersweet commentary on the future; the hermeneutical horizons of futuristic interpretations of Rev, premillennial dispensationalist readings such as J.N. Darby, C.I. Scofield and rapture fiction; futuristic interpretations and current geopolitics, that is, Rev and Israel).

The *final part* addresses three representative contemporary currents in the interpretation of Rev. Susan E. Hylen addresses "Feminist Interpretation of Revelation" (467-482; inquiring whether Rev can be liberating for women; discussion of the rhetorical function of images in ancient versus modern contexts). Thomas B. Slater writes on "Interpreting Revelation through African American Cultural Studies" (483-498; Rev in congregational life; the influence of black liberation theology; the impact of womanist perspectives; responses to oppression in Rev and the African American experience). In closing, Harry O. Maier turns to the "Post-Colonial Interpretation of the Book of Revelation" (499-516; Rev and colonialism; the colonial entanglements of Rev; *catachresis*, mimicry, and hybridity). Maier concludes that

> Postcolonial interpretation of the book of Revelation reveals a text that has been a potent resource for the imposition of imperial discourses, as well as for the deconstruction of them. It has been at hand for those establishing colonial blueprints and for those resisting them. Revelation is filled with the signs of its imperial origins. It is a writing that reflects a hyphenated identity. Revelation takes away with one hand what it gives with the other. It is no surprise that such a generative text has been simultaneously the site of fascination and revulsion, domination and resistance, legitimation and mockery of political power in equal measure. People have used the Bible's last book to discern signs of the end of history. They have also used it to promote differing versions of life in the middle of it (511).

Craig R. Koester and his team of contributors have composed an excellent handbook which summarises comprehensively the current approaches and debates and provides many fresh insights and avenues for further research.

C. STENSCHKE

John S. KLOPPENBORG (ed.). *Greco-Roman Associations: Texts, Translations and Commentary*. III: *Ptolemaic and Early Roman Egypt* (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, 246). Berlin – Boston, MA, De Gruyter, 2020. (16×23,5), XXX-740 p. ISBN 978-3-11-070768-7. €130.00.

After volumes on the Greco-Roman associations in Attica, Central Greece, Macedonia and Thrace (J.S. Kloppenborg – R.S. Ascough, *Greco-Roman Associations: Texts, Translations and Commentary*. I: *Attica, Central Greece,* *Macedonia, Thrace* [BZNW, 181], Berlin – New York, De Gruyter, 2011), and on the North Coast of the Black Sea and in Asia Minor (P.A. Harland, *Greco-Roman Associations: Texts, Translations and Commentary*. II: *North Coast of the Black Sea*, *Asia Minor* [BZNW, 205], Berlin – Boston, MA, De Gruyter, 2014), the present, third volume in the series, *Greco-Roman Associations: Texts, Translations and Commentary* (GRA), is devoted to the selected and representative literary remains of ancient associations in Ptolemaic and early Roman Egypt. While, for the regions covered by the first two volumes, the extant sources for ancient associations consist primarily of inscriptions (with all the constraints and implications which this implies), for ancient Middle and Upper Egypt, a wealth of sources on papyrus and some ostraca are also available, which allows for a more complex portrayal and appreciation of ancient associative life (on the significance of the papyri, see pp. 1-3).

The rationale of the series is "to provide a 'thick' context for the study of the associative practices of the Christ groups in the cities of the Empire" (VI). Kloppenborg writes as follows:

> The focus on private associations – cultic, professional, immigrant, domestic, and neighborhood – was a function of the conviction that in order to understand the associative practices of the early Christ groups in Asia, Macedonia, and Attica, it was critical to understand the structures, activities, leadership, finances, and recruitment strategies of the many associations that had existed at least since the fourth century BCE and which continued to play an important part in social life well into the high Empire (V).

In the "Introduction" (1-19), Kloppenborg comments on the nature and significance of the sources from Egypt, which not only included documents produced by the associations themselves, but also a wealth of data generated by the village and municipal administrative officials, which mention guilds and associations (2). Of particular value are the association bylaws, some of which were updated on a yearly basis (3). Kloppenborg also surveys "a significant body of scholarship that considers Judean *synagogai* and *proseuche*, and Christ groups, as worth classifying, at least for heuristic purposes, as associations" (4).

As in the previous volumes, for each of the 139 selected sources, there is the exact designation, a one-line summary of the content, indications as to the place of discovery, original publication and translations (where applicable), as well as an indication of the current location and cross-references to similar or related documents. This is followed by the original language text with an English translation, epigraphical or papyrological notes, a commentary and a short bibliography of secondary sources. The sources appear in three geographical groups: the Nile delta region, Middle Egypt and Upper Egypt. In addition, there are eight sources from unknown locations (for the criteria used in providing a representative selection regarding the variety of association types, activities, leadership structures, membership profiles, recruitment strategies and fiscal practices, see p. VII).

Of special value in this third volume are the detailed indices to *GRA I-III* (561-740), which allow the use of these collections as reference tools. Indices are provided for Athenian archons and for civic eponymous officials elsewhere; kings, emperors, royal family members, and governors; deities and heroes; ethnic designations; different types of associations; association names; officers and functionaries within associations; different epigraphical and papyrological genres; the common *topoi* of meals and symposia; and a general subject index (619-682). The volume closes with a concordance of inscriptions and papyri, and of the inscriptions and papyri cited in the comments as well as of literary references.

A brief look at the plethora of offices and functionaries within associations (mentioned in the selected sources in *GRA I-III*) indicates, by comparison, the relative dearth of such offices and functionaries in early Christian communities – the reasons for this (beside the nature of the sources, on both sides, and of what may reasonably be expected to appear in them) would be well worth pursuing.

The three volumes of the series published so far provide a selection of the sources on which Kloppenborg so masterfully and intensively draws in his recent monograph, *Christ's Associations: Connecting and Belonging in the Ancient City*, New Haven, CT – London, Yale University Press, 2019. According to the editor, the selection of inscriptions, papyri and ostraca included in this volume shows that "associations display a wide variety of naming practices, forms of internal governance, membership profiles, activities, and relationships with their host cities. When the range of associations and their practices are seen, it becomes clear that Christ groups could fit rather comfortably within the spectrum of ancient associations, as indeed patristic writers, such as Tertullian, recognized (Apol. 39)" (VI).

Further volumes in the series are projected for the Aegean Islands, Syria-Palestine, North Africa, Italy, Hispania, Gallia, Noricum, Germania, Pannonia, Dacia, Moesia and Roman Britain.

C. STENSCHKE

Stefan FEDDERN. *Elemente der antiken Erzähltheorie* (Narratologia: Contributions to Narrative Theory, 74). Berlin – Boston, MA, De Gruyter, 2021. (15,5×23,5), IX-226 S. ISBN 978-3-11-072527-8. €82.95.

Seit etwa einem halben Jahrhundert werden in der internationalen und zunehmend auch in der deutschsprachigen Bibelwissenschaft heutige literaturwissenschaftliche Einsichten und Methoden für die Analyse vor allem der biblischen Erzähltexte angewendet. An vielen Stellen mit dezidiert synchronen Ansätzen verbunden, haben sie immer wieder die kunstvolle Gestaltung der literarischen Endgestalt biblischer Texte gezeigt und unterstrichen, dass die Erzählungen als in sich geschlossenes Ganzes wahrgenommen werden wollen und ihre Wirkung entfalten. Auch wenn in der theoretischen Reflexion narrativer Zugänge die antike Erzähltheorie gelegentlich erwähnt wird, wird sie selten im Detail herangezogen. Hier hilft die Studie des Althistorikers Stefan Feddern, der die Erzähltheorie als Reflexion über das Erzählen versteht, die antiken Stimmen zusammenfasst und in Ansätzen analysiert.

Ohne Einleitung und Forschungsüberblick beginnt F. mit einem Überblick über die Grundlagen der antiken Erzähltheorie (1-56). Behandelt werden nach den Prolegomena die Ebenen von Erzähltexten (der rhetor. Unterschied zwischen *inventio* und *elocutio* sowie Platons Unterscheidung zwischen dem Inhalt der Dichtung und der Darstellungsweise), das Modell der Sprachhandlungssituation und der sorgfältig gewahrte und wiederholt thematisierte antike Unterschied zwischen faktualem und fiktionalem Erzählen (28-56; Darstellung und Auswertung wichtiger Positionen und systematische Aspekte wie antike Stimmen zur Fiktionalität vs.

Faktizität, die Skalierung der dargestellten Geschichte, Fiktion auf der Ebene der Textproduktion, und der „Fiktionsvertrag“ im Zusammenhang literarischer Fiktion, d.h., der Gegensatz zwischen Geschichtsschreibung und Dichtung), u.a. mit Analyse der Fiktionalität in den Konzepten der antiken Geschichtsschreiber und Geografen, die immer wieder in der ntl. Wissenschaft im Zusammenhang mit der Gattungsbestimmung und der Historizität der Evv. und der Apg. knapp diskutiert werden (vgl. etwa die Zusammenfassung bei Keener, *Acts I*, 2012, 115-220) und mehr Aufmerksamkeit verdienen.

Kapitel zwei untersucht die antike Reflexion zur Ebene von Geschichten (57-105; die Elemente der Handlung, die statischen Elemente einer Erzählung – wie Beschreibungen, Lob und Kritik und biografische Angaben – und Zeitaspekte wie die Zeitstufen der erzählten Geschichte, die doppelte Zeitperspektive, und der historische Hintergrund).

Kapitel drei fasst die antike Diskussion zu den Ebenen der Darstellung zusammen (106-170). In der antiken Erzähltheorie „lässt sich keine Unterscheidung zwischen der eigentlichen Erzählung bzw. der Darstellung und dem Akt des Erzählens erkennen“ (106). Untersucht werden der Umgang mit der Zeit auf der Ebene der Darstellung (Anachronie und Anachronismen), der Unterschied zwischen Autoren- und Figurenrede und die Fokalisierung/Erzählperspektive.

