Christian community, inextricably linked to the revelation of God in Christ. To uproot such theological concepts from the context of faith and offer them to citizens of "the west" as general moral principles is to detach them from their moorings. This strikes me as a dodgy enterprise for both the theological ethicist and for those who are on the receiving end of the gift.

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***Messiah, the Healer of the Sick: A Study of Jesus As the Son of David in the Gospel of Matthew.* By Lidija Novakovic. Tübingen: Paul Mohr Verlag, 2003. ISBN: 3-1614-8165-8. Pp. 243.**

Lidija Novakovic's *Messiah, the Healer of the Sick: A Study of Jesus as the Son of David in the Gospel of Matthew* is an excellent summary and critique of works in which Jesus is presented as the new Solomon: a healer and exorcist. Through examination of messianic backgrounds and Matthew's use of Scripture in relation to Isaiah, Novakovic proposes that Matthew's christology is midrashic.

After a brief discussion of the Davidic promises and the Davidic messiah, the book quickly focuses in on the Gospel of Matthew. Novakovic raises the point that although Matthew claims there are fourteen generations in the last listing of names, in fact only thirteen actual names are mentioned. While most commentators count one name or another twice, Novakovic emphasizes the use of the divine passive to indicate that God is implied as the father, the fourteenth member of the final grouping. The reader is also reminded that Matthew "does not present Jesus as the Son of David who has been installed to the position of the Son of God by an act of divine adoption, but as the Son of God who became the Son of David by an act of human adoption" (63). Jesus is then identified as a Son of David who will save people from their sin and its consequences (76).

The third chapter focuses on the healing narratives of Jesus, particularly those in which Jesus is called "Son of David." It is here that the idea of Solomon as exorcist is rejected as the background for understanding Jesus' messianic characterization: "The main weakness to this solution is that Matthew's presentation of Jesus' healing activity lacks all the essential elements found in the traditions about Solomon" (104). Since the motive for the miracles and Jesus' messianic identity cannot be found in the Solomon traditions, the author proposes that one might find Jesus' background in the eschatological prophet of Deut 18:15, 18 and 34:10–12. But this hypothesis is also rejected: "Matthew's unwillingness to present Jesus' miracles as the prophetic signs thus appears as a strong evidence against the supposition that he has fused the functions of the royal Messiah and the prophet like Moses in the passages which link Jesus' healing miracles to his messianic identity" (118).

The fourth chapter explores ways in which Matthew interprets Jesus' healing acts in light of various Isaiah texts and examines pre-Matthean traditions relating to a healing messiah. Novakovic concludes that the Son of

David performs miracles as the Servant of Isaiah—"[T]he author of the Gospel achieves his goal by applying certain midrashic techniques to the selected texts from Isaiah that speak either about the servant of Yahweh or an anointed bearer of good tidings" (183).

While Novakovic's work is a helpful critique of the Solomonic tradition concerning Jesus, several of her conclusions may be overdrawn. She states that "the main weakness to this solution is that Matthew's presentation of Jesus' healing activity lacks all the essential elements found in the traditions about Solomon. There is no direct confrontation of Jesus and a demon, no seal-ring, no secret knowledge of how to exorcise demons, no reference to Solomon's name, and no technical language associated with exorcisms" (104). While this is true, the author acknowledges that Matthew tends to remove the miraculous and neutralize the idea of Jesus as a magician. The question is then raised: could Jesus not be cast as a new Solomon if he were not a magician? Since Jesus is to be greater than Solomon (Matt 12:41), it would seem that Jesus should be, in some ways, similar to Solomon and, in others, distinct. Perhaps the gospel's emphasis on Jesus' lack of technical language, knowledge, and devices with regard to exorcism is an indication of his superiority. While the results are the same (indicating relation to Solomon), the methodology is different (indicating superiority).

Further, the author indicates that miracles were not seen as a validation of the person and message of Jesus. Signs were viewed only as prediction of future events. Here, the author uses Matthew 12:38–39 and 16:1–4 in support of her point. However, Matthew 12:38 (NRA) reads: "Then some of the scribes and Pharisees said to him, 'Teacher, we wish to *see* a sign from you'" (my emphasis). The emphasis in this verse does not seem to be on the predictive qualities of the sign but on the actual occurrence, contrary to Novakovic's claim (117). The narrative in Matthew 11: 21–23 (NRA) also proves relevant:

> Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. . . . And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades. For if the deeds of power done in you had been done in Sodom, it would have remained until this day.

These verses seem to indicate that repentance should have come about due to deeds of power that validated the message—or is one supposed to believe repentance was based on the signs themselves?

Novakovic's work, as a whole, is a valuable source for those interested in the messianic identity of Jesus and his salvific personality or perhaps rather his salvific identity and messianic personality. It provides a necessary critique of an intriguing hypothesis regarding the Solomon tradition and whether or not Jesus is being cast in this role. The work is concise, very well organized, and well thought-out. It paints a picture of Jesus that is continually lacking in scholarship: a multifaceted Jesus who melds many characters in one person.

Matthew's Jesus is finally presented as an actor who can take on different roles, emphasizing one characteristic over another at a given moment, and capable of intertwining these different roles without suffering from multiple personality disorder.

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***Intersecting Voices: Critical Theologies in a Land of Diversity.* Edited by Don Schweitzer and Derek Simon. Toronto: Novalis, 2004. ISBN 2-89507-383-X. Pp. 376.**

The contexts that comprise Canada have made for unique developments in Christian theology, as genuine expressions of its peoples. Don Schweitzer, McDougald Professor of Theology at St. Andrew's College in Saskatoon, and Derek Simon, Assistant Professor of Conflict Studies in the Faculty of Human Sciences at Saint Paul University, have edited a volume that evinces this. If "Canadian contextual theologies can only truly arise when we know the nature and character of our Canadian soil" (96), then this volume instrumentally aids that project, since each chapter points beyond itself to a web of intersecting voices.

This volume is key for students in divinity or graduate theology programs, as a reader in critical theology and as an extensive bibliography. It is also critical for Canadian political and cultural studies, where "theological debates and their relation to social justice movements have played a distinctive, if not fully visible, part in the formation of the democratic public sphere in Canada" (334). It could also be imagined as part of a course on engaged religious thought.

The volume is edited into four sections. The first, "Historical Trends," gives a valuable overview of critical theology's history. In a nation where Christianity prior to 1960 had been "rather unoriginal" (24), Douglas John Hall notes the events that developed a contextual awareness of reality. Michael Bourgeois describes the continuity of critical theology with church history through the interpretive task of understanding "the relationship between divine initiative and human effort" (36). Gregory Baum locates critical theology at the "end of untroubled theism" (56). He also outlines its method of "1) listening to the voices of the oppressed and marginalized, 2) dialoguing with social and political scientists, and 3) paying attention to biblical scholars and church historians" (53). Carolyn Sharp and Monique Dumais contribute important narratives of how Québecois theologies worked through cultural shifts from the Quiet Revolution onwards in Catholicism and feminism. Christina Vanin closes the section with a history of Canadian feminist theology, where critical theology's contextual approach supported the reconstructive shifts needed to theologize seriously about women's experience.