

separately (this is shown by the lack of an overall bibliography); thus, abstracts would be useful for the buyer, especially in the case of those chapters in which the title does not reflect the bulk of the contents. Of course, it is unsurprising that some of the *Idylls* (especially 1) enjoy greater interest and discussion from varying perspectives (sometimes polemically within the volume in accordance with the old opinion of Terence, *quot homines tot sententiae*), and sadly less attention is paid to others, which are not any less interesting.

An obvious point of reference for this volume is Brill's *Companion to Greek and Latin Pastoral* (2006), in which there are ten chapters on Theocritus. Although in the new volume some of the themes reappear, and some of the same scholars were invited to collaborate, the editors entrusted them with different themes in order to avoid the reduplication of content and the awkwardness of repetition. This is a fine concept that leads to stimulating inter- (and intra-)polemics within the Brill series. Finally, it has been a long time since I had the possibility of reading so many excellent discussions contained in the same volume, from which it was hard to tear myself away.

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ST PAUL AND THE GREEK LITERARY TRADITION

STASIAK (S.) *Exaltation in the Epistles of St Paul against the Background of Greek Classical Literature*. (Eastern and Central European Voices 2.) Pp. 389. Göttingen: Vandenhoeck & Ruprecht, 2021. Cased, €100. ISBN: 978-3-525-57329-7.

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How did the concepts of resurrection and exaltation begin to take shape in the Greek literary context out of which the New Testament was written? How are metaphorical discussions of raising up for resurrection distinct from literal discussions of height? S.'s monograph, within the 'Eastern and Central European Voices' series, engages with these questions in a thorough, methodical analysis, ultimately arguing that Paul's language of exaltation and resurrection is an expansion of the moral and religious concepts from Greek classical literature. The monograph consists of three major sections: one on classical Greek literature, one on Pauline literature and one comparing the two. A bibliography and four separate indexes of modern authors, topics (Greek terms), biblical references and Greek classical references follow the concluding chapter.

Building upon the earlier work of E. Schweizer, W. Thüsing, G. Bertram and others on Christian humiliation and exaltation, S. makes excellent use of the Tufts University Perseus Project to analyse 2,800 texts from 21 different authors in this expansive project (pp. 11–12). His careful analysis begins with Homer in the eighth century BCE and extends to Pauline epistles, with gestures towards implications for later theologians, such as Augustine and Thomas Aquinas. Author selections are based on the frequency with which they use terms that 'somehow refer to height and the attribute of being elevated in a religious and moral sense', such as those with $\alpha\nu\omega$ or $\upsilon\psi\omega$ roots, those with an $\alpha\nu\alpha$ - prefix etc. (p. 14).

The first section focuses on classical Greek literature, treating authors both generically and chronologically. S. considers authors representing six literary genres: epic, lyric, drama, rhetoric, philosophy and historiography. Brief biographical details are provided for each author, followed by a survey in which S. discusses each use of the relevant terms, assessing whether they are used metaphorically and in ways that reflect religious or moral meanings. He includes summaries after each author and each genre before offering brief concluding remarks at the end of the chapter. S.'s study shows that Greek authors frequently discuss height and religious or moral concepts using a variety of exaltation terms as they describe the dwelling place of the gods, Zeus as the highest ruler, the spatial distinction between people and the gods, and the ways in which people might ascend to the realm of the soul and the gods through philosophy or with sacrificial gestures or prayer (p. 137). It is the playwrights, historiographers and philosophers who most frequently use exaltation language in moral and religious terms.

The extensive second section considers these same terms in nearly every Pauline and deutero-Pauline epistle, with the exceptions of Philemon and Titus. Romans and 1 Corinthians receive the greatest treatment, based on the extensive use of exaltation-related terms in these letters, particularly in Romans 8 and 1 Cor. 15. Similar to the author biographies in section 1, S. introduces each of the epistles before discussing Paul's (or pseudo-Paul's) usage of exaltation terms. Notes regarding text-critical considerations accompany the exegetical analysis where applicable. S. includes relevant scholarship, often from Polish Biblicists, in his exegetical analysis of the passages in which the terms are found. In the epistles exaltation-related terms are used frequently (61 of 89 times) to describe raising from the dead and resurrection, while these terms are employed much less frequently to discuss haughtiness or literal height (p. 290). God is shown as the subject of the action, the one who raises Christ and others from the dead (p. 173). Also, Christ's resurrection is discussed frequently in the perfect tense, so that there are lasting effects of Christ's being raised (p. 216). Surprisingly, Paul rarely applies some of the common terms from the Greek authors, such as ὑψόω. S.'s study shows that, while Paul may know or use a variety of terms related to exaltation that echo those used by Greek authors, such as ἀναβαίνω or ἡ ἀνάστασις, he primarily uses ἐγείρω verbs to describe the raising of Christ and Christ's followers. This difference in term usage suggests a difference in Paul's thought of exaltation and the raising of the dead compared to classical Greek authors.