Ein abschließendes Kapitel beleuchtet die antike Reflexion auf die (beabsichtigte) Wirkung von Erzählungen. Erzählungen dienen der Unterhaltung (Vergnügen und Gemütsbewegung) durch eine fiktionale Erzählung (vs. Nutzen/Belehrung durch einen wahren Bericht) oder durch eine faktuale Erzählung (hier ist noch zu unterscheiden zwischen einer wahren und einer falschen Erzählung). Neben den Inhalten geschieht Unterhaltung auch durch ästhetische Stilisierung, einen ungewöhnlich spannenden Inhalt, panegyrische Züge oder eingestreute Gesänge. Ferner verfolgen antike Erzähler dezidiert die Absicht, ihren Lesern zu nutzen und sie zu belehren durch wahre oder fiktionale nicht-allegorische oder allegorische Erzählungen. Zudem dienen Erzählungen der Überzeugung (deren Mittel das Aufzeigen der Plausibilität ist) sowie der Exemplifizierung (also das Verallgemeinerungspotenzial des erzählten Inhalts), die nach antiker Anschauung sowohl faktuale als auch fiktionale Erzählungen erfüllen (196).

Der Band endet, etwas überraschend, ohne irgendeine Zusammenfassung oder umfassende Analyse mit Bibliografie und Autoren-, Werk- und Stellenverzeichnis. So hinterlässt der Band eher den Eindruck einer kommentierten Materialsammlung. Auch fehlen Zusammenfassungen für die einzelnen Kapitel. Vergleiche mit dem Diskurs heutiger Erzähltheorien fließen oft in die Darstellung des antiken Befunds ein, ohne dass dies in einem eigenen Kapitel thematisiert würde. Eine Analyse einer antiken Erzählung auf dem Hintergrund der dargestellten theoretischen Diskussion hätte den Band bereichert. Hilfreich ist, dass F. durchweg die griech. und lat. Texte mit genauen dt. Übersetzungen bietet.

F. zeigt, in welchem Ausmaß und auf welchem Niveau bereits in der Antike erzählende Gattungen und der Akt des Erzählens theoretisch reflektiert wurden und welche Fragestellungen dabei leitend waren. Die in der antiken Diskussion betonte Unterscheidung zwischen faktualem und fiktionalem Erzählen müsste bei Diskussionen um Gattung und Historizität der ntl. Erzählbücher stärker berücksichtigt werden, zumindest wenn man diese zunächst anhand damaliger Kategorien verstehen und beurteilen möchte, wie es in einer historisch orientierten Disziplin geboten ist. Dabei wäre stärker zu fragen, wie die ersten Leser (die freilich kaum mit der antiken Erzähltheorie vertraut waren) den Anspruch der Texte und die in ihnen gegebenen Signale verstanden haben dürften. Durchweg zeigt F. die Komplexität der antiken Reflexion, die zur Vorsicht mahnt, die ntl. Erzählungen zu schnell mit Verweis auf einige wenige antike Stimmen den in der heutigen Diskussion vertretenen Positionen zuzuordnen.

C. Stenschke

Hartwin Brandt. *Die Kaiserzeit: Römische Geschichte von Octavian bis Diocletian 31 v. Chr. – 284 n. Chr.* (Handbuch der Altertumswissenschaft, III.11). München, Beck, 2021. (18×26), viii-707 S. ISBN 978-3-406-77502-4. €98.00.

Namentlich erwähnte römische Kaiser von Augustus bis Claudius erscheinen nicht nur auf den Seiten des NT, sondern erscheinen auch als Adressaten mancher altkirchlicher Apologeten und haben vor allem als Verfolger der frühen Christen tiefe Spuren in der altkirchlichen Literatur und im kollektiven christlichen Gedächtnis hinterlassen. Zugleich hat ihre Herrschaft den frühen Christen Rahmenbedingungen geschaffen, die ihresgleichen in der Alten Welt suchen. Im vorliegenden Band bietet der Bamberger Althistoriker Hartwin Brandt einen hervorragenden Überblick über die ersten drei Jahrhunderte des röm. Prinzipats auf dem neuesten Stand der internationalen Forschung.

In seiner Einleitung, „Die römische Kaiserzeit als Epoche: Akzeptanzbedürfnis, Kommunikationszwang und die Regierungspraxis“ (1-12) betont Brandt, dass sich eine röm. Kaisergeschichte nicht auf den stadtröm. und ital. Raum oder den engeren Personenkreis um den Kaiser beschränken darf; viel mehr gilt, dass „die für das Verständnis der Funktionsweise des Imperium Romanum fundamentale Kommunikation zwischen Reichszentrale und provinzialen wie lokalen Eliten sowie reichsweit tätigen Amtsträgern und städtischen Gemeinden“ (3) berücksichtigt werden muss und die archäologischen Denkmäler, Bildnisse und Münzen „als Teil der Kommunikationsprozesse zwischen Kaiser, Aristokratie und weiteren relevanten sozialen Gruppen im Reich begriffen und in die Analyse einbezogen werden“ müssen. Zudem muss „die bewusste mediale Überhöhung des Augustus in Bauten, Bildnissen, Münzbildern, Titulatur und sakral grundiertem Zeremoniell, also gerade die gezielte Inszenierung von Überhöhung und Distanz“ wahrgenommen werden. Brandts Darstellung setzt „auf ein variables, für die verschiedenen Kaiser je nach Überlieferungslage flexibel zu realisierendes, integriertes Konzept von Herrschaftsgeschichte, gelegentlich auch von Sozial-, Wirtschafts-, Kultur- und Mentalitätsgeschichte, vor allem aber: auf die Analyse von Kommunikation und soziopolitischer Interaktion im weitesten Sinne“ (4). Ziel ist es, „aus der Fülle literarischer, epigrafischer, papyrologischer und numismatischer Quellen sowie archäologischer Denkmäler durch kritische Analyse, sinnvolle Auswahl, interpretierende Abstraktion und synthetisierende Rekonstruktion ein Gesamtbild einer Epoche zu gewinnen und zu zeichnen, die sich zeitlich und sachlich sinnvoll ab- und eingrenzen lässt“ (4). Eine Darstellung der Entwicklungen in den einzelnen Provinzen des Reiches oder eine umfassende Verwaltungs-, Sozial- oder Wirtschaftsgeschichte kann in einer einbändigen Darstellung nicht geleistet werden. In Anknüpfung an Überlegungen der gegenwärtigen theoretischen

Diskussion im Bereich Geschichte betont Brandt, dass der Band eine „erst durch den individuellen, kognitiven (und notwendigerweise selektiven) Zugriff auf das erinnerte bzw. (re-)konstruierte Vergangene konstituierte Geschichtsdarstellung" anstrebt (5). Ferner betont Brandt die Bedeutung der Kommunikation der Kaiser („Der Kaiser war auch, was er sein wollte, wie er gesehen werden wollte, in welches Bild er sich und andere setzte, wie er kommunizierte" (7): daher sind archäologische Denkmaler aller Art, die Bildsprache und Legenden der Münzen und der Duktus von Inschriften als Bestandteile der reichsweit geführten Kommunikationsprozesse zu berücksichtigen, denn

> Kommunikation im weitesten und umfangreichsten Sinne war zweifellos eine herausragende Aufgabe, welche römische Kaiser zur Bewältigung der alltäglichen regierungspraktischen Erfordernisse als auch in ihrem Streben nach breitem Konsens und möglichst hoher Akzeptanz zu bewältigen hatten. … Kaiser sind zwar auch nur „Mitspieler" in diesem unaufhörlichen Prozess kommunikativen Austausches, aber sie sind dessen prominenteste Akteure und die wichtigsten Urheber der zentralen Botschaften und zugleich die eigentlichen Adressaten der von einzelnen Gruppen und Teilen der Reichsbevölkerung ausgehenden Anfragen und Anliegen. Die permanente kommunikative Aktivität der Kaiser und ihrer Umgebung war freilich mehr als nur der Versuch einer Lösung praktischer Regierungsprobleme und der Regelung von Sachfragen, vielmehr suchte sie einem geradezu existentiellen Erfordernis der kaiserlichen Rolle und Position gerecht zu werden: der Herstellung und Erhaltung von Akzeptanz (8, zu den Kommunikationspartnern der Kaiser S. 9-10).

Daher sind Akzeptanzbedürfnis und Kommunikationszwang römischer Kaiser wichtige konzeptionelle Kategorien dieser Gesamtdarstellung der Kaiserzeit, da die Kaiser in ihrem Handeln auf die Herstellung und Erhaltung von Akzeptanz bedacht sein mussten.

Nach Diskussion der Quellenlage (13-34) geht es in sieben großen Kapiteln um Augustus und den frühen Prinzipat (31 v. Chr. – 14 n. Chr., von Actium nach Rom, Krisen und Auswege der Jahre 27-17 v. Chr., Merkmale der *Pax Augusta*, das Verhältnis von Kaiser und „*res publica*" und die damit verbundene Akzeptanz des Kaisers, das Verhältnis von Augustus zum Reich, etwa Grundzüge von Herrschaft und Verwaltung, Städte und Provinzen, die kultische Verehrung des Kaisers (91-98), das augusteische Rom als Ausdruck der Monarchisierung des Stadtbildes und die Strategien der Kommunikation der Ideologie des augusteischen Prinzipats), die julisch-claudische Dynastie (14-68 n. Chr.) mit Tiberius („Das Misslingen der Kommunikation"), Caligula („Die Autokratisierung des Prinzipats: Autokratisierung oder Wahnsinn?"), Claudius („Die Suche nach Prestige und eigenem Profil") und Nero (detailliert zum Brand Roms und den Christen, 209-213), das Vierkaiserjahr 68/69, die Flavier Vespasian, Titus und Domitian (69-96; hier auch zu Rom und den Juden/Judäern, 248-252), die Adoptivkaiser (96-180, Nerva, Traian, Hadrian, Antonius Pius, Mark Aurel und Lucius Verus), das Ende der Zeit der Adoptivkaiser (180-192; Commodus und das Mehrkaiserjahr 193) und die Zeit der Severer (Septimius Severus, Caracalla, Elagabal und Severus Alexander) sowie um die Zeit der Soldatenkaiser (235-284) als Zeit der Krise und Transformation (Forschungsdiskussion, Akzeptanzdefizite und kommunikative Anstrengungen von Kaisern und Gegenkaisern sowie die verschiedenen Desintegrationsprozesse, wie das gallische Sonderreich, das Teilreich Palmyra, alte und neue Kulte, Gesellschaft und Wirtschaft im 3. Jhdt.). Brandt endet mit einer knappen Skizze des röm. Reichs beim Herrschaftsantritt Diokletians im Jahr 284

(583-585), dessen Herrschaft den Beginn der Spätantike markiert (Diskussion S. 6-7). Der Band schließt mit Karten, einer detaillierten Zeittafel, Stammtafeln, Bibliografie und ausführlichen Registern.

