

future depends on repentance (cf. pp. 40-41, 120-128, 136-143).

In chapter 3 Brueggemann explores the place and function of the book of Jeremiah within the Old Testament. Here he develops his thesis that the book of Jeremiah is at its core saturated with Deuteronomic theology, suggesting that the key players in the book (e.g. Baruch, Seriah, Shaphan, and even Jeremiah himself) themselves propounded the covenant theology of Deuteronomy, yet moved beyond that tradition in their programme of restoration (as just mentioned). Brueggemann then moves on to discuss the similarities and differences between Jeremiah and the prophets, and finally the writings. Given the breadth of material he attempts to cover, however, he can only offer a sketchy overview of the relationships between Jeremiah and the various books he addresses. He concludes that while it is not the dominant or triumphant voice in the "interpretive contest for the future of Judaism," the book of Jeremiah "occupies a defining position in emerging Judaism" (p. 135).

In the fourth chapter – "The Continuing Influence of the Book of Jeremiah" – Brueggemann devotes a few pages to the contribution of the book of Jeremiah to the New Testament, and then rounds off this short chapter with a reflection on what the book of Jeremiah has to say today. He proposes that Jeremiah is "a powerful script in the contemporary context for giving dramatic articulation to the new vulnerability we face" (p. 195).

Brueggemann is to be commended for his ability to synthesize concisely and clearly the massive amount of subject matter found in the book of Jeremiah. What I missed from the volume, however, was a discussion of how the material in Jeremiah contributes to development of Old Testament eschatology and messianism. Additionally, I would have appreciated a discussion on how Jer 29:10-14 (which says that Israel will repent before she is restored) fits in with Brueggemann's assertion that the plan of restoration in Jeremiah is not preceded by national repentance. Is a different plan of restoration envisioned here? On the whole, however, Brueggemann has succeeded in providing us with a well-written book whose main concern is to discuss the theology of the received text (MT), and is accessible to students and pastors alike (though scholars may find a few valuable nuggets in the book as well).

Benjamin A. Foreman, Aberdeen, Scotland

Enoch and the Messiah Son of Man: Revisiting the Book of Parables

Boccaccini, Gabriele, ed.

Grand Rapids: Eerdmans, 2007, xv + 539 pp.

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SUMMARY

The essays in this volume cover a variety of topics related to the Parables of 1 Enoch. Topics covered include the structure of the text, its place in 1 Enoch and Second Temple Judaism, the social setting and date, and the concept of the son of man. Emerging from the essays is a consensus that the Parables were composed in the period of Herod. The work is outstanding in its breadth and detail.

ZUSAMMENFASSUNG

Die Artikel in diesem Band decken eine Vielfalt von Themen an, die mit den Gleichnissen des 1. Henochbuches verbunden sind. Die behandelten Themen umfassen die Struktur des Textes, seinen Platz im 1. Henochbuch und im Judentum der Zeit des zweiten Tempels, die soziale Verortung und Datierung sowie das Konzept des Menschensohnes. Die Artikel fördern einen Konsens zutage, der die Komposition der Gleichnisse in die Zeit des Herodes legt. Das Werk ist herausragend in seiner Breite und in den Details.

RÉSUMÉ

Les textes contenus dans cet ouvrage couvrent une variété de sujets relatifs aux paraboles de 1 Enoch, parmi lesquels la structure du texte, sa place dans le livre, son rapport avec le judaïsme du second temple, son contexte social et sa date, ainsi que la notion du fils de l'homme. Il en ressort un consensus selon lequel ces paraboles ont été composées au temps d'Hérode. L'ouvrage est remarquable tant par son champ d'investigation que par ses analyses détaillées.

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Gabriele Boccaccini is to be praised for putting together a fascinating collection of essays on the Parables of 1 Enoch. These essays originated from the Third Enoch Seminar held at Camaldoli, Italy. After an introduction from Boccaccini, the book divides into six sections and concludes with an essay by Sacchi. The bibliography compiled by von Ehrenkrook is simply outstanding and will greatly assist anyone working on this material.

