

ensembles. Le commentaire reprend les éléments standards du genre, mais avec des variations importantes sur celui-ci. Une introduction utile met en lumière les questions principales qui se posent en 1 Samuel et présente l'approche que Campbell a du texte. La force du commentaire, c'est sa manière de distiller les points discutés par les critiques pour reconduire ensuite le lecteur au texte lui-même. Les lecteurs recherchant des informations sur des versets particuliers devront cependant s'en référer à d'autres ouvrages.

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If anyone needs evidence that the discipline of form criticism is changing, they need look no further than Campbell's contribution to a series of commentaries that is explicitly designed to offer a form critical interpretation of the Old Testament. As someone who has engaged in recent debates about the future of the discipline, he is well-equipped to do so, whilst his earlier studies on the books of Samuel enable him to provide many helpful insights. It is clear that this is a mature reflection on both 1 Samuel and form criticism as a means of interpreting it.

True to the traditions of the series, Campbell offers a series of detailed analyses of the form and structure of each unit of text within 1 Samuel, as well as comments on important textual variants, an overview of critical discussion and consideration of genre and setting. However, he consciously departs from the established pattern by offering a section entitled 'Meaning' rather than 'Intention', since he considers it important to recognise that we are finally engaged in the interpretation of a text and not a specific author. This, of course, was always the intent of the series, but Campbell here seeks to make this more explicit. Also different to a number of the earlier volumes is that Campbell works with larger blocks of text. A previous generation of form-critics sought to isolate the smallest possible units, but Campbell recognises the importance of seeing texts as part of a larger whole. A particular innovation here is Campbell's use of the idea of "reported story" as a key genre designation, the most common alternative being "story". These vary somewhat from traditional form critical labels, but represent an attempt to work with labels that are less likely to suggest predetermined conclusions. The category of reported story is one that Campbell has developed elsewhere. It represents a narrative that a storyteller can use as a basis for performance, expanding or contracting as necessary, and to some extent able to choose between tensions within the text for a given performance.

Although the balance of the commentary follows the traditional pattern, Campbell introduces some interesting variations to the normal themes. The introduction is succinct, and as well as introducing the book of 1 Samuel, provides an overview of Campbell's aims as a commentary writer and Bible reader. These are valuable comments, providing a helpful guide not only to the commentary, but also to the way in which he sees the biblical text operating. Not all will sit easily with his

views of biblical historiography, but the more important point is that they are laid out for us. The introduction also provides an opportunity to indicate that Campbell does not interact in a significant way with scholars like Polzin and Fokkelman, since their narrative critical approaches do not work well within a consciously form critical reading.

As is typical of the FOTL series, one cannot turn to this commentary for help in resolving the meaning of a particular verse or phrase. Campbell's strengths are most clearly seen in his ability to neatly distil the main lines of debate in the interpretation of a given passage, and then to show how this helps readers see the meaning of the passage under consideration. Campbell does recognise the limitations this implies, and at points breaks with the format to offer additional elements. For example, he includes a personal reflection and selection of comments from other scholars on the Goliath story. The value of this is that one always knows why Campbell has come to a particular view, even if all of the textual detail cannot be analysed beyond the structural details. There are many points at which one might disagree – for example, I take a rather different view on the Goliath story. But the value of a commentary should be in its ability to make us go back and consider the text itself rather than substituting for it, and in this Campbell has more than succeeded.

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**Job 28:  
Cognition in Context  
(Biblical Interpretation Series 64)  
Ellen van Wolde [editor]**

Leiden, Boston: Brill, 2003, ix + 375 pp., \$137.00,  
hb, ISBN 90-04-13004-7

**SUMMARY**

This book collects together papers presented at a colloquium where scholars in the fields of biblical exegesis, Hebrew lexicography and cognitive linguistics reflected on the wisdom poem in Job 28. Some of the contributions are fairly standard approaches to the biblical text (though no less valuable for that!) by well-known biblical scholars; others are rather technical linguistic studies with little or no explicit connection to Job 28, written by eminent linguists. A number of chapters – by both biblical scholars and linguists – are explicitly inter-disciplinary. Overall the book helps those of us engaged in Biblical Studies to engage with cognitive linguistics and demonstrates something of the value of such inter-disciplinary work for better understanding of how biblical texts 'work' as well as what they 'mean'. This is a valuable volume, but is rather heavy going at times for those not well acquainted with cognitive linguistics.

