

Galatians,” 115–22), he asks whether the recipients of Galatians are in North or South Galatia. Scholars supporting one or the other all suggest that the community is spread across several cities, all at some distance from one another. But Paul evangelized by accident because he was incapacitated by an illness (some sort of eye trouble?): “You know it was because of a bodily ailment that I preached the gospel to you at first” (Gal 4:13). This makes no sense if the Galatians were in several cities, unless his arrival in each place was the same, and that “is preposterous” (117). Thus, Murphy-O’Connor concludes that the audience of the Letter to the Galatians consisted of a group of house churches in one locale, not a group of assemblies in various cities. When Paul addresses the “churches in Galatia” (Gal 1:2), he is speaking ironically, putting them in their place as a small community against a vast background.

Finally, Murphy-O’Connor finds the new perspective on Paul “extremely improbable” (93). In explaining the meaning of the unique phrase “the law of Christ” (the ninth essay, “The Unwritten Law of Christ [Galatians 6:2],” 123–43), he rejects the views that suppose the phrase in any way refers to precepts of the Mosaic law that would continue to be binding (125–27). To avoid evil because of the compulsion of the law and not out of love was to become again enslaved to the elementary powers (Gal 4:3), to be under a pedagogue and so “no better than a slave” (4:1; 3:24). Rather, the phrase “the law of Christ” means “the law *which is Christ*” (130). Christ is a “living law.” Christ’s life, framed by the Gospels and mediated by the Apostles, models the righteous life of the new covenant people as his living Spirit enables it (129).

Occasionally Murphy-O’Connor’s speculations leave hard evidence behind, but his surmises are always ingenious, informative, and better than most other commentators’ best guesses. A rudimentary knowledge of New Testament Greek, while not absolutely necessary, will increase the benefits of this collection as Murphy-O’Connor uses his keys to open up new vistas on the Letter to the Galatians.

JOHN G. LODGE, SSL, STD

University of St. Mary of the Lake/Mundelein Seminary

The Call of Abraham: Essays on the Election of Israel in Honor of Jon D. Levenson. Edited by Gary A. Anderson and Joel S. Kaminsky. Notre Dame, IN: University of Notre Dame Press, 2013. ix + 390 pages. \$64.00.
doi: 10.1017/hor.2015.4

One of the most compelling, controversial, and difficult areas of study within the Bible has been the topic of election. Jon D. Levenson, Albert

A. List Professor of Jewish Studies at Harvard Divinity School, has dedicated much of his scholarly work to the study of this topic. This volume is a remarkable Festschrift that marks Levenson's sixty-fifth birthday, celebrating a lifetime of achievement and contribution to the field of biblical studies by one of the field's most respected scholars. Edited by Gary A. Anderson and Joel S. Kaminsky, this volume brings together the work of fifteen scholars who provide readers with an intellectual feast sure to satisfy the palate, but which also leaves them with an appetite for more rich conversation on the multifaceted and complex topic of election.

The book is divided into three parts. Part 1, "The Hebrew Bible," contains the following contributions: "Election in Genesis 1" (Richard J. Clifford, SJ); "Abraham's Election in Faith" (W. Randall Garr); "Can Election Be Forfeited?" (Joel S. Kaminsky); "Election and the Transformation of *Hērem*" (R. W. L. Moberly); and "Job as Prototype of Dying and Rising Israel" (Kathryn Schifferdecker). Part 2, "Reception of the Hebrew Bible," features the following essays: "Does Tobit Fear God for Nought?" (Gary A. Anderson); "Divine Sovereignty and the Election of Israel in the Wisdom of Ben Sira" (Greg Schmidt Goering); "The Chosenness of Israel in the Apocrypha and Pseudepigrapha" (Matthias Henze); "A House of Prayer for All Peoples' (Isaiah 56:7) in Rabbinic Thought" (Marc Hirshman); "The Descent of the Wicked Angels and the Persistence of Evil" (James Kugel); "The Election of Israel Imperilled: Early Christian Views of the 'Sacrifice of Isaac'" (Kevin Madigan); "The Salvation of Israel in Romans 9-11" (Mark Reasoner); and "*Populus Dei*: Luther on Jacob and the Election of Israel (Genesis 25)" (Brooks Schramm). "Theological Essays," part 3 of the volume, consists of "Election and Affection: On God's Sovereignty and Human Action" (Leora Batnitzky) and "Christ and Israel: An Unsolved Problem in Catholic Theology" (Bruce D. Marshall). The book closes with a list of publications by Levenson, followed by two detailed indexes of sources and modern authors.

The brilliance of this volume lies in the expansive coverage of the election topic from many different perspectives and as it appears throughout the entire Bible as well as in the Apocrypha and Pseudepigrapha. The two concluding essays deal with the Jewish theology of election in relation to the Christian tradition and, in the case of Marshall's essay, in relation to Catholic theology. Each article is well crafted and well researched, and adds to the font of knowledge on the topic of election. To be noted is Richard Clifford's careful reading of Genesis, which allows him to make the case for the origin of Israel "in the beginning" (20). Anderson's choice to bring the characters of Tobit and Job into conversation with each other is particularly striking and shows how the two books question the Deuteronomic theology

of retribution while reaffirming it at the same time. Perhaps the most creative among all the essays is Kevin Madigan's contribution, which looks at the earliest postcanonical uses of Akedah and includes references to second-century literature; an examination of the homilies and exegesis of some of the work of early Christian interpreters such as Origen, among others; the depiction of Akedah in early Christian catacomb art; and its appropriation in relation to the early Christian monastic movement.

Although scholarly in nature, this volume is written in such a way as to make it accessible for both student and scholar as well as anyone else who is interested in delving deeply into a concept that has become a major topic and cornerstone in biblical studies. The editors of this volume have done well in weaving together this colorful tapestry of essays that are diverse yet interrelated. The volume makes a stunning contribution to the field, is a wonderful tribute to a most talented scholar, and a must-read for everyone else. I highly recommend it.

CAROL J. DEMPSEY, OP
University of Portland

In Quest of the Jewish Mary: The Mother of Jesus in History, Theology, and Spirituality. By Mary Christine Athans. Maryknoll, NY: Orbis Books, 2013. xxviii + 210 pages. \$19.00 (paper).

doi: 10.1017/hor.2015.5

Mary Christine Athans' powerful experiences of being in dialogue with and praying alongside Jewish counterparts heightened the author's awareness that traditional images of Mary seldom convey the reality that she was Jewish. This realization motivated a search that Athans compares to the quest for the historical Jesus: an attempt to recover the Jewish Mary.

The book is divided into two parts. Part 1 looks at the images of Mary over the centuries. Athans first provides an overview of issues that contemporary feminists and those engaged in Jewish/Catholic dialogue have with the Marian tradition. She follows with two chapters on history, doctrine, and devotionism (her term): the first covers the period from the early church to the Renaissance, and the second from the Enlightenment through the Second Vatican Council. Part 2 concentrates on the question of Mary's religion and consists of three chapters. The first reviews what the author terms multidisciplinary approaches to a new question—namely, the Jewishness of Mary. The second considers the contributions that the search for the historical Jesus might make to this quest for what the author considers “the real Mary” (66). A final chapter reconstructs scenes from the Gospel accounts of