

an evangelical Christian, these are ideas that I can embrace, though adapting them to my particular context.

Having said this, there is one aspect of Cameli's thinking that I would press him on. Returning to the three dynamics of human sexuality (connecting, claiming and being claimed, and giving life), I notice that Cameli, as I would expect from a Roman Catholic theologian, interprets the giving of life dynamic of human sexuality to exclude as legitimate sexual intimacy behavior that cannot produce life, such as the use of artificial contraception and homosexual sexual behavior. There are other behaviors, however, that he does not address. For example, he does not explicitly exclude sex between a postmenopausal woman and her husband, or a woman who through disease, injury, or surgery, can no longer produce children. Would he counsel married couples in this situation to abstain from sex? Can sterile men be intimate with their wives? And what about oral sex in the marriage bed? This is a weakness in his argument, and is the area where some Christian who agree with his conclusions might struggle to accept his reasoning.

Catholic Teaching on Homosexuality is well worth reading, for both Catholics and other Christians who are involved in this aspect of pastoral ministry. Cameli sees homosexuals, not as evil persons, but as people who are tempted to express their sexuality in inappropriate ways. The church's role is not to condemn, but to love, accept, teach, and help them live by Christian principles, which bring genuine happiness and real satisfaction.

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Kalimi, Isaac, and Seth Richardson, eds. *Sennacherib at the Gates of Jerusalem: Story, History and Historiography*. Culture and History of the Ancient Near East, 71. Leiden: Brill, 2014. xii + 548 pp. Hardcover, \$234.00.

It is generally agreed that Sennacherib's third western campaign, which included his invasion of Judah in 701 B.C.E., is the best documented event in the history of Israel and Judah in the first temple period, and the historical details of the event have been well studied. Nevertheless, some gaps remain in our knowledge, since, as Cogan observed, "a consensus concerning the course of events in 701 B.C.E., the year of Sennacherib's campaign, has yet to be achieved" (51). However, readers who pick up this book in the hope of reading a definitive discussion of these historical events may be disappointed, since the book does not focus on the history itself, but contains a collection of essays that explore matters of historiography and reception history. Historiography focuses on the methodology of how to understand historical data, and reception history deals with how a historical event or figure was perceived and transmitted through the ages.

The book is divided into three sections. The first consists of four studies that focus on the early sources. Kalimi, a respected authority on the book of Chronicles, compares the Chronicler's account of the event with that of his sources. Cogan, an expert in biblical and Ancient Near Eastern history, analyzes the text of the Rassam Cylinder and attempts to define

the limits of our knowledge of the events by pointing out the agreements and disagreements between the cuneiform sources and the biblical material. Ussishkin, a renowned biblical archeologist, surveys the archeological evidence related to Sennacherib's siege of Lachish and Jerusalem. Pope, a historian and archeologist with expertise in ancient Egypt, summarizes the extant textual evidence and seven different interpretations of the foreign policy intentions of Egypt's twenty-fifth dynasty, concluding that the Nubian Pharaohs were not interested in territorial gain, but instead wanted to protect the trade of luxury goods, such as cedar and copper, which supported their political influence and standing in Egypt.

The second section consists of three studies that focus on Assyrian historical background. Frahm, an expert in Assyrian and Babylonian history, explores the psychohistory of Sennacherib, with special focus on his family history. Fales, a scholar of the Ancient Near East with expertise in the Neo-Assyrian period, studies the political and military strategy behind Sennacherib's western invasion. Dubovsky, a biblical scholar whose dissertation dealt with Hezekiah and Assyrian intelligence, analyzes Sennacherib's invasion in view of what is known concerning Assyrian intelligence techniques.

