It is only when he comes to dating 2 Peter that K. ventures beyond his evidence. He dates the letter around 100 C.E. based on (1) the author's knowledge of the Pauline corpus, (2) the apologetic nature of the work, and (3) its affinities with Hermas, *1–2 Clement,* and the Pastoral Epistles. While K. does demonstrate some affinities and dependence among these works, the dates of the other works are assumed on the basis of various studies that he footnotes. In other words, these conclusions are not supported by the data that he himself lays out but by the citation of other studies, e.g., as to the date when the Pauline corpus (the whole of which K. assumes that the author of 2 Peter knew) was assembled. Thus, the conclusions stand or fall depending on how one evaluates the other studies. To this extent, K. has gone beyond his data.

There is no doubt that K. has made a significant contribution to the study of 2 Peter. Our suspicion is that scholars will be mining his research for decades. It will have to be combined, however, with the work of D. F. Watson and others to yield a fuller picture of 2 Peter. But when one has written more than 400 pages on such a small work, it is reasonable to bring the work to a close without discussing every possible issue. The detailed nature of K.'s work will probably restrict its use to specialists in 2 Peter, and readers of commentaries will see it cited in footnotes. That is a shame. Even if, in the end, K. goes beyond his data in assigning dates to his literature, his careful methodology in the bulk of the work is instructive and would help other scholars avoid significant mistakes in their analysis of authors' styles—not only in regard to the Catholic Epistles but in other areas of biblical study as well.

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ROBERT A. KUGLER, *The Testaments of the Twelve Patriarchs* (Guides to Apocrypha and Pseudepigrapha; Sheffield: Sheffield Academic Press, 2001). Pp. 122. Paper £8.95, $14.95.

For the tenth in the series of Sheffield Guides to Apocrypha and Pseudepigrapha, the publishers have turned to an author who has published extensively on the *Testaments,* with a particular concentration on the *Testament of Levi* and *Aramaic Levi,* known through Qumran manuscripts. In his earlier work, Kugler became "identified . . . with those who speculate on the shape of a pre-Christian form of the *Testaments* as a whole" (p. 7). But in this guide, he advocates a position much closer to that of Marinus de Jonge, "that there is no getting back to a pre-Christian Testaments . . . and that we most profitably focus our attention on the Christian composition that remains to us" (p. 7). Since the precise division between "Jewish" and "Christian" in the early centuries is hotly debated, the Pseudepigrapha have drawn an increasing amount of attention.

Kugler begins (chap. 1) with a description of the content of the work, finding patterns common to all twelve testaments: biographical accounts, moral exhortation, and prediction of the future. Future-oriented material is subdivided into themes of Sin-Exile-Return, Levi-Judah, ideal savior, and resurrection of the patriarchs. Concern for ethics is also very important. K. examines the manuscript tradition and the relationship between the ancient-language versions (Greek, Armenian, Slavonic, Serbian, and Latin). This leads K. to rely on the edition of de Jonge for all quotations from the *Testaments* (Marinus de Jonge et al., *The Testaments of the Twelve Patriarchs: A Critical Edition of the Greek Text* [PVTG 1/2; Leiden: Brill, 1978]). K. then reviews the history of criticism, again reaching agreement with de Jonge that the *Testaments* were essentially Christian compositions. The manuscript tradition cannot be extrapolated back past the ninth century, though the *Testaments* were probably written in Greek in the late second century C.E. Jewish source texts were involved, though they cannot now be isolated within the existing *Testaments.*

In the next chapter, K. summarizes each of the twelve testaments, with attention to content, special features, and text-critical issues. He then steps back from the individual testaments and, in the final chapter, examines the way reliance on the Septuagint ("echoes") shapes the theology of the *Testaments.* Each chapter ends with a few suggestions for further reading, and a very complete bibliography closes the volume. A few strange typographical errors (p. 56) slightly mar an otherwise compact and useful book.

