

Jobs, Karen H., and Moises Silva. *Invitation to the Septuagint*. Grand Rapids: Baker, 2000. x + 351 pp. Hardcover, \$29.99.

The discovery of the Dead Sea Scrolls in 1947 has had a profound effect on biblical studies, perhaps nowhere more so than in LXX studies. In the middle of the last century, the conclusion was widely held that the LXX was at best a series of inadequate translations and at worst poor paraphrases of the Hebrew Bible. When a point of reference different from the Masoretic text became available from the Dead Sea Scrolls, it became clear that many—and in some books, most—of the differences between the MT and the LXX were due to translation from a different Hebrew text type. With that realization came the modern study of the LXX.

In many respects, the current volume is the last of a trilogy: Henry Barclay Swete's *Introduction to the Old Testament in Greek* (2d rev. ed., R. R. Ottley [Cambridge, 1914]); Sidney Jellicoe's *The Septuagint and Modern Study* (Oxford, 1968; reprint: Eisenbrauns, 1978), a work that was written consciously as a successor and update of the Swete text; and the current volume. For many LXX scholars entering the field consisted of reading Swete and Jellicoe and whatever else one could find. Silva's background represents this approach, a discipline of which I was a part. Jobs, on the other hand, studied under Silva at Westminster Theological Seminary and represents the modern LXX scholar, who is able to enter formal study in the context of an established discipline. In this volume, we have the advantage of vast experience, sensitive to the dual needs of the seasoned scholar seeking up-to-date information and the beginner desperately seeking a road map and travel guide.

The book is divided into three sections and fourteen chapters: "The History of the Septuagint," "The Septuagint in Biblical Studies," and "The Current State of Septuagint Studies." When first opening the book, it is easy to be dismissive since the table of contents is little more than one page in length (only the appendices and indexes are listed on the next page). However, this book is a worthy successor to its predecessors and deserves to be read in its entirety as a prelude to studying areas of interest in detail.

Scholarship has been dismissive of the LXX for too long. This is due to old attitudes, disdain for textual studies, and failure to understand the importance of the witness of the LXX. It is not only students of the Hebrew Bible who stand to gain. The Greek LXX also bridges East and West. Less than one-hundred years after the conquest of Alexander the Great, Jews, who were attracted to the Hellenistic way of life and had moved to Alexandria in Egypt, found themselves progressively less able to read their sacred Hebrew Scriptures. So they decided to translate them into Greek. Despite attempts of the Maccabees to stem the tide, Palestine also underwent change. Here on the primary level, Hebrew was supplanted by Aramaic, a language closely related to Hebrew; but on the secondary level both Greek and Latin were becoming widely known. Thus when Christianity spread, its Scriptures were written in Greek—even to the church at Rome, where Latin would seem to be the more logical choice. Thus, the LXX naturally became the Bible of choice for the early Christian church. Consequently, no one in biblical studies can safely ignore the LXX, making this book an excellent way to learn about it. How, then, is this volume best read?

The first step is to read the book in its entirety, cover to cover. How arduous this will be depends on the reader's experience in related fields. New Testament scholars who are unfamiliar with the Hebrew Bible will predictably find it more difficult, but perseverance brings its rewards. Maps, charts, a chronology, and 24 illustrations heighten the learning experience. However, it is surprising to note that on page 16 the list of Bible books covers only the thirty-nine of the English Bible (these are not the Hebrew names, but come from the LXX via Jerome's [Latin] Vulgate). None of the so-called Apocryphal books are listed.

Part 2 is likely to be the most challenging, but the reader's experience will determine which parts will challenge. If the reader has no experience with textual criticism, there is much ground to cover. Again, I recommend reading this section as a whole first, even though many parts immediately invite detailed attention. The reader should be advised not to ignore areas that appear to lie outside one's immediate interest, which can easily happen.

The authors took pains to present more than theory. They have also included examples that illustrate their theory. The authors provide full-page examples from key volumes such as *The Larger Cambridge Septuagint*, Rahlfs' *Septuaginta*, and the Göttingen *Septuaginta*, with explanations of all of the elements that go into a critical edition such as the text, the variants, and the various apparatuses. Readers would do well to study at least some of these on their own first, then use the book as a resource to compare results and learn the methodology.

