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John Wallrodt and Andrew Connor provided assistance with the production of this volume.

S.R. Llewelyn and J.R. Harrison (eds.), *New Documents Illustrating Early Christianity: A Review of the Greek and Other Inscriptions and Papyri Published Between 1988 and 1992*. Grand Rapids and Cambridge: Eerdmans, 2012. ix + 269 pages. ISBN 978-0-8028-4520-7.

After more than a decade since the previous volume in the *New Documents Illustrating Early Christianity* (*New Docs.*) series the tenth volume has finally appeared. This series, well known among those interested in the social context of the New Testament and early Christianity, seeks to elucidate the wider Mediterranean context of early Christianity through analyses of various inscriptions and papyri. The first volume in the series appeared in 1981 and, as stated in the preface (*New Docs.* 1:iv-v), sought to fill a void since the publication of A. Deissmann's *Light from the Ancient Near East* (1908, rev. 1927) and J.H. Moulton and G. Milligan's *Vocabulary of the Greek New Testament Illustrated by the Papyri* (1930). More *New Docs.* volumes followed suit, and the present volume focuses principally on inscriptions and papyri published between 1988 and 1992.

This volume contains twenty-nine articles that are topically arranged under eight headings: Philosophy (nos. 1-2); Magic (3-5); Cult and Oracle (6-9); Public Life: Caesarian Accession (10-13); Public Life: Benefaction and Business (14-17); Household (18-21); Judaica (22-26); and Christianity (27-29). Each entry is typically prefaced by a concise bibliography that includes a reference to the *editio princeps* and other editions of the text, a transcription with accompanying English translation, an analysis and commentary that highlights the significance of the text for New Testament or Early Christian studies, and concludes with a bibliography of pertinent secondary literature. While the editions are primarily intended for students and scholars of the New Testament and early Christianity, they should also prove to be of some use to papyrologists, epigraphers, and ancient historians, since they contain many valuable contributions to the study of, *inter alia*, onomastics, Greek and Latin philology, philosophy, Roman administration and law, and the titulature and language of honorific inscriptions.

In the first section, on "Philosophy," E.A. Judge treats two Greek inscriptions. The second inscription (no. 2), which is particularly interesting, is dated to the early first century CE and comes from Philadelphia (Lydia). It is a funerary tribute to a man, who is given the by-name Pythagoras, and celebrates his attainment of wisdom. The most notable aspect of the inscription is the arrangement of the drawings it accompanies. A straight and narrow path runs between two drawings, to the left of ἀσωτία, distractions to wisdom (cf. Luke 15:13, Ephesians 5:18, Titus 1:6, 1 Peter 4:4), and to the right of ἀρετή, virtue

or excellence of character (Philippians 4:8). For Judge this illustrates the “two ways” found in both philosophical and certain New Testament texts, and he goes on to suggest that the arrangement provides a greater context to consider Jesus’ metaphor of ethical life as the “narrow way” in Matthew 7:13-14.

The section titled “Magic” contains three articles. No. 3 deals with a cameo dated to ca. 25-50 where the names Iao and Adonai are invoked to protect the wearer, a certain Vibia Paulina. The point is made that certain names were used for magical protection, and an analogy is then established with an exorcism in Acts 19 and Mark 1:24 where the name of “Jesus” is endowed with similar apotropaic powers. No. 5 contains an interesting discussion of a lead tablet that contains an invocation for a spirit to possess a boy. Not only is the text used to illustrate the prominence of magic and incantation, but it also provides an interesting context in which to consider Jesus’ ministry of exorcism.

The section on “Cult and Oracle” provides a useful discussion and analysis of four different Greek inscriptions, one from Tralleis and three from Ephesus. The most detailed article (no. 8) concerns an inscription on a marble slab from Ephesus dated to 165 CE that states that the temple of Artemis was a place of much gladness and that the goddess saved the city from a malevolent magician who sent a plague on the city. The article interacts with C.E. Arnold’s *Ephesians: Power and Magic* (1989), which presents Artemis as a sort of demonic goddess, and R. Strelan’s *Paul, Artemis, and the Jews in Ephesus* (1996), which argues that Artemis was associated with salvation from malevolent spirits. The article concisely summarizes both sides of this debate and ultimately favors Strelan’s argument.

