

ANE goddess made subordinate to Israel's God, others argue that Sophia developed from the example of holy women in the nation. To these conjectures, Sinnott posits her own – 'the question of theodicy is the context for the literary creation and development of the Wisdom figure.' Wisdom was created from Mesopotamian materials by writers in a 'strong monotheistic system' following the fall of Jerusalem in 587 BCE in order to address the crises of the event, particularly the role of YHWH. Later, to counteract the danger of losing their identity, these writers drew on the broader idea that God created the world through wisdom rather than on traditions restricted to the land of Israel. No longer did the Jews have to rely on 'covenantal presuppositions,' now they had Wisdom as a 'personal mediator,' giving Judaism what it needed 'to survive in its Hellenistic context.' Sinnott derives this hypothesis from the lack of mention of sacred spaces: 'Wisdom's speaking in public places is a strong indication that the Temple does not exist.' Sinnott also founds her thesis on the similarities of Sophia's speech with motifs and styles found in the 'Priestly account' in Genesis and in the exilic prophets. Next, Sinnott discusses the elusive nature and the role of Wisdom in Job. According to the author, Wisdom demonstrates that the solution to Job's problem is not found in the answers of his friends. In Baruch, Ben Sira, and the Wisdom of Solomon, Sophia is developed as a new identity marker for post-exilic Jews in unstable times. Ben Sira identifies Wisdom with the Torah, Baruch stresses her as a unique gift to the Jews and the Wisdom of Solomon exalts her above the Egyptian goddess, Isis.

This monograph will serve as an invaluable resource for the study of personified Wisdom – a resource which gives one a view of both the forest and the trees. The background notes, commentary, and survey of the history of research are beneficial; however, the hypothesis concerning the creation of Sophia is speculative. Does the lack of mention of sacred spaces really point to their destruction? Even if, Sophia's speech intentionally excludes mention of the Temple, could their not be other explanations for why this is the case? As tenuous as an argument from silence is, so also is an argument from comparison, since one could find a number of differences between the speech of Wisdom and the 'Priestly account' or exilic prophets as well. Do parallels in texts necessarily suggest the works are contemporary? Much stronger is the thesis that Wisdom assists the audiences of the Deuterocanonical works in keeping their identity and faith in the midst of Hellenistic pressures; however, an identity crisis does not have to be related to theodicy.

A clearer definition of and hermeneutic for personification is also needed. Sinnott gives the phrase 'Wine is a mocker' as an example of other biblical personifications like Wisdom, but surely this phrase (even if one concedes this as a personification) is vastly different from Wisdom, besides in length alone. She comments that Wisdom is a mere personification 'rather than a person, or hypostasis;' but, no reason is given why Wisdom

could not be a personification of a person or hypostasis (nor does she define what she means by person or hypostasis). Moreover, Sinnott concludes that Sophia's depiction is 'clearly in no sense intended as 'other than' or equal to YHWH,' and that in all of Jewish Wisdom literature, Lady Wisdom is never 'envisaged as a second god in a theological sense.' Is this really 'clear'? Can we say with certainty what an author intended or how Wisdom would be envisaged by an author or audience in a world full of the belief in suprahuman powers? Furthermore, rather than modern theories alone, a survey of ancient rhetorical theory concerning the definition and role of personification would have been helpful. Despite these comments and numerous, distracting printing errors, this book is recommended for a reader desiring an introduction to Lady Wisdom and a survey of recent scholarship on her.

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The Child-Parent Relationship in the New Testament and its Environment

Peter Balla

WUNT 155; Tübingen: Mohr/Siebeck, 2003
xii + 279 pp., hb, € 69, ISBN 3-16-148006-6

SUMMARY

In this monograph Hungarian scholar Peter Balla examines the child-parent as it is expressed in the New Testament. He aims to wrestle with the question of how, on the one hand, Jesus makes some radical commands about abandoning one's parents in order to follow him. But on the other hand, the rest of the New Testament is overwhelming in favour of the command to honour one's parents. The way that Balla approaches this tension is by surveying the relevant portions of Greek, Latin and Jewish literature as well as the New Testament writings. He concludes that Jesus' teachings were exceptional rather than paradigmatic and that New Testament authors affirmed the standard view of their day that children should honour their parents.

ZUSAMMENFASSUNG

In dieser Monographie untersucht der ungarische Gelehrte Peter Balla die Beziehung zwischen Kind und Eltern, wie sie im Neuen Testament dargestellt ist. Er beabsichtigt mit der Frage zu kämpfen, dass Jesus einerseits einige radikale Gebote zum Verlassen der Eltern um seiner Nachfolge willen gibt, das Neue Testament aber andererseits stark das Gebot des Ehrens der Eltern unterstützt. Dazu sieht Balla die relevanten Abschnitte sowohl der griechischen, lateinischen und jüdischen Literatur als auch der neutestamentlichen Schriften durch. Er schließt, dass Jesu Lehren an diesem Punkt die Ausnahme, nicht das Paradigma darstellen und dass die neutestamentlichen Autoren die Standardansicht ihrer Zeit bestätigten, dass Kinder ihre Eltern ehren sollen.

