

which probably work well in a classroom, but which are distracting in a book of this nature. Also, the editing is not of the same standard, and there are several points where a discussion of a key theme from Bakhtin includes the note "[Russian Word]" in which some key term from Bakhtin was clearly meant to be placed but no one has got around to doing it. *HMF* does offer more than *KSA*, but the benefits are nowhere near enough to justify the significant price difference. Although Green's thesis is unpersuasive, there are many insights to be harvested, but unless one has a large amount of spare cash and time for reading, preference should go to *King Saul's Asking*.

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### *Isaiah's Christ in Matthew's Gospel*

Richard Beaton

Cambridge: Cambridge University Press, 2002, 197 pp., £45.00, hb, ISBN 0-521-81888-5

#### SUMMARY

In an effort to further the discussion regarding Matthew's use of the Old Testament and his composite Christology, Richard Beaton examines Matthew's quotation of Isaiah 42.1-4 in Matthew 12.18-21. Beaton demonstrates that Matthew's use of this (and other) Isaiah text(s) is more complex than previously believed, exhibiting a bi-referential function in the final form of Matthew: the quote contributes both to the near context and entire narrative of Matthew's Christology. In this work, Beaton also examines various issues regarding Matthew's use of the Old Testament and the text-form that he used.

#### ZUSAMMENFASSUNG

In einem Versuch, die Diskussion um den matthäischen Gebrauch des Alten Testaments und die im Matthäusevangelium zusammengestellte Christologie voranzubringen, untersucht Richard Beaton das Zitat von Jesaja 42,1-4 in Matthäus 12,18-21. Beaton zeigt, dass der matthäische Gebrauch dieses (und anderer) jesajanischer Texte komplexer als bisher angenommen ist. Das Zitat hat in der Endgestalt des Matthäusevangeliums eine zweifache Funktion: es trägt sowohl zum unmittelbaren Kontext als auch zum gesamten Narrativ der matthäischen Christologie bei. Beaton untersucht in seiner Arbeit auch verschiedene Fragen bezüglich des Gebrauchs des Alten Testaments und der von Matthäus benutzten Textform.

#### RÉSUMÉ

L'auteur étudie la citation d'Ésaïe 42.1-4 chez Matthieu (12.18-21) dans le but de contribuer à la recherche sur l'usage de l'Ancien Testament par cet évangéliste, ainsi qu'à l'étude de sa christologie composite. Il montre que l'usage que fait Matthieu de ce texte isaïen, ainsi que d'autres du même prophète, est plus complexe qu'on ne l'avait pensé auparavant, et qu'il a une fonction biréférentielle dans la forme finale de l'évangile : la citation contribue à la fois au

contexte immédiat et à la narration de la christologie matthéenne dans son ensemble. Beaton aborde encore diverses questions concernant l'usage de l'Ancien Testament par Matthieu et le type textuel qu'il a utilisé.

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This book is a minor revision of the author's doctoral dissertation completed under the supervision of Dr. Ivor H. Jones at Cambridge University. The author states from outset the overriding question: 'if Matthew's text-form does not support the traditional presentation of a meek and lowly Jesus, then Matthew's portrait of Jesus may be more complex than is otherwise thought' (p. 2). This quote contains two dominant concerns that recur throughout the book: 1) the text form that Matthew used, and 2) the overall presentation of Christ in Matthew. The author attempts to further this discussion by examining the lengthy quotation of Isaiah 42.1-4 in Matthew 12.18-21.

The book begins with the typical introduction setting out the question at stake (pp. 1-13), followed by a chapter surveying the history of research up to this point (pp. 14-43). Beaton concludes his survey: 'Even a brief survey such as this reveals that the two fundamental questions which confront this investigation concern the state of the text-form prior to AD 100 and the early Jewish usage of Isa. 42.1-4' (p. 43). Thus, his third chapter titled 'Texts and Early Jewish Exegesis' examines these twin issues of the various text forms available to Matthew in the first-century, and the common Jewish exegetical practices of the day. Regarding the former issue (text forms), Beaton draws heavily on the work of E. Tov regarding Old Testament textual criticism. Tov's work has been the most influential in showing that the common tripartite view of the text (LXX, MT, Sam. Pent.) is really a misnomer. Thus, Beaton argues that Matthew wrote his gospel during a 'period of textual fluidity and variety' (pp. 60-61). While Matthew certainly made some changes to the text in order to support his narrative and theological agenda, there still remains the strong possibility than he had before him a text form unknown to us.

Next, though still in chapter three, Beaton examines the possible early uses of Isaiah 42.1-4 in Early Judaism. I say 'possible', because as Beaton recognizes, the text is not explicitly quoted in any second-temple text that we now have. Nevertheless, we do have the LXX, targums, and various allusions and echoes that might be traced back to this Isaianic passage. Regarding these later allusions, Beaton finds traces of this passage in 1QH, the *Similitudes of Enoch*, and the *Psalms of Solomon*. Furthermore, Beaton argues for the potential that according to these references, Isaiah 42 was read messianically.

