

suggest an “emendation of MT for the underlying Hebrew” (presumably a different *Vorlage*).

The second appendix is a “Comparative Index of Words in This Lexicon and BDAG.” Here Chamberlain distinguishes between words covered in BDAG but excluded in his lexicon, words unique to his lexicon not found in BDAG, words treated in BDAG but bearing unique usages in the LXX (and therefore covered in the present lexicon). The third appendix gives a comparison of LXX books with English Bible books with respect to their titles, but also provides a handy chart for where referencing discrepancies exist between the English translations (based on the MT) and LXX.

Chamberlain himself suggests that the chief value of this volume with regard to LXX lexicography is its positing of a taxonomy of categories (xii). This is indeed a helpful step, though his nomenclature and points of delineation require more substantial engagement with current Septuagintal lexicographical discussion. The appendices are welcome reference tools. Yet it remains unclear why one would not simply use a LXX lexicon, such as J. Lust (J. Lust, E. Eynikel, K. Hauspie, *A Greek-English Lexicon of the Septuagint*, rev. ed. [New York: American Bible Society, 2004]) or T. Muraoka (*A Greek-English Lexicon of the Septuagint* [Lueven: Peeters, 2009]). These remain the indispensable lexicons for the LXX.

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Ciampa, Roy E. and Brian S. Rosner. *The First Letter to the Corinthians*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, Apollos, 2010. 922 pp. Hardcover, \$65.00.

Roy Ciampa and Brian Rosner present a coherent reading of 1 Corinthians. They take full account of the OT and Jewish roots of the ideas that are developed by Paul about unity and purity of the church. Ciampa and Rosner go back to the complex historical context of first-century Corinth. 1 Corinthians is considered one of the most difficult letters of Paul, and we notice that those two experts provide an accurate exegesis of it. Even, and maybe thanks to the fact that Paul’s theology and ethics are grounded on his Jewish heritage, Ciampa and Rosner show how much 1 Corinthians contributes in helping people of the twenty-first century in the discussion of present-day issues. 1 Corinthians touches many important topics, such as the doctrine of the resurrection, marriage and divorce, speaking in tongues, the Lord’s Supper, the relationships between men and women, the claims of unity and truth, sexual matters, strong and weak people, the nature of love. Ciampa and Rosner have the capacity of being careful readers of the text, accurate

exegetes; their commentaries are written clearly and they show to readers that the Bible still keeps its authority today.

The methodology is helpful. The select bibliography is only divided into two categories of books: *Commentaries on 1 Corinthians* and *Other Works*. The two scholars indicate the most important publications about 1 Corinthians, and they list more than seven hundred titles (xxii-liv). The introduction (1-52) is complete and clearly introduces everything the reader must know before engaging with the different topics: In the first section, “The Church in Corinth” (2-6), Paul repeats three times that the church in Corinth is God’s church, and he shows the Corinthians that they do not live in accord with their true ownership. In the second part of the introduction, “The Identity and Aims of the Apostle Paul” (6-18), the authors introduce the apostle Paul in detail, demonstrating how, as a Jew, he became the apostle to the Gentiles. In the third part of the introduction, the authors provide “An Interpretation of 1 Corinthians” (19-52), describing the structure of the letter (21-25), its argument (25-28), biblical-theological framework (28-35), and 1 Corinthians in recent research (35-41). At the end, they give a brief orientation to the commentary itself (41-52). There several helpful and substantial indices: subjects, authors, Scripture references, and extrabiblical literature categories including Jewish (e.g., OT apocrypha, pseudepigrapha, Rabbinic, Dead Sea Scrolls, and Josephus), Greco-Roman, and early Christian.

In the introduction to the letter (1 Cor 1:1-9 [53-68]), Ciampa and Rosner stress the fact that Paul insists on the divine origin of his apostleship: he was called to be an apostle and his apostleship is by the will of God (54).

The second part of the letter addresses “True and False Wisdom and Corinthian Factionalism” (1 Cor 1:10–4:17 [68-189]). To help the Corinthians and to heal their divisions, Paul writes four main arguments:

1. The message of the cross spells the end of human wisdom and power;
2. the cross redefines wisdom and folly, power and weakness;
3. instead of boasting in their leaders’ wisdom and power they should boast in the wisdom and power of God in the gospel which gives them a favorable and secure status before God; and
4. the Corinthians do not belong to their leaders but rather their leaders belong to them, and, above all, they all belong to Christ! (70).

In the third part, “Flee Sexual Immorality” and “Glorify God with Your Bodies” (1 Cor 4:18–7:40 [189-367]), Ciampa and Rosner think that in spite of what is happening in Corinth, Paul believes that the Corinthians can be part of the fulfillment of God’s eschatological plan and that they can be glorified among the Gentiles. For this to happen, the members of the church of Corinth must change their ways of living and especially be rid of sexual immorality and idolatry and glorify God with their bodies (192).

In part four, the authors comment on the thought of Paul about idolatry in Corinth: “Flee Idolatry” and “Glorify God” in your worship (1 Cor 8:1–

14:40 [367-735]). In chapter 11, for example, Paul deals with the distinction between men and women rather than with male superiority or authority (510).

Paul keeps the question of the resurrection for the end. According to Ciampa and Rosner, this is the fifth part of his letter: “The Resurrection and Consummation” (1 Cor 15:1-58 [736-839]). Paul had already stressed Christ’s crucifixion in the opening chapters (1 Cor 1:13-22). Now he extends the discussion of the resurrection. It is, for him, the heart of the gospel message; it gives meaning to our life and clarifies the relationship between protology and eschatology. For Paul, the resurrection of the dead is central, and “he explains how the bodily resurrection of believers is neither unintelligible nor inconceivable” (739).

Finally, in part 6, Paul brings his letter to a close (1 Cor 16:1-24 [839-867]). He concludes now with news, exhortations, and greetings. “Paul concluded this letter with the hope that the Corinthians would respond positively to the main body of this letter and that he could go ahead with the plans outlined in these final lines” (840).

Ciampa and Rosner have provided a well-rounded and balanced commentary on Paul’s first epistle to the Corinthians. I recommend this excellent book to scholars, pastors, and students desiring a deeper examination of 1 Corinthians.

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Clark, Douglas R., Larry G. Herr, Øystein S. LaBianca, and Randall W. Younker, eds. *The Madaba Plains Project: Forty Years of Archaeological Research into Jordan’s Past*. Sheffield: Equinox, 2011, xx + 305 pp. Cloth, \$100.00.

This attractive volume contains essays by 22 contributors celebrating the fortieth anniversary of the Madaba Plains Project (henceforth MPP), a consortium of Seventh-day Adventist institutions engaged in archaeological research in central Jordan. As Lawrence T. Geraty explains in his retrospective opening chapter, the MPP began as an outgrowth of Siegfried Horn’s Andrews University Heshbon expedition, which conducted field work at Tall Hisban for six seasons (1968-1978), the last three under Geraty’s directorship. Under its new designation, the MPP launched its initial excavation at Tall al-‘Umayri in 1984 while still under the leadership of Geraty, with Larry G. Herr as field archaeologist. Aside from ‘Umayri, several surveys and soundings at small sites continued until excavations commenced, in 1992, at Tall Jalul, a seventeen-acre site that dominates the landscape east of the city of Madaba. Excavation work also resumed at Tall Hisban in 1996 and field work presently continues at all three sites. Forty years of field work, coupled with a steady