RÉSUMÉ

Peter Balla, théologien hongrois, a consacré cette monographie au sujet des relations entre parents et enfants dans le Nouveau Testament. Il cherche comment comprendre le fait que Jésus prononce des commandements radicaux, allant jusqu'à demander d'abandonner ses parents pour le suivre, alors que le reste du Nouveau Testament réitère le commandement d'honorer ses parents. Pour résoudre cette tension, Balla considère l'ensemble des textes grecs, latins et juifs relatifs à son sujet, ainsi que ceux du Nouveau Testament. Il conclut que les enseignements de Jésus avaient un caractère exceptionnel, qu'ils ne doivent pas être pris comme une règle générale, et que les auteurs du Nouveau Testament maintenaient ce qui était considéré comme la norme à leur époque, à savoir que les enfants doivent honorer leurs parents.

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In this volume Peter Balla (Professor of New Testament at Károli Gáspár Reformed University, Budapest) draws attention to the child-parent relationship as it is reflected in the New Testament and in the literature of antiquity. Balla wrestles with the tension in the New Testament between the pattern of child-parent relationships as it appears in the Gospels and how it is formulated in the epistles. For instance, in the epistles such as Ephesians and Colossians children are expected to obey their parents (e.g. Eph 6:1); and in the Gospels we encounter a similar commandment to 'honour your father and mother' (Mk 7:9-13 and parallels) but we also find radical sayings about 'leaving' (Mk 10:29 and parallels) and even 'hating' (Lk 14:26) one's own parents. In light of this Balla sets out firstly to determine whether or not the first Christians fulfilled the expectation to honour their parents? Secondly, to find out what is shared by the first Christian generations with their non-Christian neighbours concerning the child-parent relationship.

Chapters one and two survey classical Greek sources such as Plato, Aristotle, Pythagoras, Euripides, as well as Greek and Latin sources from the Roman imperial period including Cicero, Epictetus, and the Stoics etc. The chief expectation that authors depict as the norm was that children should honour their parents through obedience and provision and this is bound up with a certain matrix of duties, limitations to duties, and a socio-religious rationale for these expectations. Jewish sources are discussed in chapter 3 including texts that illustrate daily life and Balla identifies once more the duties and limitations and rationale for the obedience of Jewish children to their parents. He notes that on the Jewish side that the list of mandated duties was similar to the surrounding culture, but the basis and limits of obedience were unique in light of its Scriptural tradition.

Balla combs through the Gospels and works through two types of material, units that speak of honouring one's parents and units that speak of family tensions. This shows that Jesus and the early church reflected standard Jewish attitudes exhibited in the Decalogue

about honouring one's parents. Concurrently, several passages imply conflict between Christians and their families as to how followers were received by their families. He surmises from this, firstly, that the radical language this takes on (e.g. 'Let the dead bury their own dead') is ultimately a hyperbolic way of expressing the view that honouring God is prioritized over honouring one's parents. Secondly, Balla also finds reason for supposing that such commands were limited to Jesus' travelling companions. Thirdly, the urgency and demand of Jesus' teachings about family are influenced by the apocalyptic setting where urgency is due to a unique eschatological expectation.

Much the same continues in chapter 5 where Balla examines the Pauline letters. In both the disputed and undisputed letters he analyses the significance of architecture, the household codes and material that talks about parental relationships even in a figurative sense. He observes Paul regarding his congregations as a type of family where honour of parents is affirmed for children. These letters also exhibit a far lesser degree of intra-familial tension when compared to the Gospels which Balla attributes to the fact that the letters were addressed to recipients with relatively stable families. He also advocates that the epistles testify to the view that the early church did not regard the radical sayings of Jesus as abrogating the fourth commandment of the Decalogue.

Chapter six surveys the rest of the New Testament (Acts, Hebrews, Catholic Epistles, and Revelation). Balla observes a largely figurative use of the parent-children relationship and God is often referred to as 'Father'. Not only does this imply a continued imperative to honour parents and love God, but it also creates a bond of unity between Christians since the 'children of God' are 'brethren' to one another.

In his conclusion, Balla seeks to answer whether or not Jesus and the early Christians shared the view of their environment on children's duty to honour their parents. Despite the radical nature of many of Jesus' commands like leaving one's parents to follow him, if one accepts the view that Jesus was regarded by the early Christians as being divine, then the priority given to Jesus corresponds to that in pagan and Jewish literature, namely, the gods take precedence over parents. In the rest of the New Testament, authors do not exhibit this radicalism because they write for settled congregations and often use parent-child language figuratively. The absence of references to family tensions is attributable to the fact that Christians wanted to show that they did not present a threat to the social fabric of society. In Christian gatherings children honoured their parents and congregations acted like extended families.

All in all, this volume makes a worthwhile contribution to the study of families, patronage, and households in early Christianity and in the Graeco-Roman world. I think the decision to exclude rabbinic writings from the study was overly cautious; while it is true that the rabbinic corpus post-dates the NT period, some rabbinic

traditions do extend into the pre-70 period. That is a small objection to what is otherwise an excellent monograph.

