

studies, visits to synagogues, Passover invitations, Shoah remembrance, observation of rites of passage, visits to Israel, and so on. Part 6, which is supplemental, relates W.'s personal odyssey as an evangelical finding his way through the maze of interreligious dialogue. His conviction that "if evangelical Christians are *to be known*, they must also *know*" (p. 366) is dramatically presented. Holistic challenges, doubts, questions, tribulation, and triumph from both sides tell the story.

In sum, W. has accomplished his task through personal conviction and sound scholarship. Here and there a factual error; for example, the liturgical chants of *tefilah* (prayer), *teshuvah* (repentance/return), and *tsedaqah* (righteousness) relate to martyrdom sanctification and are recited within the Rosh Hashanah and Yom Kippur *musaf* service. They do not relate to Passover eve Paschal Lamb replacement (p. 252). In addition, the *ʾašer yāšar* ("Who has formed") blessing acknowledging bodily functions is recited after, not before, lavatory visitation. Encouraged by W.'s tireless effort, the time is long overdue for Christian educators, clergy, and laypeople to accept responsibility to study Christian Scriptures in order to discover and appraise the historical Jesus with the goal of correcting the misgivings and misdirection about Jews found in Christendom. Attributed Jesus admonitions ("The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they teach you" [Matt 23:2a] and "salvation is from the Jews" [John 4:22]) mandate that the *Ecclēsia* engage the *Synagōgē* on matters of heaven and earth. Birthing Jewish-Christian dialogue is an exciting and exacting learning experience for the enrichment and betterment of two sibling religions committed to biblical narrative and teaching.

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HEI YIN YIP, *Ezekiel's Message of Hope and Restoration: Redaction-Critical Study of Ezekiel 1–7* (BZAW 532; Berlin: de Gruyter, 2021). Pp. xiv + 283. \$99.

This book is a revision of Hei Yin Yip's doctoral dissertation, written under the supervision of Lena-Sofia Tiemeyer at the University of Aberdeen. In this study, Y. argues that the motif of hope and restoration is not limited to the literary unit of Ezekiel 33–48 but also resides in the redactional layers of Ezekiel 1–24, where the original message is predominantly of judgment and destruction (p. 5). Employing textual and redactional criticism and inner-biblical interpretation, Y. traces the motif of hope and restoration that is embedded within the redactional layers of Ezekiel 1–7 and hypothesizes its intended purpose.

The study unfolds in two parts and follows the two investigative steps—the diachronic analysis and the exegetical analysis of the text. The first part (chaps. 2–6) deals with Ezekiel's prophetic vocation and priestly role. The second part (chaps. 7–8) analyzes the reinstatement of the Zadokite priesthood. The two parts are bookended by an introduction and a conclusion. The introduction (chap. 1) outlines the aim of the study and its scope, the methods employed, the criteria for identifying texts, and the purpose of textual reuse. The conclusion (chap. 9) summarizes the study and offers suggestions for further studies.

In chaps. 2 and 3, Y. examines Ezekiel's call narrative (1:1–3:15) and commission (3:16b–27). In chap. 2, Y. argues that the original material (2:1–3:11) legitimizes Ezekiel's call and role as Yhwh's authentic prophet, as depicted in the account of the scroll eating.

The prophet is to convey Yhwh's message obediently and be Yhwh's living oracle. Y. identifies the Vision of the Glory (1:4–28) as an extension of the original narrative that reinforces Yhwh's greatness and power, that is, Yhwh's continued presence among the people in exile and supremacy over nations and deities. Chapter 3 continues Ezekiel's call narrative, which has two parts. The first part is Ezekiel's commission as a watchman to warn the rebellious people (3:16b–21). The warning offers the last chance to those who listen and repent. It also mitigates the severity of the divine judgment. In the second part, Ezekiel's binding and muteness (3:22–27) symbolize the captivity of the exiles and the reinstatement of Ezekiel's priestly role. Although restored, his priestly role as intercessor is disabled by muteness but is restored when Yhwh opens Ezekiel's mouth.

The subject of chaps. 4 and 5 is Ezekiel's prophetic sign-acts as descriptions of Yhwh's judgment against Jerusalem and the city's inevitable fall. Chapter 4 centers on Ezekiel's priestly role and his bearing of the people's iniquity (4:4–8), suffering with and for the Israelites. As a priest, Ezekiel protests the instruction to cook food using human waste, a violation of purity regulations applied to priests (4:12–15). God responds by allowing Ezekiel to use cow dung as a substitute, which is perceived as an exemption from the purity law and the restoration of Ezekiel's priestly purity (p. 128). In chap. 5, the redactional material (5:3–4) contrasts with the totality of God's judgment in the original text (5:1–2). By its preservation of remnants, the redactional material conveys hope and restoration. This preservation is depicted in the symbol of saving one-third of the portion of the prophet's shaved hair in his garment.

