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MLADEN POPOVIĆ, MYLES SCHOONOVER, AND MARIJN VANDENBERGHE (EDS.), *Jewish Cultural Encounters in the Ancient Mediterranean and Near Eastern World*, Supplements to the Journal for the Study of Judaism 178 (Leiden—Boston: Brill, 2017, €125/\$138) vi and 317 pp., 25 half-tones, table. Indexed. LCN: 2016049395. ISBN: 978-90-04-33618-6.

The fifteen contributions in this volume, originating from the Qumran Institute Symposium held at the University of Groningen in 2013, examine the various cultural interactions between the people of Israel, Judea, and Palestine and the people from other parts of the ancient Mediterranean and Near Eastern world. After Popović's twelve-page introduction on ancient Jewish cultural encounters (and a brief case study on Ezekiel and Babylon), the essays of interest to NT studies are by C. Waerzeggers on the *Prayer of Nabonidus* in the light of Hellenistic Babylonian literature; J. Frey on "Judaism" and "Hellenism"—M. Hengel's work in perspective; G. J. Brooke on choosing between papyrus and skin—cultural complexity and multiple identities in the Qumran library; B. G. Wright on what India has to do with Jerusalem—Ben Sira, language, and colonialism; J. H. Newman on hybridity, hydrology, and hidden transcript—Sirach 24 and the Judean encounter with Ptolemaic Isis worship; A. Lykke on the cultural encounter between the Jews and the Greeks and Romans in Jewish coin iconography of the Hellenistic-Roman period; H. Najman on Philo's Greek Scriptures and cultural symbiosis; J. C. de Vos on circumcision and emasculation in the letter to the Galatians; I. Rosen-Zvi on rabbis and Romanization—H. Lapin's *Rabbis as Romans* (2012); and S. Stern on subversion and subculture—Jewish time-keeping in the Roman empire.

HELEN RHEE (ED.), *Wealth and Poverty in Early Christianity*, Ad Fontes: Early Christian Sources (Minneapolis: Fortress, 2017, paper \$24) xvi and 172 pp. Bibliography. Indexed. ISBN: 978-1-4514-9641-3.

This volume introduces the reader to the broad range of texts that reflect early Christian thoughts and practices on the topic of wealth and poverty. The selected texts from the 2nd to the 5th century show the chronological development of Christian thinking about these topics and its regional spread and diversity in relation to the growing institutionalization of the church and various doctrinal developments. In her 38-page introduction, Rhee, professor of the history of Christianity at Westmont College in California, discusses the Greco-Roman context and the NT, the 2nd and 3rd centuries, and the 4th and 5th centuries. Then she provides excerpts in English from the *Shepherd of Hermas*, Clement of Alexandria, the *Acts of Thomas*, Tertullian, Cyprian of Carthage, Lactantius, Basil the Great, Gregory of Nyssa, Gregory of Nazianzus, John Chrysostom, Ambrose of Milan, Augustine, Leo the Great, and Rabbula of Edessa.

NICOLÒ RIZZOLO, *Pesher: L'interpretazione della Parola per la fine dei giorni: Studio sul genere letterario dei Pesharym*, Etudes Bibliques, nouvelle série 73 (Leuven—Bristol, CT: Peeters, 2017, paper €115) xxiv and 900 pp. Bibliography. Indexed. ISBN: 978-90-429-3418-4.

This book analyzes the primary and secondary elements of the literary genre of pesher. After a seventeen-page introduction, it first treats the definition and classification of pesher, considers analyses of documents edited as pesharim (1QpHab, 4Q169, 4Q171, 4Q174), and outlines the structural and formal features of pesharim. Next it discusses the question of literary genre: documents attesting the noun פֶּשֶׁר but not edited as pesharim, interpretive genres attested at Qumran, and the contribution of previous studies. Then it discusses the movement from interpretive technique to independent literary genre: qualitative aspects of time and the hermeneutical principle of pesher; history as the referent of pesher; the hermeneutical tradition of the community in 1QH^a, 4QMMT, CD, and 1QS; and the authors of the pesharim. Three excurses are included. Rizzolo concludes that a pesher is an interpretation of the prophetic word, for the end of days, inspired by the hermeneutical tradition of the community; that its message is expressed in binary form, with symbolic language, aimed at the formation of a group, for the benefit of which the author presents the mystical meaning of the selected lemma, in reference to ongoing events; and that its strategy is to replace the characters of the lemma with historical characters in the continuous *pšr* or metahistorical ones in the thematic *pšr*; identifying the features with elements of the lemma or the symbolic traditions of the community.

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