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"Review of *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar* "

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of that work later than the recension found in some of the manuscripts from Cave 4. Elgvin assesses the relationship of the *Instruction* from Cave 4 to sectarian thought and practice. He notes that it reflects strong eschatological interests but not the concern for the priesthood and legal matters so dominant in texts like *Miqṣat ma'asé haṭṭôrâ*. On this basis he identifies himself with the view that two different streams—one principally concerned with eschatology and the other with halakic and cultic issues—flowed into the mentality of the Qumran community.

In addition to the contributions of some scholars less frequently heard in discussions of the scrolls (for example, Bilde, Olofsson, and Petersen), there are essays from the members of the "Copenhagen School" that sponsored the conference. Cryer, Thompson, and Lemche are unsurprising in their attempt to show that the scrolls support the school's claims regarding the late composition of the entire Hebrew Bible. Even if Cryer's, Thompson's, and Lemche's arguments are not always persuasive, they remain intriguing, and at times downright entertaining.

Altogether, then, this collection of essays fulfills the role routinely assigned to such works: it gives voice to the idiosyncrasies of the conference's organizers, it provides an opportunity for relatively unknown scholars to display their talents, and it lets us hear again from well-known, but always welcome, voices in the field.

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JOHN DAY (ed.), *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar* (JSOTSup 270; Sheffield: Sheffield Academic Press, 1998). Pp. 528. \$85.

This collection of twenty essays on the theme of king and messiah consists of papers discussed at the Oxford Seminar from 1994 to 1997 under the direction of John Day.

The authors of the first two essays of the collection address the theme within a wider ancient Near Eastern context: John Baines, "Ancient Egyptian Kingship: Official Forms, Rhetoric, Context," pp. 16-53, and W. G. Lambert, "Kingship in Ancient Mesopotamia," pp. 54-70. Baines highlights essential features of Egyptian kingship drawn from royal titularies, epithets, and discursive sources. These diverse sources provide distinctive emphases to the divine or human status of the Egyptian king. The eschatological concept of "messiah" is foreign to the Egyptian worldview. Lambert provides an overview of the development of royal rule in Sumer, Babylonia, and Assyria by addressing the relationship of the royal ruler to the city, the temple, and the palace. He notes that the OT model of a messiah, understood as an ideal king from a particular dynastic line, finds an analogue in various Mesopotamian texts whose composers imagine an ideal dynastic king.

The majority of the essays are devoted to aspects of king and messiah in the OT. John Day, "The Canaanite Inheritance of the Israelite Monarchy," pp. 72-90, discusses the significant Canaanite influence on Davidic kingship by way of Jebusite worship in terms of both ritual and ethical ideals. Gary N. Knoppers, "David's Relation to Moses: The Contexts, Content, and Conditions of the Davidic Promises," pp. 91-118,

argues that the contemporary distinction between the unconditional Davidic covenant and the conditional Mosaic covenant is overdrawn, and that the promises extended to David deal with issues of national well-being beyond that of dynastic succession. Alison Salvesen, "The Trappings of Royalty in Ancient Hebrew," pp. 119-41, discusses the definition of selected Hebrew terms for attire and furniture that symbolize royalty. Carol Smith, "'Queenship' in Israel? The Cases of Bathsheba, Jezebel and Athaliah," pp. 142-62, concludes that royal women wielded power from their positions associated with royal courts but were rarely titled "queen." Katharine J. Dell, "The King in the Wisdom Literature," pp. 163-86, argues that even if the *Sitz im Leben* of various proverbs is not the royal court, they emphasize the king's pivotal role in maintaining justice. Deborah W. Rooke, "Kingship as Priesthood: The Relationship between the High Priesthood and the Monarchy," pp. 187-208, argues that the priesthood of the king is integral to his status as mediator between the divine and human realms; by contrast, the high priest merely holds first rank among priests who are defined by the functions they carry out in the sanctuary.

