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"Review of *Le Temps et les Temps: Dans les littératures juives et chrétiennes au tournant de notre ère*"

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Patella, Michael. Review of *Le Temps et les Temps: Dans les littératures juives et chrétiennes au tournant de notre ère*, by Christian Grappe and Ingelaere Jean-Claude. *Catholic Biblical Quarterly*, vol. 68 issue 4 (2006): 800-802.

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Witherup, S.S., "The Incarnate Word Revealed: The Pastoral Writings of Raymond E. Brown" (pp. 238-52); Appendix 1, "Biography and Bibliography of the Publications of Raymond E. Brown, S.S.," prepared by Ronald D. Witherup, S.S., and Michael L. Barré, S.S. (pp. 253-89); Appendix 2, "In Tribute to Raymond E. Brown, S.S.," including Phyllis Trible, "A Striving after Wind" (Sermon at the Interreligious Prayer Service) (pp. 292-96); and John R. Donahue, S.J., "A Whisper from the Grave" (Homily at the Closing Liturgy) (pp. 297-300). Leavitt suggests that Paul Ricoeur provides the language-centered hermeneutics Brown considered essential for explaining the relationships among author, literal sense, and fuller meaning of Scripture. Fiorenza agrees, but points to differences between Brown and Ricoeur, due to Brown's greater emphasis on tradition history. In the final essay, Witherup gives an excellent summary of both the scholarly and the pastoral intentions in Brown's work. The final sermons reflect on the significance of Brown's life in light of specific scriptural passages.

The volume concludes with indexes of ancient sources (pp. 301-7) and of authors (pp. 308-13). This collection succeeds in portraying the wide range of Brown's scholarly and pastoral work and in pointing out some directions that further reflection on the topics of that work, particularly the work on the Johannine literature, can take. Most of the essays have responses, and all of the essays and some of the responses include voluminous scholarly endnotes.

Taken as a whole, this volume is an effective tribute to one of the seminal NT scholars of the twentieth century.

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CHRISTIAN GRAPPE and JEAN-CLAUDE INGELAERE (eds.), *Le Temps et les Temps: Dans les littératures juives et chrétiennes au tournant de notre ère* (JSJSup 112; Leiden/Boston: Brill, 2006). Pp. viii + 294. \$115.

The book is a collection of thirteen essays on two dimensions of time. Oftentimes, collections of this type feature individual essays that, although good in their own right, nonetheless have little relationship with one another. Not so with this work. These essays are the result of two teams of researchers who gathered from 2001 to 2004 to study Jewish and Christian literature of the intertestamental period. The editors have produced a book that furnishes insight on interpretations of "time" from a critical period in both Jewish and Christian history.

The editors have divided this book into two parts. In the first half, "Liturgical and Calendrical Time," six essays demonstrate that for both Jews and Christians of the intertestamental period, the notion of time, far from being exterior to creation, actually originates with it. This point is evident in Gen 1:3-4: Lucien-Jean Bord, "L'adoption du calendrier babylonien au moment de l'Exil" (pp. 21-36); Jean-Claude Dubs, "4Q317 et le rôle de l'observation de la Pleine Lune pour la détermination du temps à Qoumrân" (pp. 37-54); Francis Schmidt, "Le calendrier liturgique des *Prières quotidiennes* (4Q503). En Annexe: L'apport du *verso* (4Q512) à l'édition de 4Q503" (pp. 55-87); Alfred Marx, "Les

fêtes du Vin nouveau et de l'Huile fraîche dans le *Rouleau du Temple*: Fêtes des prémices ou anticipations du repas eschatologique?" (pp. 89-105); Jean Riaud, "Pâque et sabbat dans les Fragments I et V d'Aristobule" (pp. 107-23); Christophe Batsch, "Temps de la guerre et respect du sabbat dans *Judith*" (pp. 125-35). These essays are subdivided into two sections: "The Measure of Time: Calendrical Considerations" and "Liturgical Time and Festivals." The essays of Bord, Dubs, and Schmidt give the expansive picture of how two Jewish groups (the temple adherents and the Qumran community) established their respective calendars, while Marx, Riaud, and Batsch discuss how particular celebrations themselves regarded time (festival of new wine and oil, Passover and Sabbath, and the Sabbath in the Book of Judith, respectively). Thus, the editors emphasize the distinction between the two understandings of time within Jewish liturgy and the Jewish calendar during the Second Temple period.

