

but weak on the overall religious worldview of biblical books.

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**BEROSSUS AND GENESIS, MANETHO AND EXODUS.** By Russell Gmirkin. New York: T & T Clark, 2006. Pp. 332, appendices. \$135.00, ISBN 0-567-02592-6.

Gmirkin proposes a new theory concerning the date of the composition of the Pentateuch that focuses upon the parallels between the Babylonian mythological materials preserved by the priest Berossus (ca. 278 BCE) and the Genesis stories, and the Egyptian historical and mythological materials preserved by the priest Manetho (ca. 285–80 BCE) and the accounts in Exodus. Because these materials closely accord with the earliest level of the biblical accounts, he proposes that the translation of the Pentateuch into Greek, the Septuagint, in 273–72 BCE in Alexandria was actually the first time that the text was written down as a whole. In presenting this hypothesis, Gmirkin summarizes archeological, epigraphic and literary evidence that would weaken the basis for the documentary hypothesis (or JEPD theory). He proposes that the biblical narratives should be seen in the light of the events of the third century BCE, primarily those of Alexander and his immediate successors.

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**ENCOUNTERS WITH BIBLICAL THEOLOGY.** By John J. Collins. Minneapolis, MN: Fortress Press, 2005. Pp. vii + 243. Cloth, \$40.00, ISBN 0-8006-3780-1; paper \$22.00, ISBN 0-8006-3769-0.

Consisting of fifteen previously published essays, Collins' landmark work unabashedly addresses the topic of biblical theology, a topic that Collins rightly observes is in "a state of decline." Situating his discussion in the context of historical criticism, which Collins defines broadly, he offers a compelling case that biblical theology can be conceived of as an academic discipline, and as such, can be in the service of the church. Collins' argument that the study of biblical theology needs to be done critically, with historical and literary methods applied consistently, is not only refreshing but also timely at this juncture in biblical interpretation whereby biblical theology is becoming increasingly confessionally biased and ideological, with little engagement with the ancient contexts and beliefs that helped to shape the biblical texts as we have them today. This seminal work needs to be read by scholars and students alike, as well as by communities of all faiths, and especially by those communities who take the biblical text as a foundation upon which to develop their faith.

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## Greece, Rome, Greco-Roman

**WOMEN'S LIFE IN GREECE AND ROME: A SOURCE BOOK IN TRANSLATION, THIRD EDITION.** By Mary R. Lefkowitz and Maureen B. Fant. Baltimore: The Johns Hopkins University Press, 2005. Pp. xxvii + 420; plates. Cloth, \$59.95, ISBN 978-0-8018-8309-5; paper, \$29.95, 978-0-8018-8310-1.

This volume, now in its third edition, contains a collection of primary documents, in translation, about women in ancient Greece and Rome. As in earlier editions, the authors include short notes clarifying the context of various entries. While the authors make no claim of comprehensiveness, the entries cover a wide range of topics: from women's voices to the legal status of women, from women's occupations to medicine and anatomy, and from men's opinions on women to religion. The materials new to the third edition comprise an appendix (thirty-one pages). Each entry is assigned a number which corresponds to the organization of documents in the main text. This numbering is helpful to readers' integration of these new materials into the larger body of work. The authors have added a table organizing the entries geographically and chronologically in order to accommodate those researchers with such a specific focus. The third edition also announces a website, making available newly discovered and translated materials between the publication of print resources (<http://www.maureenfant.com>). This text will continue to be of significant value to students and scholars alike who wish to research women in the ancient world. The availability of these documents in English translation is particularly useful for those not working in the original languages.

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## Christian Origins

**THE WESTMINSTER DICTIONARY OF NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE AND RHETORIC.** By David E. Aune. Louisville, KY: Westminster John Knox, 2003. Pp. xii + 595. \$49.95, ISBN 0-664-21917-9.

Except for twenty-one articles, this dictionary is the product of Aune's personal efforts. Its principal stress is on the literary and rhetorical dimensions of early Christian literature from approximately 50 to 150 CE. For Aune, early Christian literature cannot be understood in isolation from its Jewish and Gentile matrix and milieu. As is to be expected, the manner of writing and speaking in the ancient world has greatly influenced the NT as well as other early Christian writings. Aune emphasizes the literary and rhetorical theories and practice of the ancients, without neglecting many aspects of modern literary criticism. Random checks of articles such as those on the individual books of the wearied demonstrate the breadth of Aune's research, and betoken the bibliographical aids that a careful reader can expect. On the