The third section contains five studies that deal with the interpretation and transformation of the story of Sennacherib's invasion in later (i.e., post-Hebrew Bible) literature. Holm, an expert in Aramaic and early Judaism, discusses the references to Sennacherib in Aramaic texts. Oegema, a biblical scholar, discusses the reception history of Sennacherib's campaign in texts from the fifth to the first centuries B.C.E. Ulmer, an expert in Midrash and Rabbinic studies, surveys the references to Sennacherib in Midrashic and related texts. Verheyden, a New Testament scholar with a wide range of expertise, surveys the references to Sennacherib in early Christian literature. Richardson, a historian with expertise in the Old Babylonian period, explores the question of why Sennacherib's siege of Jerusalem had such appeal and durability in late antiquity.

In passing, I could not avoid noticing that the book is dedicated to the memory of a former teacher of mine, Professor David Weisberg. I cherish the memory of his insightful teaching and his kind demeanor.

The articles are well researched and extremely insightful, as would be expected from scholars who are so well equipped to discuss the topics covered by their respective contributions. Given the fact that the topic of reception history has been less researched, the studies in the third section seem to be the most ground-breaking. That is, they address the least studied topics related to Sennacherib's invasion. However, for the very same reason, I expect that there will be more disagreements with various conclusions presented in the first and second sections dealing with historiography. For example, Pope's disagreements with various scholars, such as Kitchen, James, Wilkinson, Aubin, and others, will probably get some responses. For a second example, Cogan, after a brilliant analysis of the Rassam Cylinder, adds an appendix where he argues against the theory of two invasions by Sennacherib (contra Grayson and Shea). In my opinion, the two invasion theory is the

best theory to date that reconciles the biblical evidence with the extra-biblical sources, but it should be recognized as only a theory—and one that also requires the assumption of some scribal errors in the biblical text—and it may eventually be proven wrong (I will discuss it in more detail in my forthcoming commentary on 2 Kings). Cogan should, however, be commended for focusing on historical arguments against the theory, rather than simply dismissing it on the basis that some “biblicists” (73) like it. In the end, Cogan is correct that a complete consensus has yet to be achieved. Nevertheless, the fact that not everyone will agree does not detract from the value of this book. It is an important contribution to the study of Sennacherib’s third western campaign and its reception history.

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TARSEE LI

Lamb, David A. *Text, Context and the Johannine Community. A Sociolinguistic Analysis of the Johannine Writings*. London/New York: Bloomsbury T&T Clark, 2014. 231 pp. Hardcover, £59,99.

The author David A. Lamb is a Church of England vicar, a tutor for ministerial training, and an honorary research fellow at the University of Manchester, UK. This book is a summary of the findings of his doctoral dissertation. With the help of sociolinguistics, his aim is to explore a relationship between the written text of Johannine writings and their social situation. With this research Lamb wants to understand how scholars have come from the Johannine texts to the thesis of a sectarian Johannine community behind the text. Contrary to the prevailing view, his conclusion is that the social situation that the text of Johannine writings presupposes does not support a sectarian Johannine community separated from the mainstream Christianity.

Since R. Alan Culpepper’s *Anatomy of the Fourth Gospel* (1983) there has not been such a penetrating study emphasizing literary aspects of the text and the need to move away from the diachronic to a synchronic approach. With his synchronic approach Lamb emphasizes the text in its final form and calls for reading it as it now stands. Lamb argues against the fragmentary nature of the fourth Gospel and at the same time against the Johannine community hypothesis in which and for which this Gospel was supposedly composed.

After the introduction, Lamb starts in chapter two with the works of Raymond Brown (1966 and 1970), whose research established the Johannine community hypothesis as a generally accepted starting point for historical-critical research on the Johannine writings. Lamb’s main concern is to find out how Brown moves from the text to a social context. His conclusion is that Brown’s hypothesis about the Johannine community rests on a number of presuppositions, and not on clear textual evidences.

In chapter three Lamb introduces his own terms and concepts from the field of sociolinguistics, which he later uses in his own research of the Johannine texts. He emphasizes register analysis of the Johannine texts,