

According to this reading, Jesus is the angel whom God sent to make known the apocalypse to John. However, it should be noted that the pronoun does not have to agree with its antecedent in case, but only in gender and number. Clearly, there is no “ambiguity” (190) here; Jesus is the one who sends his angel to John.

Notwithstanding the foregoing remarks and, I should note, the dittography on page 29 “. . . than to have been been part of its original conception,” where the modal “been” appears twice; and the typographical error on page 142 “Jesus as speakly openly,” for “speaking openly,” this book makes a cogent proposal in regard to the divinity of the messiah, namely, that it was of Jewish origin. The extensive bibliography on some of the latest works in the study of messianism is invaluable. Both scholars and nonacademic readers will find this book informative.

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Crawford, Sidnie White. *Rewriting Scripture in Second Temple Times*. Eerdmans: Grand Rapids, 2008. 160 pp. Paper, \$16.00.

In this analysis of the varieties of rewritten Scripture among the Dead Sea Scrolls, Sidnie White Crawford has produced a small volume that is both accessible for the nonspecialist and meticulous in its detail. Setting aside the common separation between “sectarian” and “nonsectarian” literature, Crawford considers works from Qumran that engage in passing on the scriptural traditions of the Pentateuch. Crawford introduces the book by examining previous scholarship on Second Temple works that rework scriptural texts. She gives to these the name *Rewritten Scripture*, and defines them as texts that: closely adhere to a base text that has been generally recognized as authoritative; and show evidence of scribal intervention for the purpose of exegesis. A spectrum of six different approaches is laid out, ranging from the simple transmission of works recognized across early Judaism as sacred authoritative texts, to the creation of new works broadly based on scriptural texts but carrying no claim to scriptural authority. Asserting that, in the ancient world, there was no clear line between author and mere copyist, Crawford asserts that all but the last category claim the authority of Scripture, though the degree of acceptance of this authority varied.

Chapter 2 examines the text of the Pentateuch in its base form as found at Qumran. While the text of Genesis and Leviticus is found to be relatively stable with no systematic variations, Exodus and Numbers are shown to be present in two literary editions: one witnessed to in the MT and the LXX; and another similar to that of the Samaritan Pentateuch. This second type of text, which shows numerous harmonizations with other Pentateuchal passages, differs from the Samaritan Pentateuch mainly in that it is missing its thin veneer of Samaritan sectarian editing. It is thus spoken of as the *proto-Samaritan* Pentateuch. Deuteronomy, like Genesis and Leviticus, shows only a single literary edition; however, in cases where passages from Deuteronomy

have been excerpted into separate works for liturgical or study purposes (e.g., 4QDeut<sup>a</sup>), these, too, show evidence of the harmonization that Crawford terms “proto-Samaritan.”

The material examined in chapter 3 (e.g., 4Q364, 365, 158) goes a step further in its editing, introducing short exegetical comments and other material into the text in addition to simple harmonizing. Regarding the authority of these works, Crawford is able to give evidence only that they were “probably” seen as carrying the full authority of the Torah. She bases this on their popularity at Qumran, on the lack of distinction made between these manuscripts and the base scriptural texts; on the mixing of received and exegetical material within the text; and on their apparent use in a number of other texts claiming scriptural authority.

Chapters 4 and 5 examine works that show evidence of such extensive modification of the base text that a new work is essentially created. *Jubilees*, a narrative, is said to be written as a companion to the Pentateuch, bringing out particular themes including chronology and eschatology, the antiquity of the law, a priestly line descending from Noah through Levi, and an emphasis on written text, stretching back as far as Enoch (in contrast to the Rabbinic idea of oral tradition). The Temple Scroll, a legal text following the broad order of the Pentateuchal law material, concentrates on cultic matters to “construct a picture of an ideal Israel . . . with a gigantic temple as both its physical and spiritual center (87).” Each of these texts make an explicit claim to scriptural authority, stating that they were dictated to Moses by an angel on Sinai (*Jub.* 1:4-6, 27; 11QTemple<sup>a</sup> 55:11-14), though the acceptance of the Temple Scroll in this role is unsure as it is neither cited nor present in such numbers as *Jubilees*.

