

stellung der talmudischen Wahrnehmung Jesu gelungen. Trotz Schäfers dezidiert Absage wäre es spannend, dieses Bild noch konsequenter mit den kanonischen und apokryphen Evangelien und der zeitgleichen christologischen Diskussion zu vergleichen. Nicht angesprochen wird die Frage, welche Bedeutung dieses Jesusbild für die jüdisch-christlichen Beziehungen über ihre unmittelbare Entstehungszeit hinaus hatte bzw. hat. Während man christlicherseits sich zuweilen im Aufspüren möglicher antijüdischer Tendenzen im NT gegenseitig übertrifft, wäre interessant zu wissen, wie die verschiedenen Strömungen des Judentums mit derartigen Aussagen in ihren verbindlichen Schriften umgehen. Könnte das hier vorgetragene Wissen um den zeitgeschichtlichen und literarischen Kontext den Weg zu einer Verständigung bahnen?

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The New Cambridge History of the Bible: The Bible from 600 to 1450

Richard Marsden and E. Ann Matter (eds.)

Cambridge: Cambridge University Press, 2012, xxii +1045 pp, £125, hb; ISBN 978-0-521860062

SUMMARY

This volume is the first to appear in the *New Cambridge History of the Bible* series. It traces the geographical and intellectual journey of the Bible from its Middle Eastern homelands to the entire Mediterranean area and into Northern Europe. It covers eastern and western biblical traditions, processes of transmission and ways of interpreting the Bible among Christians, Jews and Muslims, and also addresses the role of the Bible in medieval interreligious dialogue. The volume includes the various translations of the Bible during this era and surveys the influence of biblical texts and themes on vernacular poetry, prose, drama, law and the visual arts. In short, it is a mine of information on the significance, reception and influence of the Bible in a formative period of European history and culture.

ZUSAMMENFASSUNG

Dieser Band ist der erste in der Reihe *New Cambridge History of the Bible* [Die Neue Cambridge Geschichte der Bibel]. Er verfolgt die geographische und akademische Reise der Bibel von ihren Ursprüngen im Mittleren Osten bis in den gesamten Mittelmeerraum und nach Nordeuropa. Das Buch deckt biblische Traditionen des Ostens und Westens ab sowie Übermittlungsprozesse und Deutungsmöglichkeiten der Bibel unter Christen, Juden und Muslimen. Es befasst sich ebenfalls mit der Rolle der Bibel im mittelalterlichen interreligiösen Dialog. Das Werk beinhaltet die unterschiedlichen Bibelübersetzungen während dieser Periode und untersucht die Einflüsse biblischer Texte und Themen auf Volkspoesie, Prosa, Schauspiel, auf Gesetzestexte und die bildenden Künste. Kurz gesagt, es ist

ein Schatz an Information zu Bedeutung, Aufnahme und Einfluss der Bibel in einer entscheidenden Epoche europäischer Geschichte und Kultur.

RÉSUMÉ

Ce volume est le premier d'une série sur l'histoire de la Bible. Il est consacré à la période moyenâgeuse. Il retrace le parcours géographique et intellectuel de la Bible, des contrées du Proche-Orient à l'ensemble du bassin méditerranéen, et jusqu'à la partie nord de l'Europe. Il traite des traditions bibliques orientales et occidentales, des processus de transmission et des manières d'interpréter la Bible chez les chrétiens, les Juifs et les musulmans. Il considère aussi le rôle joué par la Bible dans le dialogue inter-religieux. Il présente les diverses traductions bibliques et fait le tour des influences des textes et thèmes bibliques sur la poésie, la littérature, le théâtre, le droit et les arts picturaux. Il fournit une mine d'informations sur l'importance, la réception et l'influence de la Bible au cours du moyen âge pendant lequel se sont façonnées l'histoire et la culture de l'Europe.

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For several decades the three volume *Cambridge History of the Bible*, published between 1963 and 1970, has been a rich source of information. Now these volumes are being revised and expanded in focus. The revision is also due to the change of climate in theology and biblical studies. Some scholars have referred to recent shifts in interest as a 'cultural turn': while the focus used to be on the Bible itself, now it is on its long history of reception and influence not only in scholarship and the believing community, but also on the arts, literature, other religions and so forth. The present volume is the first to appear of a four-volume *New Cambridge History of the Bible*. It aims to trace 'its geographical and intellectual journey from its Middle Eastern homelands to all parts of the Mediterranean and into northern Europe'; it provides

a balanced treatment of eastern and western biblical traditions, highlighting processes of transmission and modes of exegesis among Roman and Orthodox Christians, Jews and Muslims, and illuminating the role of the Bible in medieval interreligious dialogue (i).

The forty-four essays of this volume aim to take the study of the medieval Bible history beyond the concerns of the monastic cloister and ecclesiastical school to consider the influence of biblical texts on vernacular poetry, prose, drama, law and the visual arts of East and West.

In the Introduction R. Marsden introduces the five parts of this volume and the individual essays. *Part one*, 'Texts and versions', addresses the linguistic plurality characteristic of the medieval period, during which the primacy of the scriptural languages was tested by the vernaculars of both East and West. It contains essays on the Hebrew Bible, the Greek Christian Bible, Jewish Greek Bible versions, the Latin Bible (600 to 900 and

900 to the Council of Trent) as well as on translations into Ethiopic, Arabic, Armenian, Georgian, Slavonic, Germanic, English, the languages of Scandinavia, French, Italian, and Spanish and Catalan.

