

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.

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*Galatians Through the Centuries*  
(Blackwell Bible Commentaries)

John Riches

Oxford: Blackwell, 2008, xvi + 336 pp., £55.00, hb,  
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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<sup>e</sup> 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



(English Puritan), Ferdinand Christian Baur (and Adolf Hilgenfeld), Joseph Barber Lightfoot and various recent commentators. Of the recent commentators, Bultmann, E.P. Sanders, J.D.G. Dunn, and J.L. Martyn are the most frequently discussed.

Building upon the ideology of Hans Robert Jauss, Riches gives a substantive introduction to each commentator in order to help the reader to understand the 'horizon of expectation' of each. With the number of points of view Riches incorporates, he obviously cannot focus upon each exegetical issue. Riches divides the letter into 10 sections (1.1-9; 2.10-24; 2.1-10; 2.11-21; 3.1-14; 3.15-29; 4.1-20; 4.21-31; 5; and 6). Within each section he gives a brief summary of the text and central questions and debates that rise from it. He then summarises the views of the different commentators in chronological order.

While Riches focuses on certain interpreters, he integrates comments from a wide variety of other writers and sources. Though he has his list of significant commentators, he does not let this list limit his discussion. He also incorporates a wide number of other relevant commentators depending on their importance to the topic at hand. At times he presumes some, but not a detailed, knowledge of Protestant debates not covered in the introductions. In case the reader is unfamiliar with a particular interpreter or theological position, Riches has provided a glossary in the back giving a brief description and dates for authors.

Different from traditional commentaries on biblical texts, Riches does not give his 'own' interpretation of the text along with the other commentators (p. 64-65); however, this does not limit him to merely summarising the different authors. He also provides evaluative comments of commentators, which sharpen the debate but can also periodically reveal his personal perspective. For example, in his discussion of chapter 5 Riches notes how Chrysostom's interpretation 'is achieved at the cost of screening out the darker, dualist side of Paul's thought' (p. 270) while 'Calvin shows himself to be a sensitive reader of Paul' (p. 276) in this chapter. Thus, Riches carefully highlights different strengths and weaknesses of the readings which he explores, while treating each on its own terms.

Riches' list of principle commentators, along with his freedom to interact with those not on the list, allows him to address central theological issues. In particular, his inclusion of Marcion and other 'dualists' (e.g., the Valentinians) captures the voice of primary Pauline interpreters in the second and third centuries, who are often neglected by others. At the same time, Riches' selection of interpreters betrays primarily western and specifically Protestant readings of Paul. Chrysostom is offered as an eastern voice, but his interpretive method tends to align more closely to those of modern Protestants than someone like Origen, whose method might strike readers as more challenging. Examples of modern Orthodox interpreters (e.g., Paul Nadim Tarazi) are not numerous,

but I did not notice any cited in Riches' discussion. In the same way, Roman Catholic interpretations were also not explored other than Aquinas, though the interpretations of the Council of Trent are noted a couple of times. Any number of Roman Catholic interpreters could be included to give more balance to the discussion (e.g., John Bligh). In addition, the protestant interpreters that Riches has chosen fall within the Calvinist and Lutheran traditions, rather than those following Arminian or Wesleyan interpretations. While the addition of Perkins is refreshing because he stands outside the normal list of those consulted, Riches' project would have been strengthened had he included Orthodox and Catholic interpreters.

Riches provides an in-depth, clear, and interesting study of Galatians by highlighting debated issues within the letter. Those studying Galatians would find this commentary well worth their study in order to understand better the basis of interpretive decisions inherited, often unknowingly, from others.

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### *Theology and Film:*

#### *Challenging the Sacred/ Secular Divide*

**Christopher Deacy and Gaye Williams Ortiz**

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#### SUMMARY

This textbook outlines the potentially stimulating dialogue between Christian theologies and so-called secular film. A first part samples various methodological approaches whereby theology can engage films with respect rather than reading in its own themes. A second part offers useful examples of dialogue with films which address themes of interest to theology: women, the environment, violence, justice, war and eschatology.

#### ZUSAMMENFASSUNG

Dieses Textbuch skizziert den potentiell stimulierenden Dialog zwischen christlichen Theologien und dem so genannten säkularen Film. Ein erster Teil bringt beispielhaft verschiedene methodische Ansätze, mit deren Hilfe die Theologie Filme mit Respekt behandeln kann, anstatt sie durch die Linse ihrer eigenen Themen zu sehen. Ein zweiter Teil bietet nützliche Beispiele von Dialogen mit Filmen, die Themen behandeln, die für die Theologie von Interesse sind: Frauen, die Umwelt, Gewalt, Gerechtigkeit, Krieg und Eschatologie.

#### RÉSUMÉ

Cet ouvrage montre comment la théologie peut entrer en un dialogue stimulant avec la production cinématographique séculière. Une première partie indique des approches méthodologiques pour considérer les films d'un point