

that God's missiological character only began with the fall; rather, I would propose that it began before creation.

I also disagree with the authors' proposal to limit the meaning of "mission" to "restoration." To define "mission" only as "restoration" is to limit its real scope as portrayed in the Bible. Bartholomew and Goheen, moved by the strong conviction that humans should be good stewards of the earth and its resources, repeatedly claim that God's final goal for the earth is not destruction and re-creation, but restoration. They attribute the same intention to God in the flood story. However, what about those passages that speak about destruction and re-creation, both in regard to the flood and the end of history? The prophets frequently talk about what is expected to happen after the restoration of "the Day of the Lord" and describe God's people bringing glory to him for eternity as their true and ongoing mission. Further, Scripture portrays a complete destruction of the earth before a new creation is inaugurated.

The authors' second goal is to help students articulate a "thoroughly biblical worldview" (11). However, this statement raises many questions: Is there a "biblical" worldview? Since the Bible was written over a 1,600-year span by a number of authors, how can one be sure they all shared the same worldview? If there is one biblical worldview, why do Bartholomew and Goheen use a two-pronged approach in which they label the OT as "covenant" and the NT as "kingdom of God"? Although Bartholomew and Goheen do a wonderful job in emphasizing the progression of the story and the continuity of themes in Scripture, it seems strange that they introduce different approaches for each of the Testaments. Further, do individual worldviews affect how the Scriptures are read? All branches of Christianity claim that their particular views espouse the "biblical" worldview. Which one is correct? Although I appreciate Bartholomew and Goheen's efforts to recreate the panoramic vision of the biblical story and to rediscover its larger context, I find their goal to create a thoroughly biblical worldview overstated. However, the task of reconstructing biblical theology from a missiological perspective has the potential to unite us, in spite of our different worldviews, and is, therefore, a worthy, though difficult, project.

In spite of occasional inconsistencies, *The Drama of Scripture* presents a sound perspective and a coherent story. It combines an introductory style to biblical theology with commentary, theological insights, and invitations to engagement. Its style is simple, with good Scripture and Subject indices. The endnotes provide additional interesting and helpful information. It would serve well not only as a textbook for college-level students, but also for laypeople and theologians who are interested in refreshing their perspectives on God's history and plans for humanity.

For those interested in further study, Bartholomew and Goheen have created a website ([www.biblicaltheology.ca](http://www.biblicaltheology.ca)), which contains PowerPoint presentations for each chapter, reading schedules, supplementary reading, and more. I recommend *The Drama of Scripture* as an excellent addition to a missiologist's or theologian's library.

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CRISTIAN DUMITRESCU

Ego, Beate, Armin Lange, Hermann Lichtenberger, and Kristin De Troyer, eds. *Minor Prophets*, vol. 3B, *Biblia Qumranica*. Leiden: Brill, 2005. xxiv + 195 pp. Hardcover, \$120.00.

The *Biblia Qumranica* series presents a columnar synopsis of the biblical manuscripts discovered among the Dead Sea Scrolls (DSS). Prepared by an international array of Qumran scholars, the synopsis project encompasses not only the Hebrew, Greek, and

Aramaic manuscripts of the biblical books, but also the biblical quotations in the continuous *pesharim* and other commentaries from the DSS collection. The MT of Codex Firkovich B 19 A (usually according to the *Biblia Hebraica Stuttgartensia*), the LXX (according to the Göttingen Septuagint if extant, otherwise according to A. Rahlfs' *Septuaginta*), the Samaritan Pentateuch, and, in special cases, also a few others (e.g., the silver amulet texts from *Ketef Hinnom*, the Nash Papyrus) function as reference texts.

The *raison d'être* for such a synoptic edition of the biblical books among the DSS is obvious. In presenting a quick overview of the different manuscripts and their variants to the MT and LXX, the *Biblia Qumranica* facilitates the comparative analysis and aids the initial steps of text-critical study, particularly with regard to the early stage(s) of the biblical text(s).

Volume 3B on the minor prophets is the first fascicle published of the *Biblia Qumranica* series. For the *Dodekapropheton*, K. de Troyer edited the Greek witnesses; B. Ego and A. Lange the Hebrew manuscripts.

For a work such as this it is particularly important to take great care for the arrangement of the printed material. The editors have to be congratulated for an exceptionally clear layout, which, given the nature of creating a columnar synopsis with several textual witnesses, must be considered to be at times an extremely difficult task.

Throughout this fascicle the synoptic texts are arranged in columns on double pages (despite the claim that textual witnesses could be fitted on one page [p. xii], which probably refers to other fascicles in the series). Each double page prints, as reference texts, the Göttingen LXX to the left and the MT to the right, while the DSS manuscripts occupy the columns in between. The DSS manuscripts printed beside LXX and MT are 4QXII<sup>a-g</sup>, 5QAmos, 8HevXII gr, MurXII, 4QpHos<sup>a-b</sup>, 4QpNah, and 4QCommMal. Only the Nahal Hever Minor Prophets Scroll (8HevXII gr) is printed in a way that both the diplomatic text and the reconstructed text are identifiable. The reconstructed *kaige* is given to enable the study of the *kaige* recension. The editions used for the *Biblia Qumranica* are all from the *editio princeps* in *Discoveries in the Judaean Desert*, except for 4QpNah (which uses M. Horgan's article in *Princeton Theological Seminary Dead Sea Scrolls Project* 6B: 1-201, 141-155) and 4QpHos<sup>a-b</sup> (which uses R. Vielhauer's article in *Revue de Qumran* 77 [2001]: 39-91).