Beaton then includes a chapter on Matthew's use of Isaiah 7.14 (Mt. 1.23), Isaiah 8.23b-9.1 (Mt. 4.15-16), and Isaiah 53.4a (Mt. 8.17). In this section, he includes a comparison of the known text forms that were available to Matthew, a discussion on which one he used and



why he used it, and most interestingly an analysis of the 'bi-referential' function of these citations in Matthew. For instance, when Matthew cites Isaiah 7.14 (Mt. 1.23), he does so for two reasons: 1) to give OT support for the virgin birth, and 2) to initiate the theme of 'God with us' (Immanuel) prevalent throughout the rest of the gospel.

Chapter 4 is titled 'Isaiah 42.1-4 within the context of Matthew 11-13' (pp. 122-73) and comprises the main focus of the study. As with the previous chapter, Beaton analyses the text form of Isaiah 42.1-4 and after a lengthy (and somewhat tedious) discussion (30 pages) he concludes: 'Matthew's unique text-form, it seems, demonstrates his use of either the Hebrew, or more likely a Greek (or Aramaic) text conformed to the Hebrew, which he then altered in the light of his own concerns' (p. 141). The rest of this chapter and the next are an exposition of what these concerns were. In the end, Beaton is convinced that 'Matthew's employment of the Old Testament is fundamentally theological and best described as complex' (p. 192). 'Matthew is the source of many modifications' (p. 193) and his quotations 'are essentially bi-referential' functioning both on a narrative and theological level' (p. 194).

Beaton has certainly made a fine contribution to the field of Judeo-Christian exegetical practices and toward a better understanding of Matthean Christology. I particularly found his discussions regarding the text form available to Matthew to be the most enlightening. However, as with many dissertations that reach the printing press, this work is dense. The reader should be prepared to read slow, think hard and even re-read the various sections that fail to make sense at first glance – there are a few.

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### *Les Derniers Jours de Jésus*

François Bovon

Genève: Labor et Fides, 2004.

P.b., n.p., 109 pages. ISBN: 2-8309-1116-4.

#### SUMMARY

This brief volume is a reprint with minor changes of a book originally published in 1974 but now published in the wake of the controversy aroused by Mel Gibson's film, *The Passion of the Christ*. In fact, the book does not address issues relating to the film but rather provides a historical-critical perspective on the ancient accounts of Jesus' last days in Jerusalem, both canonical and non-canonical. While Bovon's measured treatment of the sources offers the reader insight into the process of historical-critical evaluation of texts, his reading of the passages is ultimately unsatisfying due to considerable scepticism concerning the historical foundations of the accounts.

#### RÉSUMÉ

Ce court ouvrage est une réimpression comportant quelques changements mineurs d'un livre publié en 1974, mais

qui reparait maintenant dans le contexte de la controverse suscitée par le film de Mel Gibson, *La passion du Christ*. Le livre ne traite pas directement de questions liées à ce film, mais présente, d'un point de vue historico-critique, les récits anciens, tant canoniques que non canoniques, des derniers jours de Jésus à Jérusalem. L'auteur traite les sources de manière mesurée et apporte ainsi au lecteur une bonne compréhension de la démarche d'évaluation historico-critique des textes, mais sa lecture des textes reste en fin de compte insatisfaisante à cause d'un grand scepticisme concernant la fiabilité historique des récits.

#### ZUSAMMENFASSUNG

Dieser kurze Band ist ein mit unwesentlichen Veränderungen versehener Neudruck eines ursprünglich 1974 veröffentlichten Buches. Es ist jetzt im Nachlauf der von Mel Gibsons Film *Die Passion Christi* erzeugten Kontroverse erschienen. Das Buch bespricht allerdings keine auf den Film bezogenen Fragen, sondern bietet eine historisch-kritische Perspektive auf die alten Darstellungen der letzten Tage Jesu in Jerusalem. Es werden sowohl kanonische als auch nicht-kanonische Texte benutzt. Bovons maßvolle Behandlung der Quellen bietet dem Leser Einblick in den Prozess der historisch-kritischen Bewertung von Texten, aber seine Leseweise der Passagen ist letztlich aufgrund der beträchtlichen Skepsis bezüglich der historischen Grundlagen der Darstellungen unbefriedigend.

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This slim volume by the Professor of New Testament at Harvard Divinity School is, in fact, a reissue of a book first published in 1974 with only minor corrections and updating. A significant reason for the reissue of the book at this time appears to be (according to the 'blurb' on the back cover) the controversy stirred up by Mel Gibson's film, *The Passion of the Christ*, and particularly the notion that it presents 'history as the Bible tells it' since 'the gospel is a complete script' ('l'évangile est un script complet' – the quotation is not attributed but it is presented as if it were Gibson's view).

The short main text (pages 13-78) is divided into six sections: a brief introduction (13-14); a discussion of available sources (15-34); some comments on methodology (35-37) which affirm Jesus' crucifixion under Pilate as a securely attested fact of history; the major section (39-65) which highlights some of the distinctive aspects of Jesus' ministry, with particular reference to the events of the final week before Jesus' crucifixion; a short note on issues relating to time and place of the events; and, finally, a conclusion which draws the discussion to a close (71-78).

The final fifteen pages of the book are appendices which simply reproduce the French text of Luke 22:1-24:53 and of the Gospel of Peter.

If the reader is looking for a scholarly response to Gibson's film here, he or she will be disappointed. In fact, Bovon makes no mention of the film in the text of the book and one cannot help feeling that the reference