tribute the bulk of the commentary but have drawn on a number of specialists for other entries. In some cases, previous arguments are confirmed or nuanced; in other cases, new theories are brought to the fore. Each reader will find their own highlights; for me, it is the description of Artemis’ triumph over a sorcerer at Ephesos (§8), an Egyptian divorce agreement (§18), and the sarcophagus inscription for a pet dog “buried as a man” (§21). One can hope that the pace of production of this important tool will pick up, since even this volume still reflects a two-decade gap between the texts analyzed and those published. Nevertheless, NewDocs 10 should be added to every research library’s collection, yet is affordable enough for purchase by researchers and students.

Richard S. Ascough
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This book examines Jesus and the early Jesus movement from the perspective of power relations. Horsley moves through the covenantal history of Israel’s encounters with different powers (imperial/political, economic, dominating spirits) to show how the traditions of prophetic protests have catalyzed the hope of the poor in the power of YHWH. Horsley situates Jesus in this prophetic line. Jesus was a prophetic leader engaged in a movement of renewal of Israel and resistance to the Romans. In this sense, Jesus was fostering an alternative society under God against Rome, the rich who became wealthy by exploiting the poor, and the priestly Jewish leaders. Horsley’s interpretive reading of the crucifixion as the main catalyst in inspiring and empowering the poor to continue to protest and seek for the kingdom of God is particularly interesting. The political implications for then, and now, are apparent throughout the text. Although addressed to a popular audience, the book gives some important historical and literary background, which can be helpful to the scholarly reader. Unfortunately, Horsley is overly redundant in places, some conclusions are naïve and forced in order to fit his political agenda, his criticisms of some scholars studying the historical Jesus are caricature of their work, and most references are to his own works, with the works of important scholars working in re-describing Christian origins woefully missing. Despite these criticisms, the book remains a solid contribution that can be used in liberal theological circles.

Ronald Charles
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Witmer enters recent discussions surrounding Historical Jesus research through the focused lens of Jesus as an exorcist. Like most others in the Third Quest, she is optimistic concerning the historical reconstruction of Jesus and his socio-political environment. Witmer does not assess the ontological reality of spirit possession, but rather focuses on the social perception of Jesus’ exorcisms within his first-century Galilean context. She begins by examining the socio-political climate of ancient Galilee and how spirit possession would have been perceived in the ancient Mediterranean world. Utilizing the traditional criteria of authenticity, she then proceeds to develop a portrait of Jesus the exorcist from the Synoptic evidence. While other scholars have researched Jesus’ exorcisms on the one hand, and the socio-political context of Galilee on the other, Witmer’s unique contribution lies in her creative combination of the two phenomena. Utilizing sociology and anthropology, Witmer successfully highlights the considerable impact of Jesus’s exorcisms within his first-century agrarian environment. As a