

tion form Isa 59.8 in Rom 3.17: "They do not know the way of peace". ... What made this phraseology of peace attractive for Paul's interpretation of the Gospel was its obvious appeal to the public, which indicated a deep longing for peace among ordinary people. After all, there had been too much bloodshed in the last decades of the republic and during the rise of Octavian /Augustus to power. On the other hand, to emphasise the peace dimension of the Gospel was in no wise misleading. Paul had the backing of his favourite prophet (Isaiah) for this choice ... (118f).

Haacker then turns to "Righteousness (or, justice) as Roman benefit and as God's activity, gift and calling" and discusses "Limits of the Law as of laws in general", "The power and universality of sin" and finally focuses in the soteriology unfolded in Romans: "A Roman pattern of 'noble death' echoed in Romans"? On the last subject he concludes: "Paul certainly did not need pagan models on order to develop the idea of sacrificial death. But the Roman tradition starting from the rite of devotion of military leaders was so popular that it could serve as a model for communicating this part of the Gospel of Christ in a Roman environment. ... there is reason to assume that Paul knew this tradition and was willing to exploit it in the course of his intended preaching at Rome" (134). For Haacker these observations show that "Paul kept learning from every milieu in which he lived and proclaimed the Gospel, and that his thinking was increasingly moving towards Rome while he was planning to go there with increasing impatience" (131).

However it remains uncertain just how much of this "upper-class" Roman thinking and concepts can be presupposed for Paul himself and for the readership of Romans. Some of the addressees are of Jewish background, many will be non-citizens, called by Paul to pay tribute as a symbol of submission to the political Roman order (13.6). Haacker's thesis is most convincing for the tenets of Roman propaganda (such as the peace issue) and less persuasive e.g. for the similarities between Seneca's view of humanity and Paul's (128-31). Paul alludes to the OT in Rom 3.10-18, when on other occasions – at least according to Luke – Paul freely quotes "their own poets", e.g. Acts 17.28).

This is followed by a consideration of "Romans in its canonical context": Romans among the letters of Paul, Romans and other letters of the NT (1 Peter and James, with a discussion of the relation between Romans and Jas 2.14-26), Romans and Acts and Romans and the Gospels, including the relation to the teaching of Jesus, endorsing D. Wenham, "that Paul was not the 'founder of Christianity' but a 'follower of Jesus' – and a very congenial one" (149). The next chapter surveys the *Wirkungsgeschichte* of Romans in the first letter of Clement, in the writings of John Chrysostom and Augustine and the impact the letter had on Martin Luther, John Wesley and Karl Barth (150-61). The current significance of Romans is sketched in the final chapter entitled "The relevance of Romans reconsidered" (162-71). According

to Haacker, this relevance lies in three areas: "Romans and the reconciliation between Christians and Jews", "Romans and the Reformation: the limits and legacy of Luther" (it is refreshing to see that Luther on Romans can be a fruitful subject on its own and not only studied in order to provide a dark backdrop to the dawn of the so called "new perspective" on Paul) and "the abiding message of Romans for a disillusioned world". The well produced volume closes with suggestions for further reading and indices of authors, references and subjects.

While it is to be welcomed that the New Testament Theology series is also published as a paperback edition, the prices even for this edition will be beyond many a student. An inexpensive study edition of the whole series, say in three volumes, would be much appreciated.

*Christoph Stenschke, Bergneustadt, Deutschland*

***Magdala am See Gennesaret: Überlegungen zur sogenannten „mini-synagoga“ und einige andere Beobachtungen zum kulturellen Profil des Ortes in neutestamentlicher Zeit***

**Jürgen Zangenberg**

Kleine Arbeiten zum Alten und Neuen Testament, Bd. 2, Waltrop: Spenner, 2001, Pb., 81 pp., 10,-, ISBN 3-933688-49-3

**ZUSAMMENFASSUNG**

In einer neuen Reihe „Kleiner Arbeiten zum Alten und Neuen Testament“ erscheint als erster Band eine Untersuchung über Magdala und die an diesem Ort vermutete kleine Synagoge. Der Verfasser geht auf die örtlichen Ausgrabungen ein, beschäftigt sich mit der Fischerei, dem Handel und dem relativen Reichtum der Bewohner des hellenistisch geprägten Ortes, zu denen auch die besonders hervorgehobene Maria aus Magdala zählte.

**SUMMARY**

First volume in a new series called „Kleiner Arbeiten zum Alten und Neuen Testament“ is a study on Magdala and the small synagogue which is believed to have existed in that place. The author details the excavations in the place and concerns himself with the fishing, the business and the relative prosperity of the inhabitants of this culturally hellenistic place, among whom Mary of Magdalen was the best-known.