Brandts kompakter Band bietet, neben der Darstellung eines wesentlichen Bestandteils der Welt, in der das frühe Christentum entstand und sich entwickeln konnte – und musste – mit der Darstellung und Durchführung seines methodischen Ansatzes und dem durchgehenden Schwerpunkt auf Akzeptanzbedürfnis, Kommunikation und Kommunikationszwang, nicht nur eine neue Perspektive auf Selbstverständnis und Herausforderungen röm. Kaiser, sondern auch Anregungen und Modelle für Fragestellungen und method. Zugänge, die auf die führenden Gestalten des Urchristentums wie Paulus von Tarsus oder Ignatius von Antiochien neues Licht werfen dürften – haben diese doch ebenfalls intensiv kommuniziert und mussten auf Akzeptanz ihrer Botschaft, und untrennbar damit verbunden, ihrer Person, bedacht sein.

C. STENSCHKE

Michael TILLY – Ulrich MELL (eds.). *Gegenspieler: Zur Auseinandersetzung mit dem Gegner in frühjüdischer und urchristlicher Literatur* (Wissenschaftliche Untersuchungen zum Neuen Testament, 428). Tübingen, Mohr Siebeck, 2019. (15,5×23), VIII-439 p. ISBN 978-3-16-156096-5. €149.00.

This collection had its origin in a conference held at the Universities of Tübingen and Hohenheim, Germany, in October 2015. The interdisciplinary contributions focus on

> unterschiedliche Aspekte der Wahrnehmung und Darstellung menschlicher “Gegenspieler” im Spiegel der antiken jüdischen, neutestamentlichen und sonstigen frühchristlichen Literatur ... Von besonderem Interesse waren dabei zum einen die Fragen, welche Gruppen und Gestalten aus der Sicht der jeweiligen Autoren explizit oder implizit als Konkurrenten, Gegner, Abweichler oder Irrlehrer bezeichnet wurden, wo die jeweiligen Konfliktlinien innerhalb oder außerhalb der eigenen sozialen, kulturellen oder religiösen Gemeinschaft verliefen, und welche Wahrnehmungen und Deutungen geschichtlicher Vorgänge und Entwicklungen hiermit verbunden waren. Zum anderen galt ein besonderes Augenmerk den Fragen, wie die literarische Darstellung der Antagonisten und Konflikte jeweils in Szene gesetzt wurde und in welcher Weise theologisch motivierte Apologetik und Abgrenzungsbestrebungen die Konturen sowohl der “Gegenspieler” als auch der gegen sie gerichteten Argumentation und Polemik bestimmten (V).

Oda Wischmeyer begins with the question, “Warum bleiben die Gegenspieler in den Schriften des Neuen Testaments namenlos? Beobachtungen zur anonymen Polemik” (3-23). She discusses names, people, groups, parties, positions, conflicts and “opponents” (7-19) and identifies six motives: denunciation, insider-knowledge, the suppression of other positions through anonymous polemics on the one side and a rhetoric of vagueness, the construction of identity and the paraenetical function of the polemic against opponents on the other side. She concludes: “Der Vergleich zwischen namentlicher Auseinandersetzung und anonymer Polemik zeigt aber, dass der eindeutige Schwerpunkt weniger auf der Unterdrückung anderer Meinungen als vielmehr auf der Unterdrückung der Namen und damit der Bedeutung der Gegenspieler der ntl. Schriftsteller liegt” (20).

With regard to human opponents in *early Jewish sources*, the volume contains two essays: Evangelia G. Dafni examines the portrayal of "Alexander der Große und Antiochus IV Epiphanes in 1 und 2 Makkabäer" (25-41). Ekaterina Matusova studies the presentations of "The Jews as 'Chaldeans' in Egypt" (43-59).

With regard to *New Testament sources*, the volume contains ten essays: In his essay, "The Literary Function of Paul's Jewish Opponents in Acts: The Opponents of Thessalonica (Acts 17:1-10)" (63-81), Gert J. Steyn suggests that, "It is not 'the Jews' *per se* as a collective group who are the opponents to the early Christian movement in Acts, but rather a traditionalist, non-persuasive, radical Jewish element from within this group who are the opponents of those who became Christians. … the ruling Roman Empire becomes constantly involved in 'mediating' between these opposing Jewish groups. The Roman political law and its legal system absorb the conflict and protect the early Christian movement" (79).

Manuel Vogel, "Die Gegenspieler des Paulus im 2. Korintherbrief und die Frage nach dem Sachgehalt des in 2 Kor ausgetragenen Konflikts" (83-99) concludes: "In der Entstehungssituation des 2 Kor agitieren diejenigen Leute gegen Paulus, die er schon vor Abfassung des 1 Kor durch seinen Unterhaltsverzicht gegen sich aufgebracht, und die er mit seiner Kreuzestheologie von der Erwählung der sozial Bedeutungslosen noch zusätzlich brüskiert hat. Die Gegner des Paulus im 2. Korintherbrief formieren sich bereits im ersten Brief" (97).

Dieter Sänger contributes "Plurale Konfliktlinien: Theologische Konturen der Gegenspieler im Galaterbrief" (101-136). Eve-Marie Becker writes on "Demut und Polemik in Phil 1–3: Literarische und ethische Interaktionen" (137-154). Martin Meiser analyses "Die Gegenspieler im Markusevangelium" (155-181; the opponents of Jesus are the scribes, the Pharisees, Herod Antipas, the high priests and elders, Pilate and Judas Iscariot).

Jens Herzer contributes "Vom Sinn und Nutzen der Polemik: Zur Pragmatik der Gegnerinvektiven in den Pastoralbriefen" (183-205, including a detailed study of the invective against the Jews in Tit 1,10-16). Herzer concludes "Invektive und Polemik sind in den Pastoralbriefen unterschiedlich ausgeprägt und haben unterschiedliche Funktionen, die in hohem Maße von der historisch-sozialgeschichtlichen Situation sowie dem Genre und dem entsprechenden Duktus des jeweiligen Briefes abhängig sind. Am deutlichsten ausgebildet ist die Invektive in einer polemischen Funktion im Titusbrief. Dem Mandatscharakter des Schreibens entsprechend wird Titus unter Rückgriff auf ethnische Stereotype vor Menschen gewarnt, die aus jüdischer Perspektive den Glauben der Gemeinde bedrohen" (201-202).

Hermann Lichtenberger's essay "Wie Jannes und Jambres Mose widerstanden (2 Tim 3,8)" (207-218) provides a fine survey of Jewish, early Christian and pagan traditions about Jannes and Jambres. Lichtenberger argues that

> Es ist offenkundig, dass 2 Tim 3,8 eine Jannes- und Jambresüberlieferung aufnimmt, die in den beiden Brüdern Israeliten bzw. Juden sieht, die gegen Mose Widerstand leisteten. Daneben existiert der Strang über die beiden ägyptischen Zauberer als Gegner des Mose und Aaron, der aber für 2 Tim 3,8 keine Rolle spielt.
>
> Die wichtigste Erkenntnis ist, dass es sich um Gegner aus der eigenen Gemeinde handelt. Wie Jannes und Jambres in alter und breiter Überlieferung als Israeliten/Juden angesehen werden, so müssen auch die in 2 Tim 3,8 genannten Gegner der eigenen Gemeinde angehören, und der Widerstand gegen Mose und der gegen die Wahrheit parallelisiert werden (216).

In the essay "Noch einmal: Die Gegner im Kolosserbrief" (219-236), Peter Müller discusses the christological position of Colossians, the issue of whether the letter addresses fictitious or real opponents, the nature of the polemic, the anonymous character of the opponents and whether they have a Jewish or pagan background. Müller suggests that, "Der Kolosserbrief kritisiert konkrete Gegner, die aus der Gemeinde selbst kommen und dort bestimmte Auffassungen durchsetzen wollen. Sie verstehen sich als Christen, wollen aber dem Christusglauben noch weitere Elemente doktrinärer, kultischer und alltagsreligiöser Art hinzufügen. Dabei berufen sie sich auf Traditionen, die ihnen aus der Umwelt und/oder ihrer eigenen Herkunft geläufig sind. Vor allem die alltagsreligiösen Elemente (Feiertage, Speisegebote) sind im Sinne gelebter Religion zu verstehen" (235).

Wolfgang Grünstäudl examines "Jesus in Sodom: Christologisches Anliegen und Konfliktgestaltung des Judasbriefes" (237-257). Wolfgang Kraus asks, "Wogegen richtet sich die Argumentation im Hebräerbrief?" (259-277).

The volume closes with five essays on human opponents in *early Christian authors* (281-399). In her essay, "Shipwrecked, Enemies and Deserters? The Opponents and Their Function in the Pastoral Epistles and the Acts of Paul and Thecla" (281-310), Korinna Zamfir argues that the Acts of Paul and Thecla rely on and respond to the Pastoral Epistles. These Acts "recur to a sophisticated procedure of constructing opponents, to defend their own interpretation of Paul, different from that of the Pastoral Epistles" (281). She concludes that

> The APTh, stemming from an ascetic-encratite community, know Paul's preference for virginity, and radicalise this position. Moreover, the writing claims asceticism as the precondition of resurrection and eschatological salvation. Yet, this position is not uncontroversial, and the author has to take into account a different interpretation of the matter, that of the PE, which are probably gaining authority in this time. Therefore, it integrates various references from the PE, to show that eschatological resurrection is incompatible with sexuality and procreation. The PE, concluded by 2 Timothy, as Paul's testament, cannot be challenged openly (305).

Julia A. Snyder examines "Simon, Agrippa, and Other Antagonists in the Vercelli Acts of Peter" (311-331). Her discussion includes the figures of Agrippa and Albinus, the multiple threads of the characterisation of Simon the Magician in the Vercelli Acts (he appears as the "power of God", as an anti-apostle and as an angel of Satan) and the likely pre-history of the Vercelli Simon, and inquires whether the audience might have understood Simon as an allegorical character, as the portrayal of the Vercelli Simon is unspecific enough to allow for a variety of receptions (328).

Katharina Greschat writes on "Unzulängliche Philosophen: Justin im Diskurs mit Tryphon und Crescens" (333-351). While in this work Tryphon appears as a philosopher of a *Urphilosophie* (which the heretics also miss), Crescens is a philosopher in name only. Greschat proposes that, "Mit dem Modell des Christentums als der einzig wahren Urphilosophie hatte Justin ein sehr probates Mittel zur Abgrenzung gegen unzulängliche Philosophen wie Tryphon und Crescens gefunden, das sich dann aber auch sehr wirkungsvoll gegen Anhänger anderer Lehren als derjenigen, die Justin für rechtgläubig hielt, zur Anwendung bringen ließ" (348).