S. reserves for the final section the comparative analysis of Greek classical literature and Pauline epistles and their various usages of exaltation-related terms. Two helpful charts detail the frequency with which various terms are employed by Greek classical authors in comparison with Paul (pp. 293–4). A particularly intriguing finding describes how the Greek authors tend to focus on the dwelling space of the gods, and particularly Zeus, as exalted over others, whereas the epistles do not focus on distinguishing God as exalted over other gods or on describing the heavens as higher realms. On the other hand, while the Greek authors do not tend to emphasise a possibility of a raising or resurrection of the dead, 'Paul extends the terminology' to describe this new Christian reality (p. 306). Language shifts and expands as people become capable of imagining new possibilities and exalted realms to which to aspire. Additional critical analysis of this Pauline linguistic extension would have enhanced the depth of this work.

S. includes the letters of Ephesians, Colossians, 2 Thessalonians and 1–2 Timothy in his comparative analysis, which affects the conclusions and may seem misleading for readers who assume that Paul was not the author of these letters. For example, 3 of the 17 terms analysed (ἀνατρέω, ἀναλαμβάνω and συνεγείρω) are found only in this literature and not in Paul's undisputed letters (p. 294). For these letters, S.'s conclusions regarding

Paul are extended to those within Paul's circle who wrote after him. Just as Paul frequently wrote of the raising of believers alongside discussion of Christ's resurrection, so do later authors in Paul's name (p. 285).

The scope and magnitude of this monograph and the careful research from which it results are impressive. The volume will be especially useful for scholars and students interested in situating Christian ideas of exaltation and resurrection within larger cultural and literary contexts. The catalogue S. provides will be valuable for future research of this concept and its related terms. As S. notes in the introduction, previous scholarship has not tackled this question directly, nor has the Perseus database been available for earlier foundational studies.

One opportunity for improvement involves the grammatical errors that detract from the overall quality of the book; a few of these directly inhibit proper understanding of the author's meaning. It is hard to know whether these result from the work of translators or the author's own efforts. Additionally, the regular use of 'man' instead of 'human' or 'person' gives the book a dated air. Exaltation is not limited to men, after all. Indeed, a gender analysis of exaltation would prove to be quite interesting, especially with the incorporation of non-canonical Christian texts that discuss this question, such as the Gospel of Thomas. This might also provide an opportunity to make connections to studies of 'assumption'. While S. notes accurately that studies of exaltation would benefit from extension to Semitic literature and to the gospels (p. 309), a useful partnership might also be found in postmodern literary and cultural studies in which exaltation as a discursive concept might function within society. How does the expanded concept of exaltation in Paul's epistles reflect or bring about change in the broader culture regarding ideas of life, death, new life or the highest heavens? This study may find new life in other realms of scholarship.

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ASPECTS OF CASSIUS DIO'S ROMAN HISTORY

DAVENPORT (C.), MALLAN (C.) (edd.) *Emperors and Political Culture in Cassius Dio's Roman History*. Pp. xiv + 357, ill. Cambridge: Cambridge University Press, 2021. Cased, £90, US\$120. ISBN: 978-1-108-83100-0.

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From his earlier status as a useful repository of information that modern historians frequently used for references to support arguments and their reconstruction of Roman history, in recent years Cassius Dio has moved up in the world, into the circle of ancient historians who are recognised as competent, independent and even sophisticated witnesses for the themes and periods they describe. From 2014 to the present numerous edited volumes, monographs and journal articles have seen the light of day, and each in their own way has added to our understanding of this author whose 80 books on the history of Rome covers the longest stretch of time that has come down to us from the ancient world.