The *Testaments* continue to raise very basic questions for readers, and K. does not always have space to build a case for the answers that he provides. While reviewing the critical issues and stating his general agreement with de Jonge, K. also tries to advance a broader argument, that "the *Testaments* urged Jews to accept Jesus and his teaching as their redemption" (p. 38). The text would be, at least in part, a missionary tract. This goes beyond the conclusions of de Jonge: "The Christian group that was responsible for the present *T.12P.* was clearly concerned with the salvation of the Jews; in their thinking about and their contacts with their Jewish brethren they were certainly guided by the ideas expressed in this writing" (Marinus de Jonge, "Patriarchs, Testaments of the Twelve," *ABD,* 5. 185-86). In addition, K. seems to assume a sharp division between Jewish and Christian groups in the second century. Recent scholarship that questions the existence of such an absolute boundary (e.g., the work of D. Boyarin and others) at this period might find support in *Testaments of the Twelve Patriarchs,* with its mix of concern for the salvation of Israel and belief in Jesus as savior, resting on a foundation of Greco-Roman ethics. K.'s work is a useful, short introduction to the content and history of criticism of the Testaments; but the larger questions raised by the text (origin, purpose, etc.) have to be studied without presuppositions about the varieties of second-century Judaism and Christianity.

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MARK D. NANOS, *The Irony of Galatians: Paul's Letter in First-Century Context* (Minneapolis: Fortress, 2002). Pp. xiii + 376. Paper $26.

In Hans Christian Andersen's fable "The Emperor's New Clothes," the universally held admiration for the emperor's vesture is dispelled by a single voice that announces, "The emperor is naked." A similar service may well have been performed by Mark D. Nanos in his impressive new volume on Galatians.

The "new perspective on Paul" has been convincing readers that Paul's letters do not reject the Jewish Law but address the complex problem of Jewish–Gentile relationships among the early followers of Christ. What N. does is apply this conviction in a dramatic way to a letter that has traditionally been understood as Paul's strongest case against the Law.

To N., Paul is a "Torah-observant Jew, known as such by his addressees when he had lived among them" (p. 3). The cornerstone of N.'s argument is that the Galatian churches were still in relationship with the synagogues in Galatia, for the letter "predates . . . any

division which could be characterized as Christianity versus Judaism" (p. 7). Although N. posits this relationship without supporting argumentation, he effectively exposes the tenuous basis for the opposing position that would see the Galatian churches as independent of Judaism. Carrying over a position from his earlier book on Romans, N. understands Paul's gospel as one that proclaims that the addressees *as Gentiles* have been made a part of a new community consisting of Israel and the nations worshiping together.

It is in this setting that N. believes the contingent situation of the letter emerges. After Paul's departure from Galatia, the addressees begin to interact with *non-Christian* Jews who are charged with welcoming Gentile guests into the Galatian synagogues. Nanos calls these Jews the "influencers" of the letter. The influencers are surprised to find Paul's converts claiming a righteous position before God and an equal status with Israel simply through their faith in Christ. They therefore seek to correct this peculiar view by inviting the addressees to become full members of Israel through proselyte conversion. The addressees are inclined to accept this invitation because they want to assure their position as righteous ones and also benefit from the protection given to the Jewish cult within the Roman Empire. When Paul hears of the addressees' inclination, he writes Galatians insisting that becoming Jewish proselytes will not assure their righteousness before God—because they already possess it—but will betray the gospel, which proclaims their equal status as Gentiles.

Notice how many established assumptions of Galatian research shift in N.'s thesis. The influencers are not opponents of Paul or missionaries. They are not from outside Galatia nor associated with Jerusalem. Most importantly, they are not believers in Christ. Traditional interpretations assume that the dialogue between Paul and the influencers is an *intra-Christian* debate, a disagreement over what is necessary for a person to be a follower of Christ. When Christ is the shared term, the dispute must be located in some other issue: the law, dietary restrictions, earning salvation. N. insists that the dialogue is an *intra-Jewish* debate in which the disagreement is precisely over Christ. Therefore, the issue of Galatians is not about the Torah per se; Paul does not denounce Jewish identity or behavior for Jews or even for Gentiles seeking proselyte status who are not connected with the faith in Christ. However, because the addressees do believe in Christ, Paul insists that they are righteous *as Gentiles* and cannot become Jewish proselytes.

