

two originally independent stories of Israel's origin: the patriarchs and the exodus. Chapter three ("Yehud in the Persian Period") provides the historical and geographical context for the underlying assumption that the Pentateuch was shaped during the Persian Period. Chapter four takes up the bulk of the volume and the emphasis of the chapter is on seven key themes in the Pentateuch: (1) Torah; (2) ethnicity; (3) geography; (4) Yahweh and other deities; (5) theories of the cult in the Pentateuch; (6) treaty, loyalty, oath, and royal grant; and (7) the Torah's central character, Moses. This is a readable and very informative introduction that sometimes could have engaged a bit more in the debate with other scholars (one registers with surprise that neither R.G. Kratz nor J.C. Gertz are mentioned). The book closes with a glossary and an index of biblical passages.

[A.C. Hagedorn]

Craig A. EVANS, Joel N. LOHR, and David L. PETERSEN (eds.), *The Book of Genesis: Composition, Reception, and Interpretation*. SVT 152. xxiii + 763 pp. Brill, Leiden & Boston, 2012. This collection of twenty nine essays is the sixth volume in the series *The Formation and Interpretation of Old Testament Literature*, volumes on Isaiah, Daniel, Leviticus, Psalms and Kings having already appeared. The book is in four parts. Part One, General Topics, contains four essays: Jean-Louis Ska, "The Study of the Book of Genesis: The Beginning of a Critical Reading"; Konrad Schmid, "Genesis in the Pentateuch"; Ronald Hendel, "Historical Context"; and Robert Kawashima, "Literary Analysis". Part Two, Issues in Interpretation, contains eight essays: Jan Christian Gertz, "The Formation of the Primeval History"; Carol Meyers, "Food and the First Family: A Socioeconomic Perspective"; Thomas Römer, "Abraham Traditions in the Hebrew Bible outside the Book of Genesis"; Erhard Blum, "The Jacob Tradition"; Richard Clifford, "Genesis 37-50: Joseph Story or Jacob Story?"; Michael Fox, "Joseph and Wisdom"; Baruch Schwartz, "How the Compiler of the Pentateuch Worked: The Composition of Genesis 37"; and Naomi Steinberg, "The World of the Family in Genesis". Part Three, Textual Transmission and Reception History, contains fourteen essays: Christopher Begg, "Genesis in Josephus"; John Byron, "Cain and Abel in Second Temple Literature and Beyond"; Sidnie White Crawford, "Genesis in the Dead Sea Scrolls"; C.T.R. Hayward, "Genesis and Its Reception in Jubilees"; Robert Hiebert, "Textual and Translation Issues in Greek Genesis"; Gregory Sterling, "When the Beginning Is the End: The Place of Genesis in the Commentaries of Philo"; Rhonda Burnette-Bletsch, "The Reception of Genesis in Pseudo-Philo's *Liber Antiquitatum Biblicarum*"; Craig Evans, "Genesis in the New Testament"; Bruce Chilton, "Genesis in Aramaic: The Example of Chapter 22"; David Everson, "The *Vetus Latina* and the Vulgate of the Book of Genesis"; Jerome Lund, "Genesis in Syriac"; Andrew Louth, "The Fathers on Genesis"; Burton Visotzky, "Genesis in Rabbinic Interpretation"; and Carol Bakhos, "Genesis, the Qur'an and Islamic Interpretation. Part Four, Genesis and Theology, contains three essays:

Joel Kaminsky, "The Theology of Genesis"; Marvin Sweeney, "Genesis in the Context of Jewish Thought"; and Terence Fretheim, "Genesis and Ecology". Since contributors are recognized experts in the topics on which they write, and since the range of topics covered is broad, this well deserves (despite its horrendous price: €199 / \$273) to be in university libraries. Interestingly, nine of the twelve essays in Parts One and Two are angled, in one way or other, towards modern hypotheses about the origins and formation of the Genesis text and its content; and since some of the major names in recent pentateuchal debate are present, the reader gets a good sense of the changing nature of the debates. However, Schmid's account of a newer-style approach to pentateuchal criticism (P largely antedates non-P, and the Persian period is formative) is simply juxtaposed with Hendel's account of an older-style approach (J and E antedate P and reflect the ninth-eighth centuries, with evidence also for pre-Israelite religion), and the reader receives no help on how to adjudicate between them. If both Schmid and Hendel could have added a brief postscript to the other's essay, indicating what he considered to be the stronger and weaker parts of the other's argument, it would have been helpful. For myself, I confess that the effect of reading the different accounts of the possible formation of the Genesis text was to strengthen an existing inclination to think that, truth be told, *we don't know*. Part Three is more straightforward, as each contributor gives an excellent account of their respective facet of reception history in antiquity. It is only in Part Four, the shortest part, that Genesis is brought into dialogue with contemporary concerns. It would have been nice if Sweeney's essay on "Genesis in the Context of Jewish Thought" could have been balanced by a companion essay on "Genesis in the Context of Christian Thought", which would also have brought the total of essays up to the round number of thirty. But since I accepted a commission to write that essay, and defaulted at a late stage because of pressure of other commitments, the editors can hardly be blamed for its absence.

[Walter Moberly]

Fabrizio FICCO, *"Mio Figlio Sei Tu" (Sal 2,7): La relazione Padre-figlio e il Salterio*. Tesi Gregoriana, Serie Teologia 192. 449 pp. Editrice Pontificia Università Gregoriana, Rome, 2012. The object of this erudite and massively documented thesis is to demonstrate the significance of the idea of the fatherhood of God in the theology of the Old Testament, with particular reference to the Psalter. Although it has been dismissed as "one metaphor among many", the author rightly considers that its importance cannot be judged merely by the relatively few places where God is called "father", but by investigating its synonyms and correlatives (especially "son"), and the various functions which constitute fatherhood. These are the subject of Part I of the work. The first chapter sets out the lexical data. The second surveys recognition, naming, provision, teaching, etc. on the one side and respect and obedience or rebellion on the other; correction and reconciliation; inheritance and benediction. Part II applies these results to the Psalter. Three chapters are devoted respectively to Psalm 2, Psalm 80 and Psalm 103. The choice

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