The layout ranges from three columns (e.g., Hos 9:12–10:8 presents MT, 4QXII<sup>a</sup>, and LXX [20-21]) to seven columns per double page (e.g., Zeph 2:15–3:7 presents MT, Mur XII, 4QXIIg, 4QXIIc, 4QXIIb, 8HevXII gr, and LXX [150-151]), depending on how many witnesses exist for a specific text. This is also the reason why different manuscripts sometimes occupy the same column on different double pages. However, on any given double page each manuscript has its own column. If there is no manuscript among the DSS extant, the texts of the MT and LXX are not printed; instead a gap in the vertical synoptic columns is marked. The MT presents the reference text and book sequence; if the ones attested by the textual witnesses diverge, they are marked, while a different LXX verse numbering is added in between brackets. The editors decided wisely to print the textual witnesses in parallel text placement. They thus forgo the exact representation of a manuscript's original lines and spaces, but gain the advantage of easier and quicker comparison of texts. Editorial signs provide papyrological information about the characters (identification and preservation), *lacunae* and *vacats*, and the text.

The comparative analysis of textual witnesses is greatly facilitated by two systems of marking. In the first system, gray boxes in the text show textual differences in the manuscripts within the same language and thus allow a quick overview of textual deviation, while in the second system, black borders around the gray boxes mark the textual witnesses that differ from the reference texts of the MT or LXX. Besides the

arrangement of the texts itself, I consider these markings to be the best feature of the columnar synopsis. Orthographic variants are not highlighted, which indeed would be counterproductive given the sheer number of such variants.

A minor point regarding the layout is that text references are printed in the header near the cut where they function well as reference when readers thumb through the book. The page numbers are printed rather inconspicuously in the footer near the binding of the book, although I would regard it as preferable to print them in the footer outwards near the cut, where they would function better as an additional reference for the readers.

In the Introduction to this volume, the general features of the *Biblia Qumranica* series are explained. It also includes the usual list of editorial signs and abbreviations, as well as a "synopsis of the sequence of the minor prophets in the extant witnesses," listing the sequence in the MT, LXX, 8HevXII gr (the sequence of which agrees with the MT but is included for better comparison with LXX), and 4QXII<sup>a</sup>. The most interesting feature of the introduction is a list of 125 disagreements of the transcriptions in the *Biblia Qumranica* with the standard editions (compiled by A. Lange). The synopsis thus makes also a contribution to the transcription of the DSS manuscripts (e.g., E. J. C. Tigchelaar identified two additional 4QXII<sup>a</sup> fragments of Mal 3:11-12 and Jon 1:7). Unfortunately, the synopsis does not provide any explanations for these new transcriptions nor references to the pertinent scholarly literature.

There is no text-critical information or apparatus given for any of the transcriptions, which, of course, should not be expected for reasons of space. Hence, the synopsis does not save the text-critic the work of consulting the original editions.

In conclusion, it is safe to say that the *Biblia Qumranica* is an essential reference work for comparing the different manuscripts and identifying the text-critical points of interest. It will be an indispensable tool for those who investigate the textual variety and want to wrestle with the intricate issues of the textual history as raised by the biblical manuscripts of the DSS. I can only wish that the other fascicles will soon follow to complete this valuable series, and I have no doubt that they will be received with similar gusto.

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MARTIN PRÖBSTLE

Evans, Craig A., ed. *From Prophecy to Testament: The Function of the Old Testament in the New*. Peabody, MA: Hendrickson, 2004. 280 pp. Hardcover, \$20.95.

This multiauthor volume addresses a number of important questions. How do NT writers make use of the OT? How do the OT writings function in the NT? Which version or versions of the OT served as Scripture for those who wrote the NT? Reflecting on these questions leads to interesting implications for the study of sacred texts today.

According to the editor, Craig A. Evans, the book was designed as an introduction and a reader on the subject of the NT's use of the OT. The book's introduction, written by Evans himself, orients the student (rather than the veteran scholar) to the larger issues and provides a survey of the principal primary and secondary literature. The rest of the book is composed of highly technical scholarly studies that advance the discussion and set forth new ideas.

The main part of the book opens with a pair of studies on how the Aramaic targums of the OT illuminate the meaning of the NT. In contrast to rabbinic literature, the targums are more reflective of the biblical interpretation of the common people in the synagogue. Bruce Chilton shows how the paraphrasing tendencies of the Aramaic OT clarify similar tendencies in the NT. He catalogs four main types of affinity between the targumim and