John A. Davies, *A Royal Priesthood: Literary and Intertextual Perspectives on an Image of Israel in Exodus 19:6.* Journal for the Study of the Old Testament Supplement Series 395 (London: T & T Clark International, 2004).

God's designation of Israel as "a kingdom of priests and a holy nation" (Exod. 19:6), made in the preamble to the covenant at Sinai, has engendered centuries of interpretive and theological debate, beginning with its use by the New Testament writers (1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6). In this important study, John Davies seeks to fix the exegetical meaning of Israel's collective priesthood in the context of the exodus narrative and the larger Old Testament canon.

Davies argues that the Sinai covenant is a "treaty of grant" by which God grants to Israel the unprecedented privilege of standing before him as a "royal company of priests." This is a novel interpretive approach to Sinai, which is usually regarded as a type of "kinship" covenant (M. D. Guinan), or a "treaty" type (K. A. Kitchen). In finding a grant treaty at Sinai, Davies is also at odds with Moshe Weinfeld, who first formulated the notion of "the covenant of grant." And while Davies marshalls a number of interesting insights, his argument remains unconvincing.

He is on surer footing in his careful literary and intertextual analysis, which also makes judicious use of comparative ancient Near Eastern materials. Israel's priestly character, he argues, should be understood in terms of the holiness required to serve in God's presence. This is the purpose of the redemptive act of the exodus—to establish this priestly people in "the heavenly court of the divine king."

Offering a fresh interpretation of the liturgical ratification of the Sinai covenant (Exod. 24), focusing on the blood rite and the covenant meal eaten in the presence of God, he helps us see close parallels between the Sinai liturgy and the later Levitical ordinations (Lev. 8-9). In a useful and insightful review of the Old Testament priesthood, he sees the Levites not as competing with or supplanting Israel's royal priestly vocation but instead serving it—by providing a model of that vocation while at the same time "facilitating" the people's growth in holiness.

Davies' patient exegesis opens up fruitful areas for further biblical theological reflection. For instance, he connects the Levitical priesthood with the portrayal of the tabernacle as "an ideal or restored cosmos where God and man meet." The priests are "a visible reminder of the glory and honor to which God has called the whole people (Deut. 26:19; Isa. 17:3; 62:2; Jer. 13:11). . . . The priest is the living symbol of blessing and well-being, of life to the full, of all that humanity should be and could become in relation to God."

Reading anew a difficult passage of Hosea (6:4-7), he makes a plausible case that the prophet is comparing Israel's unfaithfulness to Adam's failure as "the archetypal priest-king in the primal paradise-garden." Davies writes: "If Hosea has as part of his shared presupposition pool with his readers the story of Genesis 2, with Adam as the idyllic priest-king (see Ezek. 28:12-15; *Jub.* 4:23-26), together with the notion that Israel at Sinai was constituted as the new humanity, the true successors to Adam (see 4 *Ezra* 3:3-36; 6:53-59; 2 *Bar.* 14:17-19), then it makes sense to compare the breach of the Sinai covenant (see Hos. 4:1,2) with the rebellion in the garden (Gen. 3; compare Ezek. 28:16-17)."

David W. Pao, *Acts and the Isaianic New Exodus* (Grand Rapids, Mich.: Baker Academic Press, 2002)

Although a couple of years old now, David Pao's study—together with Rikki E. Watts's *Isaiah's New Exodus and Mark* (1997) and Mark L. Strauss' *The Davidic Messiah in Luke–Acts* (1995)—has significantly advanced our appreciation of the narrative and theological self-understanding of the early Church as reflected in the New Testament.

The importance of Old Testament citation and allusion in Luke-Acts has long been recognized. Pao's contribution is to underscore how these scriptural statements, especially in Acts, return again and again to Israel's founding story—the exodus—as that story was interpreted and transformed in the prophecies of Isaiah. As Isaiah used the exodus to explain the identity and destiny of the Israelites in their exile and rebuilding, Pao finds that this story is used in Acts to bolster the "claim by the early Christian community to be the true people of God in the face of other competing voices."