**ZUSAMMENFASSUNG**

Dieses Buch ist eine Sammlung von Vorträgen, die auf einem Kolloquium gehalten wurden, auf dem Gelehrte



aus den Gebieten der biblischen Exegese, der hebräischen Lexikographie und der kognitiven Linguistik über das Weisheitsgedicht aus Hiob 28 reflektierten. Einige der Beiträge bringen gewohnte Ansätze zum biblischen Text aus der Feder bekannter Exegeten (sind aber deshalb nicht weniger wert!), andere sind ziemlich technische linguistische Studien mit wenig oder keiner expliziten Verbindung zu Hiob 28 aus der Feder hervorragender Linguisten. Mehrere Kapitel – sowohl von Exegeten als auch von Linguisten – sind explizit interdisziplinär. Insgesamt hilft das Buch denjenigen unter uns, die sich mit den Bibelwissenschaften beschäftigen, sich mit der kognitiven Linguistik auseinanderzusetzen, und es zeigt etwas von dem Wert interdisziplinärer Arbeit für ein besseres Verständnis davon, wie biblische Texte „funktionieren“ und was sie „bedeuten“. Es ist ein wertvoller Band, aber zeitweise schwere Lektüre für denjenigen, der mit kognitiver Linguistik nicht gut vertraut ist.

## RÉSUMÉ

Cet ouvrage reprend des exposés présentés lors d'un colloque où des spécialistes de l'exégèse biblique, de la lexicographie hébraïque et de la linguistique cognitive ont réfléchi sur le poème traitant de la sagesse en Job 28. Certaines contributions de biblistes bien connus suivent les approches habituelles du texte biblique (ce qui ne les dépouille pas pour autant de valeur). D'autres, émanant de linguistes éminents, constituent des études linguistiques plutôt techniques présentant peu de rapport, ou pas de liens explicites, avec Job 28. Plusieurs chapitres rédigés à la fois par des biblistes et des linguistes se veulent interdisciplinaires. Dans l'ensemble, cet ouvrage aide les biblistes à tirer profit de la linguistique cognitive et démontre qu'il y a quelque utilité à ce genre de travail interdisciplinaire pour une meilleure compréhension de la manière dont les textes bibliques « fonctionnent » en même temps que de ce qu'ils « signifient ». L'ouvrage reste cependant parfois difficile pour quelqu'un qui n'est pas familiarisé avec la linguistique cognitive.

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This book collects together papers presented at a colloquium in Amsterdam in April 2002 at which scholars in the fields of biblical exegesis, Hebrew lexicography and cognitive linguistics reflected on the wisdom poem in Job 28. Because of the inter-disciplinary nature of the colloquium and the resulting volume, for those of us engaged in Biblical Studies some of the material tackles questions with which we are already familiar and employs the kinds of methodologies we use ourselves. Other contributions, however, I found much more challenging because the methodology was alien and some of the concepts quite strange to me. At times this made the book very hard work; at other times it was exhilarating as I found myself looking at Job 28 (and thinking about other biblical texts) in new ways. In particular, it was exciting to stretch my rather meagre understanding of linguistics by engaging with the field of cognitive linguistics and seeing how such study can make significant

contributions to our understanding of how biblical texts 'work'. Indeed, I have become increasingly interested not simply in the question of what a text 'means', but about how it 'works' or what it 'does' to a reader, and this volume has certainly given me fresh material to work with and some new concepts to explore further.

The volume opens with a chapter from the editor, Ellen van Wolde, in which she engages in 'A Non-Cognitive and Cognitive Study of Job 28:1-11'. This chapter helpfully draws together more familiar approaches to the text (semantic and historical), with a cognitive approach and seeks 'to explain the usefulness of such cognitive study for biblical studies'. Van Wolde explains that 'cognitive linguists consider language as an expression of cognition and aim to describe the relation between language and human cognition'. Having laid the semantic and historical foundation in the first half of the chapter, she then goes on to show how Job 28:1-11 'represent a conceptualization or cognitive processing of the experienced world in the second half of the first millennium BCE'. This, she claims, forms 'the setting in which this text can be understood'. The result? Van Wolde concludes that 'Job 28 is not only about "the place of wisdom"; it invites us to take up a new position. And the question of who can find wisdom, can be provisionally answered with: those who are able to give up their fixed point of view, their own categories and their limited concepts'. This is hardly startling, but it does nonetheless demonstrate how cognitive linguistics can be employed as an extra methodological tool in conjunction with other tools to refine our understanding of biblical texts.

The following chapters are a variety of more traditional biblical studies, by such well-known writers as David Clines, Takamitsu Muraoka, Edward Greenstein, Norman Habel and Carol Newsom and some linguistic studies whose immediate relevance to Job 28 is not always so obvious. Thus, for example, John Taylor (author of the recent OUP introduction to *Cognitive Grammar*) contributes a chapter on 'Categories and Concepts', in which he explores the difference between a conceptual approach to semantics as opposed to a 'dictionary'-type approach. For those interested in semantics (as I am!), this is a very interesting study, but its application to Job 28 is left to the reader to work out (though some applications sprung readily enough to my mind). The prolific writer on cognitive linguistics (e.g., the two volume, *Foundations of Cognitive Grammar*), Ronald Langacker, produced a long chapter (the longest in the book!) entitled 'Context, Cognition, and Semantics: A Unified Dynamic Approach', in which he explores in great detail how the sentence 'The cat is on the mat' functions! Again, there is no direct application to Job 28. However, the following chapter by Arie Verhagen, 'Semantics, Inferential Cognition, and Understanding Text,' which complements Langacker's very well, consists of about two thirds theory and one third of application to Job 28. Other chapters make more of an effort to be cross-disciplinary: the chapters entitled 'Caught in



a Web of Irony: Job and His Embarrassed God', by the linguist Dirk Geeraerts and 'World Building in Job 28: A Case of Conceptual Logic' by the biblical scholar Albert Kamp provide two good examples.

