

It may appear much too ungrateful, in light of the massive number of data Snodgrass has collected and the enormous amount of work he has expended in evaluating them, to suggest that one more round of revision—reformatting the work—might have made it more helpful. As it stands, no section of the book ever proceeds through a passage commenting on it sequentially. Particularly with respect to the “issues requiring attention,” unless a reader already has a pretty comprehensive awareness of the secondary literature, it is easy to wonder why *these* issues were selected and not others readily imaginable. The proliferation of short paragraphs of information, often arranged in no discernible sequence, under “textual features worthy of attention” and “cultural information,” also suggest the book as it stands could have been a penultimate draft, an unprecedented collection of relevant data to be sure, but still awaiting final assembly and arrangement into a more standard commentary sequence. But perhaps after years of working on the project, Snodgrass could not bear any extra work. Even as the book stands, it is a magnum opus, and we are indebted to him for this massive, exceptional collection of data, judiciously weighed, with sensible conclusions throughout.

Craig Blomberg
Denver Seminary

Andreas J. Köstenberger and Scott R. Swain. *Father, Son, and Spirit: The Trinity and John's Gospel*. New Studies in Biblical Theology. Downers Grove, IL: InterVarsity, 2008. Pp. 224. ISBN: 978-0-8308-2625-4. \$22.00 paper.

Andreas J. Köstenberger and Scott R. Swain provide a clearly argued and accessible study on the trinitarian theology of the Gospel of John. The introduction establishes the need for the study and addresses some of the concerns that are raised when discussing trinitarian beliefs within John (e.g., accusations of historical and theological anachronisms). The authors then lay out their hermeneutical approach, which is described as “confessional criticism” (p. 23).

Chapter one argues that an understanding of Jesus as God is compatible with exclusivist monotheism and that it is historically plausible that an understanding of Jesus as God emerged quite early within Christianity and thus was not a creation of the church later during the patristic period. This chapter provides a brief overview of relevant scholarly works that impinge on Christological studies and Johannine literature, devoting time to the important work of Richard Bauckham and Larry Hurtado. The authors provide a clear argument for the apostle John's authorship of the Gospel while critiquing Bauckham's view that John the Elder wrote the Fourth Gospel. The important contribution from this chapter to the argument of the book is that it demonstrates that early Christianity redefined its inherited understanding of monotheism and thus God's identity by including in it Jesus as the preexistent Son of God (Deut 6:4, John 10:30, 1 Cor 8:4-6). This reconfiguration is described by Bauckham and cited approvingly by the authors as “Christological monotheism” (p. 44).

Chapter two surveys the use of *theos* in the Gospel of John and notes that it is used to refer to both the Father and the Son. The authors recognize that this

suggests “an apparent ditheism” on John's part but comment further that “these two persons sustain a nuanced and complementary relationship” (p. 60). Chapter three provides an overview of the use of *pater* with reference to God. It serves to broaden the accepted understanding of monotheism while also functioning as “the dominant, controlling metaphor” with regard to “Jesus' relationship with God” (p. 73). Chapter four explores John's application of the terms *monogenēs*, son of Joseph, Son of God, Son of Man, and Son. Chapter five provides an overview of the presence of the Spirit that evidences a marked increase in the latter half of the John's Gospel. Chapter six summarizes the findings of the book up to this point and concludes that the trinitarian presence in John's Gospel centers on mission.

Chapter seven provides a theological interpretation of the Trinity in John's Gospel. This chapter argues that John's Christological perspective is fully trinitarian and also has as its focus Jesus' filial agency and mission of redemption (p. 124). Chapter eight demonstrates the trinitarian nature of John's Christology by investigating the role of the Spirit in relation to the Son. The authors discern in John's Gospel a pattern in which the Spirit is sent from the Father, persists with the Son, and likewise continues with his followers (p. 148). Chapter nine argues for the centrality of the Trinity in God's mission in the world and provides practical suggestions for the way the church should participate in that mission. Chapter ten utilizes Jesus' high-priestly prayer to organize the trinitarian themes evident in John's Gospel and in subsequent ecclesial reflection with regard to the correlation between immanent and economic Trinity.

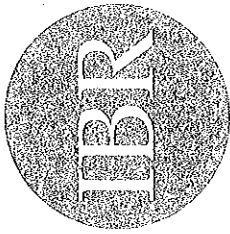
Köstenberger and Swain have written an accessible and practical volume that provides a stimulating overview to both current trinitarian thought and the broader scholarly debates within the field of Johannine studies. This work will prove useful for thoughtful pastors, seminary students, and informed laypersons. It fills a lacuna in the field of biblical studies by providing a biblical survey and theological overview of the Trinity as it is presented in the Gospel of John.

J. Brian Tucker
Michigan Theological Seminary

Tor Vegge. *Paulus und das antike Schulwesen: Schule und Bildung des Paulus*. BZNW 134. Berlin: de Gruyter, 2006. Pp. xvi + 575. ISBN: 978-3-11-018345-0. \$195.00 cloth.