**RÉSUMÉ**

C'est là le premier volume d'une série intitulée « Kleiner Arbeiten zum Alten und Neuen Testament ». Il s'agit d'une étude sur la localité de Magdala et sur la petite synagogue dont on suppose l'existence dans cette localité. L'auteur présente en détail les fouilles archéologiques menées en ce lieu et s'intéresse à l'activité de pêche, à l'activité économique et à la relative prospérité des habitants de cette localité de culture hellénistique, parmi lesquels Marie de Magdala est la figure la plus connue.

\* \* \* \*  
In view of the many reports in the Gospels of Jesus visiting Jewish synagogues and the many references to such buildings (thirty-four occurrences), there has been great interest in the archaeological evidence for pre-70 AD synagogues in Galilee and throughout Palestine (cf. the surveys of B. Chilton, E. Yamauchi, "Synagogues", *Dictionary of New Testament Background*, C. A. Evans, S. E. Porter (eds.); Downers Grove: IVP, 2000, 1145-53 and E. Yamauchi, "Synagogue", *Dictionary of Jesus and the Gospels*, J. B. Green, S. McKnight, I. H. Marshall (eds.); Downers Grove, Leicester: IVP, 1992, 781-84). However, contrary to the number of literary occurrences, the archaeological evidence for the pre-70 AD era is relatively scarce. Only for Masada, Herodion, Gamla, Kiryat Sefer (possibly also Capernaum, uncertain in Shu'afat and Chorazin) have excavated buildings been identified as synagogues; cf. Zangenbergs survey, 7-11.

In Magdala on the shores of the lake of Gennesaret the Franciscan excavators V. C. Corbo and S. Loffreda unearthed in the seventies a rectangular building with an unusual interior design (three of the four interior sides have a row of columns and water channels), which they identified as a small synagogue, the "mini-sinagoga" of the Italian publications (cf. the good chart and bw. photograph of the building in G. Kroll, *Auf den Spuren Jesu*, 11. ed.; Leipzig: St. Benno, 1990, 209 who follows Corbo; cf. his otherwise helpful description of Magdala, 206-11; for a colour photograph and a succinct summary of Magdala cf. R. Riesner, "Magdala", *GBL II*, 909f). It is their claim and an alternative interpretation of their discovery that Zangenbergs interacts with in the first half of this instructive study ("Zwar 'mini', aber keine 'sinagoga'. Zur Interpretation von Gebäude d1", 7-43).

Drawing on the published excavation reports, the author surveys the arguments that have been and can be raised for and against this identification. He also interacts with the interpretation of the building as a public fountain-house or *nymphaeum* (thus e. g. J. Pahlitzsch, "Magdala", *Neuer Pauly VII*, 656; for a combination of both cf. Riesner, loc. cit., 909 "Kleine Synagoge aus neutestamentlicher Zeit, die vielleicht später in ein heidnisches Quell-Heiligtum umgewandelt wurde"). Following a tentative lead of H. P. Kuhnen, Zangenbergs then suggests that the evidence is better or best interpreted in a rather surprising way. The building had public character, thus far agreeing with some divergent proposals, but it actually was a public toilet. He summarizes similar discoveries in other parts of the ancient world, as well as in Palestine, which support this reading of the evidence: "Sollte Gebäude d1 aus Magdala in der Tat als Latrine anzusprechen sein, dann wäre es bei einem vermuteten Entstehungsdatum um die Zeitenwende das älteste bekannte Beispiel für eine öffentliche Bedürfnisanstalt in Palästina. Der Anschluß an das urbane Abwassersystem zeigt einen hohen technischen Standard, während die geringe Größe und einfache dekorative Ausstattung eher den lokalen Gegebenheiten zu entsprechen scheint"

(39). However, Zangenbergs also notes the preliminary nature of his conclusions. Only the excavation of further parts of Magdala, including its water supply and sewage system, will bring assurance.