Part two is devoted to the format and the transmission of the medieval Bible and 'surveys the evolution of production techniques and changing fashions in the presentation of the sacred text' (xvi). It consists of nine essays on 'The Bibles of the Christian East', 'Carolingian Bibles', 'The Latin gospelbook, c. 600-1200', 'The Glossed Bible', 'The thirteenth century and the Paris Bible', 'Romanesque display Bibles', 'Latin and vernacular Apocalypses', 'The Latin psalter' and 'Illustration in biblical manuscripts'.

The ways in which the Bible was interpreted in the Middle Ages are the focus of *part three* which

examines the exegetical legacy of the fathers and the challenge to this from a new sort of interpretation, fostered by monastic and cathedral schools and based on grammar and dialectic; it explores, too, the vigorous dialogues which developed between Christians and Jews and Muslims, all of whom had different and sometimes competing interests in the Bible (xvi).

The contributions are on Byzantine Orthodox exegesis, the patristic legacy, the early schools (c. 900-1100), the Bible in medieval universities, reform movements, Jewish biblical exegesis, the Bible in Jewish-Christian dialogue and the Bible in Muslim-Christian encounters.

Part four, 'The Bible in use', 'addresses the most important of the liturgical, devotional and secular roles of the Bible in the medieval practice of Christianity, as well as its contribution to the formation of the Qur'an' (xvi). To achieve this there are essays on 'The Bible in the medieval liturgy', 'The use of the Bible in preaching', 'The Bible in the spiritual literature of the medieval West', 'Literacy and the Bible', 'The Bible and canon law' and 'The Qur'an and the Bible'.

The essays in *part five* explore 'the mission to communicate the Bible to the less educated, which so characterised our period and was accomplished by an increasing diversity of visual and dramatic means' (xvi); they are on the Bible in public art, icons, verse paraphrases, and stage versions of parts of the Bible. Detailed bibliographies, indexes of biblical manuscripts and scriptural sources, and a detailed general index round off the well-produced volume. *The Bible from 600 to 1450* is an excellent collection and a mine of information. It has all the potential to become the standard for years to come. The present volume was the first to appear of this project. The other volumes of *The New Cambridge History of the Bible* are *From the Beginnings to 600* (eds. J. C. Paget and J. Schaper); *From 1450 to 1750* (ed. E. Cameron) and *From 1750 to the Present* (ed. J. Riches).

With a narrower focus on interpretation, Alan Hauser and Duane F. Watson (eds) have started with *A History of Biblical Interpretation I: The Ancient Period* (Grand Rapids, Cambridge: Eerdmans, 2003). Volume

2 is devoted to *The Medieval Through the Reformation Periods* (2009). Another related multi-volume study on the history of interpretation is H. O. Old's seven volume survey *The Reading and Preaching of the Scriptures in the Worship of the Christian Church* (Grand Rapids: Eerdmans, 1998-2010). A summary of readings from the history of Bible interpretation is provided by William Yarchin, *History of Biblical Interpretation: A Reader* (Peabody: Hendrickson, 2004; see my review in *Religion & Theology* 11 [2004] 358-363). Particularly devoted to medieval Bible interpretation is the new series *The Bible in Medieval Tradition* (BMT) (Grand Rapids; Cambridge, UK: Eerdmans; Edinburgh: Albans); the volume in Galatians has appeared (I. C. Levy, *The Letter to the Galatians*, 2011).

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The Eerdmans Dictionary of Early Judaism

J.J. Collins and D.C. Harlow (eds.)

Grand Rapids and Cambridge, UK: Eerdmans, 2010; xxxvii + 1360 pp., hb., \$95, ISBN 978-0-8028-2549-0

RÉSUMÉ

Ce dictionnaire bien à jour constitue une excellente présentation de l'histoire et de la théologie du judaïsme ancien et des débats académiques sur le sujet au cours des trente dernières années. Il s'appuie sur des sources littéraires et archéologiques et couvre les ouvrages datant de cette période, les figures, les thèmes, les événements et les lieux importants. Il permet de bien appréhender la période intertestamentaire, l'arrière-plan juif du Nouveau Testament et du judaïsme rabbinique plus récent. Treize articles introductifs développés y sont aussi consacrés à l'ensemble des facettes du judaïsme de 350 av. J.-C. à 135 ap. J.-C.

SUMMARY

This up-to-date international dictionary provides an excellent survey of the history and theology of early Judaism and of its scholarly discussion of the past thirty years. It is based on literary and archaeological sources and covers the works written during this period, important figures and themes as well as events and places. The volume gives guidance for understanding the period between the Testaments and the backgrounds of the New Testament and of later rabbinic Judaism. It includes thirteen comprehensive introductory essays on all facets of Judaism between about 350 BC to AD 135.

ZUSAMMENFASSUNG

Dieses internationale Wörterbuch befindet sich auf dem letzten Stand und bietet einen ausgezeichneten Überblick über die Geschichte und Theologie des frühen Judentums und seiner wissenschaftlichen Diskussion der letzten dreißig Jahre. Es fußt auf literarischen und archäologischen