In the second part, "The Organization of Time according to Divine Providence," the editors present seven essays that deal with a concept gleaned from the Jewish sapiential and apocalyptic tradition, in which time as part of the divine plan is marked by divinely preestablished periods within the course of human history: David Hamidovic, "*Les répartitions des temps, titre du Livre des Jubilés dans les manuscrits de Qoumrân*" (pp. 137-45); Devorah Dimant, "Temps, Torah et Prophétie à Qoumrân" (pp. 147-67); Christian Grappe, "Jésus, le Temps et *les temps*: À la lumière de son intervention au Temple" (pp. 169-82); Jean-Claude Ingelaere, "Le temps dans l'Évangile de Matthieu" (pp. 183-97); Marc Philonenko, "Celui qui est, qui était et qui vient (*Apocalypse de Jean* 1,4)" (pp. 199-207); Christophe Mézange, "Josèphe et la fin des temps" (pp. 209-30); Jean-Marc Rosenstiehl, "Modèles du temps et de la fin des temps dans l'*Apocalypse du Pseudo-Méthode*" (pp. 231-57).

This group of studies has three subdivisions: "Time Periods and Temporal Revelation by Time" (French: *La périodisation et la révélation temps par temps*), "Fixed Time and the Recovery of Time," and "Awaiting the Last Times." Each of these sections features articles concentrating on a particular intertestamental sect or body of literature. Both Hamidovic and Dimant treat Qumran. Grappe, Ingelaere, and Philonenko deal with canonical Gospel texts, and Mézange and Rosenstiehl examine noncanonical literature.

An example of the kind of discussion the essays present is found in Ingelaere's treatment of time in the Gospel of Matthew. The Matthean narrative, I. believes, appears to mark two different time periods, but these periods are connected through an eschatological understanding of Jesus' universal mission, which seemingly begins with his earthly ministry; the resurrection, however, actually inaugurates it. Because the resurrection is an eschatological event, eschatological time (*les temps*) can transcend the marking of time (*le temps*). Consequently, the present reader now stands in the time of Gospel salvation, because Christ has connected all salvation history to himself. There is no real division between the world of Jesus and the believer's world today.

Taken together, these thirteen essays provide the reader with a composite picture for judging how concepts of time played a role in the development of Christianity and rabbinic Judaism. Each article is concise and economic in its presentation. Many of the authors provide charts to aid the reader in more complicated computations of full moons and Sabbaths. Although not every essay includes a bibliography—a real shortcoming—the book as a whole has an index to ancient texts, to contemporary authors, and to themes,

and these three indexes serve the reader well. G. and I. have done a fine job of collating thirteen essays around a common theme. Graduate students and researchers interested in early Christianity and the foundations of rabbinic Judaism will find this work both interesting and helpful.

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ANTTI MARJANEN (ed.), *Was There a Gnostic Religion?* (Publications of the Finnish Exegetical Society 87; Helsinki: Finnish Exegetical Society; Göttingen: Vandenhoeck & Ruprecht, 2005). Pp. viii + 151. Paper €26.

The title of this short collection of essays leaves open the question of the focus of the book, which offers papers from a 1999 conference held in Lahti, Finland. Does the book (and the conference) discuss whether surviving gnostic writings represent a religion, however defined? Or is the issue on the usefulness of the adjective “gnostic” to label religious developments that began in NT times (and continue to the present day)? Of the five essays in the volume, only Birger Pearson’s discusses the question of religion; the other essays concentrate, for the most part, on the history and current value of the label “gnostic.” In some sense, the 1999 Lahti conference was a debate about *Rethinking “Gnosticism”: An Argument for Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996), by Michael Allen Williams, who also wrote one of the essays in the present volume. Williams challenged many scholarly assumptions, and responses to his work continue to appear. During the interval between the conference and publication of the papers (1999–2005), much more work has been done on gnosticism, and only a small part of this work is reflected in the papers.

The introductory essay by Antti Marjanen, “What Is Gnosticism? From the Pastorals to Rudolph” (pp. 1-53), surveys the origin of the term and its meaning in the literature, both primary and secondary, from NT times to the present. The length of the essay makes it a useful sketch of the issue for students who might then move on to a work such as Karen King’s *What Is Gnosticism?* (Cambridge, MA: Belknap Press of Harvard University Press, 2003).

Michael Williams, “Was There a Gnostic Religion? Strategies for a Clearer Analysis” (pp. 55-79), begins with a brief summary of his book (*Rethinking “Gnosticism”*) and then answers some critics in the essay. He also reacts to some post-1999 work in the notes; see for example his response to King (p. 65 n. 29) and to Pearson (p. 71 n. 45). Birger Pearson, on the other hand, in “Gnosticism as a Religion” (pp. 81-101), cites his own earlier paper, “Is Gnosticism a Religion?” (in *The Notion of “Religion” in Comparative Research: Selected Proceedings of the XVIth Congress of the International Association for the History of Religions, Rome, 3-8 September 1990* [ed. Ugo Bianchi; Rome: L’Erma di Bretschneider, 1994] 105-14) extensively and responds to Williams’s 1996 book, but does not address any points raised by the conference papers or more recent publications. The essay by Karen King, “The Origins of Gnosticism and the Identity of Christianity” (pp. 103-20), is mainly a re-publication of the first chapter of her 2003 book (*What Is Gnosticism?*); she responds to Williams’s 1996 book but not to any of the arguments made



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