

nects the prologue with the rest of the story and it is unmasked as Leviathan in chapter 41. Fyall points out that the battle with evil is the basis for the exploration of God's ways and the mysteries of creation and providence in Job. Throughout the book, Fyall is able to provide the reader with his theological insights into the place of evil within God's creation and providence (e.g. pp. 144, 167, 168, 174, 189). He also rightly points out that 'Job stands in the centre of biblical theology', demonstrating 'how the created order is both good and yet fallen' (p.98).

Another benefit of this work is that Fyall not only gives a clear distinction between imagery and myth, but he also highlights the close relationship between the two (p.27). In this study, Fyall demonstrates how natural images carry mythological nuances. He also has a good evaluation of how the author of Job employs mythical languages and stories from the pagan deities but without diluting his monotheism (pp. 26-28, 97). He insightfully states that the images and the myths employed in Job are 'a fundamental component of the book's theology' (p.26). When interpreting the passages of Behemoth and Leviathan, Fyall tries to avoid the dichotomy of the naturalistic and supernatural interpretation. Convincingly, he argues against Gordis' naturalistic interpretation of Behemoth and Leviathan as the hippopotamus and crocodile (pp. 127-129). He rightly points out that the languages used to depict these two beasts demonstrate a subtle weaving of both natural and supernatural images (p.173).

I agree with Fyall that the languages depicting Behemoth and Leviathan have mythical overtones and that these two beasts symbolise the cosmic chaotic forces. However, I am not convinced by his argument that Behemoth is the god of death (Mot) and Leviathan the guise of Satan. His argument is mainly based upon the evidence of the fragmentary Canaanite parallels, but his internal exegetical support is not strong enough. For example, Fyall maintains that Behemoth is associated with death and it is linked with the last mentioned beasts, the horse and the hawks, which are connected especially with death. In 39:30 the hawk is said to feast שם 'there', then Fyall considers that שם 'there' is associated with the netherworld (p.133). He makes the same point when he quotes Psalms 104:26 as a parallel (p.136). But there is no compelling reason to associate the word שם in these passages with the netherworld. Concerning 40:21 'he lies beneath the lotus trees,' Fyall considers that the word תחת; 'beneath' conveys the sense of the underworld and שכב 'he lies' means 'lying down in death' (p.133). Here again, it seems that Fyall has read too much into the text.

Concerning the identification of Satan with Leviathan, Fyall does not give a strong exegetical arguments either. He simply links up the passages of Leviathan (3:8); Yam and Tannin (7:12); Sea (9:8; 38:8-11); Rahab (9:13; 26:12); and the gliding serpent (26:13) and argues that Leviathan in the second Yahweh Speech is

the culmination of various guises of Satan (p.168). In my opinion, Behemoth and Leviathan represent the cosmic chaotic forces and the power of evil, but do not necessarily equate with the god of death (Mot) and Satan respectively. Fyall tends to absolutise the identity of these beasts, leaving no room for the ambiguity of these images.

Furthermore, I am not convinced by Fyall's point concerning that which Job has spoken rightly of God and that which his friends have not spoken rightly of God. According to Fyall, Job is vindicated by God because he can glimpse the realities of the divine council and be aware of the hostile forces in the universe (3:8; 7:12; 9:8; 9:13; 26:12; 26:13), while the friends are rebuked by God because of their failure to recognize the realities of the heavenly court (pp.19, 37, 38, 39, 41 etc.). Indeed, Fyall does realize that in the friends' arguments, they mention certain aspects of the heavenly court and cosmic forces in the universe (e.g. God's servants and angels in 4:17-18; 'the son of Reshep' in 5:7; terrors in 8:11; the king of terrors in 8:14; the first born of death in 8:13; the darkness in 8:18; the loftiness of stars and the height of heaven in 22:12; and the perfection and supremacy of God 25:2-6). However, he does not give a convincing explanation of these insights. For example, when he comments on Eliphaz's words in 22:12 and Bildad's hymn in chapter 25, he simply states that a true sense of awesomeness and wonder is missing from the friends' speeches (pp.60, 61, 62). In fact, the friends do their utmost to defend God's integrity all the way through and their fervent zeal for God is beyond doubt.

*Alison Lo, Jerusalem, Israel*

### *The Religion of Ancient Israel: (Library of Ancient Israel Series)*

**Patrick D. Miller**

Louisville/London: WJK/SPCK, 2000, xx + 335 pp., £27.50, hb, ISBN 0-281-05381-2

#### **SUMMARY**

Patrick Miller's study of the religious practices of ancient Israel provides a valuable resource for all those interested in such study. In the first two chapters, Miller lays out the centrality of Yahweh to Israelite religion and the types of religious practice which are indicated by the historical evidence. In the remaining three chapters, Miller goes on to discuss the concepts of sacrifice, holiness and leadership/participation in Israelite religion. These he sees as areas which are key to a proper understanding of Israel's religion. Due to the somewhat speculative nature of any work of this type, readers will likely come across conclusions with which they disagree, but nonetheless this book is a valuable tool.

