

strangers in ancient Israel is the topic of Reinhard Achenbach's article. Achenbach argues that Israel's changing historical situations (the kingdom of Judah, Assyrian rule, the Babylonian exile, and Persian times) affected the laws about strangers found in biblical texts.

In his article, Olivier Artus explores the evolution of the expression "law and justice" up through its stereotypical use during Persian times. Jésus Asurmendi focuses on the concepts of law and justice in wisdom literature. In his view, the connection between law and justice is mediated by the concept of worship. The law is observed in worship but worship without justice is pointless.

The Deuterocanonical books of Sirach and Wisdom of Solomon, notes Sophie Ramond, exhibit a higher interest in the themes of law and justice than other wisdom books, such as Job and Qohelet. She examines the semantic fields related to law and justice and concludes that in Sirach and Wisdom of Solomon diaspora Jews address issues of assimilation and marginalization by re-interpreting "the Torah in light of wisdom and its observance in light of justice" (p. 261).

The third section is devoted to the concepts of law and justice in early Christian apocryphal and hagiographic literature. In his essay, Jacques-Noël Pérès examines the paradoxical position of the early Christian martyrs and apostles. Early Christian martyrologies and apocryphal writings describe them as law-observant individuals. However, in specific circumstances, early Christians felt permitted to disobey whenever laws went against the tenets of their faith. By disobeying these laws, martyrs and apostles actually obeyed a greater, eternal law and affirmed their belief in a higher sense of justice.

Overall, this volume deals with a relevant topic. It will serve as a useful resource for current scholarly discussions of the relationship between law and justice in the Hebrew Bible and in other places of the ancient Near East.

GIOVANNA CZANDER
DOMINICAN COLLEGE

Deuteronomy-Kings as Emerging Authoritative Books: A Conversation. Edited by DIANA V. EDELMAN. Ancient Near East Monographs, vol. 6. Atlanta: SOCIETY OF BIBLICAL LITERATURE, 2014. Pp. xi + 289. \$33.95 (paper).

Diana Edelman has asked each of her contributors to concentrate on one of the five books of the Deuteronomic history, Deuteronomy–Kings, and to consider if that book was (or was not) authoritative in the late Persian or early Hellenistic period when it is generally agreed that they all did in fact exist, and if so why.

Philip Davies discusses the authority of Deuteronomy, asking first what its implied goals and its vision of Israel tell us about the circumstances in which it was written. Deuteronomy envisions the relationship between Israel and its deity as a covenant which encompasses all aspects of social and private life. It has an "ethnicizing agenda" (p. 28), demanding strict boundaries between Israel and other nations, with its constitutive event being the exodus from Egypt. Since "Israel" consists of all twelve tribes, the composition of Deuteronomy was possible only after the destruction of Judah by Babylon. Only under the Babylonians did the Judeans develop a "cult of the god of Israel." It was only then that the term "Israel" could have taken on a religious rather than the political identity that it had earlier. This allowed Deuteronomy to be shared by both the northern and the southern kingdoms. Davies rejects the possibility that the book was written under the Judean monarchy, since that theory cannot account for the book being accepted in Samaria. The book attempts to standardize a set of cultural norms that define a new ethnic—non-political—Israel. Davies agrees that Deuteronomy's origins must lie in Levitical circles, but suggests that it was promulgated by a cohort of Levites working throughout both Yehud and Samaria (p. 46).

Christoph Levin, in contrast, accepts the traditional hypothesis of core Deuteronomy's (i.e., Deut. 12–26) having been written by scribes in the reign of Josiah and that it is a product of Judean royal politics (p. 49). It is hard for me to imagine, however, that the restrictions on the king (Deuteronomy

17) would be a product of royal circles. In Levin's view, Deuteronomy would have been authoritative right from the beginning because of its royal origin. Beginning and ending chapters were added in the Persian period to establish the people as God's vassal in place of the absent Davidic king.