Geoffrey S. Smith addresses the complexities of "Identifying Justin's 'Valentinians'" (353-380). He suggests that Valentinus and the so-called Valentinians were teachers whose instruction many Christians in Rome at the time considered unobjectionable and who were fully integrated into the Roman church of the day.

The "Valentinians" saw themselves as Christians and understood themselves primarily as disciples of Christ, not of Valentinus.

> Nonetheless, Justin's Valentinians likely did cluster around Valentinus. How else would Justin have been able to single out a particular group as Valentinian and isolate them from the other "heretical" groups? When Justin singles out a group of Christians as Valentinians, he chooses to define them on the basis of their association with Valentinus. In other words, to locate Justin's Valentinians we must think not in terms of community, but connectivity. To locate Justin's Valentinian Christians, then, we need to have a better sense of what association with Valentinus might have looked like in second-century Rome (372).

According to Smith, Justin's Valentinians probably consisted of a loose network of Christians who "interacted with Valentinus to varying degree and in various capacities" (379).

Tobias Nicklas writes on "Petrus als Gegenspieler der Maria von Magdala im *Evangelium nach Maria*?" (381-399). After careful analysis he cautions with regard to methodology: "Der Schluss von Gegenspielern innerhalb einer frühchristlichen Erzählung hin zu konkreten historischen Gegnern des Autors einer Schrift und schließlich den konkreten Interessen konkreter Rezipientinnen und Rezipienten – und damit hin zu ihren konkreten Realitäten – ist somit deutlich komplexer, als wir uns dies wünschen würden" (397).

The volume indicates the complexities involved in the study of the opponents which appear in these ancient documents and offers fresh perspectives on their study, nature and rhetorical function. These interactions are part of the larger field of religious rivalry and conflict in antiquity; see the methodological reflection and survey in Geoffrey D. Dunn – Christine Shepardson (eds.), *Dealing with Difference: Christian Patterns of Response to Religious Rivalry in Late Antiquity and Beyond* (STAC, 129), Tübingen, Mohr Siebeck, 2021.

C. STENSCHKE

Carlo ALTINI – Philippe HOFFMANN – Jörg RÜPKE (eds.). *Issues of Interpretation: Texts, Images, Rites*. Stuttgart, Franz Steiner Verlag, 2018. (24×17), 274 p. ISBN 978-3-515-11884-2. €59.00

The origins of this collective go back to two conferences held in Modena in June 2013 and 2014 as a cooperation between the Fondazione Collegio San Carlo (Modena), the École Pratique des Hautes Études (Paris), and the Max-Weber Kolleg (Erfurt). The common title of the conferences was "Interpretation: Cultural History and Intellectual History". The colloquia represent one aspect of a broader cooperation between the three institutes.

Hermeneutics is the key notion that holds together the whole volume. As is made clear in the Introduction, the conferences were indeed meant as a way to reflect on the concept of interpretation through the ages and in various cultures, though with a pronounced interest in the European world. The aspirations were ambitious, to say the least, as is seen from such passages in the Introduction that call for nothing less than "a deep renewal of the humanities" (14). The latter "must merge the contributions of philosophy, the human sciences, and religious studies with social and anthropological questions, also by using comparative practices taken from philological research" (*ibid.*). In theory this looks most appealing; in practice, such claims may sound like a frontal attack on anyone's comfort zone, and worse, as something that most scholars probably will feel to be too challenging and some perhaps will dismiss as not very realistic. But somehow we all will have to show greater openness for a more interdisciplinary approach, whether we like it or not. The crucial question is how this is to be played out "on the ground", that is, in writing books or essays. It is not just a matter of teamwork and co-authorship as this is done in certain disciplines. Indeed, the book does not contain any co-authored essays. The call actually is for individual scholars to open their mind and go out in unknown territory. I must admit that after reading the Introduction I was puzzled how these aspirations would be met.

The book counts eighteen essays in French (7), English (5), Italian (5), and German (1). Ancient Rome and early Christianity are dealt with in essays by E. Stolfi (on the relation between interpretation and authority in the first century BCE and the first two centuries CE), H.O. Maier (on imagery and metaphor in Paul), J. Rüpke (Hippolytus' Commentary on Daniel as the first Christian commentary), A. Lecerf (the use of allegory in Roman authors, such as Apuleius and Firmicus Maternus), G. Casas (the notion of hierarchy in late-ancient Christianity, esp. Pseudo-Dionysius). Only two authors deal with a topic from the "Middle Ages": M.A. Amir-Moezzi (the relation between representation in art and contemplation in imamate Shi'a) and E. Boncour (Eckhart's re-use of Origen's exegetical principles). Topics from the Modern Period are discussed by F. Marchesi (historiography according to Machiavelli), D. Fugger (hermeneutical interpretation of rituals by J.C. Dannhauer, often credited with being the first to have reflected on the notion "hermeneutics"), C. Jambet (the notion of intellect or Logos in 17th-century Persian Islam), L. Nicolì (myth, allegory, and symbolism in 17th-century France), and E. Nanetti (historiography and truth claims according to J.B. Vico). Topics from the 19th and 20th century are tackled by V. Höke (the once popular debate about the so-called "Asian Jesus"), V. Delecroix (the contributions of Gadamer, Heidegger, and Rorty to hermeneutical approaches), S. Borutti (translation and hermeneutics, primarily illustrated from Schleiermacher and Benjamin), M. Fuchs (the notion of *bhakti* and connotations of renewal), C. Altini (G. Scholem and L. Strauss on kabbalah and philosophy), and A. Linkenbach (ethnographical research on village deities in contemporary India).

A word of comment on two essays may help give a taste of what the reader can expect. Rüpke approaches his subject from traditional introductory questions about the author, his readers, and his purpose, emphasising the many unknowns there are in answering these questions. Hippolytus is still very much an "enigmatic figure" (43) and the purpose of his work is to be derived from the commentary itself for no prologue has been preserved. Hippolytus is in constant dialogue with his readers, so it seems, but it remains to be seen whether this scenery is real or fictitious. Rüpke settles for a collective identity which the author addresses as a group ("the Christians") and for which he tries to focus on inclusivity: "it is not the conflicts at any outside boundaries, but the lack of boundaries within an imagined group into which a pervasive identity is to be inculcated, that is the central problem identified by the author" (52). That may be so, but after all this remains an "interpretation" by a modern scholar. One tension ("a contradiction", Rüpke calls it on p. 53) is that it seems impossible to bridge the gap between the general and the specific, in this case, the Christian message on how to handle a crisis (i.c., persecution) and the apparent lack of concrete references to any such events. Rüpke sees the problem and addresses it in a quite convincing way: Hippolytus is not dealing with a situation of persecution, but his text may have been useful in comforting Christians in such an event as it helps create "an in-group-feeling" and forcefully promotes a message of keeping alive one's heritage and of remaining faithful to the group (53). In short, the text (of Daniel) is a pretext to convey a message of Christian behaviour and adherence.

The influence of that other great early Christian biblical scholar, Origen, on later generations is dealt with in the essay on Eckhart by Boncour, but Origen also shows up, quite unexpectedly, in an apparently completely different context. In studying the use of the notion Logos in 17th-century Persian Islam as part of a broader reception of ancient Greek philosophy, Jambet first surveys attestations of the concept in earlier Islamic philosophical tradition inspired by Neoplatonism. He then turns to the works of Mulla Sadra (979/1571-1050/1640-1) and Qazi Sa'id Qummi (1049/1639-1107/1695) who both emphasise that the Intellect is an immaterial reality that is in no way linked to what is inferior to it – it is the divine Intellect, principle of creation, source of divine prophecy, and the entity in which unity with the divine can be reached. But it is not just Neoplatonism that plays a role, for Mulla Sadra also integrates elements from Aristotle in his explanation when speaking of the human intellect. But then Jambet concludes, "Il nous semble que les sources plotiniennes ne suffisent pas à tout expliquer du statut du Logos/Intellect chez nos auteurs, et que ce statut présente des analogies avec le Logos tel qu'il est conçu par Philon d'Alexandrie. Comme chez Philon, le Logos est créé, il est le plus ancien des anges, il est principe, il est l'image de Dieu" (153). And it does not end there, for in his final words Jambet opens yet another road when suggesting that Origen's *Commentary on John* could be helpfully explored to explain this "late" and culturally rather different teaching as found among Persian mullahs/philosophers/Sufis.

The mere listing of names and titles as above may be overwhelming and strengthen many a reader's feeling of helplessness that should naturally accompany it. That is one way to approach this kind of books. Another way is to dare to jump in the water and see where one ends up. As one who is professionally at home in the world of ancient Christianity, I felt comfortable with the first part, but then was challenged by what followed, though in a positive way, for I found myself reading this book not as a bunch of isolated essays, but as an invitation to explore new terrain and at the same time try to see links between essays and topics that I had not sensed before. I guess that is the real value of this kind of approaches to an *in se* endless topic as is the concept of "interpretation".

J. VERHEYDEN

Lucia M. TISSI – Helmut SENG – Chiara O. TOMMASI (eds.). *Stimmen der Götter: Orakel und ihre Rezeption von der Spätantike bis in die Frühe Neuzeit*. Heidelberg, Universitätsverlag Winter, 2019. (15×21), 317 p. ISBN 978-3-8253-4615-7. €48.00.

The present volume offers a selection of papers read at an international conference on "Fortune et réception des textes oraculaires dans l'Antiquité tardive et le monde médieval" held in September 2016 at the Université Libre de Bruxelles and organised by Lucia Tissi and Aude Busine. The book counts fourteen essays that deal with methodological issues and specific works or concepts. Tissi addresses the crucial question of the reception and often adventurous transmission of this kind of texts. The so-called Chaldean Oracles are studied by C. Addey (their formation and reception) and Seng (identifications of passages from Antiquity to the Renaissance). C. Hecht deals with Eusebius' of Caesarea's critical reception of relevant fragments from Porphyry; R. Fichera with the concept of the "divine philosopher" as met in Eunapius' *Lives of the Philosophers and the Sophists*; and S. Lanna with the way the Amon oracles are used in the Alexander romance. Another critical voice of oracular literature is heard in the essay by C. Schiano (the vexed question of their trustworthiness in 6th-century Alexandria), whereas A. Ruiz Pérez studies how divine rebuke is represented and worded in Greek oracles during the Empire. L. Carrara contributes an essay on the language and structure of the famous *Tübingen Theosophy*. G.M. Paoletti studies an oracular florilegium (ms. Bas. A. VII.1), E. Magnelli the use of oracles in another novel, Theodore Prodromus' *Rhodanthe and Dosicles*, C. Garganese their use in the Baptist Chapel in the Dome of Siena, Tommasi Jean Bodin's use of a fragment of the *Tübingen Theosophy*, and J.-M. Roessli John Twysden's defence of the *Sibylline Oracles* against claims that they are expressions of diabolical possession. Quite puzzlingly, the *Sibylline Oracles* are only touched upon in this rather indirect way.

