

Sakramentslehre verständlich und nachvollziehbar nahebringt.

Thomas Hafner, Aarau, Schweiz

***The Coming King and the Rejected Shepherd:  
Matthew's Reading of Zechariah's Messianic Hope***

Clay Alan Ham

Sheffield: Sheffield Phoenix Press, 2005, xvi + 176 pp.,  
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**SUMMARY**

Ham fills a current scholarly void by examining the use of Zechariah in Matthew's Gospel. He builds on previous work by Matthew's use of the Old Testament by examining quotations as well as allusions. Ham relies on Richard Hays's criteria to prove or disprove the presence of allusions, accepting ten of eighteen suggested allusions. The cautious study remains narrow in focus throughout. Ham concludes that Matthew essentially employs Zechariah to emphasize the two themes of "coming king" and "rejected shepherd" (though other elements such as universalism may lie in the background).

**RÉSUMÉ**

Ham vient combler un vide par son étude spécialisée de l'usage du livre de Zacharie dans l'Évangile de Matthieu. Il tire profit de travaux antérieurs sur l'usage matthéen de l'Ancien Testament pour considérer les citations et les allusions. Il s'appuie sur les critères énoncés par Richard Hay pour déterminer la présence d'allusions, et conclut à la présence effective de dix allusions sur les dix-huit possibles envisagées. Cette étude prudente reste confinée à un champ limité. Ham conclut que Matthieu utilise le livre de Zacharie essentiellement au service de deux thèmes, celui du roi qui vient et celui du berger rejeté (même si d'autres points, comme le caractère universel du salut, figurent aussi, en arrière-plan).

**ZUSAMMENFASSUNG**

Ham füllt eine wissenschaftliche Lücke, indem er den Gebrauch von Sacharja im Matthäusevangelium untersucht. Er baut auf früheren Arbeiten zum matthäischen Gebrauch des Alten Testaments auf und untersucht sowohl Zitate als auch Anspielungen. Ham stützt sich auf Richard Hays' Kriterien zur Identifizierung oder Abweisung von Anspielungen und akzeptiert zehn von achtzehn vorgeschlagenen Anspielungen. Die vorsichtige Studie ist durchgängig eng fokussiert. Ham kommt zu dem Ergebnis, dass Matthäus Sacharja hauptsächlich benutzt, um die beiden Themen "Der kommende König" und "Der verworfene Hirte" zu betonen (andere Elemente wie der Universalismus bilden aber einen möglichen Hintergrund).

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Ham's short study carefully details Matthew's use of Zechariah along the lines of previous studies of Mat-

thew's use of the OT. He seeks to fill a gap by analyzing not only citations but possible Matthean allusions to the prophet proposed by various scholars. This is accomplished in a straightforward and careful manner by analyzing the significance of the three citations and testing for the presence of various allusions. After a short introductory review of the present state of studies of the OT in Matthew, Ham thoroughly investigates each citation in his first chapter, which includes extensive discussion of text forms and interaction with scholarship on Zechariah itself. In the second chapter Ham tests for the presence of allusions by means of Richard Hays's criteria, rejecting 10 of 18 possible allusions. The third chapter reviews the conclusions and argues for a "theological" use of Zechariah in Matthew, which is summarized under the rubric of the twin themes of "coming king" and "rejected shepherd". A conclusion provides an overview and again reviews conclusions for those who might have lost their way through 126 well-written pages (forty of which review and summarize).

Sticking tightly to his brief, Ham never attempts to synthesize Matthew's use of Zechariah within the framework of Zechariah's canonical role or Matthew's use of the OT writ large (Richard Beaton's *Isaiah's Christ in Matthew's Gospel*, D. D. Kupp's *Matthew's Emmanuel*, and Boda and Floyd, *Bringing out the Treasure: Inner Biblical Allusion and Zechariah 9-14* are not considered), apart from competent (largely linguistic and textual) discussion of the fusion of references to Jeremiah and Zechariah in Matthew 27; and Isaiah 62, Genesis 49, and Zechariah 9 in Matthew 21. The final page discusses "thematic emphases" shared by evangelist and prophet which "indicate an influence of the theology of Zechariah on the theology of Matthew" (126). The two books share an eschatological orientation via such themes as "the creation of a renewed remnant and the worship of Yahweh by all nations" (126). Regrettably, these themes feature far less in the research than narrowly Christological themes.

