

themes and keywords rather than with an eye to narrative continuity, and with no particular regard toward theological or Christological consistency. Modern scholars should not expect to find a unifying mind behind the multivalent Markan material, Larsen argues, but accept that whatever intricate and multilayered narrative structure they find within the Gospel of Mark is something that they have not discovered, but produced – a practice that is entirely in line with how early readers understood the character of the Markan gospel tradition.

Larsen severely overstates his case when he (repeatedly) calls for the rejection of the concepts of “books” and “authors” entirely, rather than viewing the organizing mind he clearly infers behind the note-collection as organizing his material with an eye toward the eventual production of a complete and edited narrative – a notion that would put the Gospel of Mark more or less at a fascinating junction between collecting one’s material and writing out the first draft of the final work. His interaction with previous scholarship that has stressed the rough, unfinished, and oral character of the Gospel of Mark is cursory at best, and the analysis he performs of the Markan text to specify why an early reader would take it to be *hypomnēmata* rather than *biblion* is brief and limited. Despite these drawbacks, Larsen presents a fresh, readable, and engaging perspective on the unfinishedness of the Markan version of the gospel, that is well worth considering within the larger scholarly discourses on the formation, genre interaction, and early reception of early Christian Gospels.

Carl Johan Berglund, University College Stockholm

TIMOTHY P. MACKIE

*Expanding Ezekiel: The Hermeneutics of Scribal Addition in the
Ancient Text Witnesses of the Book of Ezekiel*

FRLANT 257, Göttingen: Vandenhoeck & Ruprecht, 2015,
hardcover, 316 pages, \$102.60, ISBN: 978-3-525-54033-6

This monograph, the published version of the author’s doctoral thesis, deals, as the title suggests, with the gradual composition of the Book of Ezekiel. The key-word of the study is “scribal expansion,” i.e., the no-

tion that scribes added words and phrases to an extant corpus of texts in order to elucidate and/or update it to make it relevant for their own audience. Mackie's book is part of an impressive sequence of books on the scribal aspects of the Book of Ezekiel that stem from the doctoral programme in Old Testament at University of Wisconsin-Madison (see also Michael Lyon's study on Ezekiel and the Holiness Code, and William Tooman's work on the Gog oracles in Ezek 38–39).

Mackie's study falls into five parts. After a brief introduction, the second part establishes a methodology for identifying scribal expansions, that involves comparing the MT with the Old Greek (OG). Although both texts originally originated in the same *Urtext*, they later parted ways. What we have in the MT and the OG are thus two textual traditions, where each tradition has been subject to scribal additions. Rather than seeking to conflate them, as often done in earlier research, Mackie emphasizes their individual literary integrity. By focusing on the parts where they differ (i.e., the MT and the OG pluses), we are in a good position to identify scribal extensions. Each textual tradition has its own pluses that testify to the specific ideology of those scribes responsible for its transmission. Throughout his discussion, Mackie demonstrates a solid understanding of textual criticism, and an awareness of the pitfalls that exist. For instance, some additions are transmission errors and should not be treated as a proper scribal expansion.

The third part is devoted to categorizing the different types of scribal expansions. In short, what are they and what do they seek to accomplish? Mackie organizes them into three main categories according to their purpose. First, an "explicitation," as the name suggests, seeks to clarify an ambiguity, be it semantic, grammatical, syntactical, or conceptual. Second, an "elaboration" aims to add something new, such as an adjective, a title, a synonym, a parallel, or simply a whole new concept. Finally, a "coordination" endeavors to harmonize one text with another. The best example in Ezekiel related to the depictions of the divine chariots. Scribal expansions seek to align the depictions of the chariots in chapter 1 with that in chapters 8, 10–11, 40, and 43, to make sure that

readers understand that the various texts refer to the same set of vehicles. Another way of aligning one text with another is by assimilation, namely, to repeat a given word/phrase/speech formula so that readers connect those passages that contain the shared locution. There are also instances of textual allusions that aim to add to the cohesion of the text. In this chapter, Mackie also addresses the issue of the origin of the scribal expansion: From where do the scribes derive their inspiration? Mackie identifies four different sources: A nearby text in Ezekiel (*In-Text*), a text within Ezekiel (*Inner-Text*), a text in another scriptural book (*Inter-Text*), or an entirely new text (*New*).

The following fourth and fifth parts of Mackie's book build on this methodology. The fourth part offers examples from Ezekiel of scribal "explicitation" and scribal "elaboration." In each case, Mackie cites the MT and the OG of a verse and highlights the pluses. It may appear in one of the two traditions, or both traditions may testify to different pluses. For example, the MT of Ezek 6:12 has a plus, whereas the MT and the OG of Ezek 26:17 have each a different plus. Mackie then analyses what the plus accomplishes: What is its exegetical significance? The examples are organized according to their purpose (rather than in their canonical order).

The fifth part likewise proceeds through the instances of scribal "coordination." As already noted above, many of the examples deal with the vision reports in Ezek 1, 8–11, and 40–48, with the aim of achieving achieve overarching cohesion. This discussion also contains examples of instances where a text in Ezekiel is made to align with another biblical book by help of textual allusions to that other text. A good example is the way that the scribes, through the addition of the rare word *tsephirah* in Ezek 7:6, 10 (understood to mean "goat"), sought to connect the message of Ezek 7 with that of Dan 7–11, that uses the term *tsaphir* (cf. Dan 8:5, "goat").

Mackie concludes his fine study by discussing how the scribal practices observed in the MT and the OG of the book of Ezekiel compare with those attested in later Jewish works from the Second Temple Period

(e.g., the Genesis Apocryphon). Mackie notes that what we have in Ezekiel is the small beginning of practices that came to be much more prevalent and diverse in later Jewish compositions. Mackie's monograph thus sheds important new light on the early origins and development of rabbinical scriptural interpretation. Mackie further compares the practices in Ezekiel that those in ancient Near Eastern works (e.g., the Gilgamesh Epic). Here, the differences are more important than the similarities. Whereas the scribal expansions in Ezekiel are small and exegetical, the expansions in the Gilgamesh Epic are substantial and suggest that the scribes saw themselves as literary contributors, i.e., as authors, rather than as scribes.

Mackie's study is lucidly written and well structured. It is also well endowed with Appendices that facilitate for the reader to appreciate the often rather technical discussions. Appendix I lists all the scribal expansions throughout the whole Book of Ezekiel in canonical order. Appendix II then lists the same expansions, now organized according to their purpose. There is also a bibliography, and index of authors, and an index of biblical references.

Lena-Sofia Tiemeyer, University of Aberdeen

DOMINIK MARKL, ED.

The Decalogue and Its Cultural Influence

Hebrew Bible Monographs, 58, Sheffield: Sheffield Phoenix, 2017, paperback,
xxii + 383 pages, SEK 388, ISBN 978-1-910-92830-1

Comprised of 21 essays—plus a thoughtful introduction on interdisciplinary perspectives and a preface on reception history by John Barton—*The Decalogue and Its Cultural Influence* is a veritable “smörgåsbord” of scholarship on the Decalogue. The collection is the result of collaboration at a 2012 conference entitled “The Influence of the Decalogue,” which united authors from a diversity of disciplines within the humanities. The interdisciplinary project engages the “cultural radiance of the Decalogue” (1) beyond biblical studies.