In this lightly revised 2004 dissertation from the University of Oslo (under David Hellholm), Vegge develops his thesis in two distinct parts. First, he describes and analyzes schooling and education in Hellenistic times in six very detailed chapters (pp. 3-342). In a much shorter Part B, he examines the schooling and education of Paul himself. Vegge plans a further volume on the formal schooling of Paul.

In chap. 1 of Part A, Vegge differentiates “school” and “teaching” in the Greco-Roman and Jewish worlds. Here and in the rest of Part A, Greco-Roman education is lucidly described with detailed examples of abundant primary



EDITOR-IN-CHIEF

Richard S. Hess

ASSOCIATE EDITOR

Eckhard J. Schnabel

EDITORIAL BOARD

- | | |
|----------------------------|--------------------------------|
| Greg Beale (2011) | Sheri Klouda (2010) |
| Markus Bockmuehl (2009) | Andreas J. Köstenberger (2011) |
| Daniel I. Block (2010) | Steven M. Ortiz (2011) |
| Darrell L. Bock (2009) | Aida B. Spencer (2011) |
| Hélène Dallaire (2009) | Todd D. Still (2011) |
| Daniel J. Estes (2009) | Marion Ann Taylor (2010) |
| Craig A. Evans (2010) | David Toshio Tsumura (2011) |
| Gene L. Green (2011) | Bruce Waltke (2011) |
| Robert H. Gundry (2010) | Cynthia Long Westfall (2011) |
| Craig Keener (2011) | John H. Walton (2010) |
| Martin G. Klingbeil (2011) | |

Correspondence and papers for submission should be directed to Prof. Richard S. Hess, Denver Seminary, 6399 S. Santa Fe Drive, Littleton, CO 80120. E-mail: rick@densem.edu. See inside back cover for instructions for contributors.

Books for review and all review correspondence should be sent to Prof. Eckhard J. Schnabel, Trinity Evangelical Divinity School, 2065 Half Day Road, Deerfield, IL 60015. E-mail: eschnabe@trin.edu.

Bulletin for Biblical Research (ISSN 1065-223X) is published and distributed by Eisenbrauns, P.O. Box 275, Winona Lake, IN 46590. For subscription information, visit www.eisenbrauns.com/bbr or e-mail: BBR@eisenbrauns.com.

Copyright © 2009 by The Institute for Biblical Research, Inc. All rights

ARTICLES

An Analysis of Two Early LXX Manuscripts from Qumran: 4QLXXNum and 4QLXXLev^a in the Light of Previous Studies 481
Nicholas Petersen

Building on Stone? Deuteronomy and Esarhaddon's Loyalty Oaths (Part 2): Some Additional Observations 511
Markus Zehnder

The Greek Concept of the "Seven Stages of Life" and Its New Testament Significance 537
R. Larry Overstreet

Resident Aliens in Mission: Missional Practices in the Emerging Church of 1 Peter 565
Torrey Seland

BOOK REVIEWS

Nancy Nam Hoon Ian, *The 'Foreignness' of the Foreign Woman in Proverbs 1-9: A Study of the Origin and Development of a Biblical Motif* 591
Reviewed by David B. Schreiner

Anna Karina Müller, *Gottes Zukunft: Die Möglichkeit der Rettung am Tag Iahwis nach dem Joelbuch* 592
Reviewed by Jerry Huang

Leo G. Perdue, ed., *Scribes, Sages, and Seers: The Sage in the Eastern Mediterranean World* 593
Reviewed by Charles Haiton

Ron E. Tappy and P. Kyle McCarter Jr., eds., *Literate Culture and Tenth-Century Canaan: The Tel Zayit Abecedarly in Context* 595
Reviewed by Richard S. Hess

Andreez S. Turkanik, *Of Kings and Reigns: A Study of Translation Technique in the Gammal/Gamma Section of 3 Reigns (1 Kings)* 597
Reviewed by Stephen J. Lennox

Nicholas P. Lunn, *Word-Order Variation in Biblical Hebrew Poetry: Differentiating Pragmatics and Poetics* 599
Reviewed by D. T. Tsumura

John Goldingay, *Psalms*, vol. 3: *Psalms 90-150* 600
Reviewed by Stephen J. Lennox

Pieter W. van der Horst and Judith H. Newman, *Early Jewish Prayers in Greek* 601
Reviewed by J. Brian Tucker

Emanuel Tov, *Hebrew Bible, Greek Bible, and Qumran: Collected Essays* 603
Reviewed by Karen H. Jobs

Martin Goodman, *Judaism in the Roman World: Collected Essays* 605
Reviewed by Morten Herring Jensen

A.-F. Christidis, ed., *A History of Ancient Greek: From the Beginnings to Late Antiquity* 606
Reviewed by David W. Pao