Such observations beg questions of Ham and future researchers. Ham follows Donald Senior and Michael Knowles in initially studying citations, then moving to study of allusions. One wonders if there is a still larger base from which to begin: namely, Matthew's representation of, reliance on, or interaction with Israel's story as a whole? Can one successfully isolate use of one book of the OT without reference to the use of the whole? Is there a "grand narrative" element, a sense that Matthew is in some way concluding Scripture's Story, which Ham—with many others, including the majority of scholars reviewed in the first chapter—has left untapped? It may be that a lack of consideration of grander hermeneutical questions prohibits full appreciation for Matthew's use of Zechariah or leads to a less than fair hearing for some alleged allusions. Unfortunately, Ham overlooks C. Moss's unpublished PhD dissertation, "Zechariah and the Gospel of Matthew: the use of a biblical tradition" (Durham, 2002), which appears to engage the



larger questions Ham avoids, given his chosen approach. Given Ham's restraint, there is nothing lofty, grandiose, or particularly new in his conclusions, but the results are largely certain and exegetically satisfying. Those who appreciate cautious exegesis with conservative methods (think Jimmy Dunn) will approve. Those looking for "bigger" exegesis and comprehensive conclusions (think Tom Wright) may be left wanting.

The book contains a reference index, author index, and rather full bibliography (though note above), the latter in part reflecting the inclusion of Ham's many and generally sound conversation partners, but also reflecting the inclusion of a great many works wholly absent from the text. Ham interacts with a large number of evangelical writers (especially commentaries) without slavishly following "conservative" arguments: he follows Peels (*ZAW* 2002) in rejecting any significance for 1st c. canon in Jesus' use of "Abel to Zechariah" in Matthew 23:25, and favors seeing "Zechariah son of Bechariah" as a conflation of characters per rabbinic tendencies (93).

Ham does not relate his conclusions to previous studies of Zechariah in Matthew in the summary (although these are cited in the introduction), nor does he suggest directions for future research based on the present work. Potential avenues for research which might utilize aspects of his study include analysis of Matthew's theological use of Genesis 49:8-11, and the influence of Mark or other early Christian theologies and hermeneutical practices on Matthew's reading of Zechariah. There is also surely a need for more extensive examination of the question of the two books' narrative or eschatological trajectories. Ham has filled a scholarly lacuna by producing a cautious and well-executed (given his preferred methods) text, commendably including study of allusions and the most obvious citations—an improvement over the vast bulk of study on Matthew's use of the OT.

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### ***BibleWorks™ 7 – software for biblical research***

BibleWorks, LLC

2006, \$349 (full version), \$150 (upgrade from BibleWorks 6)

#### **SUMMARY**

BibleWorks 7 is the latest version of this powerful Bible software. It contains a new user interface that is both straightforward and user-friendly. The software provides many helpful tools for the biblical student and scholar.

#### **RÉSUMÉ**

BibleWorks 7 est la dernière version en date de ce logiciel performant pour l'étude de la Bible. Elle contient un nouvel interface utilisateur qui est à la fois très direct et très convivial. Elle comporte de nombreux outils et ressources utiles.

#### **ZUSAMMENFASSUNG**

BibleWorks 7 ist die neueste Version dieser leistungsstarken Bibel-Software. Sie beinhaltet eine neue Benutzeroberfläche, die sowohl einfach als auch benutzerfreundlich ist. Die Software stellt viele hilfreiche Werkzeuge für Studenten und Forscher bereit.

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Reviewing bible-related software brings with it challenges not normally associated with reviewing books – new versions come out at an alarming rate! It was only in *EuroJTh* 13:1 that I reviewed version 6 of the BibleWorks software and here we are, just two years later, reviewing the latest version of this fine programme. It should be said that most of the comments made with regard to BibleWorks 6 still apply to the latest version, so this review will focus more specifically on what has been added to the latest version to set it apart from the previous one. As mentioned before, one's choice of software is about as personal as one's choice of clothes, but for me BibleWorks continues to be the premier bible research software on the market.

So, what is new in version 7? Well the first thing that users of BW will notice as they open up the latest offering is an entirely new graphic user interface. Up until version 6 the initial screen was a combination of a main text window surrounded by smaller windows which included dictionary definitions, search functions, and a text editor for taking notes. The new starting set-up is much more intuitive and user-friendly. The user is faced with three columns spread across the screen. The central column contains the biblical text – either the continuous text of a single version or multiple versions of a single verse (you can toggle between these two options at the click of an icon). The left hand column contains the main search window. One of the nice additions to BW 7 is that searches become tabs at the top of the search window, so an English text search for a particular string of words, followed by a search for the underlying terms in, say, first Hebrew and then the Greek of the LXX results in three tabs at the top of the screen that can be compared with consummate ease by simply clicking on the relevant tab. This may sound like a relatively insignificant detail, but in terms of usage it is a nice addition that eases the task of comparing versions and also allows the user to run multiple searches at the same time.

The third window, to the right of the main text block, is for linguistic analysis and note taking. For example, while reading the text in Greek, it is possible to run the cursor over a word and its definition in BDAG (complete with parsing) appears automatically in this right-hand window. The lexical analysis window also allows for easy study of the definition of the word as it is found in a variety of lexicons (e.g. BDAG, Liddell and Scott, Thayer, Louw-Nida and others in Greek or HALOT, BDB, TWOT and Holladay in Hebrew – however, it should be noticed that both BDAG and HALOT are additional modules that have to be purchased sepa-