Part 3 addresses a long-standing need. It provides a clear indication of where LXX studies are today, especially in light of research in the last half of the twentieth century. Great strides have been made. The authors have managed to detail a broad range of scholarship and to cover it well. This is not an easy discipline to grasp, let alone to keep pace with the various related issues such as the rebirth of hexaplaric studies, lexicography, current LXX translations, the so-called "daughter versions," Dead Sea Scroll studies, the relation to the Old Latin, the Peshitta, and the Targums, to mention just a few.

Several other features of the book deserve mention. The synopsis at the beginning of each chapter includes an explanation of key terms. The numerous illustrations include pictures of key scholars of the past, while appendices provide "Major Organizations and Research Projects," "Reference Works," a "Glossary," and "Differences in Versification between English Versions and the Septuagint." Finally, the "To Continue Your Study" section at the end of each chapter gives valuable reference material for further study. Having access to notes and bibliography directly related to the topic of discussion is invaluable. The student who studies them along with the footnotes in the chapter will be able to make great strides in understanding the LXX.

General advances in lexicography have made their way into LXX studies, and attention is being given to such issues as the relationship between Hebrew as the source language and Greek as the target language. The authors provide excellent summaries of the current issues, but must leave much unsaid.

At the turn of the millennium, a work of similar size is needed to address the current state of LXX studies. Issues raised in the present volume form a suitable backdrop, but a benchmark rather than a mere description is needed. Jobs and Silva

pay tribute to pioneers like Thackeray and de Lagarde, but a clear delineation of what has stood the test of time needs to be made available. For example, does Thackeray's b section end in 2 Reigns 10, or at the end of chapter 9 as Shenkel proposed? While it is a small point in itself, when gathered with all such similar research it can help to establish the field on a firm footing. If discussion and debate are needed, let them take place. When we venerate the pioneers, we too easily fail to appreciate current research. LXX studies have an incredible group of well-trained young scholars who need to know that what they do matters.

In conclusion, I wholeheartedly endorse the book. It is an invitation to a difficult field in which so much is necessarily technical. I found myself making footnote references for further reading all the way through and noting details here and there. The volume is well written and well edited. My critical reading of the Greek and Hebrew found very few glitches, which are of a minor nature. This text is an excellent graduate-level text, especially when used alongside such works as Tov's *The Text-Critical Use of the Septuagint in Biblical Research* (Simor, 1997, 2d ed.), the portions relevant to the LXX in Tov's *Textual Criticism of the Hebrew Bible* (Fortress, 2001, 2d ed.), and Natalio Fernández Marcos's *The Septuagint in Context* (Brill, 2001).

Loma Linda University  
Loma Linda, California

BERNARD TAYLOR

Johnson, Luke Timothy. *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*, Anchor Bible, vol. 35A. New York: Doubleday, 2001. xiv + 494 pp. Paper, \$40.00.

For more than a decade there has been a conspicuous absence of critical commentaries in English dealing with the Pastoral Epistles. However, with the publication of four such works by such notable authors as I. Howard Marshall, Jerome D. Quinn, William D. Mounce, and Luke Timothy Johnson within the last three years, that is no longer the case. While each of these commentaries reflects the diversity of opinion among scholars about the authenticity of the Pastoral Epistles (for my review of Quinn, see *AUSS* 39 (2001): 149-151), the perspective taken by Johnson makes his commentary the most distinctive, if not unique. Building on his previous work in the Pastorals, Johnson, who is New Testament Professor at the Chandler School of Theology, Emory University, Atlanta, challenges the scholarly consensus that the Pastoral Epistles are pseudepigraphical and interprets 1 and 2 Timothy as authentic letters "written by Paul to his delegate Timothy" (98).

While advocating the minority position, Johnson does not attempt to avoid the multiple problems raised by the Pastoral Epistles; rather, he acknowledges that "virtually everything about these compositions is a matter of dispute" (14). To provide readers with a context in which they can base their own judgments, the introduction begins with an extensive account of the history of interpretation of 1 and 2 Timothy. In twenty-three pages of noteworthy insights, Johnson chronicles the use of these epistles in the Apostolic Fathers, Patristic and Medieval commentaries, as well as in commentaries from the sixteenth to eighteenth centuries. The final section then concisely traces the decisive turn in the history of interpretation that occurred during