

sermon's image of God and its Christology with attention to the themes of Israel's relationship to the Church, the story of the hopes and fears of early Christianity as reflected in the sermon, and the ethical foundation of the early Church's identity. The title comes from the opening chapter of *Hebrews*, which presents a speaking God, whose presence in the promise of Israel is continued and transformed by the work of Christ. Backhaus sees the author of *Hebrews* as a "theological pioneer" whose purpose was to express this central theological theme throughout his sermon. As the collected chapters show, much of Backhaus's work on *Hebrews* has explained this theme itself and has demonstrated how integral it is to the author's purpose. Thus, the volume is not merely a collection of previous work but is one that both explains the theological program of *Hebrews* and presents the main focus of Backhaus's work on the sermon in one place. An added benefit is a collection of English summaries of the chapters at the end of the book.

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THE USE OF THE OLD TESTAMENT IN HEBREWS: A CASE STUDY IN EARLY JEWISH BIBLICAL INTERPRETATION. By Susan E. Docherty. WUNT II/260. Tübingen: Mohr Siebeck, 2009. Pp. xi + 233. €59.00.

This revised doctoral dissertation (University of Manchester) has two goals: to rectify the past failure of NT scholars to identify properly exegetical technique in *Hebrews* and to situate *Hebrews* within the context of biblical exegesis in Second Temple Judaism. After an introductory chapter comes a survey of literature, a summary of secondary studies of exegetical method in the Rabbinic Midrashim, a consideration of the Septuagint as a source for *Hebrews*, a chapter on the interpretation of the OT in *Hebrews* 1, 3-4, and conclusions. Docherty prefers A. Goldberg's work on Rabbinic Midrashim, as practiced by A. Samely, for how it helps identify and explain exegetical techniques in *Hebrews*. Overall, her book is interesting, particularly on the interpretation of Rabbinic Midrashim. Some will question, however, whether Rabbinic exegesis is too late a development to illuminate the use of the OT in *Hebrews*. Also, limiting this study to *Hebrews* 1, 3-4 neglects the central argument of *Hebrews* in 8:1-10:18. Despite the amount of secondary literature surveyed, there are noticeable omissions. Curiously, there is no serious engagement with R. Gheorghita's *The Role of the Septuagint in Hebrews*, published in WUNT in 2003.

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FAITHFULNESS AND THE PURPOSE OF HEBREWS: A SOCIAL IDENTITY APPROACH. By Matthew J. Marohl. Princeton Theological Monograph Series. Eugene, OR: Pickwick Publications, 2008. Pp. xvii + 210. \$25.00.

After taking historical critics to task for using "an inadequate conceptual framework" to identify the audience and purpose of *Hebrews*, Marohl adopts H. Tajfel's social identity theory as a preferred methodology. It alone can establish how groups form and maintain their identity through inter-group comparison. Marohl's results show that the *Hebrews*'s audience did not self-identify as Jews, Jewish Christians, etc. *à la* historical criticism, but rather as an "us" opposed to a "them." Moreover, it saw itself as "faithful" as opposed to "unfaithful," the model of fidelity being Christ himself. The purpose of *Hebrews* is to promote social constraint through faithfulness to prevent social mobility, or "falling away," among its recipients. The approach is novel but not without problems. The critique of historical methodology is too general, reducing it to a caricature that creates a "straw man" for Marohl to knock down. The confusion of means with end in the appeal to the function of comparison in social identity theory and in *Hebrews* elevates a rhetorical device to an authorial goal. The fact that the "us" and "them" opposition appears only in *Hebrews* 3:7-4:13 undermines Marohl's conclusion about the identity of the audience. Thus, it remains to be seen whether social identity theory obviates the problems Marohl finds in historical methodology.

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HEBREWS AS PSEUDEPIGRAPHEON: THE HISTORY AND SIGNIFICANCE OF THE PAULINE ATTRIBUTION OF HEBREWS. By Clare K. Rothschild. WUNT 235. Tübingen: Mohr Siebeck, 2009. Pp. xvii + 287. €89.00.

This excellent study of *Hebrews* argues for Pauline attribution along the lines proposed by Wrede in 1906, with the modification that, whereas Wrede maintained that the author feigned Pauline attribution as an afterthought, Rothschild claims that he deliberately forged the postscript so that *Hebrews* could be published as part of an existing *corpus Paulinum*. Rothschild supports her thesis by showing that the consistency of falsification of identity with the personality behind *Hebrews* and the history of its reception up to the Reformation attest to the significance of the Pauline attribution of *Hebrews*. Ancillary to Rothschild's thesis is the convincing challenge she presents to the standard claim that *Hebrews* was rejected in the West prior to Augustine and Jerome. Rothschild does not attempt to prove Pauline authorship of *Hebrews* or its literary dependence on the Pauline corpus. Rather, her main concern is the history of the attribution of *Hebrews* to Paul, which she believes was directly intended by its author and confirmed by the fact that its first interpreters "almost unanimously" accepted it as Pauline. This welcome contribution to the history of the Pauline attribution of *Hebrews* will stimulate further discussion of an interesting and not insignificant aspect of the study of *Hebrews*.

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