As in Isaiah, the new exodus in Acts is different than the first exodus. First, it involves not Israel's captivity in Egypt, but its exile among the nations; second, it entails a restoration of Israel to Zion, not to Sinai. Finally, it envisions a restoration that includes not only Israel, but all nations accompanying Israel in an eschatological pilgrimage toward a messianic banquet (Isa. 25).

Pao observes the critical role that Isaianic motifs play in the literary structure of the narrative. The missionary task given by Christ to the apostles (Acts 1:8) provides an outline for the entire book that follows the stages of Isaiah's new exodus (Isa. 40:1-11)—beginning with the restoration of Jerusalem and the reconstitution of the people of God, and continuing with the people of God's vocation to be a "light" to the Gentiles.

Pao's study has important implications for a biblical theology of the Church, an ecclesiology that is rooted in the pattern of promise and fulfillment with special reference to the Davidic covenant and kingdom. It also should encourage a new examination of the narrative unity of Luke and Acts. Strauss has shown us how Luke's Christology draws on the expectations of a Davidic Messiah. And although Pao leaves this theme underdeveloped, his research suggests that the Isaianic new exodus in Acts is ordered to a Davidic kingdom ecclesiology.

Stephen Pattemore, *The People of God in the Apocalypse: Discourse, Structure, and Exegesis.* Society for New Testament Studies Monograph Series 128 (Cambridge: Cambridge University Press, 2004)

The Book of Revelation is seldom approached in terms of its ecclesiology, despite the fact that it depicts the unveiling of the bride of the Lamb, the Church. The book's use of Old Testament citation and allusion has received much attention. However, Stephen Pattemore has made a real contribution in showing how these citations and allusions shape the book's implicit ecclesiology. In particular, Pattemore stresses the importance of the Zion traditions and anticipates a rereading of the Apocalypse in light of the ecclesiology implicit in the cluster of Davidic themes and images that converge in John's visions.

Pattemore looks at Revelation through the lens of Relevance Theory, a tool in the linguistic field of pragmatics that studies how authors and their audiences communicate and recognize inferences and intentions. John and his

audience, he argues, share a "mutual cognitive environment" that includes not only the Old Testament, but also the liturgy, in which John's words were originally meant to be heard.

From this common intellectual and imaginative tradition, John develops a "messianic ecclesiology," especially in his vision of the "souls under the altar" (Rev. 6:9-11). Pattemore argues that John wanted his hearers to discover their identity as members of the messianic people of God and their task as a "martyr Church." John's intent, as Pattemore sees it, is to encourage the persecuted Church in bearing witness to "the Lamb who was slain" by mirroring Christ's self-sacrifice in their own willingness to offer up their lives. Pattemore shows how the "new exodus" motif and the vision of the "new Jerusalem" as holy city and bride of God function to encourage believers in their suffering for the faith. Through these familiar images, John assured them that they, like the Old Testament people of God, would find victory and deliverance into God's presence.

G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God.* New Studies in Biblical Theology 17 (Downers Grove, Ill.: InterVarsity Press, 2004).

G. K. Beale's comprehensive study begins at the end of the Bible—with John's much-studied vision of a "new heaven and a new earth" (Rev. 21:1). Why, he inquires, does John describe this new creation as a temple-city, drawing explicitly on a wealth of Old Testament accounts of Solomon's temple and expectations of an eschatologically restored temple?

Ranging widely over the biblical text, with keen sensitivity to inner-biblical exegesis and the ways in which the Scriptures are interpreted in rabbinic, Qumranic and other intertestamental sources, Beale traces the temple theme in Scripture. The temple was already implicit in creation and the sabbath liturgy shows us this cosmic temple, he recognizes. And as Christ brings about a new creation, then not surprisingly the temple emerges with great theological prominence and significance in his ministry. The new creation is a temple in John's apocalypse, he concludes, because the cosmos was intended from the beginning to be God's great temple, the site of his "rest" together with his people, who were created to serve and rule in this temple.