On first sight it is disappointing to forego a possible first century synagogue identification (though it certainly is preferable to be careful with the evidence than overly generous!) and to arrive at a conclusion which may at first seem insignificant for New Testament studies, though it may cast some light on passages like e. g. Mark 7.19f εἰς τὴν κοιλίαν and Phil 3.8 σκύβαλον (cf. however Lang, *ThWNT VII*, 446-48). Yet Zangenbergs conclusion is further indication of the urban character of ancient Magdala, which is also apparent, for example, from its stadium and hippodrome. Not only places like Bethsaida/Julias, Sepphoris or Tiberias were urban centres in Galilee (cf. M. Chancey, "The Cultural Milieu of Ancient Sepphoris", *NTS* 47, 2001, 127-45 and R. A. Batey, "Sepphoris and the Jesus Movement", *NTS* 47, 2001, 402-10). This observation agrees with a number of recent scholarly (e. g. the various contributions of S. Freyne) and popular studies of Galilee and the lake of Gennesaret (e. g. M. Nun, *Der See Genezareth und die Evangelien: Archäologische Forschungen eines jüdischen Fischers*, Biblische Archäologie und Zeitgeschichte 10; Giessen: Brunnen, 2001; C. P. Thiede, *Geheimakte Petrus: Auf den Spuren des Apostels*; Stuttgart: Kreuz, 2000).

In the second part, "Reich an Fisch und reich durch Fisch: Beobachtungen zum kulturellen Profil Magdalas" (45-74), Zangenbergs conducts a fine survey of further elements of urban architecture in Magdala and relates his findings to the cultural situation of the region around the lake of Gennesaret. The urban character of Magdala is apparent in the rectangular arrangement of its streets and the construction of the buildings in the *insulae* between these streets (photograph and chart in Kroll, 20f). The excavated remains of private houses likewise indicate the significant wealth of the city. One of the mosaics that were discovered shows objects used in Graeco-Roman culture for sport and bathing, a large *kantharos*, a fish and a fishing boat with sails and oars ("Das Schiff gehört vermutlich zu einem Typ von größeren Arbeitsbooten, wie sie während des 1 Jh. n. Chr. auf dem See Gennesaret verbreitet waren und auch verschiedentlich auf Münzen dargestellt wurden" (54; cf. the survey of R. Riesner, "Schiffe auf dem See Genezareth", *GBL III*, 1371f). Zangenbergs cites with approval the interpretation of R. Reich: "It seems that the assemblage could have stood for and expressed values which the landlord of the house cherished and wished they would not be wanting, like his livelihood (expressed by the fishing boat by which he probably made his living), food and beverages, the Roman bathhouse and his time of leisure" (54).

Zangenbergs goes on to describe the importance of fishery for Magdala and the city's economic dependence on this trade. The Greek name of the city (Taricevai, meaning "factories for salting fish") indicates that Magdala had an importance and function beyond what was common

in the region. He goes on to describe the importance of fish as basic means of subsistence and the various ways it was prepared and consumed. In this context Zangenberg briefly surveys the various occurrences of fish in the Gospels. Starting with the references to fishermen, the author studies the conditions of their trade and raises the question of the socio-historical parameters of fishery around the lake: "Vermutlich war die Fischerei zunächst analog zur Landwirtschaft primär auf die Großfamilie bezogen, und sicherlich war die Arbeit hart und beschwerlich. Dennoch erlauben uns die Texte wie auch eine wachsende Zahl archäologischer Befunde ein differenziertes Bild. Wichtig ist zunächst die Feststellung, daß Fischer üblicherweise keinesfalls zu den ärmsten und geringsten Berufsständen der damaligen Zeit gehörten" (61; cf. the description of the economical and social situation of Galilee in W. Bösen, *Galiläa als Lebensraum und Wirkungsfeld Jesu: Eine zeitgeschichtliche und theologische Untersuchung*, 2. ed.; Freiburg etc.: Herder, 1990, 172-203, who reaches similar conclusions for the situation of fishermen).

This claim is supported by comparison with other trades in Galilee and the economic parameters ("Darüber hinaus garantierte die stetige Nachfrage nach Fisch in der Region um den See einen konstanten Absatz, und das ständig knappe Angebot an Fisch sorgte dafür, daß der Preis nicht zu stark nachgab. ... eine unangefochtene, geradezu monopolartige Stellung zumindest auf dem jüdischen Markt", 61). Some passages in Josephus (*Vita* 163f) suggest a different socio-economical context for Magdala from the family-oriented manner of work of fishermen reflected in some Gospel accounts. The wealthier citizens of the city would have profited from the regional abundance of fish as owners of vessels and patrons/employers, without ever being physically involved themselves. Zangenberg thus concludes: "Nicht nur bezüglich der Tätigkeit, sondern auch hinsichtlich der allgemeinen Lebensumstände sollte man sich vor einer Romantisierung der Fischerei hüten ... Somit scheinen die Umwälzungen des 1 Jh. n. Chr. auch die Fischerei nicht ausgespart zu haben" (63).