#### **ZUSAMMENFASSUNG**

Patrick Millers Arbeit über die religiösen Praktiken im



alten Israel ist ein wertvolles Hilfsmittel für diejenigen, die an diesem Thema interessiert sind. In den ersten beiden Kapiteln werden die Zentralität Yahwehs für die israelitische Religion sowie die Typen religiöser Praxis dargestellt, auf die historische Evidenz hinweist. In den verbleibenden drei Kapiteln werden die Konzepte Opfer, Heiligkeit und Leiterschaft/Teilhabe in der israelitischen Religion diskutiert. Diese Bereiche werden als Schlüssel für ein angemessenes Verständnis der Religion Israels aufgefasst. Aufgrund des etwas spekulativen Wesens eines derartigen Werkes wird der Leser sehr wahrscheinlich an verschiedenen Stellen mit den Schlussfolgerungen nicht übereinstimmen. Dennoch ist das Buch eine wertvolle Hilfe.

## RÉSUMÉ

Patrick Miller livre ici un outil de valeur consacré à l'étude des pratiques religieuses de l'Israël ancien. Dans les deux premiers chapitres, il établit le caractère central de la personne de Yahvé pour la religion israélite et montre quels types de pratiques religieuses les données historiques font apparaître. Dans les trois autres chapitres, il s'intéresse à la notion de sacrifice, à la conception de la sainteté et à la question de la direction de la pratique religieuse et de la participation à cette pratique. Tout travail de cette nature a nécessairement un caractère spéculatif ; le lecteur y rencontrera probablement des conclusions avec lesquelles il sera en désaccord, mais en tirera tout de même profit.

\* \* \* \*

The watchword for Patrick Miller's *The Religion of Ancient Israel* seems to be 'judicious'. James Mays describes the work as 'judiciously constructed' in his back-page write-up. Douglas Knight, the editor of the 'Library of Ancient Israel' series in which the book is published suggests in his foreword that, 'Miller draws judiciously on available sources...' (xii). Finally, the author himself adds that in writing a history of Israel's religion, 'The only thing one can do is make judgments as carefully and judiciously as possible...' (xvi). All things considered, 'judicious' does seem to be a fair assessment of Miller's work.

The task which Miller undertakes in this work is, of course, both gargantuan and riddled with pitfalls-the reconstruction of ancient Israelite religious practice and its place in society-but the author is to be commended both for his brevity and for his balance. Miller's approach differs from other works of this nature in that he adopts a thematic approach in organising the available material (both biblical and extra-biblical) rather than a chronological one. He begins with two fairly lengthy chapters dealing first with 'deity and the divine world' and, secondly, with the 'types of religion in ancient Israel'. These two chapters are foundational to the whole and set out Miller's stall. He then moves on to discuss three more specific topics (sacrifice, holiness

and leadership/participation in Israelite religion) which, although touched upon in the opening chapters, the author sees as being sufficiently important and complex as to 'warrant more extended treatments' (xix).

In the first two chapters of *The Religion of Ancient Israel*, Miller draws quite heavily upon the works of Rainer Albertz, especially in his division of religious practice into family religion, local cults and official state religion. Whilst Miller's thematic approach makes for an interesting read, perhaps in this area in particular the reader is left with many questions of a chronological nature. How did these three phenomena exist? Were all three practised at the same time? Or did one feed into the other with the passage of time? Miller answers some of these questions, but leaves others tantalisingly unanswered. I for one was grateful for the last three chapters of this work, as it is in these chapters that Miller finds scope for one of his fortes-theological analysis of the historical evidence. Such theological interaction with the historical evidence is somewhat lacking in the first two chapters, but comes to the fore much more in Miller's analysis of sacrifice, holiness and leadership participation in the cult.

Miller is to be commended for this work on various fronts. Firstly, for his methodological awareness: '[I]t is important to recognize that what follows is a construct of [Israelite] religion, pieced together from a mass of data and an even larger mass of interpretive assessments of the data...' (xvii). Secondly, as a resource work, *The Religion of Ancient Israel* will provide an excellent starting point for anyone who wishes to examine in greater detail questions of religious practice. (Of the book's 335 pages, 209 pages make up the main text and the rest consists of detailed footnotes and bibliography-a valuable research tool.)

Inevitably with a book of this nature, probably no reader is going to agree with every aspect of Miller's 'construct' of Israel's religious life and, indeed, one many disagree with many of the individual suggestions which the author makes. For example, in Miller's analysis of the question of orthodox religion in Israel (46-62), he discusses various practices under the headings of 'orthodox, heterodox and syncretistic Yahwism'. I found the distinctions between these to be somewhat blurred and was left questioning whether anything could be legitimately described as 'heretical' in ancient Israel, that is, beyond the pale of Yahwism entirely. In this particular area, Miller perhaps draws too heavily upon the use of Yahwistic names and other relatively minor indicators as evidence of genuine Yahwism of some sort. Clearer definition would have helped here.

Also, Miller seems to adopt a varying approach with regard to the veracity of the biblical evidence in the reconstruction of the Israel's religion. Passages from the prophets are generally presented as giving a reliable picture whereas passages from the Deuteronomistic History, Chronicles (etc.) are not. It may well be that Miller has made a conscious decision on a case-by-case



basis as to the reliability of the textual evidence, but the grounds for these decisions are not often revealed to the reader.