At the end of his short but instructive survey, Seng points out how the label "Chaldean" was promoted by some (Psellos) and dismissed by others in favour of an attribution to (the better known or more attractive) Zoroaster (G. Plethon). Interesting is also how Christian humanists, such as Marsilio Ficino and Francesco Patrizi, tried to give the collection a place by regarding it as a type of original combination of religion and philosophy that foreshadows or typifies (aspects of) the Christian message. Hecht shows how Eusebius is struggling to integrate oracular literature into a Christian perspective at the expense of Porphyry's original intention. The crucial issue, it seems, is how to handle a concept like "a good demon" which for Eusebius remains a *contradictio in terminis* "for our writings never call a demon 'good'" (PE 4.5.4). These two examples illustrate the problems Christian readers were confronting in making sense of this in origin pagan literature. Ruiz Pérez surveys the various types of rebuke that can be met in oracular texts, from the gods asking why they were called upon or why the suppliant did come to ask them, to references to a better or more glorious past, to outright prohibitions, to promoting new types of ritual, as is the case in an interesting oracle from Didyma that criticises the old-style sacrifice in favour of less bloody forms of worship. Schiano studies the criticism of John Philoponus who rejects any attempt at making oracular literature useful for Christian purposes and instead firmly questions their reliability and places himself in line with "Eusebius' aversion against pagan divination" (186).

The discussion would not end there and went on or was revived in early modern times as the fine essay by Roessli on Twysden's plea for an informed use of the *Sibylline Oracles* demonstrates. Roessli, a specialist of the reception of this collection in the 16th-18th century, shows how several authors have tried to give value to the work as a source of divine prophecy, even if put in a Jewish or pagan dress. In 1662, John Twysden (1607-1688), a polymath and a prolific author, published a treatise in seven chapters on the collection that bears a five-line title, as was not unusual in those days, in which he defends the collection and those who made good use of it against the criticism of, above all, Isaac Casaubon and David Blondel. He is especially interested in arguing for the true value of the revelation passed on in the collection based on an argument that goes back to Theophilus of Antioch and consists of accepting that God can reveal His wisdom in several ways and not exclusively through Christian channels. By the time Twysden was writing his treatise the Sibylline prophetesses had already found their place in the Sistine chapel for over a century. Twysden supports his position with ample references to ancient Christian authors "of good standard", which is at the same time a critique of their critics. He pays special attention to the objection of Casaubon (and others) that the prophecies are too evident not to have been composed by a Christian author, hence to be a fake. He follows up with a comment on the way how Christians can finally understand their true meaning, and thus go beyond what Jewish or pagan readers could make of them. In the last chapter, Twysden develops his views on divine prophecy and forms of divination, distinguishing between a type of divination based on an informed re-reading of the past and that which dabbles in astrology and mantic. Illumination and enthusiasm are considered legitimate ways of gathering and communicating knowledge stressing the difference between these and expressions of melancholy with the *in se* rather dubious argument that the Sibyls stopped prophesying when Christ had come, whereas melancholy never ceased to exist.

I enjoyed reading this collection which introduces the reader into a literary genre that for most of us continues to remain esoteric or marginal.

J. VERHEYDEN

Günther BINDING. *Ein Beitrag zur sachgerechten Übersetzung baubezogener Bibelstellen unter besonderer Berücksichtigung der im Mittelalter benutzten Vulgata* (Sitzungsberichte der wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität Frankfurt am Main, 57,4). Stuttgart, Franz Steiner Verlag, 2020. (16×24), 52 p. ISBN 978-3-515-12798-1. €19.50.

In this little, original treatise, Günther Binding, a specialist of medieval architectural theory and construction techniques, surveys how technical vocabulary that has to do with construction is translated in (revised) German translations of the Bible on the hypothesis that the latter often have misunderstood the terminology or made false assumptions about it. Medieval authors using this terminology were influenced by mainly three sources – Vitruvius' *De architectura*, Isidore of Sevilla's *Etymologiarum sive originum libri*, and the Vulgate. Technical vocabulary has often been somewhat neglected in Bible translations, in part because the translators had no expertise in it (though they could have sought it!), in part also because such vocabulary is wrongly thought to be "not essential" for understanding the text. At least, that is how Binding sees it, and he deplores this situation. Some of the examples he cites are telling instances of such misunderstanding, all of them are proposals to correct older and current translations, be it the *Einheitsübersetzung* (EU) of 2018, the revised *Lutherbibel* (LB) of 2017, or the Vulgate translation of 2018.

Binding opens with two quite interesting examples. In describing how idols are made with human tools, Vg Isa 44,12-13 speaks of *lima*, which Luther translated as "zangen" (saw), LB as "Messer" (knives), EU as "Beil" (axe), and other translators in several other ways, though the only correct one is "Feile" (file). The word *ascia* in Jer 10,3, which Jerome mentioned together with "lima" in his paraphrasing comment on Isa 44,12, means "axe" and not "knife" (EU) or "Schnitzmesser" (LB 1985). One might say that the terminology does not matter so much as the message is not affected by it: idols are man-made by using tools, but, then, why not just try to be correct also in the "minutiae"? In the same passage from Isaiah, the word *norma* is translated as "Schnur" (LB 1912, 1985, 2017) or "Messschnur" (EU 1980 and again 2016), or just "Mass" (Vg 2018), but "*norma* ist das Rechtewinkelmass, ein rechtwinkliges Dreieck nach Pythagoras mit dem Seitenverhältnis 3:4:5, wie es Vitruv um 35/25 v. Chr. beschreibt" (9). Again, why not just go for the technically correct interpretation? Other words discussed by Binding are *funiculus* ("Richtschnur", cf. Ez 40,2-5 et al.), *calamus mensurae* ("Messrohr", cf. Ez 42,16-19), *perpendiculum* ("Lot", Isa 34,11), *faber et architectus* ("Handwerker und Baumeister"), *artifex* ("Kunstfertiger"), *structura* ("Gefüge"), *lapis angularis* ("Eckstein"), *thalamus* ("Kammer"), *frons* ("Vorbau"), *vestibulum* ("Halle"), *descriptio* ("schriftliche Darstellung"), *later* ("Backstein"), and *sumptus* ("Aufwand", cf. Luke 14,28-30). In some cases, Binding's observations make one aware of things one had probably never thought about. Perhaps one of the more striking such cases is his note on the "cornerstone", which can refer to the stone that forms the basis, but also to a stone on top of a building. The difference may not change the meaning, but it may influence the way we look at the image when applied to Christ in the gospels or by Paul. In the same way, the difference between "Fundament" and "Grund" in 1 Cor 3,10 may seem minimal, but the former is the technically correct word, though the majority of translations simply speaks of "Grund": "*fundamentum* ist zwar der Grund, aber im Bauzusammenhang das Fundament; im griechischen Original heisst es ἀρχιτέκτων θεμελίον = Baumeister das Fundament" (21). It is one of the few instances in which Binding cites the original; one wishes he had done so in a more systematic way.

Translators are not unfamiliar with the challenges technical vocabulary poses and in some fields efforts have been made to clarify and rectify things. We do possess studies on the plants of the Bible and there is a growing awareness among biblical scholars that one should be careful in translating medical terms (what is called "leprosy" in the Bible?). If anything, this fine little brochure offers both another caveat in handling technical jargon and an expert solution for correctly translating the jargon linked to construction.

J. VERHEYDEN

Marie Isabel MATTHEWS-SCHLINZIG – Jörg SCHUSTER – Gesa STEINBRINK – Jochen STROBEL (Hgg.). *Handbuch Brief: Von der frühen Neuzeit bis zur Gegenwart.* I: *Interdisziplinarität – Systematische Perspektiven – Briefgenres*; II: *Historische Perspektiven – Netzwerke – Zeitgenossenschaften* (De Gruyter Reference). Berlin – Boston, MA, De Gruyter, 2020. (16,5×23,5), XIV-659 + XI-665-1565 S. ISBN 978-3-11-037510-7. €259.00.

In der Theologie denkt man bei Briefen zunächst an einige frühjüdische Briefe, die Briefe des Neuen Testaments, der Apostolischen Väter und späterer Kirchenväter (wie etwa Cyprian oder Augustinus) oder die Briefe des Bonifatius im

Zusammenhang der Christianisierung Nordeuropas. Auch wenn mit der Neuzeit in der (wissenschaftlichen) Theologie andere Genres vorherherrschend wurden, ist die Gattung Brief nicht aus dem theologischen und kirchlichen Diskurs verschwunden, wie sich etwa an den sog. Hirtenbriefen oder Enzykliken erkennen lässt. Wie sind solche Briefe in das weitere Phänomen brieflicher Kommunikation in der Neuzeit einzuordnen? Wie partizipieren sie an Entwicklungen und Bedingungen, die sich auch in anderen Kontexten finden; wo setzten sie – aus unterschiedlichen Gründen und in unterschiedlichem Ausmaß – eigene Akzente? In welchem weiteren Kontext werden sie als spezifisch christliche Briefe und als wichtige Quellen wahrgenommen? Für solche Fragen bietet das vorliegende *Handbuch Brief* in zwei Teilbänden eine Reihe von Antworten und hilft die christliche Briefkultur der Neuzeit in ihrem größeren literarischem und kulturellem Zusammenhang zu verorten.

