

field of hermeneutics, Broggi argues that Martin Heidegger's distinction between philosophy and theology, and therefore philosophical and theological hermeneutics, is untenable. Heidegger's basic argument is that philosophy looks for the pre-Christian principles that explain specific cases, whereas theology applies Christian principles to specific cases. However, Broggi, relying heavily on Heidegger's own work and on that of Hans-Georg Gadamer to a lesser extent, argues that both the upward philosophical movement and the downward theological movement take place within a world already made up of prior commitments. Furthermore, the unidirectional nature of these fields is not apparent in practice.

Broggi's defense of his thesis is compelling and well argued. Where he takes a novel approach to Heidegger or Gadamer, he offers his reading carefully and with direct reference to the text in English and German. For example, his interpretation of Gadamer's "fusion of horizons" reclaims the puzzling and paradoxical nature of a "fusion" (i.e., is it unity, plurality, or both?), and while one may not agree with his conclusion (Broggi says it's both), one can hardly call it unfounded.

The real strength of Broggi's work lies in the examples and illustrations that serve to clarify both concepts and what is at stake in his arguments. The whole text refers throughout to the Kimbanguists in the Congo, who read the Bible without reference to the Christian tradition, but smaller examples are also sprinkled throughout that highlight again and again how one's world determines one's interpretation of not only the Bible, but all things.

The text is best suited for graduate students and scholars who already have a background in hermeneutics. Since the focus is narrow, it is not a good first introduction to Heidegger's *Being and Time* or Gadamer's *Truth and Method*. Familiarity with each text beforehand will aid comprehension and is expected by the author. Nevertheless, one need not be an expert; the explanations are quite clear and never rushed.

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Ruth: A New Translation with Introduction and Commentary. By Jeremy Schipper. The Anchor Yale Bible 7D. New Haven, CT: Yale University Press, 2016. xi + 221 pages. \$75.00.
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Jeremy Schipper's commentary on the book of Ruth is the second of the Anchor Bible series (now titled the Anchor Yale Bible); the first was written by Edward F. Campbell and has been a standard in Ruth scholarship since

its publication in 1975. Given the time lapse and considerable development in Ruth scholarship, this update is necessary and important. Schipper's erudite volume both complements and moves beyond the first.

Schipper skillfully adheres to the hallmarks of the Anchor Bible series. The introductory material is robust and also specific, as he attends to the typical questions of translation and context while also sketching out his own chosen focus, namely, "the nature of relationships in the book of Ruth" (29). Following an extensive bibliography and translation of the book in its entirety, Schipper structures the "Notes and Comments" according to the narrative's geographical transitions, which results in short sections that he means to be "user-friendly" (6). Throughout the commentary, Schipper predictably attends to textual minutiae, working from the MT^L but frequently referencing other versions and drawing on a wide range of interpretive material in his analysis.

Schipper adopts a meticulous and uncompromising methodology, which he identifies according to "the context of ancient Israelite literary traditions" (10). Thus, he rejects canonical context as a meaningful interpretive locus, but also displays reticence with respect to historical claims, being "agnostic" about Ruth's reliance or nonreliance on other biblical texts (16). Because of these exegetical strictures, Schipper often downplays historical and literary aspects of the book that previous scholars emphasize, offering a fresh perspective on long-held interpretations. For example, he rejects the classic notion that the positive portrayal of the Moabite Ruth reflects a polemic against negative assessments of Judahite/Moabite marriages in other biblical texts (e.g., Ezra 9:1-2; Neh 13:1-2), suggesting instead that it is simply one of the many biblical texts that do not present Moab negatively. Also significant is Schipper's sharply minimalist understanding of divine involvement in the narrative. In clear contrast to his predecessor Campbell, Schipper argues that attributing "hidden providence" to the actions of human characters "confuses the nature of the divine actions depicted in the book and artificially increases their amount" (32). He is similarly careful in his treatment of the book's human characters, unwilling to ascribe "motivations" in a narrative that only describes the "effects" of human activity.

The advantage of this approach lies in its precision; it gives readers a baseline from which to decipher the multiple historical and literary ambiguities of the narrative largely free of any fanciful imaginings from the commentator. However, there are exegetical moments that might feel unnecessarily severe to those who have long treasured the seemingly affirmative relationships found in this uniquely female biblical text. Not only does Schipper argue against too sentimental an understanding of the Ruth/Boaz relationship, he also cautions against an "overly romantic understanding" of the Ruth/Naomi relationship, and focuses instead on the unequal power

dynamics at play between the two (105). This standpoint can provide an important corrective to overwrought interpretations, but it also attends little to the value of the narrative's ambiguities as such. This is work that Schipper leaves to others, particularly the reader his commentary is meant to aid.

This new commentary will no doubt be a benchmark for contemporary studies on the book of Ruth and belongs in every campus library. The technical nature of the volume does not preclude its use by enterprising undergraduates, and it is essential for all graduate students, scholars, and pastors contending with this unique biblical narrative.

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Sacrifice and Atonement: Psychological Motives and Biblical Patterns. By Stephen Finlan. Minneapolis: Fortress Press, 2016. xviii + 224 pages. \$39.00 (paper).

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In *Sacrifice and Atonement* Stephen Finlan goes beyond concepts presented in his two previous books, *Problems with Atonement* (2005) and *Options on Atonement in Christian Thought* (2007). Concepts of sacrifice and atonement in the Hebrew Scriptures and atonement images in Paul have been discussed in some detail in his previous work; in this latest book he offers new insight from the field of psychology. He first names a problem in atonement scholarship, namely, the reluctance of biblical scholars and theologians to examine the old question of atonement through the lens of psychology. He notes that psychological aspects, such as desire for reconciliation, desire for communion, and desire to please, have already been involved in the discussion, but no one has committed to engage psychology seriously. That is precisely what he offers in this book.

Finlan proposes that theologies of atonement actually reflect psychological dynamics of ways of relating to angry parents. In his opinion, fear and love are the most powerful emotions that are part of the parent-child relationship. Furthermore, he notes that a cycle of guilt, confession, and forgiveness are constituent of the psychological aspect of atonement theories.

In *Sacrifice and Atonement*, Finlan revisits Old Testament sacrificial material as well as cultic metaphors in Pauline thought and in Hebrews, and he also provides an entire chapter dedicated to attachment theory and the role it plays in the articulation of atonement (chapter 3). He is particularly concerned with the issue of trust versus mistrust, beginning with the psychological perspective and continuing with its possible influence in the