Beale considers the theological and practical implications of his findings for Christian faith and practice. He reminds us that in the Davidic kingdom it was not the palace but the temple that was the principal architectural sign of God's indwelling presence and God's own kingship. The messianic role of the Davidic figure, in turn, is that of both king and temple-builder. This of course has implications for our understanding of Jesus' messianic project and the kingdom ecclesiology of the New Testament. Beale also shows us the importance of the liturgy and the priestly role of God's people in liturgical sacrifice as the principal expression of their worship.

Concluding where he began, Beale suggests that redemption as presented in Scripture proceeds "from God's unique presence in the structural temple in the Old Testament to the God-man, Christ, the true temple. As a result of Christ's resurrection, the Spirit continues building the end-time temple, the building

materials of which are God's people, thus extending the temple into the new creation in the new age. This building process will culminate in the eternal new heavens and earth as a paradisiacal city-temple."

Charles Kannengiesser et. al., *Handbook of Patristic Exegesis: The Bible in Ancient Christianity,* 2 vols. (Leiden: Brill, 2004).

Charles Kannengiesser and a team of renowned scholars set themselves an ambitious task—to retrieve the hermeneutical system of the early Church for biblical scholars and the common believer. As he notes, this tradition has long been "relegated to the realm of erudite curiosities, irrelevant . . . and dispensable for serious theology."

But in more than 2,000 pages of essays and comprehensive annotated bibliographies, Kannengiesser makes the case that this hermeneutical legacy is anything but a dead letter. The *Handbook* demonstrates the centrality of the Scriptures to the patristic worldview and in turn how that biblical worldview was foundational to the development of Western culture.

Notable are the *Handbook's* authoritative discussion of the literal and spiritual senses in the patristic interpreters; the detailed look at how each book of the canon was used and interpreted in the early Church; the insightful essays on early exegetes such as Augustine and Origen; and the treatment of Scripture's use in apologetics *vis-a-vis* the synagogue and the early heretical movements.

The loss of the patristic patrimony has had enormous implications for believers, and Kannengiesser hopes that its retrieval will be equally momentous: "The recent situation, seen through the eyes of the common believer, is that of a sophisticated field of scientific research called biblical exegesis, which has very little connection with actual church communities. The exegesis of the biblical text was detached from its founding religious culture by the very fact of its secular study . . . and therefore was often deeply alienated from the believing church assemblies. In a word, the need for the academic study of Scripture in its traditional status (as exemplified in ancient Christianity) cannot be detached from the need to give the Bible back to the churches. The fundamental issue is to conceive the task of exegesis as a spiritual exercise *within* a necessary submission to academic constraint and sophistication."

Jeremy Driscoll, O.S.B., *Theology at the Eucharistic Table: Master Themes in the Theological Tradition.* Studia Anselmiana 138 (London: Gracewing Publishing, 2003).

This collection of journal articles and conference papers should establish Jeremy Driscoll as one of our finest contemporary writers on the Bible and the liturgy. His key insight is that the Church's theological understandings grow through its daily encounter with the Word of God in the liturgy. In this sense, Driscoll gives us an extended meditation on what Irenaeus of Lyons said in the second century: "Our way of thinking is attuned to the Eucharist and the Eucharist in turn confirms our way of thinking."

In this wise and slender volume, Driscoll studies an impressive array of topics—the ancient Eucharistic prayer attributed to Hippolytus; the trinitarian theology that undergirds Origen's exegetical corpus; the contemporary contributions of Marsili, Fisichella, Lafont, and von Balthasar; the role of liturgy in catechesis; and the theological significance of adoration of the Blessed Sacrament. In an introductory essay, written especially for this volume, he identifies his "master themes" of theology: ecclesiology; the dynamic interrelation of Word and sacrament; the paschal mystery; anamnesis, epiclesis, and eschatology; the revelation of the trinitarian mystery; moral theology; spiritual theology; and missiology.

In each of these themes, Driscoll says: "Theology truly shows itself . . . as an *intellectus fidei*, a rational effort to understand the faith that is professed and celebrated in the liturgy, an effort undertaken so that, returning to the liturgy according to its rhythms, faith may be professed and celebrated ever more deeply and with ever greater understanding."