Nach einem Überblick (5-159) über Briefe als Forschungsfeld in der Literaturwissenschaft, Linguistik, Rhetorik, Geschichtswissenschaft, Editionswissenschaft, Kommunikationswissenschaft (Joachim R. Höflich, 97-107; behandelt werden Briefe als Medium, Medien als Restriktion und als Ermöglichung, Beziehungen und mediatisierte schriftliche interpersonale Kommunikation, Geschlecht und Brief sowie die Bedeutung von Briefen in einer mediatisierten Welt), Soziologie, Ethnologie und den sog. Gender Studies geht es im Detail um Briefpraktiken und methodische Ansätze (163-398). Mehrere Beiträge diskutieren anhand der neuzeitlichen Briefe Themen, die auch für frühere Briefe im Kontext der Theologie wichtige theoretische Ansätze bieten, etwa: Katrin Henzel, „Materialität des Briefs“ (222-231; Haptik des Briefs und scheinbare Objektivität, Arbeitsfelder der materialbezogenen Erforschung moderner Briefe, fehlende Briefe bzw. Briefsegmente und ihre Folgen); Konrad Heumann, „Der Brief als Sammlungsobjekt“ (232-253; Praxeologie des Briefsammelns, die ersten privaten Briefsammlungen und ihr Übergang in öffentlichen Besitz, Nachlasspolitik durch Selbstarchivierung, Schriftbildlichkeit und Schriftphysiognomik; „Bereits im Altertum gab es demnach im Hinblick auf Briefe ein Materialitäts- und Archivbewusstsein“, 233); Angela Standhartinger, „Briefzensur und Briefgeheimnis in der Neuzeit“ (269-275, u.a. zu Luthers Schrift „Von den heimlichen und gestohlenen Briefen, samt einem Psalm ausgelegt, wider den Herzog Georg von Sachsen“) und Stefanie Bredthauer, „Fingierte Briefe und Brieffälschungen: Sprachliche Verstellungen in inkriminierten Briefen“ (291-299; Verstellung findet sich auf der Inhaltsebene, in der sog. Graphostilistik – Schriftbild, Textmenge, Textaufbau, Groß/Kleinschreibung, Interpunktion – Lexik und im Fehlerprofil).

Bei der Behandlung verschiedener Briefgenres (401-659) finden sich Beiträge zu spezifisch christlichen Briefen, die wichtige theologiegeschichtliche Quellen darstellen. Mariano Delgado skizziert Umfang, Inhalte und Bedeutung des katholischen „Missionarsbriefs“ (484-490). Die Entstehung des Missionarsbriefs als eigene Gattung wurde begünstigt durch die

> Rahmenbedingungen der Frühen Neuzeit, etwa durch die allgemeine Beschleunigung der Schriftlichkeitskultur und der Brief-Kommunikation aufgrund der Verbesserung der technischen Bedingungen für die Korrespondenz (Postboten und -routen) wie aufgrund des Subjektivitätsschubs der Epoche, durch den Trend zur Zentralisierung und Koordinierung der Leitungsinstanzen und schließlich durch die Notwendigkeit, räumliche und zeitliche Distanzen zwischen den Mitgliedern einer

> Institution durch Schriftlichkeit (Instruktionen, Berichte, Briefe) als Kohäsionsmittel zu überbrücken.
> Der Missionarsbrief steht nicht isoliert da, sondern entspricht den Tendenzen in der weltlichen Verwaltung, wie sie etwa zunächst im spanischen Weltreich und dann auch in anderen ähnlichen Gebilden entstanden. Diese förderten die Schriftlichkeit, nutzten sie als Regierungsinstrument und erließen auch Richtlinien für die Abfassung von Briefen und Berichten an die Zentrale durch die Beamten in den verschiedenen Reichsteilen, aber auch zur Archivierung derselben *ad perpetuam rei memoriam* (484).

Delgado unterscheidet „prophetische" Briefe (von Missionaren, die sich an die zentrale politische Verwaltung wenden und Missstände und das Fehlverhalten der eigenen Landsleute gegenüber den Eingeborenen in den eroberten Gebieten anzeigen), Briefe, die über fremde Religionen und Kulturen berichten, Briefe über die alltägliche Missionsarbeit, Reise- und Abenteuerbriefe sowie Streitbriefe unter Missionaren. Zudem analysiert Delgado die strengen Richtlinien der Jesuiten für ihre Missionarsbriefe und verschiedene veröffentlichte Sammlungen jesuitischer Missionarsbriefe aus dem 18. Jhdt. und ihre rhetorische Funktion.

Ulrich van der Heyden beleuchtet die „Briefe evangelischer Missionare seit dem 18. Jahrhundert" (491-496; Funktion, Vorgaben der Mission-Ordnungen der Berliner Missionsgesellschaft; nach van der Heyden ist „diese Quellenkategorie für Forschungen zur außereuropäischen Christentumsgeschichte, zur Religions- und Missionsgeschichte wie auch in anderen globalhistorischen Wissenschaftsdisziplinen noch nicht in dem erforderlichen/gewünschten Umfang erschlossen worden", 495). Zudem sind die Bezüge zum christlichen Glauben im Kapitel „Trostbrief/Kondolenzbrief/Trauerbrief" (Pawel Zarychta, 582-593) von Interesse (u.a. der 1Thess als Trostbrief und die Trost- und Kondolenzbriefe Luthers in der Tradition der mittelalterlichen *consolatio mortis*).

Band II, *Historische Perspektiven – Netzwerke – Zeitgenossenschaften*, enthält Untersuchungen zu den Briefen Martin Luthers (Ute Mennecke, 675-682), zur protestantischen Briefkultur und Kommunikationsgemeinschaften am Beispiel Philipp Melanchthons (Christine Mundhenk, 683-691), den Briefnetzwerken der französischen Hugenotten (Susanne Lachenicht, 762-772) und zu monastischen Gelehrtenkorrespondenzen (Thomas Wallnig, 790-798; diese Korrespondenzen ermöglichten ordensgeistlichen Gelehrten sich und ihren Orden im guten Licht der internationalen Gelehrtengemeinschaft und protostaatlichen Bildungslandschaft darzustellen und ihren Platz darin zu behaupten, 797), zum enormen Korrespondenznetzwerk des hallischen Pietismus (Brigitte Klosterberg, 837-847); ferner Studien zu den Briefen Johann Georg Hamanns (Eric Achermann, 945-953) und Sören Kierkegaards (Nils Jörgen Cappelörn et al., 1095-1101). Auch die Kapitel zu Briefen aus dem Widerstand gegen den Nationalsozialismus und deren Rezeption (Helmut Peitsch, 1430-1440) und zu den Briefen aus den Lagern der NS-Herrschaft (1933-1945) (Benjamin Grilj, 1441-1449) enthalten Hinweise auf christliche Briefautoren (auch wenn hier wichtige Autoren wie Reinhold Schneider oder Dietrich Bonhoeffer fehlen; B. wird lediglich knapp im Aufsatz zu Brautbriefen erwähnt). Aus theologischer Perspektive hätten die eingangs erwähnten Hirtenbriefe oder Enzykliken gewiss ein eigenes Kapitel verdient. Auch die kirchliche Kleingattung Gemeindebrief wäre im größeren Zusammenhang von Interesse.

C. STENSCHKE

Daniel Gerth – Kathrin Paasch (Hgg.). *Friedrich Myconius (1490-1546): Vom Franziskaner zum Reformator* (Gothaer Forschungen zur Frühen Neuzeit, 15). Stuttgart, Franz Steiner Verlag, 2020. (24×17), 392 S. ISBN 978-3-515-12626-7. €70.00.

The "Forschungsbibliothek Gotha" in Schloss Friedenstein has preserved 278 letters of Friedrich Myconius, a former Franciscan friar who became a key player in the early years of the Reformation in the region of Gotha. His correspondence has been studied since the late seventeenth century when the Dukes of Sachsen-Gotha-Altenburg began to collect the correspondence of important reform theologians and other documents related to them in their library at Schloss Friedenstein and made the collection accessible to scholars. Over the past years, the collection has been digitised, and this was an occasion to turn attention to Myconius again.

The present volume contains the proceedings of a conference that was held in April 2016 in the "Forschungsbibliothek". It numbers sixteen essays divided over six parts: the Franciscan friar (P. Weigel; J.K. Schlageter); Reformation networks (Ch. Mundhenk; D. Gehrt); Myconius as intendant in Thüringen (D. Blaha; A. Dietmann; S. Michel; F. Witting); Myconius as a representative of the duke of Saxon (J. Hund; A. Kohnle; M. Beyer); Myconius as author and his reception (H. Bollbuck; S. Salotowsky; E. Koch); and Myconius' Bibliography (F. König) and the list of his correspondence, a total of 816 documents, including letters addressed to him (E. Koch). The Introduction, by the editors, briefly presents the essays and situates Myconius' life and ministry in its broader context (a detail: p. 22 the editors cite from a letter of Myconius dated to 21 September 1546, but the man died already 7 April of that year).

Petra Weigel sketches the cultural and religious situation of the Franciscan order in Saxon around 1500 when the order lived a kind of existential crisis in handling requests for reform from within which left members who were open for these concerns two options: to try to stay loyal as far as possible while accepting reforms, or to just leave the order and follow the call of Luther. Weigel shows from the example of Johannes Voit how some tried to go the first path, though not in its entirety, asking his Provincial in June 1523 to be allowed to leave the monastery, but to continue his work as a preacher while keeping his vows and his Franciscan habit. Six months later Myconius, by contrast, took the other path and never seems to have looked back. Johannes Schlageter illustrates from the cases of the head of the Observants Kaspar Schatzgeyer and the abbess Charitas Pirckheimer in Nürnberg that reform was needed, but possible while staying in the order. Christine Mundhenk studies the correspondence and contacts Myconius established with Luther and important theologians from his circle in Wittenberg and shows the effect the creation of networks had for spreading the message. Daniel Gehrt looks at the broader level and studies the communication of the Wittenberg circle with centres of reform-minded theologians throughout Thüringen.

Myconius' activities as visitator are illustrated by Dagmar Blaha from the critical edition of the report of his visit in Tenneberg in 1526, while Andreas Dietmann surveys his work as a superintendent in Gotha and more general visitations in Thüringen in 1528-1529 and 1533-1534. Myconius was also actively involved in screening groups and individuals who somehow deviated from Luther's teaching, in particular, Baptist groups. Stefan Michel studies these dissidents and

Myconius' polemics with them in his treatise "Der Widdertauffer lere vnd geheimnis" of 1530, co-authored with Justus Menius at the instigation of the elector Johann Friedrich I. Michel is specifically interested in finding out Myconius' views on how to handle these dissidents and concludes there is no evidence that he ever sided with those who defended they were liable to capital punishment. Friedrich Witting looks at the specific level of the intermediate hierarchy ("die Mittlere Ebene") to which Myconius belonged and which occasionally put him in a delicate position.