The volume concludes with two helpful and thought-provoking chapters. The first is by the biblical scholar James Loader who assesses the contribution of such interdisciplinary study for Biblical Studies, and Leo Noordman who does the same from the perspective of a linguist. In both cases the response is a positive one (though one suspects with Loader that the benefits may be great for biblical scholars than for linguists) and the value of drawing together Biblical and Hebrew Studies and Linguistics is affirmed. However, the warning is issued that few are likely to be competent across the disciplines which means there is a need for greater co-operation between the disciplines so that each can benefit from the work of the other.

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***New Testament Theology  
Many Witnesses, One Gospel  
I. Howard Marshall***

Downers Grove: InterVarsity Press, 2004, 765 pages.  
24,99 GBP, hb, ISBN 0-8308-2795-1

**SUMMARY**

As a distinguished evangelical NT scholar, Howard I. Marshall crowns his research with a comprehensive book of New Testament theology. *New Testament Theology* is understood as a biblical theology of the NT and as being essentially missionary theology. After a careful elaboration of the distinctiveness of the theology of each book of the New Testament, the author comes to the conclusion that there is a significant core of agreement and identity within the theologies of the individual constituents of the New Testament. Therefore, a comprehensive and unified theology of the New Testament as a whole can be constructed.

**ZUSAMMENFASSUNG**

Der namhafte evangelikale NT Forscher Howard I. Marshall krönt seine Forschung durch ein umfangreiches Buch über neutestamentliche Theologie, die als eine biblische Theologie des NT und wesentlich missionarische Theologie verstanden wird. Nach der sorgfältigen Aufstellung der Theologien der einzelnen Bücher des NT kommt der Autor zum Fazit, dass ein bedeutsamer Kern von Übereinstimmung und Einheit in der Theologie einzelner Autoren im Neuen Testament besteht, so dass eine einheitliche Theologie des Neuen Testaments hergestellt werden kann.

**RÉSUMÉ**

Spécialiste évangélique renommé du Nouveau Testament, I. H. Marshall couronne sa carrière par un ouvrage magistral sur la théologie du Nouveau Testament. Son approche est celle d'une théologie biblique du Nouveau Testament, qu'il

voit essentiellement comme une théologie de la mission. Ayant abordé soigneusement la théologie propre à chaque livre du Nouveau Testament, il parvient à la conclusion suivante : il existe un noyau commun important au sein des théologies de toutes les parties du Nouveau Testament, qui manifeste leur accord fondamental entre elles et donne son identité à la théologie néotestamentaire. Il est donc possible de construire une théologie complète et unifiée du Nouveau Testament dans son ensemble.

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After numerous publications, the distinguished evangelical New Testament scholar, Howard I. Marshall, research professor of New Testament at the University of Aberdeen, crowns his research with a comprehensive book of New Testament theology. The work is accessible to non-specialists, but experts can also profit from the well-balanced treatment of the subject founded on deep knowledge. Only after carefully reading the entire book can we appreciate its major benefit, even in a situation where ten major presentations of New Testament theology have been published in the last ten years – i.e. – the works of Klaus Berger, G. B. Caird, J. Gnllka, Ferdinand Hahn, Hans Hübner, Georg Eldon Ladd, Walter Schmidhals, George Strecker, Peter Stuhlmacher and Ulrich Wilckens.

In his presentation Howard I. Marshall is guided by four main concerns. First, NT theology is understood as a biblical theology of the NT since the thinking of the NT writers was shaped by the Old Testament, which provides the key context, framework, categories and sub-structure of NT writings. These are seen as part of the canonical Scriptures of the Christian church. Second, NT theology is recognized as being essentially missionary theology. The NT documents are handled in the setting of the mission by Jesus and by his followers out of which they have arisen. The interpretation is missiological. Third, Marshall begins with examining the theology of each document individually as an expression of the writer's theology directed to specific occasions or purposes. It is important to recognize the distinction between the assumed framework of the writer's theology, the central thrust of his theology, and the more detailed outworking of it. His procedure is to investigate the whole theological story, the theological themes, and then reach the conclusion of the theology of the individual NT writings. Fourth, Marshall is aware that we are dealing with a collection of books that was the object of canonization. It is essential to determine if these books really constitute an essentially harmonious collection of common beliefs, or stand in tension, or even contradiction, at various points. After exploring the theology of the individual Synoptic Gospels and Acts (in Part 2 on 158 pages), the Pauline letters in something like the chronological order of their composition (in Part 3 on 282 pages), the Johannine literature (Gospel, Letters and Revelation in Part 4 on 114 pages), Hebrews, James, 1-2 Peter and Jude (in Part 5 on 102 Pages), I. H. Marshall tries to synthesize the