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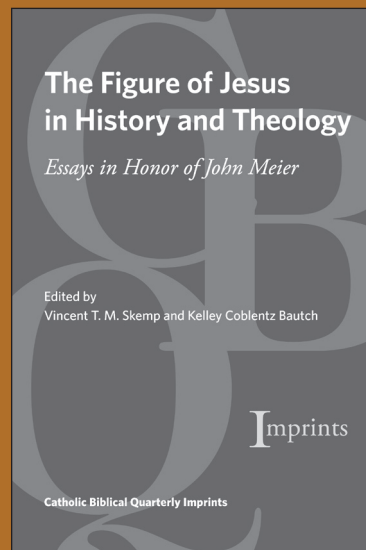
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pursuing her objective, W. explores evidence concerning what was regarded as excessive and deviant habits of consumption in Syro-Palestine in the period between the LBA and the Persian period (550–400 B.C.E.), and on this basis proposes an alternative understanding of the crime of which the son is accused and the severity of the punishment imposed on him.

The volume consists of an introduction, followed by five further chapters, entitled respectively, The Social-Religious Roles of Animals and Food in Ancient Israel and Judah; The Socio-Religious Roles of Beer and Wine in Ancient Israel and Judah; Excessive Food Consumption in the Hebrew Bible; Excessive Alcohol Consumption in the Hebrew Bible; and “Deviant” Consumption in the Hebrew Bible.

W. sums up the results in her conclusion as follows (pp. 291-92): To conclude, the Rebellious Son is not guilty of eating and drinking excessively. Rather, he is accused of participating in non-Yahwistic practices, which inevitably include, and are marked by, eating and drinking with deities that are not “legitimate” in the ideological view of biblical scribes. Excessive consumption, the traditional understanding of the crime of the Rebellious Son, is not viewed as problematic behavior in biblical texts. “Deviant” consumption, however, like other forms of non-Yahwistic practice, is deemed by biblical scribes to be a threat to the wider community and so must be dealt with in such a way as to remove the threat from society. The statement made by the Rebellious Son’s mother and father that he is a *zwl wsb*² (Deut 21:20) can now be understood to elucidate the specific nature of his defiance and rebellion against Yhwh: he was eating and drinking with other divine beings. Biblical scholars have wrestled with the law of the Rebellious Son because stoning a person, particularly a child, for eating and drinking too much seems like an uncharacteristically extreme reaction. In the context I have established, however, the capital punishment of the Rebellious Son is coherent with other uses of capital punishment in biblical texts dealing with so-called idolatry, apostasy, and conjuration. Death, throughout the Hebrew Bible, is Yhwh’s typical response to sociability with other divine beings. Yhwh is, after all, a very jealous god.—C.T.B.

HISTORICAL BOOKS

1739. [OT Historical Books] FILIPPO MANINI, *Libri Historici* (Fondamenti; Bologna: EDB, 2020). Pp. 346. Paper €30. ISBN 978-88-10-43225-9.

M.’s volume covers all the Historical Books of the Catholic OT canon, including the five deuterocanonicals Ruth, Tobit, Judith, and 1–2 Maccabees. The volume consists of a total of 20 chapters, each devoted to a biblical book or group of books: (1) Biblical historiographies; (2) History outside the Historical Books (i.e., elsewhere in the OT); (3) The Deuteronomistic Historical Work; (4) Joshua; (5) Judges; (6) 1 Samuel; (7) 2 Samuel; (8) 1 Kings; (9) 2 Kings; (10) Chronicles and Ezra-Nehemiah; (11) 1 Chronicles; (12) 2 Chronicles; (13) Ezra-Nehemiah; (14) The Books of Maccabees; (15) 1 Maccabees; (16) 2 Maccabees; (17) Ruth; (18) Esther; (19) Judith; and (20) Tobit. Each chapter provides basic information about the content and arrangement of the given book or books and its component sections. M. makes frequent use of informational “boxes” which enable the reader to more readily visualize the layout of the book(s) under discussion and its longer and shorter sections, as well as the parallels between Chronicles and Dtr and those between 1 and 2 Maccabees. Each chapter concludes with a very brief bibliography of resources for further study.—C.T.B.

1740. [1–2 Samuel] LUIGINO BRUMI, *Più grandi della colpa. Una rilettura di Samuele* (Lapissazzuli; Bologna: EDB, 2020). Pp. 254. Paper €18,50. ISBN 978-88-10-55961-1.

B., the author of this volume on the Books of Samuel, has an unusual background for writing such a book: he is not a “professional” exegete, but rather a professor of “political economy” at Lumsa University in Rome and an editorialist for the Italian Catholic paper *L’Avvenire*. His volume consists of short (mostly approximately five-page) reflections on selected passages of the Books of Samuel to each of which he gives a suggestive title, e.g., “the great economy of littleness” (on the anointing of David as told in 1 Samuel 16). In his reflections B. highlights the literary qualities of the given passage and calls attention to the similarities and differences that emerge when a passage is read in relation to its intra- and intertexts (e.g., the friends David and Jonathan, who like the brothers Cain and Abel, go out together into a field but for very different purposes and with very different results). B. further devotes particular attention to the exploration of the relationships among Samuel’s various characters—including their relationships with God—and what those relationships might have to suggest about our own relationships in all their various nuances, sorrows and joys.—C.T.B.

1741. [Textual and Literary Criticism of the Books of Kings] JULIO TREBOLLE BARRERA, *Textual and Literary Criticism of the Books of Kings: Collected Essays* (VTSup 185; ed. ANDRES PIQUER OTERO AND PABLO A. TORIJANO; Leiden/Boston: Brill, 2020). Pp. xiii + 462. \$138. ISBN 978-90-04-38831-4.