E. Axel Knauf asks why there is a book of Joshua in the Hebrew Bible. It is clear that the narrative that begins in Genesis, or perhaps in Exodus, needs an ending that Joshua supplies. The beginning of Joshua (Josh. 1:6–9) is the beginning of the book of the prophets, which ends in the final verses of Malachi (pp. 76–77) and must have been written under the Persians. Joshua's distribution of the land at Gilgal unites the Persian provinces of Yehud, Samaria, and Idumea all in the guise of Judah (p. 79). Knauf suggests that the division of the land into inalienable fiefs reflects its division by the Persians (p. 81) however. In the town list of Simeon there is a Beth-marcaboth (chariot land) and a Hazar-susah (horse land). The anti-Samaritan bias was added later in the Hasmonean period (p. 80).

Serge Frolov asks about the *Sitz in der Literature* the literary context in which the biblical books were read (pp. 85–86). Regarding Joshua, Frolov agrees with Knauf in concluding that the book never stood alone but was written as part of the Enneateuch. The goal of Joshua was to convince the reader that YHWH was able and willing to enforce his commandments. The book's scenario is played out fully only under the Hasmoneans, when the homeland again comes under the control of a victorious native non-Davidic king.

Yairah Amit maintains that the book of Judges was edited and compiled in Judah under the monarchy on the basis of northern traditions after the north fell to Assyria (p. 103). Its purpose was to explain and cope with the fall of the north. Amit points to Nehemiah 9:27–28 and Ps. 106:47 as evidence of the importance of the book of Judges in the late Persian period in serving as an explanation of the present and as providing hope for the future. The repeated model in Judges of sin, punishment, crying to God, deliverance, and rest dramatizes the correlation between the people's own behavior and their circumstances and God's ability to deliver on his promises.

Susanne Gillmayr-Bucher focusses on two themes in Judges: Israel's identity as a nation distinct from all the other nations within the land of Canaan and Israel's having a god different from the gods of the peoples roundabout. Judges emphasizes that loss of sovereignty in the land is the result of Israel's sins, a claim which would have resonated in the Persian period. Judges also stresses a unity among all the tribes, which perhaps acted as an antidote to the antagonisms portrayed in Ezra-Nehemiah. The book of Judges points to an ideal leader who would be "a holy warrior, executor of inter-tribal covenant loyalty, supreme patron of the cult and arbiter of covenant justice" (p. 127). The author does not point out that this vision of the ideal king as a holy warrior is replicated in the portrayal of the Maccabean warrior-priests, uniting the entire land of Canaan under Torah.

In his discussion of Samuel, Thomas Bolin asks about the level of literacy in the Persian and early Hellenistic periods (p. 133). He suggests that the description in Nehemiah 8:13 of priests, Levites, and male heads of ancestral clans learning Torah from Ezra indicates a literary education similar to the Greek model in which boys were trained in the classical texts (p. 148). He does not propose that the story in Nehemiah was written in the Hellenistic period, however. Bolin notes the significantly different picture of Samuel, David, and Saul in Chronicles from that presented in 1–2 Samuel and concludes that the negative stories about David in the book of Samuel would have resonated with temple priests and Levites who would not have wanted to return to a monarchy (p. 153), while the positive view of David as the originator of the Jerusalem cult would also have been popular.

Klaus-Peter Adam assumes that at least parts of Samuel developed in Yehud in the Achaemenid period (p. 159) and assumes as well that the story in 2 Samuel 14 "mirrors current legal practice in Yehud in the Persian period, when it was written" (p. 116). Adam does not mention that if this is correct, the Persian governor would have been the model for King David.

