

accordingly.

If there is need to be cautious about the conclusions drawn from this central section, then it is clear that the argument in the final section is highly suspect. Attractive as the picture of Jesus' method of preaching and handling of scripture may be, the evidence from the Isaiah sayings does not provide a sufficient basis on which to build the hermeneutical method which is here presented. The number of sayings investigated in this book is very small—certainly not enough to make a statement to the effect that 'we have not uncovered a single instance in which Jesus seemed arbitrarily to have departed from the targumic interpretation available in his day' (pp 165f.)—especially since we are *also* asked to believe that 'the evidence consistently suggests that Jesus used the biblical interpretative tradition his hearers were familiar with and that he departed from that tradition at certain key points' (p. 171)! Half a dozen examples—even if we were persuaded by them all—are not enough to make sweeping statements of this kind, especially when we are asked to distinguish between departures from the (unfixed!) targumic tradition which are arbitrary and those which demonstrate Jesus' distinctive theology. At the end of the day, the author's attempt to do two things at once leads us, regretfully, to the conclusion that he has succeeded in doing neither.

MORNA D. HOOKER

THE JEWISH AND CHRISTIAN WORLD 200 B.C. TO A.D. 200. Cambridge Commentaries on writings of the Jewish and Christian World 200 B.C. to A.D. 200, vol. 7, 1984. A.R.C. Leaney. C.U.P., £25.00 and p/b £8.95 pp. xx and 269.

Designed to complement the first six volumes of a series which provides translations and comments on extracts from non-scriptural Jewish and Christian texts of the period, this student beginner's guide is divided into two parts, the first on the history of the Mediterranean world and the Jewish contribution to it, and the second on writings originating from Judaism or Christianity.

In Part I, there is little to catch the imagination of the students, nothing to make names and places come alive. Of course, limitations of space create difficulties, but detailed lists of rulers could have been supplemented by a narrative sketching in broad strokes social, economic and political developments of the period with typical stories to capture an ethos. This book gives only incidental information about agriculture, trade and cities, and mentions the names and dates of battles without discussing the purposes, organisation and effects of the wars. Even more surprising is the omission of an account of the production and distribution of texts.

Part II contains brief descriptions of contents and historical contexts for sacred scriptures, apocrypha, pseudepigrapha, the Qumran writings, early Rabbinic and Christian writings, together with a short history of the synagogue and an alphabetical list of non-Jewish or Christian writers in the Roman Empire. Appendix II lists books from the period by title without details about editions, and in the bibliography mostly handbooks and popular editions are cited, which means that students are at a loss to discover how to find some of the literature. Unfortunately, J.H. Charlesworth's *The Old Testament Pseudepigrapha*, Vol. I, 1983, is not mentioned.

It is a pity that an opportunity to interest students in this period and some of its literature has been squandered.

MEG PAMMENT