Each section of the book consists of several main essays with responses, and in some sections there are several shorter essays. The first section, 'The Structure of the Text', with major essays by Nickelsburg and Knibb, addresses the redactional and compositional history of the text. The location of the Parables is discussed in the second section, 'The Parables within the Enoch Tradition', as several scholars note various grammatical and literary links with other portions of 1 Enoch. VanderKam particularly argues that the Parables are dependant literally on the Book of the Watchers but not on the Astronomical Book. In the third section, 'The Son of

Man', Chialà traces how the concept of 'the son of man' developed throughout the Second Temple Period while Kvanvig focuses on the expression in the Parables. The fourth section, 'The Parables within Second Temple Literature', opens with an essay by Boccaccini in which he divides Judaism into five 'paradigms'. He then describes how these five 'paradigms' developed and intersected and shows how the Parables fit into this scheme. Henze's response is a must read for it exposes several problems with Boccaccini's system that has become so popular. Walck's essay in this section addresses the particular relationship between the Parables and the Gospels. The social setting of the Parables is discussed in the fifth section, which in contrast to the fourth section is concerned not with the relationship between texts but with the people who composed the text and their motivations. The final section addresses one of the most controversial and significant issues, the date the Parables were written. Suter provides a well-balanced survey of the scholarly debate, while Charlesworth argues that the Parables were written during the peak of Herod's reign (20-4 B.C.E.). Sacchi concludes that in light of the Camaldoli meeting a turn of the era date has been firmly established: 'The burden of proof has shifted to those who disagree with the Herodian date. It is now their responsibility to provide evidence that would reopen the discussion' (p.511).

The breadth of material covered in this book is outstanding, and the work marks a real breakthrough in scholarship. Three questions remain for this reviewer. First, much attention was given to the unity of the parables and especially whether chapters 70-71, where Enoch is identified as the Son of Man, were the original ending or added later. This issue remains unresolved and is crucially important. Some discussion about how one determines whether a text was written by the original author or added by a later redactor would be helpful since contradictory positions are advocated. Second, the attention devoted to the Parables arises primarily because of the use of the phrase 'Son of Man' in the New Testament. Even with the agreement that the Parables should be dated prior to the New Testament period, the exact relationship of the 'son of man' tradition in the Parables and the New Testament and specifically the Gospels remains unclear. Moreover, more attention needs to be given to Jesus' use (as distinct from the Gospel writers') of the phrase. Third, the title of the book, *Enoch and the Messiah Son of Man*, is striking since the Son of Man is identified as a messianic concept. The book would have benefited from a discussion about the concept of the messiah and a more direct engagement with whether or not the son of man in the Parables is a messianic concept and title.

This book will greatly serve the scholarly community. Scholars working in early Judaism will find these essays helpful, and those working primarily with the New Testament will benefit particularly from the sections on the place of the Parables in Second Temple Judaism and on the date of the Parables. Boccaccini and the authors have

significantly helped our understanding of this text, and it is with eagerness that we await the results of the next Enoch Seminar.

Jason Maston, Aberdeen, Scotland

Galatians Through the Centuries
(Blackwell Bible Commentaries)

John Riches

Oxford: Blackwell, 2008, xvi + 336 pp., £55.00, hb,
ISBN 978-0-631-23084-7

SUMMARY

John Riches has provided a helpful commentary on Galatians, which summarises the views of major interpreters from the second century through today. He ably brings these interpreters into an interesting conversation about the debated issues within the letter; however, his selection clearly reflects an interest in Lutheran/Reformed Protestant issues, and it might have been strengthened by including some interaction with Orthodox and Roman Catholic interpreters as well.

ZUSAMMENFASSUNG

John Riches stellt einen hilfreichen Galaterkommentar zur Verfügung, der die Ansichten wichtiger Interpreten vom 2. Jahrhundert bis heute zusammenfasst. Gekonnt bringt er diese Interpreten in ein interessantes Gespräch über die innerhalb des Briefes debattierten Fragen; allerdings reflektieren die von ihm gewählten Repräsentanten deutlich ein Interesse an lutherischen / reformierten protestantischen Fragen. Das Buch hätte an Stärke gewinnen können, wenn auch ein wenig Interaktion mit orthodoxen und katholischen Interpreten einbezogen worden wäre.

RÉSUMÉ

John Riches a produit un commentaire utile sur l'épître aux Galates, qui résume les points de vue des interprètes principaux depuis le II^e siècle jusqu'à nos jours. Il compare habilement les options de ces interprètes concernant les questions débattues dans cette épître. Il a cependant privilégié les commentateurs qui se situent dans la tradition protestante luthérienne et réformée et son étude aurait gagné à prendre aussi en compte des interprètes orthodoxes et catholiques romains.

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John Riches has provided a helpful commentary on Galatians, which summarises the views of major interpreters from the second century through today. This is the third New Testament commentary in the new Blackwell Bible Commentaries, which focus on reception history. In this series, some focus on the history of interpretation through the arts, literature, and popular culture, but Riches has decided to focus upon literary history. The principal commentators Riches has chosen are Marcion, Augustine, John Chrysostom, Thomas Aquinas, Martin Luther, John Calvin, William Perkins