Thomas Römer points out that the book of Kings could not have been canonical in the Persian period since the LXX shows that it had not achieved a definite form by the time of the Greek translation. "The Greek depends on a *Vorlage* different from and perhaps older than the present Hebrew text" (p. 188). Moreover, by the end of the Persian period or at the beginning of the Hellenistic era, an alternative account of the history of Judah was published in the book of Chronicles, a book which reinterprets theologically difficult texts (pp. 188–89). The existence of Chronicles indicates only a relative

authority for Kings (p. 189). The attitude displayed in Kings towards alternative cult sites restricts the authority of Kings to Yehud and exhibits a diaspora perspective not visible in Chronicles. Kings ends with the last Davidic king achieving some sort of respect in the Diaspora, whereas Chronicles ends with the command of the Persian king to go up to Jerusalem and rebuild the temple. The book of Kings argues that kingship had failed and forces its reader in the Persian period to accept the loss of political autonomy (p. 195). Rather than kingship, the book of Kings promotes the authority of the prophetic voice and of the Torah of Moses. Prophetic authority is ranked above royal authority, and the authority of the Torah is over both, since kings are judged according to whether or not they follow its precepts.

For James Linville, the authority of Kings lies in its utility for explaining and justifying the exile (p. 207). Linville disagrees with Römer, arguing that the author of Kings undermines the role of the prophets. Kings' authority stems from the fact that it can be viewed as a metamyth about how the covenant curses in Torah came true (p. 214).

Individually these articles are interesting and useful discussions of the various biblical texts. Together they suggest that the value of the Deuteronomic history in the Persian period was its elevation of Torah law over that of earthly rulers and its confirmation that YHWH has the power to fulfil his promises.

LISBETH FRIED
UNIVERSITY OF MICHIGAN

Izates, Helena, and Monobazos of Adiabene: A Study on Literary Traditions and History. By MICHAŁ MARCIAK. *Philippika*, vol. 66. Wiesbaden: HARRASSOWITZ VERLAG, 2014. Pp. 316, illus. €62.

A captivating tale in Josephus's *Antiquities of the Jews* (*Ant.* 20:17–96) describes the conversion to Judaism in the first century C.E. of members of the royal family of Adiabene in northern Mesopotamia. Marciak uses this tale as a starting point for fulfilling his intention to “deliver the first ever monographic study on the family of royal converts from Adiabene in the broader perspective of the cultural and political environment of Hellenistic and Parthian Adiabene” (pp. 18, 267). In this intention, he has succeeded admirably, because, as will be seen, he has undertaken an exhaustive study, including not only examination of this and other relevant passages in the works of Josephus, but also of the works of other ancient authors, including an exploration of rabbinical literature. What is more, he has studied artifacts from archaeological investigations both in Jerusalem and Mesopotamia, and additional numismatic and epigraphic evidence as well. Throughout his exposition of these sources, Marciak concurrently evaluates the work of previous scholars on these topics, and documents it thoroughly in the notes to each chapter.

Described by Marciak as “slightly revised” (p. 11) from his doctoral dissertation produced in 2012 for the University of Leiden, this work is clearly intended for a specialized audience. Readers will need at least some familiarity with the relevant ancient languages and literatures, since words and phrases in ancient (and modern) languages are for the most part presented without English translations. The work could have benefited from a thorough final edit, as there are a number of grammatical errors. While this may seem a quibble, in some passages these errors may affect the reader's ability to fully grasp the author's intent.

Marciak begins by presenting an exegesis of Josephus's conversion story of Helena and her son King Izates of Adiabene. He is concerned with presenting the story as a “conscious literary product” (pp. 18, 117), indeed, as modeled on the ancient *bios* or biographical account of an eminent person from birth to death. In fact, Josephus even describes a portent of the future greatness of Izates that is delivered to his father Monobazos before his birth. Marciak demonstrates that many such literary tropes are employed in Josephus's account, which has the overall theme of Izates as a pious king who can count on God's providence in even the most threatening situations.

The center of the narrative is the conversion of Izates, which follows that of his mother Helena. While Izates follows Jewish practices, he forbears to be circumcised for fear of the reaction of his