Further sections deal with the general prosperity (indicative of which is e. g. the hippodrome) and the make-up of Magdala's population: "... daß neben der aramäisch bzw. hebräisch sprechenden Bevölkerung ein ausreichend hoher Grad and griechischsprachigen Bewohnern ansässig war. Diese Personen dürften Magdala nicht nur zufällig als Wohnsitz gewählt und den Charakter des Ortes stark mitgeprägt haben. Immerhin läßt bereits die zeitlich früheste Erwähnung von Tarichäa erkennen, daß die Stadt recht wohlhabend gewesen sein muß ..." (64; note the *corrigendum* on this page: three lines below this quotation the year 53 BC should read 43 BC). The facts that the city was well known from the *outside* as well as the presence of Greek-speaking inhabitants on the *inside* supplement each other well and support the picture of Magdala as an urban centre on the Western shores of the *Lake Gennesaret* (66). The last major section studies the stance and fate of Magdala in the Jewish

war and the conclusions which Josephus' report allows for the inhabitants. The conclusions of Zangenberg's epilogue are worth quoting at some length:

Magdala war kein verschlafenes Landstädtchen, sondern verfügte über beträchtlichen Reichtum und zeigte ein beachtlich "urbanes" Gesicht. Insofern könnte sich eine Latrine d1 nicht trotz, sondern gerade *wegen* ihres "hellenistischen" Charakters problemlos in den kulturellen Kontext des Ortes einfügen. Doch nicht die Interpretation eines einzelnen Gebäudes ist an sich schon bedeutsam, sondern das differenziertere, auf die Region bezogene Gesamtbild. Der See trennte nicht, er verband Orte, Kulturen und Regionen. Deutlich wurde auch, wie wenig repräsentativ die bisher ergraben und publizierten Orte sind, wenn es darum geht, ein umfassendes Bild vom kulturellen Profil der Region um den See Gennesaret zu entwerfen. Offensichtlich existierten unterschiedliche Grade an Urbanität und unterschiedliche Bevölkerungsschichten neben-, bei- und miteinander. Kapernaum ist eben kaum ein "typischer" Musterort am See Gennesaret, von dem man bequem auf andere schließen könnte. Schließlich ist die Frage der kulturellen Einflüsse auf die Bau- und Lebensweise der Menschen endgültig von der Frage nach ihrer religiösen Identität zu unterscheiden. Magdala zeigt, wie wenig die Gleichung "jüdisch = wenig hellenisiert" *versus* "pagan = stark hellenisiert" als tragfähige Grundlage zur Rekonstruktion des kulturellen Lebensraums Galiläa taugt (74).

Seven pages of bibliography round off the well-set and illustrated volume.

Despite its brevity (81 pp), this is a valuable study for all students of NT background, of ancient synagogues, the character of first century Galilee and – last but not least – of Mary of Magdala, who not only plays a role in the Gospels (Mt 27.56,61; 28.1; Mark 15.40,47; 16.1; Luke 8.2; 24.10; John 19.25; 20.1,11,16,18), but also in recent scholarly research and popular attempts of different quality (cf. S. M. Ruf, *Maria aus Magdala: Eine Studie der neutestamentlichen Zeugnisse und archäologischen Befunde*, Biblische Notizen Beih. 9; München, 1995, the excellent recent survey of all aspects regarding Mary in Bibel und Kirche 55, 2000, 170-224).

On Mary, Zangenberg concludes: "Die vergleichsweise häufige Erwähnung und deren thematische Kontexte (Heilung von sieben Dämonen; Mitglied einer Gruppe dankbarer, mit Jesus und den Jüngern umherziehender Frauen; Zeugin der Kreuzigung; Zeugin des offenen Grabes und Gesandte des Auferstandenen) legen nahe, daß es sich um eine für frühchristliche Kreise noch klar identifizierbare und keinesfalls unwichtige Person gehandelt haben muß" (72). However, Zangenberg raises noteworthy *caveats* for the responsible interpretation of her person: "Von der Rekonstruktion des kulturellen Profils einer galiläischen Stadt mithilfe der Archäologie hin zur Profilierung der religiösen Ausrich-

tung und sozialgeschichtlichen Aussagekraft einer (!) ihrer Bewohnerinnen führt in der Tat kein methodisch kontrollierbarer Weg. Niemand kann entscheiden, ob Maria eine ‚typische‘ Bewohnerin Magdalas war, und nirgends wird erkennbar, daß das NT sie als solche sieht. Im Gegenteil: das NT sperrt sich geradezu gegen seine solche ‚Auswertung‘, es ist nur an Maria selbst und nicht an ihrem Herkunftsort interessiert“ (73).

