

Knidian Aphrodite. The incarnation made it possible that all humans could become divine, he concludes. His notion of “theosis” (becoming divine), nonetheless, still bears the traces of an elite philosophical vision precisely because it rests on the ideal of “self-mastery.” What, she asks, about those subjects—slaves in particular—who could not spare their bodies from abuse and degradation by others? Is “theosis” possible for all bodies?

Christian Responses to Roman Art and Architecture is a challenging, though rewarding, read designed for advanced students and scholars of early Christianity as well as Roman art and architecture. Filled with analysis of primary materials, both literary and archaeological, the book is rigorously researched and artfully composed. Readers, however, will be disappointed if they are looking for a single argument. This volume does not advance an over-arching thesis, but moves the discussion of early Christian literature and Roman architecture in various directions. Its key contribution resides in rethinking the category of apologetics, which has long occupied scholars in the study of early Christian texts. Nasrallah unsettles the category by reading these Greek second-century writings in terms of the discourses over identity and representation that dominated the literature and architecture of the Second Sophistic.

The Composition of the Book of Psalms

E. Zenger. Bibliotheca Ephemeridum Theologicarum Louvaniensium CCXXXVIII. Leuven/Paris/Walpole, MA: Uitgeverij Peeters, 2010. ISBN 978-90-429-2329-4. Pp. xii+ 826.

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A volume of the Colloquium Biblicum Lovaniense on the composition of the Book of Psalms, the book is a comprehensive presentation of the currents in psalm studies. Methodologically speaking, the book enriches the traditional approaches with new dimensions of analysis. In addition to the theological, literary, liturgical and socio-historical contexts in which the psalms were studied, the book also discusses the ethical dimension and the spatial dynamics of psalms. Space and time in semantic aspect of analysis, anthropological and cosmological approaches, and hermeneutical analysis of speech, the metaphorical/symbolic aspects of language are also employed. The literary analysis of the compositional structure of the psalms also speaks of the vertical (paradigmatic) and the horizontal (linear-sequential) dimensions, numerical analysis and quantitative analysis. The originality of the methodology is powerfully illustrated in the article which discusses the reception and transformation of the

psalms in the context of the parable-traditions in Matthew where the canonical principles are discussed.

On the basis of the scholarly consensus on the development of the Hebrew Psalter, the book evaluates the compositional architecture and the editorial steps of the Psalter. Most of the contributors comment on the compositional functions of certain royal psalms, torah psalms, Zion/temple psalms and the messianic psalms. Major contributions to the composition and the redaction of the psalms can be summarized as follows: First, the traditional view that the four doxologies mark the book-divisions is challenged, because similar phrases of the doxologies are also present as integral part in the other psalms (pss 66, 68, 145) and Dt. 27, 16–26. Even in the extra-biblical evidences (the Akkadian prayers to the goddess Ishtar and prayers to Hittite king Mursili II) interesting parallels to the doxologies are found (Sanders); second, the structure of the closure of the book II, III, IV analyzed from different approaches (Auwers, Hossfeld, Janowski, Fidanzio, Gartner, Koorevaar, Leuenberger, Scaiola, Wilson) betray the similar editorial design, and the “macro-redactional phenomenon” (Zenger) is testified; third, various proposals on the stages of the formation of the Psalter are synthesized, and a new hypothesis about the messianic Psalter is proposed (Auwers); fourth, editorial motifs discussed by various contributors heighten the unity of the Psalter. The theological context and thematic connections of the psalms exposed by this book testifies the structural analogy of the Hebrew Bible (Saur).

Dating of the individual psalms, groups, collections discussed in this book is primarily based upon the socio-historical, theological and liturgical contexts. Most of the contributors situate the psalms in the Persian—Maccabean period (Kruger, Seybold, Grol, Saur, Koorevaar, Hartenstein, Fisher, Miller); the approach of dating the psalms on the basis of the literary dependence upon the parallel inner-biblical and extra-biblical references is challenged. However, the approach itself provides a basis for the dating of the editorial re-works, or the layers of redaction. Certain traditions, such as doxologies, superscripts and postscripts, and other oral characteristics/liturgical indications are dated back to the ancient Semitic environment and the pre-exilic Israel. The inter-textual play with headings and interjection *sèla* mentioned in the analysis of pss 138–145 (313) is confusing, and is inaccurate (the occurrences of *sèla* and the correction of Ballhorn’s statistics).

The relationship between psalmody and prophecy is discussed from the perspective of the canonical approach (Seybold, Kowalski, Fisher) and genre analysis (Ibita). A new specific prophetic genre—the lament-lawsuit is examined in the analysis of ps 50. The introductory formula discussed in the Matthew use of the Isaiah/psalm citations shows that the Psalter reflects the central concept of the Prophets (Kowalski) and the authoritative status of the Psalter. The comparative study of the psalms and the parallel passages in Jeremiah shows that the priority

of the Psalter, i.e., the theological/literary/spiritual influences of the psalms upon Jeremiah is untenable (Fisher).

The three articles that discuss the psalm citations in the NT betray some weaknesses in methodology. First, the selection of the data for analysis; second, the use of Rahlfs' edition of the LXX; third, the NT editions and the source text; fourth, the relationship between the distribution of the psalm references and the canon.

For the Greek psalms in the NT, the author concludes that "the LXX is the obligatory transition between the Hebrew Bible and the NT." (440) The five illustrations he analyzes only suggest that the LXX is "an intermediate phase" (426) between Hebrew and Greek texts, and the interpretations have already been passed on during this phase; and the LXX is only one of the influences for the later Christian translators. The author mentions the Palestinian origin of the Rahlfs' edition, but he does not explain how the characteristics of this edition (Cf. A. Pietersma, VT (30) 2, 1980; Flint, P.W., 2000) will influence the interpretation and the translation of the later Christian translators.

The use of the psalms in Luke and Acts shows that the existence of the Psalter as collections is clearly indicated in these two books. Although the distribution of the psalm references do not show clear relationship with the canonical arrangement of the Psalter, it testifies the acquaintance of the tradition of the psalms, as the author concludes. In the third part of the article, the author tries to show the reception of the canonical psalms in the Lucan tradition, however, the four lists he provides can only suggest that the psalms of Christology and Kingship in Books I–V of the Psalter are frequently and systematically used as citations/ allusions. Other two implications based upon his lists and analysis: 1) the indication of final redaction of the Psalter (the insertion of the pss1 and 148–150); 2) the liturgical indication of the ending structure (pss41,14; 72,18; 89,53; 106,48, 1Kgs 1,48) appeared in Lk1, 68.

The reception and transformation of the psalms in the context of parables in Matthew concludes that Matthew does not reflect the canonical principles of the three-part of the OT, while it reflects the central concept of the prophetic writings (608). The author uses the introductory formula (601) and the genre descriptions given in the citations (608) to show that Matthew does not distinguish clearly the psalms from the prophets as the LXX does; by ascribing some of the psalm citations to the prophets, Matthew aims to show the prophetic nature of the citations (601). Among all the psalm citations that are introduced by the formula, only ps78, 2 in Mt.13, 35 is not supported by the other citations/allusions from the prophets. The author uses the arguments of Menken to support his view on the significance of the introductory formula, however, his conclusion on the canonical principles should not be based upon only two references (Mt.13, 35, 21,42).