Next, S. E. Gillingham, "The Messiah in the Psalms: A Question of Reception History and the Psalter," pp. 209-37, examines the royal psalms and the shape of the Psalter and shows that these compositions do not speak of an eschatological messianic figure; the LXX translation of the Psalter gives some evidence of messianic expectations, but the first definitive evidence of a messiah is found in *Psalms of Solomon* 17 (of 61-57 B.C.E.). H. G. M. Williamson, "Messianic Texts in Isaiah 1-39," pp. 238-70, situates Isa 7:1-17; 8:23b-9:6; 11:1-5; 32:1-5 in preexilic times. "Immanuel" in Isa 7:1-17 refers to a divinely appointed leader who may or may not be of Davidic descent. Isa 8:23b-9:6 announces that a Davidic ruler is about to come who will rule with justice and righteousness. Isa 11:1-5 announces that a new ruler like David will arise who will be endowed with the spirit of the Lord in order to rule justly. Isa 32:1-5 is proverbial in form and makes a general statement about upright kingly rule that brings protection and enlightenment to the people. In the redactional arrangement of the Book of Isaiah after 587 B.C.E., these passages give rise to messianic hope. J. G. McConville, "King and Messiah in Deuteronomy and the Deuteronomistic History," pp. 271-95, argues that the law of the king in Deut 17:14-20 stems from the early Israelite tradition of kingship introduced into Israel under certain limitations. The Deuteronomistic History, as a single edition of an account stretching from Moses to the exile, narrates the tension between kings who would rule absolutely and those who would rule under Torah.

Knut M. Heim, "The (God-)forsaken King of Psalm 89: A Historical and Intertextual Enquiry," pp. 296-322, argues that Psalm 89 and Isa 55:1-5 call for the restoration of the monarchy rather than the extension of the Davidic promises to the Israelite community. Such a restoration alone would address the problem of theodicy. Paul M. Joyce, "King and Messiah in Ezekiel," pp. 323-37, points out that as God's royal rule increases in the Book of Ezekiel, human royal rule decreases. In a restored Israel, the king will have only the title of *nāšî*? and will certainly be subordinate to Yahweh. Rex Mason, "The Messiah in the Postexilic Old Testament Literature," pp. 338-64, finds evidence of hope in the renewal of the Davidic line only in Haggai and, in a diminished form, in Zechariah 1-8. Otherwise, the expectation for a new

Davidic ruler either is missing or is radically reinterpreted, as in Zechariah 9–14. John Barton, "The Messiah in Old Testament Theology," pp. 365-79, states that messianic thinking was based on appeal to OT texts that probably did not thematize the messiah in their original setting. Barton claims that biblical theologians should critically analyze the history of the reception of biblical texts in light of the original meaning of the texts.

David J. Reimer, "Old Testament Christology," pp. 380-400, reviews efforts of selected theologians to find Christ in the OT. Reimer concludes that such an effort is a polemical enterprise, more properly a religious task than a historical one.

The concluding four essays deal with the writings of postbiblical Judaism and the NT: William Horbury, "Messianism in the Old Testament Apocrypha and Pseudepigrapha," pp. 402-33; George J. Brooke, "Kingship and Messianism in the Dead Sea Scrolls," pp. 434-55; Philip S. Alexander, "The King Messiah in Rabbinic Judaism," pp. 456-73; Christopher Rowland, "Christ in the New Testament," pp. 474-96.

This volume contains an index of references to biblical and extrabiblical sources and an index of authors.

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KARL P. DONFRIED and PETER RICHARDSON (eds.), *Judaism and Christianity in First-Century Rome* (Grand Rapids/Cambridge: Eerdmans, 1998). Pp. xiv + 329. Paper \$24.

The eleven essays in this book are major revisions of papers presented at seminar meetings on NT texts in their cultural environment held by the Studiorum Novi Testamenti Societas from 1992 to 1994. Eight of the essays appear in print for the first time in this collection. The introduction by Karl P. Donfried ("In the First Century: The Nature and Scope of the Question," pp. 1-13) provides a summary of the essays and the links between them. The remaining essays are divided into three sections according to their particular focus. There are four indexes and a bibliography for the entire volume.

The authors of the three essays in part 1, "Archaeological and Epigraphical Studies," use artifacts to explore the social location of Jews and Christians in Rome. Peter Richardson ("Augustan-Era Synagogues in Rome," pp. 17-29) uses epigraphical evidence to expand our understanding of the synagogues at the turn of the era. He concludes that many of the synagogues were named in honor of important political figures friendly to the Jews, most probably during the career of the relevant person. L. Michael White ("Synagogue and Society in Imperial Ostia: Archaeological and Epigraphic Evidence," pp. 30-68) reconstructs the history of the synagogue at Ostia. He argues that the building was originally an insula and was altered for use as a synagogue in the second century C.E. Graydon F. Snyder ("The Interaction of Jews with Non-Jews in Rome," pp. 69-90) surveys some of the symbols and inscriptions located in the Vatican Museum, in order to establish the extent and nature of interaction between