
These thirty-nine papers represent the work of leading Lucan scholars from twelve countries, and they cover a range of topics. The volume provides a most valuable compendium of research on current methodological, topical, and exegetical questions in Lucan research.

Barbara E. Reid, O.P., Catholic Theological Union, Chicago, IL 60615


This collection of essays celebrates the sixty-fifth birthday of Robert Kraft, the Berg Professor of Religious Studies at the University of Pennsylvania, where Kraft has taught since 1963. The volume begins with a biographical summary and bibliography of Kraft’s scholarly work by Benjamin Wright (pp. xv-xxiv).


The essays are followed by a letter of congratulations to Kraft from Jon F. Dechow, a list of contributors, and indexes of modern authors and of ancient passages (pp. 323-53).

Limitations of space allow only a few brief observations about some of the more notable theses proffered and topics addressed. Of particular interest are the essays by Himmelfarb, Knobloch, Nickelsburg, Bergren, Adler, Stone, Pastis, Efroymson, LiDonnici, Treat, and Heschel. Himmelfarb, differing with B. Z. Wacholder, argues that Jubilees, with its emphasis on calendar, is a book not about law but about time. Knobloch discusses the ways in which the LXX renders proper names from Hebrew into Greek, whether by transliteration, transcription, or translation; he also considers how differences in spelling and variant readings can be communicated in a translation of the LXX into English. Nickelsburg explores the modifications resulting when various Jewish authors of the Second Temple period and early Christian authors placed wisdom literature's traditional "two-ways imagery" in a context of eschatological judgment. Bergren argues persuasively that the historical review in 5 Ezra 1, is not "a collection of disparate materials arbitrarily thrown together" but "represents a significant literary 'form'" with "long and important pre- and post-histories" (p. 109). Adler, arguing against J.-R. Viellefond, maintains that "Africanus' own knowledge of Judaism does not extend beyond an antiquarian interest in select Jewish practices and beliefs" (p. 126); Adler's well-argued thesis reveals much about this Christian polymath of the third century.

Stone, with his excellent introduction to Jewish writings, possibly of the Second Temple period, preserved in Armenian invites scholars and students alike to an interesting resource. Pastis offers an intriguing revised selection from her dissertation. Efroymson surveys materials in Augustine's homilies on John in an effort to differentiate anti-Jewish statements stemming primarily from the Fourth Gospel from those stemming primarily from Augustine himself. LiDonnici begins with the question whether invisibility spells published in PGM refer to actual invisibility or to the ability to escape notice through camouflage; patient readers will especially appreciate LiDonnici's thoughtful and nuanced grasp of the philological and methodological
challenges inherent in interpreting magical texts with an eye to possible sociohistorical settings. Treat argues that in Codex Venetus 1 the Song of Songs has three layers: a text "heavily influenced by hexaplaric readings," "a set of rubrics," and "an unsophisticated allegorical preface based on another form of the text" (p. 301); the result, accordingly, "is a valuable witness to the history of the Old Greek text of the Song of Songs, especially in its hexaplaric forms" (p. 275). Particularly helpful is Treat's transcription of the Greek text with copious text-critical notes.

Heschel, focusing on newly uncovered information about the old Institut zur Erforschung und Beseitigung des jüdischen Einflusses auf das deutsche kirchliche Leben, discusses how German theologians of very different political backgrounds, among them Bultmann and Barth, Kittel and Grundmann, "collaborated in shaping a set of basic theological ideologemes" about the "degeneracy" of Judaism. Such theologians publicized the perceived need to remove Jewishness from the Protestant NT, hymnal, and catechism, in an effort to gain for church leaders more power and prestige within the Nazi regime. Asking pointedly whether NT scholars were looking for the historical Jesus and the origins of Christianity or were attempting "scholarly legitimation" of anti-Semitism and "ideological legitimation" of socialism, she sees that "the goals became so intertwined that at a certain point they could no longer be separated" (p. 321).

The title of this volume, A Multiform Heritage, highlights the diversity of its contents and offers witness to the multifaceted interests of Kraft himself and of the scholars—some of them Kraft's students—with whom he has interacted over the years. The consistently high quality of the essays offered here commends this asthetically pleasing and well-proofread volume's inclusion in college, seminary, and university libraries.

James A. Kelhoffer, McCormick Theological Seminary, Chicago, IL 60637
Copyright and Use:

As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.

No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)’ express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.