Nanos reads Galatians as a letter of "ironic rebuke" and gives priority to the sections of the letter that directly engage the addressees rather than the sections of narration (1:11–2:21), midrash (3:6–4:7), or allegory (4:22-30). His viewpoint offers largely satisfying solutions to many of the problematic verses of the letter. The *stoicheia* of 4:9 are the pagan public cult practices to which the addressees are tempted to return now that the influencers will not support their shelter within the synagogue. The influencers "do not themselves obey the law" in 6:13, because they do not seek the welfare of the addressees but their own, thus disobeying the Torah's law of love. "Another gospel" in 1:6-9 does not mean the influencers also believe in Christ; it is an ironic statement by Paul to shock the addressees into realizing that following the influencers will divorce them from Christ.

The style of the book is difficult and prolix. Frequently sentences run sixty to seventy words. (N. should get an editor!) Yet N.'s arguments successfully undermine centuries of untested assumptions which have governed the interpretation of this letter, making this book a necessity for any student of Paul. Having read it, you might not agree that Galatians, which once ruled over the antinomian reading of the Pauline corpus, stands naked before you; but, I assure you, you will never see the old emperor in the same way again.

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WAI-YEE NG, *Water Symbolism in John: An Eschatological Interpretation* (Studies in Biblical Literature 15; Frankfurt am Main/Bern/New York: Lang, 2001). Pp. xiv + 241. $56.95.

In a revised version of her 1997 doctoral dissertation from Westminster Theological Seminary, Ng claims that "water symbolism in John as a whole bears a significant role in shaping the eschatological message of the gospel" (p. 3). She describes her methodological approach as historical, philosophical, theological, and literary.

Chapter 1 contains an extensive survey of scholarship on the question of symbolism in John. N. claims that traditional critical methods cannot satisfy the study of symbolism because they bring language too much under control; they attempt to be too precise and exhaustive. She understands symbolism as epistemological: "It expresses that which science cannot exhaustively know, or, in terms of biblical symbolism, it proclaims the transcendent truth, the authority of which goes beyond that of criticism" (p. 45). This means that symbolism "may not always be interpreted with precision, or be expounded exhaustively" (p. 46).

In chap. 2, N. is concerned with two questions: (1) Where is water symbolism located in the overall structure of the Gospel of John? (2) How is water symbolism in John 4 related to Johannine water symbolism in general? An examination of incidental references to water that should not be interpreted symbolically (3:22-24; 4:46; and 10:40) is followed by an examination of three incidents in which there is an unclear or implicit symbolic meaning (5:1-15; 6:35, 55; and 9:1-12).

In the three clear uses of water symbolism in the initial chapters (1:14-34; 2:1-11; and 3:1-15), water is said to symbolize either the old rites or John's baptism. There is a consistent anticipation of the coming of Christ. The use and significance of the symbol are expanded in 4:1-42 and 7:37-39, where it plays a double role, sometimes standing for the old rites and sometimes standing for the eschatological blessings of Christ. In the subsequent chapters, where allusion to water is rare, N. finds two subtle uses (13:1-17 and 19:31-37), which, like 9:12, refer to the death of Christ. In these three passages, water stands for the eschatological salvation brought about by Jesus.

N. seeks to understand the relation between water symbolism and Johannine theology by focusing on the multiple theological themes in the Gospel. She concludes that the water motif is closely tied to the themes of revelation, testimony, and faith. All these themes, she notes, intersect at 19:31-37.

In chap. 3, N. studies the symbolic meaning of "water" in John 4. In this chapter, water "symbolizes not only one's physical need but also one's dependence on earthly resources . . . not just a personal eternal life given by Jesus but [pointing to] the eschatology profoundly developed in John" (p. 97). N. argues that John 4 is a literary presentation of historical facts; she locates the conceptual background for the Gospel primarily