However, despite these cautions, it can at least be said that the reference in Luke 8.2 to Mary, called Magdalene (ἡ καλουμένη Μαγδαληνη), as one of the healed women in the entourage of Jesus who “provided for them out of their resources” (V 3, NRSV), does fit well with Zangenberg’s sketch of the relative wealth of Magdala. In view of his reconstruction Mary from Magdala was not an ignorant “country bumpkin”: “... nicht etwa aus einem kleinen Fischerdorf stammte, sondern aus einer florierenden jüdischen Stadt am See Gennesaret, in der teilweise hellenistische Einflüsse im alltäglichen Leben der Bevölkerung eine Rolle spielten” (72). It is not unlikely that Mary Magdalene’s contribution to the common fund somehow came from fishery-related income of her family (this assumption is supported by the observation that the female disciple mentioned immediately after Mary was at least through her husband a woman of social standing and presumably wealth. That Mary Magdalene was previously liberated from seven demons, might likewise furnish an interesting perspective on the city (cf. Luke 8.26-30!)).

Zangenberg’s sketch of the fishery, its significance and social parameters also casts an interesting light on the (probably) seven fishermen disciples of Jesus (cf. the above-mentioned studies of Thiede and Nun and my forthcoming review of the latter in *FilNT*)

J. Zangenberg’s careful and helpful discussion in this small volume should reach its purpose of “die Diskussion zu dieser interessanten Fundstelle wieder anregen und darüber hinaus einen kleinen Beitrag zur Erforschung des kulturellen Profils Galiläas in neutestamentlicher Zeit leisten” (p. 7) and raises anticipation for his forthcoming study *Sepphoris in neutestamentlicher Zeit: Überlegungen zum galiläischen Wirkungsfeld Jesu*. Further studies of such interest and quality will turn this nascent series into an interesting venture.

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### ***The God You Have: Politics, Religion, and the First Commandment***

**Patrick D. Miller**

Facets Series, Minneapolis: Fortress, 2004, x + 81 pp., p/b, £3.99, ISBN 0-8006-3662-7

#### **SUMMARY**

Patrick Miller’s excellent little book discusses the implications of the first commandment for our understanding of

the relationship between politics and religion. He examines the axiomatic importance of this call to undivided devotion to the Lord and then goes on to examine two of the main challenges to such commitment—the economic god and the god of political order. Miller then goes on to discuss the positive implications of the first commandment, looking in particular at Deuteronomy’s expansion of this law which focuses on love for and fear of the Lord.

#### **ZUSAMMENFASSUNG**

Patrick Millers hervorragendes Buch diskutiert die Implikationen des ersten Gebots für unser Verständnis der Beziehung zwischen Politik und Religion. Er untersucht die axiomatische Wichtigkeit dieses Rufs zur ungeteilten Devotion des Herrn und untersucht darauf aufbauend zwei der Hauptherausforderungen solch einer Hingabe – der ökonomische „Gott“ und der „Gott“ der politischen Ordnung. Danach diskutiert Miller die positiven Implikationen des ersten Gebots, indem er sich besonders die Ausdehnung dieses Gebots in Deuteronomium ansieht, die sich auf die Liebe zu Gott und die Furcht Gottes fokussiert.

#### **RÉSUMÉ**

Patrick Miller nous livre un excellent petit ouvrage dans lequel il traite des implications du premier commandement quant au rapport entre la politique et la religion. Il commente cet appel à une dévotion sans partage au Seigneur. Puis il considère deux idoles concurrentes qui réclament l’allégeance humaine : le dieu économie et le dieu ordre politique. Miller aborde ensuite les implications positives du premier commandement, en s’intéressant particulièrement au développement de cette loi dans le Deutéronome, en termes d’amour et de crainte du Seigneur.

\* \* \* \*

The size of this book by Patrick Miller (Charles T. Haley Professor of Old Testament Theology at Princeton Theological Seminary, New Jersey) belies its significance. *The God You Have* is only eighty-one pages in length, it is a very quick and accessible read, yet this is a work of almost prophetic significance for today’s Church in the Western world. Simply put, this is an excellent book of great contemporary relevance, and one which deserves the widest possible readership.

*The God You Have* is part of the Facets Series published by Fortress Press. These are books designed to address important theological issues with brevity, clarity and vitality. Some of the works in this series provide helpful summaries of key academic texts—for example, Childs’ *Biblical Theology: A Proposal* is a summary of his *Biblical Theology of the Old and New Testaments* and Bruggemann’s *Spirituality of the Psalms* is an abridged version of his earlier work *The Message of the Psalms*. These I have found to be a helpful means of introducing key texts and concepts to theology students in the early stages of their undergraduate studies. Others, like Miller’s offering, are written to address a single issue with a degree of authority and accessibility.

*The God You Have*, as the subtitle suggests, is a clear,