At the request of the elector of Saxon Myconius assisted at several theological disputes, not just because of his expertise or rhetorical skills but also because of his modesty, as Johannes Hund shows: "Myconius war ein überzeugter Anhänger der Wittenberger Reformation, der 'fortiter in re, sed suaviter in modo' ihre Anliegen in der Begegnung mit anderen Positionen verteidigte" (194). Armin Kohnle, by contrast, tries to nuance the influence Myconius is said to have had in defending the Reformation in Leipzig and once was glorified in the epithet "Apostle of Leipzig"; actually, Myconius stayed there for only one month before returning to Gotha because of illness. Michael Beyer turns to Myconius' "catechism" entitled "Wie man die Einfältigen und sonderlich die Kranken im Christentum unterrichten soll" (1539) in which he combined his pastoral care with his interest in proclaiming the message to all, and especially to such categories of the population that were at risk of being ignored or marginalised.

Myconius was among the first (together with Spalatin) to try his hand at writing a history of the young reformation and its heroes. The work soon became a popular version of the story that influenced later generations long after the death of its author. Harald Bollbuck compares the two oldest versions of his history and argues that manuscript Chart. B 153 is a kind of first draft, dictated to a secretary, for his actual book as preserved in Chart. A 339, which he authored himself. The interesting aspect of the draft is that it still clearly shows some of the sources Myconius relied on. Sascha Salatowsky studies a strange work in which Myconius relates and interprets a dream he had in 1510, in the first night after taking orders, which showed him alone in a desert, then guided to a source, and finally meeting a lonely harvester in a field he is ordered to assist. The story circulated orally for many years, until Myconius wrote it down shortly before his death and introduced with a reflection on the "awkward" experience he had had in 1508 at a meeting with the famous/notorious Johann Tetzel. The story had the potential to be read at first as an explanation of how he decided for the monastic life, but afterwards, and indeed already before he actually left the monastery, he interpreted it as Luther guiding him out of the desert. It was an immediate success story, and one that lasted for several decades and even resisted rationalist criticism of claims built on dreams and visions. Or as Salatowsky concludes, "Dass Myconius' Traum dennoch durch die Jahrhunderte lief und noch im 18. und 19. Jahrhundert neue Auflagen erlebte, lässt sich aus meiner Sicht nur so erklären, dass er durch die identitätsstiftende Wirkung gleichsam den wissenschaftlichen Anfechtungen entzogen war" (258-259). The last essay, apart from the two bibliographical ones, deals with Myconius' "Nachleben". Ernst Koch surveys the initiatives and the occasions that recalled Myconius' life and kept him alive in collective memory till the midst of the 19th century. Critical moments were the homily that was delivered at his funeral and that was preserved and transmitted, jubilees of places and institutes in which he was connected, and the festal discourse that was held to commemorate the 50th anniversary of his death. Koch ends with the interesting observation that one should duly distinguish between memorialising and critical historical research of a person (291).

Myconius belonged to the "Mittlere Ebene" in the first generation of Wittenberg reformers, but he was a well-connected, theologically experienced, and apparently also modest and amiable person who was called upon by the "higher powers" to assist in spreading Luther's teachings. This book gives ample evidence for all of these aspects.

J. VERHEYDEN

Andrea GRILLO. *Eucaristia: Azione rituale, forme storiche, essenza sistematica* (Nuovo corso di teologia sistematica, 8). Brescia, Queriniana, 2019. (17×24), 445 p. ISBN 978-88-399-2408-7. €30.00.

With this impressive study on the Eucharist, the Italian theologian and professor at various academic institutions Andrea Grillo has reached a milestone. Although it appears as a volume in a new series of handbooks in the area of systematic theology, and thus adopts several formal characteristics of such introductory works, it is so much more than a manual. Grillo's tome not only brings together an enormous wealth of material related to the study and the history of the Eucharist in the Christian tradition, including many primary sources, it also creates room for novel reflections and ambitiously attempts at laying solid foundations for a new theological paradigm of thinking about the very core of the liturgy. In all of this Grillo shows himself to be a trustworthy guide, being able to share his knowledge and insights in an enthusiastic and engaging way. In other words, the present book is both extraordinarily rich in encyclopedic breadth and thought-provoking in terms of its analyses and syntheses.

The major thrust of Grillo's book is that there is an urgent need for a much more comprehensive approach to the Eucharist. Even if this observation at first sounds somewhat general, it rests on a profound interpretation of the history of the Eucharist as having constituted the central ritual of Christians for centuries as well as on a critical-constructive position towards the vast majority of theological theories that have dealt with the Eucharist. Grillo has come to a point where he sees that neither the classical sacramental theologies with their focus on sacrifice and real presence, nor specialized liturgical scholarship with either an exclusive interest in liturgical texts or with mere pastoral concerns, nor an anthropology merely concentrating on human ritual behavior, is satisfactory in the present context. None of these lines of research and reflection is capable of addressing the real challenges, at least if they simply continue to work on their own and with the familiar models and methods. Grillo convincingly argues that what is needed today for a thorough theology of the Eucharist is an integration of different disciplines, historical scholarship no less than sacramental theologies, ritual studies no less than textual hermeneutics, pastoral theology no less than spirituality.

Grillo patiently explains his overall take on the subject matter at some length in the introduction and in chapter "zero", which is conceived as an extensive methodological prelude but sadly does not avoid some repetition with the introduction. Nevertheless, the analysis he presents of the current state of the art in liturgical and theological scholarship testifies of an admirable grasp of the material. Grillo demonstrates that two elements are particularly lacking in contemporary theological dealings with the Eucharist. On the one hand, there is a longstanding tradition of theological abstractions which hardly correlate with actual celebrations of the Eucharist. This has given rise to theoretical constructions which are not only far removed from people's experiences but also alienated from the concrete ritual and textual complexity of the Eucharist. On the other hand, there has been a tendency among liturgists to delve into the history of the sacrament, including the study of different contexts and events which have given shape to the celebration as it is known today, but without making necessary connections with theological problems and pastoral challenges.

All of these observations about a lack of integration, synthesis and conversation at different levels explains the particular way in which Grillo has structured his book. The structure of the book is divided into three major parts, which are also reflected in the subtitle. Moreover, the threefold distinction entails an allusion to Johannes Emminghaus' groundbreaking work on the Eucharist, which appeared almost simultaneously with the revised missal in the early 1970s. Emminghaus made a distinction between the celebration of the Eucharist as something performed (*Vollzug*), its shape (*Gestalt*), and its essence (*Wesen*). In line with Emminghaus, Grillo makes the point that one should never dissociate these levels of interpretation. But much more powerfully than Emminghaus did, Grillo defends the idea that none of these three elements is more or less theological and theologically relevant than the other two. Put differently, Grillo thinks that one can only develop a theology of the Eucharist worthy of that name on the condition that one integrates (i) its being a (series of) ritual action(s), (ii) its diverse forms – and reforms – in the course of history along with different patterns of theological and spiritual clarification, and (iii) its being fundamentally there as constituting communion with and in Christ. As history shows, it goes dramatically wrong if any of these aspects does not entertain the right balance with the other ones.

In the first part of the book, Grillo discusses many interesting topics which shed light on the Eucharist as a ritual action. In that context particular attention is devoted to the question what the most fundamental shape of that ritual is – a prayer or a mimetic act (a meal) – and to the fact that scholars have not yet come to a final answer to that question. In any case, it cannot be denied that there is food, protocol, ceremony as well as prayer in the Eucharist, and that all of these dimensions have not received sufficient treatment in theology. The part culminates in Grillo's attempt at an *expositio missae*, the classical way to present the ritual course of the Eucharist, consisting of a sequence of many different elements. According to the present *General Instruction of the Roman Missal* and *Ordo Missae*, the Eucharist consists of four "chapters": the introductory rites, the liturgy of the Word, the liturgy of the Eucharist, and the concluding rites. It is somewhat unfortunate that Grillo's theological commentary here does not really rise above the grain and remains, all in all, very introductory.

The second part of the book consists of a detailed historical description of the Eucharist. Noteworthy is that Grillo here deliberately opts to not separate the history of Eucharistic practices from the history of doctrinal teachings and disciplinary arrangements. It must be said that he amply succeeds in making pertinent connections between theory and practice, thereby showing that one can indeed never accurately look at the one aspect without taking into account and doing justice to the other. The text itself has a logical structure and divides history into five major periods, which – à la Küng, who by the way is not mentioned – also stand for a paradigm of reflection and interpretation. These five periods are the following: (i) the origins of the Eucharist, in the context of which Grillo obviously refers to the New Testament but expands the scope beyond the four versions of the institution narrative to the gospel of John, among other writings; (ii) the patristic period reaching from the *Didachè* to Ambrose of Milan and Augustine of Hippo, of which Grillo rightly contends that one should not overaccentuate the differences between them because these readings often rest on *Hineininterpretierung*; (iii) the middle ages, which, according to Grillo, show a remarkable evolution and cannot be reduced to scholastic schemas only; (iv) modernity, including the Reformation of course as well as the harsh reactions to it by the Council of Trent, urging Grillo to hold that there were not only the doctrinal controversies but also striking communalities, inasmuch as both Protestant and Catholic theologians actually overlooked the ritual dimension of the Eucharist in this era; and (v) contemporary developments, which try to correct distortions of the past, so far, however, according to Grillo, mostly unsuccessfully. Still according to Grillo, this is to no mean extent due to the impact *Summorum Pontificum*, the famous 2007 *motu proprio* of pope Benedict XVI, has had on Church and theology in recent years. Grillo decided to insert a whole chapter about these issues in this book, for he is convinced that they reveal a great deal about the complexity of the Eucharist. As one knows from other publications, Grillo is a sharp critic of the previous pope when it comes to assessing what he tried to achieve in the liturgical field.

At the outset of the third part of his book, Grillo emphasizes that it should not be seen as the doctrinal "plat de consistance", in function of which the two previous parts were simply appetizers. To the contrary, Grillo endeavors a profound and original rereading of traditional theological themes pertaining to the Eucharist "*in genere ritus*" (303). He thinks that the shift of the basic categories of sign and cause to symbol and rite have not yet been sufficiently thought through, even if these more encompassing notions have been on the horizon of liturgical theologians for at least a century. What is of particular importance in this context, is that the thinking about and from the Eucharist is dynamized, and that one finally finds the courage to jump from static categories and their underlying ontologies and epistemologies to a truly dynamic, i.e. not "substantive" but "verbal" way of thinking. This is necessary to do justice to the Eucharist as the embodiment of the paschal mystery and, as such, the center of gravity of the history of salvation. Concepts such as essence, body, effect and institution, Grillo argues, are insufficiently capable of bringing about this shift.

