

1618. ROBERT D. MILLER II, *Covenant and Grace in the Old Testament: Assyrian Propaganda and Israelite Faith* (Piscataway, NJ: Gorgias Press, 2012). Pp. 321. \$161.95. ISBN 978-1-60724-015-0.

M.'s study shows that Israel borrowed language from Neo-Assyrian royal propaganda to describe its relationship with God. M. illustrates the Assyrian ideology packaged for and received in Levantine states like Judah with the Barrakab inscription from Samal, noting that identical language to that of the Barrakab inscription is found in the OT as well. M. further explains what the language in question meant in Assyrian ideology, how and when it was adopted in Judah, how it came to be used in exilic parts of the OT, and what the language meant in the biblical context, especially of Exile. Finally, M. explores the broader theological implications of his findings in dialogue with contemporary theologians.—R.D.M.

1619. UTE NEUMANN-GORSOLKE, *Wer ist der "Herr der Tiere"? Eine hermeneutische Problemzeige* (Biblich-Theologische Studien 85; Neukirchen-Vluyn: Neukirchener Theologie, 2012). Pp. viii + 240. Paper €14.90. ISBN 978-3-7887-2203-6.

In the *Iliad* (21.471), Homer designates the goddess Artemis as *potnia thērōn* ("mistress of the animals"). For over a century now, this epithet (and its masculine equivalent, "master/lord of the animals") has been applied to iconographical representations from the ANE and the ancient Greek world, just as it has been used by historians of religion in reference to an array of numinous beings. The designation, moreover, has been brought to bear on a range of OT texts, e.g., Job 38–39 and the P Primeval History by such scholars as O. Keel and B. Lang. In this volume, N.-G. critically surveys the above developments, arguing that they reflect considerable conceptual confusion and a tendency to overlook necessary distinctions. Positively, she proposes that, iconographically, the category "master/mistress of the animals" be limited to depictions of a numinous being flanked by animal figures whom that being is holding fast by the neck or feet in a clear gesture of mastery. If the designation is restricted in this way, according to N.-G., it does not further the understanding of Job 38–39 or of P's Genesis 1 and 9, where other conceptions of the relationship between God and animals are operative than that of mastery and control. N.-G. concludes with summary remarks about how biblical texts and ANE iconographical materials might best be correlated with each other.—C.T.B.

1620. FRANCESC RAMIS DARDER, *La comunidad del Amén. Identidad y misión del resto de Israel* (Biblioteca de Estudios Bíblicos 127; Salamanca: Sígueme, 2012). Pp. 398. €20. ISBN 978-84-301-1801-4.

R., a much-published Catalan scholar, here seeks to trace the history of the remnant of Israel, i.e., the spiritual elite of the people, set apart by Yhwh to witness to his sole lordship over history both to the wider people and to the nations, over the course of 700+ years, from the reign of Ahaz to Pompey's seizure of Jerusalem in 63 B.C. In particular, R. rehearses the historical factors that influenced the remnant's evolution (e.g., the succession of empires in the ANE, the exile and return, the internal tensions in Yehud and the challenge of Hellenism), the various sociological embodiments of the remnant over time (artisans, priests, nobles), and the range of theologies/self-understandings developed by the remnant in response to its changing circumstances (e.g., Theology of Exile, Theology of Assimilation, Theology of Covenant, and Theology of History). According to R., a very large

portion of our OT—as well as its eventual canonization—stems from representatives of the remnant working in the late Persian/early Hellenistic periods who gave allegorical expression to their ideals and programs in the texts redacted or composed by them. Thus, e.g., in the Flood Narrative, Noah represents the remnant, the ark is the Law, Mount Ararat the Temple, and the animals the nations who are saved through their association with Noah/the remnant. Throughout, R. provides sectional bibliographies for his individual chapters and their sub-divisions, and one finds a general bibliography at the end of the work.—C.T.B.

1621. ERIC A. SEIBERT, *The Violence of Scripture: Overcoming the Old Testament's Troubling Legacy* (Minneapolis: Fortress, 2012). Pp. x + 220. Paper \$23. ISBN 978-0-8006-9825-6.

S. believes that the Bible should never be used to harm others and seeks to describe a nonviolent way of reading violent biblical texts. After describing his purpose (chap. 1), S. divides the work into three parts. In Part 1, he explores the "troubling legacy" of the OT. He notes the role of the OT in justifying war, colonialism, slavery, violence against women, children, and homosexuals, and distorted images of God (chap. 2). He then focuses on the pervasiveness of "virtuous violence" in the OT, meaning violence that is presented as justified (chap. 3). In chap. 4, he discusses the effect of the OT on readers, suggesting that OT can engender aggressive behavior in readers. In Part 2, S. articulates a way of reading the OT nonviolently. He advocates that people be active readers of the OT who question and challenge the text and its violent ideologies. He urges that this reading be informed by love of neighbor and commitment to justice and equality. In chap. 6, he outlines five steps for nonviolent reading: name the violence, analyze it, critique it, use it constructively (e.g., recognize violence in our own world), and transcend the violence (e.g., through theological reflection on issues underlying the text). In Part 3, S. applies these reading strategies to specific types of violence: genocide (chap. 7), war (chap. 8), and violence against women (chap. 9). The conclusion (chap. 10) summarizes the work. The volume includes an appendix on biblical authority, bibliography, and indexes of Scripture and names.—D.A.B.

INTERTESTAMENTAL, APOCRYPHA, NT USE

1622. LESLIE BAYNES, *The Heavenly Book Motif in Judeo-Christian Apocalypses 200 BCE–200 CE* (JSJSup 152; Leiden/Boston: Brill, 2012). Pp. ix + 233. \$136, €99. ISBN 978-90-04-20726-4.

Heavenly books play an important role in apocalyptic literature, but there has been minimal scholarly discussion of the function of these books or their motifs. Accordingly, B. provides a diachronic view of heavenly books and their function from their first appearances in the Hebrew Bible up to their use in 3rd cent. A.D. Christian apocalypses. B. classifies heavenly books into four types: the Book of Life which functions as a registry of names, the Book of Deeds which records the actions of individuals, the Book of Fate which describes what will happen to the community, and a final category, the Book of Action, which itself enacts physical effects (always violent) on its target community. The book features sustained discussion of *1 Enoch*, *Jubilees*, *Testament of Abraham*, *Martyrdom and Ascension of Isaiah*, *Odes of Solomon*, as well as Daniel and Revelation.—T.F.C.