and notes that the destruction of creation after the expulsion from Eden is not the result of divine anger or punishment. Yet despite the new creation through Noah, Yahweh does not eliminate the presence of violence that has entered into the world. Instead, he accepts this as part of the human condition and binds himself to humanity in working towards restoration. The conclusion of the primeval history marks Yahweh's new approach through the promise to Abraham, his chosen agent for salvation. Hawk retells several of the biblical narratives in Genesis at length but does not offer a range of scholarly citations. This is true of the book as a whole and though Hawk does offer engagement with some scholarship at different points, each chapter is light on footnotes.

Following the narrative of the Pentateuch, Hawk explores the Exodus stories and the movement from God's use of Abraham as his vehicle of salvation to the covenant people of Israel. Chapters 4 and 5 highlight God's judgement on the violent and oppressive regimes of the world. Yahweh responds with violence to establish his sovereignty on earth. At Sinai we witness the first instance of divine anger in response to covenant disobedience, but here we find that anger emerges from Yahweh's love and devotion to Israel.

Hawk then traces the role of divine violence in the monarchy in chapter 6 before dedicating chapter 7 to Joshua and the conquest. These chapters offer a detailed and balanced interpretation of the texts where Hawk unfolds how a God who is so deeply committed to his people becomes entangled with systems of human violence. In a careful reading of the text Hawk sees the complex, and at times incongruous, presentation of violence in the conquest and the monarchy. He concludes that violence cannot be uncoupled from these narratives but when viewed through the lens of God's intention for his people we can understand the use of hyperbole and exaggerated language to underscore the imperative of creating a holy people and a holy land. The final chapters move into the New Testament and the incarnation as God's way of stepping outside the violence of humanity to reveal his fullest nature through the Son. Though God may still use violence as a means of dealing with human defiance, the way of love established by Christ becomes the primary means of transforming the world.

Hawk's work offers a challenging and insightful view on biblical violence. Without glossing over difficult texts, his careful reading and interpretation of the biblical narrative presents a compelling case for how we might reflect on God's work within and beyond the systems of fallen humanity.

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Joseph Blenkinsopp, *The Beauty of Holiness: Re-Reading Isaiah in Light of the Psalms*

(London: T&T Clark/Bloomsbury, 2018), pp. xii + 174. £55.00.

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As a supplement to his three-volume Anchor Bible Commentary on Isaiah, leading expert Joseph Blenkinsopp has produced an intertextual reading of Isaiah and the

Psalms. His argument is that these two books coalesce in a religious vision, 'a way of experiencing and articulating commitment to the fundamentals of the faith of Israel' (p. 1). He notes the language of Torah in both books, but also that the law proceeds from Zion rather than Sinai, is mediated through prophetic instruction and is open to all nations. Blenkinsopp focuses on liturgical psalms within the Psalter, as attributed to guilds of singers. He raises the possibility of actual historical contact between these and those who finalised the book of Isaiah in the Babylonian diaspora of the fourth century BCE.

The nature of the liturgical context is explored in chapter 2, relying on the Chronicler's (and Ezra and Nehemiah's) description of temple singers and music, including the possible Edomite connection. David's role as psalmic author and, at times, prophetic figure (2 Sam 23:1–7) is explored in chapter 3, alongside other examples of musical and prophetic activity being combined both in prophetic circles and in the cult. Blenkinsopp revisits the older idea of a cultic prophet role. Then three chapters treating the different sections of the book of Isaiah – each from different original contexts, although combined into the final form by later circles – are considered in relation to the possible presence of psalmic material. Of course, this has long been noted in the scholarship, especially in relation to Isaiah 40–55, and Blenkinsopp mentions Berges' idea of an 'oratorio of hope' in Isaiah 40–8, composed by exiled temple singers in Babylon. In chapter 7 Blenkinsopp turns to consideration of the Zion theme in both books, probably older traditions drawn on in temple liturgy. Whilst the Zion of Isaiah is essentially eschatological in its focus, in the Psalms Zion is an actual city and focus of hope after destruction. Titles for God also overlap in the two books.

