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some interesting reflections on the phenomenon of a "Moses" school, which he ascribes, plausibly enough, to "continuing circles of Jerusalemite Zadokite priests of pre-Qumran times, or perhaps to their refugee successors in Qumran itself" (p. 136). The "Apocryphon of Jeremiah" is one of a group of fragments identified as such by D. Dimant, of which the best example is found in 4Q385 16. These texts show many affinities to Jubilees and the Damascus Document. The "Pseudo-Ezekiel" text (4Q391, "Pseudo-Ezekiel") belongs to the cluster of fragments in 4Q385-390 that have been assigned to "Pseudo-Ezekiel" by Dimant. The ascription is based on Ezekelian language, notably a reference to the river Chebar. The "Text Mentioning Zedekiah" is remarkable insofar as it depicts the archangel Michael talking to Zedekiah and making a covenant with him. Schiffman associates this covenant with the changing of the king's name from Mattaniah to Zedekiah, while Larson prefers an allusion to one of the passages in Jeremiah that associates Zedekiah with the making of a covenant (Jer. 34:8-22; 23:5-8).

Concordances of the Hebrew and Aramaic words compiled by S. Pfann complete the volume. None of these texts were necessarily composed at Qumran, but they provide tantalizing evidence of the rich literature of Second Temple Judaism that was lost in consequence of the closing of the canon.

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BOERS, HENDRIKUS. *The Justification of the Gentiles: Paul's Letter to the Galatians and Romans*. Peabody, Mass.: Hendrickson, 1994. xvii+334 pp. \$24.95 (cloth).

Beginning with its dedication to Mikhail Gorbachev, "who transformed Paul's religious expectations into political reality," it is readily apparent that Hendrikus Boers's new book is not a typical exposition of Pauline literature. In fact, in keeping with the surprising nature of the dedication, the book ultimately rewards the reader with a refreshing new understanding of two of Paul's most overworked letters, Galatians and Romans. It also provides insight into the structure of the Apostle's thought.

Boers concurs with Karl Barth's earlier opinion that commentaries have become, by and large, dictionaries of words and phrases rather than interpretations of texts. This work is intended as a corrective, a kind of "anticommentary." Boers claims that "the most important distinguishing factor" between his, and more traditional, expositions of Paul's letters is that his "primary concern is not with Paul's expressions, but with his underlying meanings" (p. xi). Hence, the work focuses on the process of Paul's thinking rather than the letters as products of his thought.

In part 1, Boers focuses on the structure (what he calls the "macro-structure") and flow of the arguments in the texts. In his reading of Galatians, Boers relies primarily on discourse analysis. When he turns to Romans, however, Boers admits that discourse analysis fails to uncover a coherent, thematically oriented arrangement of the letter's contents. Consequently, he uses the rhetorical questions in Romans to aid in the construction of that text's macrostructure. Here, Boers correctly points out what to my knowledge no one has noticed before: the fact that these questions demonstrate a "remarkable thematic unity" (p. 79) that ultimately focus the letter around the theme of salvation for all, Jews and Hellenes.

Connected with this discovery is Boers's observation that, taken by themselves, individual points of Paul's reasoning do not necessarily represent the Apostle's intended meaning. Rather, they can simply be Paul's way of getting at a more

important conclusion. As such, they need not be read as representing hard-and-fast positions. Such is the case with Paul's opposition between justification by faith and justification by works.

Boers argues forcefully that this opposition is not the dominating concern of these letters. Rather, this opposition is used by Paul to get at the more fundamental opposition between salvation limited to an exclusive group and salvation for all. Consequently, when Paul uses the expression "works of the Law" in different ways in different contexts (e.g., in Romans 2 versus the remainder of the letter), we should not necessarily expect consistency. In the case of Romans 2, the fulfillment of the "works of the Law" is understood positively as something that human beings should aspire to. Nevertheless, in the rest of the letter, the phrase is used negatively because in a different context it supports what Paul sees as the mistaken notion of Jewish privilege.

In part 2, Boers explores the deep structure of Paul's thought by way of the semiotics of A. I. Greimas and J. Courtés and the structuralism of C. Lévi-Strauss. Ultimately, Boers suggests that the inconsistencies in the Pauline texts spring not from logical gaps in Paul's thinking, but rather from the fact that Paul, at the deepest level of his thought, fully accepts two competing microuniverses, the individual/existential (which is expressed in the life-death polarity) and the social/cultural (which is expressed in the good-evil polarity).

Overall, this is a remarkable book. Some criticisms, of course, can be leveled against it. For instance, Boers's explanation of the logical and semiotic box diagrams used extensively in part 2 could be expanded and, consequently, improved. Nevertheless, on the whole, those things which could be counted as weaknesses (as in the case of the Apostle himself) can also be seen as the book's strengths. For example, the book can be criticized for embracing a diverse number of methods (structuralism, semiotics, discourse analysis). However, it is precisely such methodological flexibility that allows Boers to go where he does. Another possible problem with the book is the fact that it is excessively ambitious. There is easily enough material in this book to produce several volumes. Nevertheless, it is the ambitious nature of the work that makes it so interesting. Although there are many people who will find much to disagree with in this work, nevertheless, it is a book that needs to be studied by anyone interested in Paul.

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LAPIDGE, MICHAEL, ed. *Archbishop Theodore*. Cambridge Studies in Anglo-Saxon England 11. Cambridge: Cambridge University Press, 1995. 343 pp. \$59.95 (cloth).

STEVENSON, JANE. *The "Laterculus Malalianus" and the School of Archbishop Theodore*. Cambridge Studies in Anglo-Saxon England 14. Cambridge: Cambridge University Press, 1995. xiii+254 pp. \$59.95 (cloth).

These two books form a trio with Bernhard Bischoff and Michael Lapidge's *Biblical Commentaries from the Canterbury School of Theodore and Hadrian*, reviewed by me in the *Journal of Religion* (October 1996). All three make a case for a significant and hitherto unappreciated Southumbrian renaissance of learning, particularly biblical learning, centered on Theodore of Tarsus, Archbishop of Canterbury (668–90) and his circle. This strong intellectual presence in the south of England is thus in balance with the more well-known Northumbrian Renaissance, associated primarily with Bede.