T. is a well-known Spanish text-critic whose scholarly activity extending over more than four decades has focused on the multiple and complicated textual problems posed by the Books of Kings. This volume brings together a total of 19 essays, of which 16 have been previously published in either Spanish or English in the years 1977–2012 (the eight articles which originally appeared in Spanish are all translated into English), while the remaining four appear here for the first time. The essays are preceded by the editors’ “foreword” and an introduction to the collection by T. concerning his scholarly life work and approach to textual criticism. The previously published essays with their dates of original publication are as follows: “Recensional Criticism of 4 Kingdoms 25:18–19” (1977); “Jeroboam and the Assembly at Shechem (MT 1 Kings 12:2–3a; LXX 3 Kingdoms 11:43; 12:24d,f,p)” (1979–1980); “The Alternative Stories about Solomon and Jeroboam (MT 1 Kings 12, 14 and LXX 3 Kingdoms 12:24b–z)” (1980); “The Supplements of LXX 3 Kingdoms 2:35a–o and 2:46a–l and the Main Body of the Composition of MT/LXX 1 Kings 4–10” (1980); “Redaction, Recension, and Midrash in the Books of Kings” (1989); “‘Kaige’ Texts in the Vetus Latina of Kings (4 Kingdoms 10:25–28)” (1982); “Two Texts for a Story of a Resurrection: 2 Kings 13:20–21 (MT LXX^B/LXX^L OL)” (1983); “The Old Greek of 3–4 Kingdoms: the Antiochene Text ‘before Lucian.’ A Revision of A. Rahlfs, *Lucians Rezension der Königsbücher*” (1984); “2 Kings 11 (MT/LXX^{B,L}): Textual Variants and Literary Unity of the Narrative” (1983); “From the ‘Old Latin’ through the ‘Old Greek’ to the ‘Old Hebrew’ (2 Kings 10:23–25)” (1990); “Textual Affiliation of the Old Latin Marginal Readings in the Book of Judges” (1993); “The Text-Critical Value of the Old Latin in Post-Qumranic Textual Criticism (1 Kings 18:26–29, 36–37)” (2006); “Samuel/Kings and Chronicles: Book Divisions and Textual Composition” (2006); “Kings (MT/LXX) and Chronicles: The Double and Triple Textual Tradition” (2007); and “Textual Criticism and the Literary Structure and Composition of 1–2 Kings/3–4 Kingdoms: The Different

1750. [Song of Songs] FRANCESCA COCCHINI, *Il cantico dei cantici. Una parola ha detto Dio, due ne ho udite* (Collana Sentieri; Bologna: EDB, 2020). Pp. 83. Paper €10. ISBN 978-88-10-57133-0.

In this small volume, C., professor of Christianity at “La Sapienza” University in Rome, offers a reading of selected verses of the Song inspired by the patristic principle that obscure passages of Scripture—as are many verses of the Song—can be clarified by looking to other scriptural texts that contain the same word(s) as does the passage one is seeking to clarify. On the basis of this principle, C. calls attention to the word associations, involving terms like “kiss,” “oil,” “anoint,” and “wine,” linking verses of the Song with texts elsewhere in the Bible, both in the OT (the Psalms in particular) and the NT, and on this basis seeks to draw out the implications of such associations for the Bible’s core message concerning love of God and neighbor. The volume concludes with an Italian translation of the Song in its entirety.—C.T.B.

1751. [Images in the Book of Wisdom] HELGA VÖLKENING, *Imago Dei versus Kultbild. Die Sapientia Salomonis als jüdisch-hellenistischer Beitrag zur antiken Bilderdebatte* (BZAW 508; Berlin/New York: de Gruyter, 2019). Pp. xi + 555. €95,19. ISBN 978-3-11-055315-4.

Can a central theme be identified within the multifaceted Book of Wisdom? In this revision of her 2016 dissertation completed in the Philosophy Faculty of the University of Potsdam under the direction of K. E. Grözinger, V. makes the case that the book revolves around the question of who or what does or does not qualify as a true “image” of the one true God. As a lead-in to her proposal regarding the book’s answer to this central question, V. devotes her first four chapters to considerations regarding the approach she will follow, introductory issues concerning the Book of Wisdom, the composition of the book (which she regards as a complex literary unity), and the book’s overall theology. On this basis, she then proceeds in the remainder of her work to focus first on empty, inadequate, and false images of God (“idols”), which in the view of Wisdom’s author are represented above all by man-made cultic images, and which, in their lifelessness, inability to act, and liability to decay, are utterly unable to represent God in satisfactory fashion. Coming then to “adequate” images (“icons”) of God, V. distinguishes between the figure of Wisdom who, as God’s first creation and a sharer of his throne, is such an image both perfectly and from the start on the one hand and humans on the other, who have the God-given potential to become ever more adequate images of God by imitating the divine goodness, righteousness, and “philanthropy” in their thinking, speaking, and acting. Throughout, V. highlights the multiple sources of inspiration on which Wisdom’s author drew, these including his biblical heritage, various strands of Greek philosophy, and the ubiquitous presence of cultic images in the Alexandrian milieu in which his book most likely originated and which he creatively synthesized in a way that consistently gave priority to the core teachings of the Jewish religion whose faithful adherent he always remained.—C.T.B.

1752. [Sirach] LINDSEY A. ASKIN, *Scribal Culture in Ben Sira* (JSJS 184; Leiden/Boston: Brill, 2018). Pp. x + 311. \$138. ISBN 978-90-04-37285-6.

A.’s monograph seeks to contextualize the Book of Ben Sira within the scribal culture of Second Temple Judea, with a particular emphasis on how Ben Sira’s engagement with earlier literature is interconnected with his intentions toward his readers in light of contemporary ideas and practices. After exploring the physical and material features of,