The final category of *Rewritten Scripture*, exemplified in chapter 6 by the *Genesis Apocryphon*, encompasses those works that rework an authoritative scriptural base text, but present no claim to scriptural authority either in the text or in its reception. Crawford explains the purpose of this Aramaic work as bringing together the “equally authoritative traditions” (127) of Genesis, *Jubilees* and *1 Enoch*, following themes similar to those in *Jubilees* and other works examined here. Finally, chapter 7 considers a work that Crawford considers a turning point from the *Rewritten Scripture* approach of engaging in interpretation within the text of Scripture itself. 4Q Commentary on Genesis begins with the reworked scriptural style examined in chapter 2. In the midst of the text, however, it changes to the format that became the norm in Judaism and early Christianity, in which a segment of Scripture is quoted and then a clearly separate comment is given upon it.

Based on her analysis of these works, Crawford identifies a distinct pattern of interpretation in the Second Temple period that she terms *innerscriptural exegesis*, an approach that has the goal of clarifying and interpreting the scriptural text from within the text itself (144). Crawford argues that such works exemplify a priestly-levitical exegetical tradition, of which the Essenes were a part, and is best exemplified in *Jubilees*, the Temple Scroll, and the *Genesis Apocryphon*. The group at Qumran is said to have developed a particularly stringent strand of this priestly levitical/Essene tradition with

its pronounced dualism and eschatological vision. Crawford speculates that in this tradition an emphasis on written Scripture, to the exclusion of oral tradition, led to an ongoing need to perfect, clarify, and expand the Scriptures as seen in the documents under study, while claiming for these works divine inspiration as part of an unbroken chain of authoritative exegesis stretching back to antediluvian times.

*Rewriting Scripture* is a pleasure to read, with a straightforward and clear presentation of the argument in each chapter and footnotes that explain its technical aspects. At each step sizeable passages are reproduced from the scrolls themselves to allow the reader to evaluate the argument rather than depend only on the author's summaries of the literature. Crawford's thesis, that these texts were accepted as authoritative, is hampered however by the lack of clarity as to what it means to be authoritative and the range of ways that a text can be treated as such. Yet, whatever one thinks about her theory of priestly-levitical interpretation and written text at Qumran, her examination of the rewritten Scripture texts among the Dead Sea Scrolls is valuable and thought-provoking.

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D'Elia, John A. *A Place at the Table: George Eldon Ladd and the Rehabilitation of Evangelical Scholarship in America*. New York: Oxford University Press, 2008. 271 pp. Hardcover, \$36.00.

John A. D'Elia presents a fascinating and poignant biography of George Eldon Ladd, who has been ranked as the most widely influential conservative evangelical NT scholar of the twentieth century. Ladd first introduced the notion of the kingdom of God as having both present (already) and future (not yet) aspects. He is also considered the most prominent supporter of historic premillennialism and did not believe in a pretribulational secret rapture, even though he grew up under the influence of dispensationalism, the dominant theological system in conservative evangelicalism during his early life. His *A Theology of the New Testament* is considered near or equal in significance to John Calvin's *Institutes of the Christian Religion*.

In chapter 1, D'Elia traces Ladd's family background, his early life, conversion, and academic preparation. Ladd is depicted as a joyless, troubled man who had a cold relationship with his father and who was envious of his younger brother, a bright, handsome, athletic young man favored by their father. D'Elia unflinchingly but sympathetically describes how Ladd's unhappy childhood negatively affected his later life, especially his marriage and family relationships. After his conversion experience, brought about by a sermon by Cora Regina Cash, Ladd decided to devote himself to God's business. The financial difficulties he had in his youth were deeply connected to "his inferiority, obsession with status, and his desperate need to be heard" (4). He married and had two children, but could not have a happy family. Rather he immersed himself in his studies, which led to alienation from his wife and children. After studying for his first degree at Gordon College (today