Having said that, *The Religion of Ancient Israel* is undoubtedly a valuable resource for anyone interested in the study of Israel's religious history and practice and is to be commended as a thoroughly-researched work.

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### *If You Cannot Preach Like Paul. . .*

**Nancy Lammers Gross**

Grand Rapids: William B. Eerdmans, 2002, xviii + 182pp., £10.99, pb, ISBN 0-8028-4938-5

#### **SUMMARY**

This book attempts to 'reclaim Paul for the preaching ministry of the church'. It reflects on the nature of Paul's ministry as a practical theologian and argues that we must 'do as he did' in order to preach him effectively. Using much from Paul Ricoeur, the author seeks to establish a new paradigm for preaching Paul (from Bridge to Swing) urging a continual engagement between contemporary culture and ancient text. The book also contains an example of the method in a hermeneutical journal (based on Acts 20:7-12), and a number of sermons arising from the method based on other passages.

#### **ZUSAMMENFASSUNG**

Das Buch versucht, "Paulus für den Verkündigungsdienst der Kirche wiederzugewinnen". Es reflektiert über das Wesen des paulinischen Dienstes als praktischer Theologe und argumentiert, dass wir es Paulus gleichtun müssen, wenn wir effektiv predigen wollen. Unter besonderer Verwendung von Paul Ricoeur wird versucht, ein neues Paradigma für die Predigt von Paulustexten aufzustellen (von der Brücke zur Schaukel), indem eine kontinuierliche Auseinandersetzung mit der gegenwärtigen Kultur und dem alten Text gefordert wird. In Form eines hermeneutischen Journals wird die Methode beispielhaft durchgeführt (anhand von Apg. 20,7-12). Das Buch enthält auch eine Anzahl Predigten, die auf der Methode basieren.

#### **RÉSUMÉ**

Dans ce livre, l'auteur cherche à promouvoir la prédication sur les écrits de Paul dans l'Église. Elle se penche sur la nature du ministère de l'apôtre comme théologien pratique et soutient que nous devons faire comme lui pour prêcher sur ses textes de manière fructueuse. S'appuyant sur les travaux de Paul Ricoeur, elle cherche à définir une nouvelle approche pour prêcher sur les textes pauliniens, et recommande de faire en permanence le lien entre la culture contemporaine et le texte ancien. Elle fournit aussi des exemples de la méthode : un journal herméneutique basé sur Actes

20.7-12, et des sermons sur d'autres textes.

\* \* \* \*

According to the author, Paul has been placed on the discard pile due to a number of factors, such as the rise in narrative preaching; his seeming political incorrectness; preachers' confusion about his message; and the way in which the Pauline epistles have been misused in the pulpit. Against this trend, Nancy Lammers Gross aims to 'reclaim Paul for the preaching ministry of the church' (p. xi).

The book is divided into five chapters. Chapter one, 'Endgame', begins with the author's own reflection on her pilgrimage in Pauline preaching, followed by a discussion of ways in which Paul has been preached in the past. The author highlights some approaches developed in the last fifteen years (Patte, Buttrick and Long), which, while being incomplete, are valuable for raising and clarifying foundational questions. Her fundamental observation in this chapter is that preachers must 'do what Paul did' (i.e. operate in a profoundly eschatological framework as a practical theologian viewing every issue through the lens of the cross), rather than just 'saying what Paul said'.

Chapter two, 'A Paradigm Shift: From System Builder to Conversational Pastor', seeks to establish a fresh understanding of Paul and his mission. If we are to do what Paul did, we must be clear about what this was and how he did it. Here Lammers Gross provides further justification for the view of Paul the practical theologian (which she uses in a descriptive rather than definitive way). She paints a picture of Paul as a church planter, preacher and pastor in a diverse and pluralistic world. In view of this, she argues, 'the theological method we need to support our preaching from Paul is one that honors the historical context in which we live, and will lead to a word addressed to particular circumstances' (p. 55). She argues that Paul did not apply timeless truths to current situations, but took a dialogical approach to the event of Christ and his existing situation.

Chapter three, 'A Paradigm Shift: From Bridge to Swing', attempts to lay a new hermeneutical foundation for preaching from Paul. Based on her positive appreciation of Ricoeur, Lammers Gross argues that the 'bridge paradigm', evident in the typical process of 'exegesis – hermeneutical leap – sermon creation', is untenable, being the manifestation of a discredited Romanticism hermeneutic. Rather, exegesis and sermon construction have to be held in a 'tensive dialectic' (a 'lively engagement with the text' in the light of its 'surplus of meaning'), which yields interpretation, 'rather than interpretation being a step between understanding and explanation' (p. 104), thus meaning that the proclamation of Paul must be fresh in every age.

Chapter four, 'The Hermeneutical Journey as Swing', seeks to describe a new method for preaching from Paul, both by description and illustration. Sermon preparation is described as 'a hermeneutical journey', characterised