In chap. 6, Y. addresses the oracle of judgment against the land of Israel in Ezekiel 7, depicting the announcement of the Day of Yhwh and the coming of Yhwh's agent, referred to as a hostile king. His arrival leads to the desecration of the temple and the plundering of the Israelites' property. But within the redactional expansions (7:5b–7a, 12b–14, 21–24), the embedded elements of hope and restoration are evidenced in the inclusion of Yhwh's judgment against the hostile king, the land redemption program, and the mitigation of the severity of divine punishment. The collapse of the Aaronite priesthood due to corruption implies the future restoration of the Zadokite priesthood.

In chap. 7, Y. investigates the motif of hope and restoration expressed in the reassertion of the legitimacy of the Zadokite priesthood. Y. argues that there was a dispute over priestly roles in Jerusalem between the Zadokite priesthood, exiled by the Babylonians, and the other priestly groups (i.e., the Aaronites, the Levites, the Abiatharites) who remained in Judah and who replaced the exiled priesthood. Members of the Zadokite priesthood fought to reclaim their priestly roles upon their return but met resistance from the priestly groups. Y. turns to the reinstatement of Joshua's priesthood in Zechariah 3 and the concept of priesthood in the second vision of temple restoration in Ezekiel 40–48 to underline the influence of these elements within the redactional material of Ezekiel 3–5. Chapter 8 builds on the secondary expansions of Ezekiel 6–7 by drawing connections to the law of the temple in Ezekiel 40–48 to enhance Ezekiel's priestly role. The restoration program in Ezekiel 6–7 involves the defilement of the Israelites' cultic sites on the Day of Yhwh, the dispossession of the patrimonial land, and Yhwh's presence among the people.

This well-researched, highly technical, and carefully argued book is intended for a limited readership—Ezekiel specialists or biblical scholars. As Y. correctly points out in the introduction, there are not many works uncovering the theological and ideological purpose

of the motif of hope and restoration in the first twenty-four chapters of Ezekiel (p. 1). Thus, the book makes a valuable contribution to studies of the development and appropriation of Ezekiel 1–7. Y. demonstrates convincingly that the programmatic additions were inserted to reinstate a religious institution—the Zadokite priesthood.

Readers will appreciate Y.'s close attention to textual and redactional issues in the detailed diachronic analysis, as well as the treatment of the interrelatedness of the redactional layers within Ezekiel 1–7, the different units in Ezekiel, and the intertextual references between Ezekiel 1–7 and other biblical books. In the detail-oriented approach, Y. directs readers to the expansive sources by bringing grammatical and syntactic irregularities, repetitious locutions, and linguistic and thematic links to the fore. Determining the direction of the dependence between two texts and the purpose of textual reuse requires a cohesive process of reconstructing and distinguishing the hypothetical original text from later additions. The proposed criteria for identifying redactional material are clearly defined and closely adhered to throughout the study. The book succeeds in elucidating the motif of hope and restoration in the redactional material of Ezekiel 1–7. It may serve as a springboard for future research on the same motif in Ezekiel 8–24.

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TIMOTHY A. BROOKINS, *First and Second Thessalonians* (Paideia; Grand Rapids: Baker Academic, 2021). Pp. xviii + 233. Paper \$30.

In accord with the goal of commentaries in the Paideia series, Brookins adroitly addresses the cultural, literary, and theological settings in which the Thessalonian correspondence originated. Within this triad he gives more attention to the first two than to the theological dimension of the text.

The typical topics for each letter are explored in the introductory sections. B. reads the first-person plural in 1 Thessalonians as authentic and concludes that Paul is the “executive member” of the composition whose contents were endorsed by the coauthors Silvanus and Timothy (p. 6). Like most commentators, B. states that the letter was written in Corinth in the year 50. He views the letter as being more paraenetic than apologetic or thankful. He structures his analysis by discussing each literary unit in three sections: introductory matters, tracing the train of thought, and theological issues. Brief informative sidebars cover an array of themes that arise from the narrative. Those included for 1:1–10 are God as Father, a Hellenistic letter opening, and the “Son of God” and imperial propaganda. Regarding the latter, B. notes that, while some expressions may have a counter-imperial connotation, this is not a driving force behind Paul’s narrative.

Reminiscent of his prior volume, *Corinthian Wisdom, Stoic Philosophy, and the Ancient Economy* (SNTSMS 159; New York: Cambridge University Press, 2014; see the review by Timothy Milinovich in *CBQ* 81 [2019] 129–31), where he finds Stoic tendencies in Paul’s vocabulary, B. identifies parallels between Paul’s expressions in 1 Thessalonians and ancient philosophical tradition, particularly the Stoics. In this regard, B. references the writings of Seneca well over two hundred times in his Thessalonian commentary.

Unlike the NRSV and many commentaries, B. interprets 1 Thess 2:5 as a desire for honor. In 2:7 he opts for the reading of *nēpioi* (“infants”) rather than *ēpioi* (“gentle”). One