Fernando F. Segovia and R. S. Sugirtharajah, eds., <i>A Postcolonial Commentary on the New Testament Writings</i> Reviewed by Craig L. Blomberg	608
Jonathan T. Pennington, <i>Heaven and Earth in the Gospel of Matthew</i> Reviewed by Osvaldo Padilla	609
Outi Lehtipuu, <i>The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus</i> Reviewed by Nicholas Perrin	611
Josep Rius-Camps and Jenny Read-Heimerding, <i>The Message of Acts in Codex Bezae, A Comparison with the Alexandrian Tradition: Acts 13:1-18:23</i> Reviewed by Christian Askeland	612
Klyne Snodgrass, <i>Stories with Intent: A Comprehensive Guide to the Parables</i> Reviewed by Craig L. Blomberg	614
Andreas J. Köstenberger and Scott R. Swain, <i>Father, Son, and Spirit: The Trinity and John's Gospel</i> Reviewed by J. Brian Tucker	616
Tor Vegge, <i>Paulus und das antike Schultessen: Schule und Bildung des Paulus</i> Reviewed by Victor Copan and E. Randolph Richards	617
Preston M. Sprinkle, <i>Law and Life: The Interpretation of Leviticus 18:5 in Early Judaism and in Paul</i> Reviewed by Sean M. McDonough	619
David W. Chapman, <i>Ancient Jewish and Christian Perceptions of Crucifixion</i> Reviewed by Lynn H. Cohick	621
Loren T. Stuckenbruck and Wendy E. S. North, eds., <i>Early Jewish and Christian Monotheism</i> Reviewed by Nicholas Perrin	622
Jörg Ripke, ed., <i>Gruppenreligionen im römischen Reich: Sozialformen, Grenzziehungen und Leistungen</i> Reviewed by Christian Askeland	623
Wilhelm Pratscher, <i>Der zweite Clemensbrief</i> Reviewed by Glen L. Thompson	625
Jörg Frey, Enno Edzard Popkes, and Jens Schröter, eds., <i>Das Thomasevangelium: Entstehung - Rezeption - Theologie</i> Reviewed by Robert W. Yarbrough	626
G. K. Beale, <i>The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority</i> Reviewed by Peter Enns	628
Hans Dieter Betz et al., eds., <i>Religion Past and Present: Encyclopedia of Theology and Religion</i> , Vols. 1-4 Reviewed by Eckhard J. Schnabel	631
BOOKS RECEIVED	635

An Analysis of Two Early LXX Manuscripts from Qumran: 4QLXXNum and 4QLXXLev^a in the Light of Previous Studies

NICHOLAS PETERSEN
CINCINNATI, OHIO

4QLXXNum and 4QLXXLev^a are extensively analyzed below, and it is concluded that these manuscripts are best understood as either stylistic or clarifying revisions of the OG and that the OG is better represented by G^a. As such, this work substantiates and builds upon the previous conclusions of Patrick Skehan and John Wewers, while the conclusions of Eugene Ulrich, who found the idiosyncratic nature of these two manuscripts to be indicative of their primacy, are necessarily opposed. In addition, the proposals that Ulrich has offered to the effect that a variant Hebrew Vorlage underlies these texts are shown to be inadequate. Besides these text-critical considerations, it will be shown that 4QLXXLev^a in particular exhibits some significant instances of stylistic translation technique.

Key Words: Septuagint, revision, 4QLXXLev^a, 4QLXXNum, Old Greek, Vorlage, Masoretic Text

1. INTRODUCTION

The discovery of Greek translations of the Pentateuch at Qumran was a momentous event. Dating approximately four centuries prior to the oldest codices, these documents became no less significant after it was determined that they were in fact septuagintal in nature. Two of these fragmentary documents have drawn the most scrutiny to date: 4QLXXNum (4Q121 = Rahlfs 803) and 4QLXXLev^a (4Q119 = Rahlfs 801).¹ Other significant finds are pap4QLXXLev^b (4Q120 = Rahlfs 802), pap7QLXXExod, which covers Exod 28:4-7, and 4QLXXDeut, which is identified solely by Deut 11:4.² Concerning 4QLXXNum, Patrick Skehan originally thought

1. 4QLXXNum corresponds to the following biblical passages as presented in Patrick W. Skehan, Eugene Ulrich, and Judith E. Sanderson, *Qumran Cave 4.IV: Palaeo-Hebrew and Greek Biblical Manuscripts* (DJD 9; Oxford: Clarendon, 1992): Num 3:40-43; 4:17, 5-9, 11-16 (3:397, 50-51?). 4QLXXLev^a corresponds to a single fragmentary passage: Lev 26:2-16.

2. All of these texts, except for pap7QLXXExod, were published in the same DJD volume just cited, while pap7QLXXExod was published quite early on in *Les Petites Grottes de Qumran*