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Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony

Richard Bauckham

Grand Rapids: Eerdmans, 2007,

hb, £17.99, 522 pp., ISBN 0-8028-3162-1

SUMMARY

In this volume Richard Bauckham argues for the influence of eyewitnesses as propagators and controllers of the Jesus tradition. He detects in the Gospels specific traits that he believes indicate the presence of eyewitness testimony and argues for a moderate form of the Scandinavian approach regarding the transmission of the Jesus tradition. The volume pays a great deal of attention to eyewitness testimony in relation to the Gospel of John and the impact this has upon questions of authorship as they relate to the Fourth Gospel. In the end, Bauckham advocates that what the Gospels present to us is neither the Jesus of history, nor the Christ of faith, but the 'Jesus of testimony'. This is an important and valuable study that all students of the Gospels should read.

ZUSAMMENFASSUNG

In diesem Band argumentiert Richard Bauckham für den Einfluss von Augenzeugen als Verbreiter und Sammler der Jesustradition. Er entdeckt in den Evangelien bestimmte Züge, die seiner Ansicht nach die Gegenwart von Augenzeugen-Aussagen anzeigen und er argumentiert für eine moderate Form des skandinavischen Ansatzes zur Überlieferung der Jesustradition. Der Band widmet einen Großteil seiner Aufmerksamkeit den Augenzeugen-Aussagen im Johannesevangelium und deren Einfluss auf die Fragen der Autorenschaft des vierten Evangeliums. Schlussendlich vertritt Bauckham die Ansicht, die Evangelien präsentierten uns weder den Jesus der Geschichte noch den Christus des Glaubens, sondern den „Jesus der Zeugenaussagen“. Dies ist eine wichtige und wertvolle Arbeit, die alle Studenten der Evangelien lesen sollten.

RÉSUMÉ

Richard Bauckham défend la thèse d'une influence décisive des témoins oculaires qui ont répandu et contrôlé la tradition concernant Jésus. Il détecte dans les Évangiles des traits spécifiques qui indiquent à son avis qu'on a affaire au témoignage de témoins oculaires et il défend une forme modérée de l'approche scandinave quant à la transmission de la tradition concernant Jésus. Il accorde beaucoup d'attention au témoignage de témoins oculaires en relation avec l'Évangile de Jean et montre quelles en sont les implications pour la question de l'auteur de cet Évangile.

Finalement, Bauckham soutient que les Évangiles ne nous présentent ni le Jésus de l'histoire, ni le Christ de la foi, mais le « Jésus auquel il est rendu témoignage ». C'est là une étude importante et de valeur que tout étudiant des Évangiles devrait lire.

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In the opening chapter Bauckham notes the debates about the relationship between the historical Jesus and the Gospels. While historians may reject the Evangelist's presentation of Jesus as selective and subjective the same can be true of the construction of Jesus made by the historian. The way to circumvent the history vs. theology divide is to understand the Gospels as 'testimony'. In contrast to older former critical approaches that postulated an anonymous oral tradition distant from Jesus as the procrustean bed of the Gospel tradition, Bauckham urges that we take seriously the claim that the Gospels rest on the testimony of eyewitnesses.

In chapter two Bauckham gives his analysis of the fragments from Papias and its elucidates the role of eyewitnesses in the tradition. In the prologue to Papias' *Expositions of the Logia of the Lord* (reminiscent of Lk. 1.1-2), Bauckham proposes that Papias during his life had encountered witnesses to Jesus in Aristion and the elder John. Moreover, the account gives credence to the view that the words and deeds of Jesus were attached to specific named eyewitnesses rather than anonymous communal tradition. Papias' preference for the "living and surviving voice" reflects a school of historiography that emphasized the need to either be an eyewitness of events or have access to eyewitness accounts (e.g. Galen, Polybius, Lucian of Samosata). What is more, the fact that Papias writes when eyewitnesses and their disciples were still living means that he is referring to "oral history" rather than "oral tradition".

There is an examination of the named figures in the Gospel tradition in chapter three. Bauckham believes that many of these persons are named because they were eyewitnesses and thus originators and guarantors of their traditions. Against Bultmann and others, Bauckham points out that the tendency of the tradition was not to add names in order to increase detail, but rather, to subtract them. He cites the example of the women at the cross and tomb, Simon of Cyrene and his sons, and recipients of healings as evidence for this phenomenon. At the end Bauckham also intimates resurrecting the criterion of vividness as an indication of eyewitness testimony. Finally, Bauckham lists the named and unnamed figures in the Gospels in a series of tables.

Chapter 4 engages in a study of Jewish names in Palestine. Building on the work of Tal Ilan, Bauckham looks at the most well attested names from extant Palestinian sources. He notes the popularity of names associated with the Hasmonean dynasty and how people with similar names were differentiated. The named persons in the Gospels largely corresponds with lists of personal names from other Jewish sources and so indicates the