In chapter 8 Blenkinsopp considers emphasis on moral choices for 'the righteous, the devout, the poor, the servants of the Lord over against the wicked, the sinners, the scoffers and the godless' (p. 167). These also often represent self-segregating groups of people, for example, 'the company of the righteous' (Ps 14:5). In the following chapter (9) Blenkinsopp looks at the particular title of 'servant(s) of the Lord' (on a personal and group level) in both texts. He argues that by the time of Trito-Isaiah the term becomes a sectarian one and denotes a faithful, minority, remnant group. A fixation on 'enemies' in many psalms may reflect the conflicts of temple personnel rather than being an abstract concept. He writes, 'Experience teaches that hostility and conflict of this kind can lead to the self-segregation of those deprived of power, and this may have happened to the temple singers as well as to the Servants of the Lord and those who trembled at his word' (p. 133). Chapter 10 treats the topic of the repudiation of sacrifice in Isaiah and Psalms. Blenkinsopp traces an unease with sacrifice in prophetic books, particularly if offered in the wrong spirit (cf. Amos), culminating in an explicit rejection of the agents of such practices (Isa 66:3). This moral repudiation is echoed in Psalm 50, where it is followed by the rejection of animal sacrifice in favour of a thanksgiving offering. Blenkinsopp uncovers a disagreement between priests and Levites (which included the liturgical musicians) over daily cultic sacrifices that escalated into a schism. Blenkinsopp surmises, 'It was probably the conviction that the temple priesthood was irredeemably corrupt and inauthentic that led some temple personnel … and the Levites … to set up an alternative centre and alternative forms of worship at Qumran' (p. 146).

The final chapter considers the temple as the place of encounter with God for psalmists and Isaiah alike, notably in Isaiah 6. His theory is that musical groups had much more influence on the shaping of this material than has been previously recognised. It is interesting that Blenkinsopp is still following in the wake of those such as Hanson

who, especially in relation to Trito-Isaiah, posited ideas as being the property of different rival groups. Whilst ideas never emerge in a complete abstract vacuum, some of the attempts to ground these similarities in actual situations seems a bit fanciful at times – ultimately these reconstructions have no firm basis. However, Blenkinsopp has shown in this fascinating bringing together of two major texts of the Hebrew Bible how ideas intersect across our different 'genre groupings' of books (prophecy/psalmody) to which we have become too tied in the past. We are wrong also to think that genres eventuate in separate groups of people – perhaps Blenkinsopp is right that, for ancient psalmists and prophets alike, in their attention to 'the beauty of holiness' there was a meeting of minds and of musical rejoicing.

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Thomas G. Guarino, *The Disputed Teachings of Vatican II: Continuity and Reversal in Catholic Doctrine*

(Grand Rapids, MI: William B. Eerdmans, 2018), pp. ix + 214. $28.00.

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'Was Vatican II a proper development or a pernicious corruption of the prior doctrinal tradition?' This is the question which animates Thomas Guarino's latest book. As the author of several nuanced, even eirenic, books which seek to defend a material continuity in Catholic doctrine whilst allowing for certain types of development and reformulation, Guarino is well-placed to attempt an answer. Indeed, ideas from his major works appear throughout this accessible volume, such as defending a distinction between form and content as the essential means of preserving material identity when doctrines are cast into new language and relationships. Although Newman inevitably makes an appearance in the discussion, it is Vincent of Lerins – the subject of a previous book by Guarino – who provides the author with his foundational hermeneutic for assessing the status of Vatican II as *profectus* or *permutatio*.

The structure is straightforward. The first chapter introduces the basic question of continuity and rupture, and chapter 2 sets out some 'foundational theological principles for understanding Vatican II'. Whilst this might sound like the author is going to name the core doctrinal landmarks, it is in fact best read as 'principles of foundational (i.e. fundamental) theology'. Thus Guarino sets out a framework involving the nature of doctrinal statements, including the largely abandoned role of 'theological notes', the distinction of mutable form from essential content, the legitimacy and boundaries of ecclesial pluralism, the possibility of reversals of prior church teaching, and the right use of philosophical and cultural 'spoils from Egypt'. These are familiar tropes from his earlier work, and are succinctly summarised here. Chapter 3 usefully explores the proper use of three key terms: development, *ressourcement* and *aggiornamento*.