Without any doubt, it is here, in this synthetic and future-oriented approach to the theology of the Eucharist, that the greatest value of Grillo's book lies. He cannot be credited for having invented it, but he is certainly one of the most prominent, presently active and creative promoters of it. Particularly strong is his insistence that he sees his work in continuity with a tradition – which for him is, unsurprisingly, something dynamic; it is rather the act of passing on than the keeping of things as they are – and in de middle of a broad network of like-minded scholars. Among his privileged conversation partners are renowned French theologians such as Ghislain Lafont and Louis-Marie Chauvet, German classics including Odo Casel and Romano Guardini, and a whole series of Italian colleagues past and present, Cipriano Vagaggini, Salvatore Marsili, Enrico Mazza, and Giorgio Bonaccorso, among others. Apparently, Grillo is less familiar with the Anglo-Saxon tradition in liturgical and sacramental theology, where there are also scholars and thinkers working along similar lines. In no way, however, does this diminish the enormous contribution of his pioneering "manual". To the contrary, it is to be hoped that Grillo's work will preferably sooner than later find its way to a more international readership, when it is translated in English and other languages. For it certainly has the potential of becoming a standard reference and a classic of Eucharistic theology from the first quarter of the twenty-first century. In order for that to happen, it is recommended that future editions of the book have a decent index and general bibliography, in addition to the references provided in the footnotes and the reading suggestions at the end of individual chapters. Most importantly, however, I do wish for this book a wide and longstanding reception.

J. GELDHOF

Bernd BLESSIN – Alexander WICK. *Führen und führen lassen: Ergebnisse, Kritik und Anwendungen der Führungsforschung* (UTB, 8532). München, UKV Verlag, 9. überarb. und erw. Aufl., 2021. (15×21,5), 596 S. ISBN 978-3-8252-8786-3. €49.90 (print); 978-3-8385-8786-8. €39.99 (ePDF).

Zumindest ein Teil der gegenwärtigen Krise der Katholischen Kirche in der Konfrontation mit Missbrauchsskandalen unerhörten Ausmaßes und ihrer als halbherzig und schleppend empfundenen Aufarbeitung besteht aus massiven Führungsfehlern der Verantwortlichen. Zu problematischen Personalentscheidungen (zumindest in der Vergangenheit) kommen große Unsicherheiten im sog. *change management*, etwa im Umgang mit der erstarkenden Bewegung des sog. Synodalen Wegs als Gesprächsformat für eine strukturierte Debatte innerhalb der Kirche. Um in solchen Zeiten verantwortlich und überzeugend führen zu können, brauchen kirchliche Amtsträger auf allen Ebenen – oft mit wenig oder gar keiner formalen Vorbereitung und Ausbildung für Leitungsaufgaben – nicht nur praktische Anleitung, sondern auch den nötigen theoretischen Hintergrund. Genau das bietet das vorliegende, bewährte Handbuch (1. Aufl. 1984, Oswald Neuberger), das den aktuellen Stand der internationalen Führungsforschung darstellt, analysiert und würdigt.

Nach einführenden Überlegungen zum Führungsbegriff (25-49; Begriffe, Definitionen, Strategien zur Dekodierung des oft nicht expliziten Führungsverständnisses, handlungsorientierte Führungsdefinition, Strukturkerne von grundlegenden Führungstheorien; Führung ist ein Prozess, intendiert die Beeinflussung anderer Personen, findet im Kontext einer Gruppe statt, beinhaltet das Erreichen von Zielen und setzt voraus, dass diese Ziele in irgendeiner Art von Führenden und Geführten geteilt werden, 30) geht es um personalistische Führungsansätze, die stark und zuweilen exklusiv auf die Persönlichkeit des Leiters fokussieren (51-92; Eigenschaftstheorien – Ziel ist die Identifikation von stabilen Personenmerkmalen, die (unweigerlich) dazu führen, dass eine Person als Führungskraft erfolgreich ist oder nicht, 52 –, Kategorisierungs- und Schematheorie der Führung sowie das

Verhältnis von Charisma und Führung; insgesamt ist eine Heroisierung von Führungskräften fehl am Platz, „Ihr Beitrag zu organisationalen Erfolgsgrößen ist mit Sicherheit nicht so gravierend, wie es die ‚great man theory' unterstellt", 91), verhaltensorientierte Führungsansätze (93-134; Führungsverhalten und vergangene und aktuelle Führungsstiltheorien, u.a. transaktionale und transformationale Führungsstile, die empfohlen werden) sowie um Kontingenzmodelle der Führung (135-160), bei denen der Fokus auf den situativen Faktoren liegt, die auf den Erfolg verschiedener Führungsstile einwirken. Die Autoren schließen kritisch, dass die situative Führungstheorie so tut „als ob Vorgesetzte an der Situation unschuldig seien und nur auf sie reagieren können" (160).

Im Kapitel „Führung verstehen, deuten, schaffen" (161-242) behandeln die Autoren die Bedeutung von Rollentheorie und Identität, Attributionstheorien der Führung, symbolische und systemische Führung. Dem folgen Überlegungen zur Wirksamkeit von Führung (246-298; wie genau ist Führungserfolg zu verstehen und zu messen? Wem kann/muss der Erfolg zugerechnet werden? Welche Deutungen, Einstellungen und Verhalten sind nötig, damit Führung *erfolgt*? – Führung und die Zuschreibung von Führungskompetenz).

Ein großer Abschnitt gilt Führungsherausforderungen aufgrund der (zunehmenden) Vielfalt der zu führenden Menschen (299-370). Behandelt werden Individualisierung und Vielfalt als für den Arbeitskräftemarkt relevante gesellschaftliche Entwicklungen, Führung und verschiedene, wichtiger werdende sog. *work-life designs* und die Bedeutung und Herausforderung von *diversity management* für heterogene Mitarbeitende. Dem folgen Abschnitte zu Frauen und Führung (331-350) sowie gesundheitsorientiertem Führen (Gesundheitskonzepte und Förderung im Betrieb, Erhaltung und Förderung der Gesundheit der Mitarbeiter sowie gesunde Führungskräfte). Ein weiterer Abschnitt behandelt die Herausforderungen von Führung durch und mit Veränderungen in Organisationen (371-448; Führung von hochqualifizierten (Projekt-)Teams und virtuellen Teamstrukturen, Führung in Zeiten der sog. *new work*). Stärker zu berücksichtigen wäre, was bei der Führung von Menschen aus unterschiedlichen Alterskohorten/„Generationen" zu bedenken ist, wenn etwa Leiter aus der Generation der sog. *Baby-boomer* heute Leute führen sollen, die so ganz anders „ticken" und einem anderen Wertesystem folgen.

Abschließend geht es um die Frage für oder gegen wen oder was (auf wessen Kosten) geführt wird (449-518). Die Verfasser diskutieren die ideologischen Aspekte (ideologische Begründungen von Führung, die mit einem umfassenden Geltungsanspruch auftreten, Funktionen von Führungsideologien und verschiedene Taxonomien zu ideologischen Bildern der Führung), Führungsethik, die sich auf das konzentriert, was im Allgemeinen gilt (469-486; gibt es eine spezielle Führungsethik? Moralbegründungen für Führungshandeln, Praktiken der Moralisierung in der Praxis von Unternehmen, Probleme bei der Erfassung „ethischer Führung"; gerade bei der Führungsethik hätte die theologische Ethik mit ihrer langen Tradition Wesentliches beizutragen! Hier tut sich jenseits der traditionellen Fragestellungen ein weites Feld auf). Ferner diskutieren die Autoren Führung und Mikropolitik, verstanden als die Fokussierung auf das, was jetzt gerade im Augenblick gilt. Führung agiert in der Spannung von „immer vs. jetzt gerade, von Nachhaltigkeit vs. Kurzzeitorientierung" (449). Mikropolitik, verstanden als „die strukturelle Macht der Verhältnisse als Produkt, Bedingungen und Rahmen ‚interessierten' Handelns von Subjekten" (486) erscheint in Organisationen als

Steuerungstechnik. Dabei werden auch die Bedingungen für solche Mikropolitik diskutiert und die darauf aufbauenden Taktiken. „Mikropolitik bezeichnet das Arsenal jener alltäglichen ‚kleinen‘ (Mikro-!)Techniken, mit denen Macht aufgebaut und eingesetzt wird, um den eigenen Handlungsspielraum zu erweitern und sich fremder Kontrolle zu entziehen“ (489). Ferner skizzieren die Autoren die bekannten Ursachen und den möglichen Umgang mit Dilemmata, die angesichts von Komplexität und Dynamik untrennbar mit Führung verbunden sind, und derer sich Leiter bewusst sein müssen und die zugleich ihre Existenzberechtigung sind (505-518). Blessin und Wick schließen:

> Dilemmata sind unangenehme, aber unvermeidliche Realitäten der Führungsarbeit. Sie sind jedoch auch einer der wichtigsten Gründe dafür, dass es überhaupt Führungspositionen gibt. Funktionierte die Welt logisch konsistent, könnten simple Computer den Job tun. Gerade weil es die Widersprüche, Vertracktheiten und Sackgassen gibt, besteht ein Bedarf für jenes unkonventionelle, unberechenbare und kreative Handeln, das „Führung“ genannt wird (518).

Zum Band gibt es 40 Zusatzdokumente online, die über einen Gutscheincode im Buch kostenfrei abgerufen werden können.

Auch wenn die Autoren vorwiegend Führung im Kontext von Unternehmen im Blick haben (weniger Verwaltung, Bildungseinrichtungen, non-profit Organisationen, Kirchen, etc.) lassen sich viele Analysen und Einsichten leicht übertragen. Neben den konkreten Anregungen für die Reflektion von Leitung im Kontext der Kirche und der Akademie führt der Band in die aktuellen sozialwissenschaftlichen und sozialpsychologischen Diskurse zu Leitungsfragen ein und stellt jede Menge heuristischer Instrumente bereit, die in der reflektierten Analyse vergangener und gegenwärtiger kirchlicher Praxis im Bereich Kybernetik angewandt werden können. Dies gilt neben der praktischen und historischen Theologie auch für andere theologische Disziplinen, etwa die Bibelwissenschaften, wenn unterschiedliche Leitungsparadigmen in der Bibel analysiert und gewürdigt werden sollen oder einzelne biblische Gestalten als Leiter in den Blick kommen.

C. Stenschke