The section on “Public Life” is subdivided into two additional subsections, “Caesarian Accession” and “Benefaction and Business,” that total eleven articles. No. 11 examines a bilingual (Greek/Latin) inscription from Ephesus dated to 22/21 BC honoring Augustus and that describes his “gift” to the city with the use of the term χάρις. The article then considers the benefactions of Augustus in Ephesus and makes an interesting argument that Paul’s use of “grace” as well as wealth metaphors in the letter to the Ephesians could perhaps be seen against this backdrop. There is also an insightful discussion (no. 17) of a cylindrical *bomos* with a Greek inscription that pays tribute to the repairer of the baths in Colossae. As the inscription can be confidently dated to the late first or early second century, it undercuts the conventional wisdom on the letter to the Colossians that sees the city in steep decline, even virtually disappearing, not long after an earthquake in 61/62.

In the subsection “Household” there are four articles. The first (no. 18) deals with a papyrus (SB 8.9740) that documents a divorce agreement and is dated to 177 CE. The text reveals that the estranged wife was 21 years younger

than her former husband, and the article goes on to note that census records indicate that in antiquity men were generally older (and in some cases much older) than their wives. The other noteworthy article in this subsection, cleverly titled "Every Dog has its Day" (no. 21), concerns a eulogy on a sarcophagus for a dead dog that was given the name Stephanos by its owner Aurelia Rhodope. In the course of treating this eulogy the article points out that there is inscriptional evidence that beloved dogs were often fed directly from the master's table. This leads into a lucid discussion of Mark 7:27-28 (cf. Matthew 15:26-27) where dogs and table etiquette is brought up with reference to gentiles and Jews.

The five texts in the "Judaica" section range from a Greek temple inscription from the late first century BCE that once stood on the balustrade of Herod's Temple and warned foreigners (that is, non-Israelites) about entering the temple precinct (no. 22) to a Latin pay slip for a Roman soldier at Masada dated ca. 72-75 (no. 23). The most detailed article (no. 24) concerns some documents in the Babatha archive (*P.Babatha* 28-30) and attempts to elucidate what can be gleaned about the relationship of the Roman governor to the legal institutions operating within his *imperium*. This article also raises the possibility that Jewish polygamy was not merely practiced in the upper echelons of society but may have also been practiced among those "somewhat down the social hierarchy" (p. 151).

The final section, "Christianity," contains three articles, two of which deal with fourth-century letters from Oxyrhynchus: *P.Oxy.* 56.3858 and 3859. The letters are principally used to shed light on some of Paul's letters and the vocabulary used in them. In no. 28 (= *P.Oxy.* 56.3858) it is noted that the sender of this letter employed the term λειτουργία (*l. λειτουργία*). An extended discussion then considers the range of meanings associated with this term. It includes an analysis of 2 Corinthians 9:12, where it is used for Christian service, as well as Philippians 2:17, 25, 30, where it is employed for service within the church.

From pp. 175-269 the volume contains a series of useful indices for volumes six through the present volume. These range from topographical matters to all pertinent Greek, Latin, Hebrew, and Aramaic words and all inscriptions and papyri referred to in these volumes.

On the whole this is a useful volume that marshals a diverse array of evidence from all over the Mediterranean world. The strength of the present volume resides in both the breadth and depth of the various articles and the subjects they treat. Scholars of both the New Testament and early Christianity should definitely avail themselves of this volume because of the wealth of contextual material that is generally treated with much skill and erudition.

There is some room for improvement. The volume suffers from some trifling editorial errors that range from an occasional large gap before certain Greek words to extra brackets with no text. These errors are largely cosmetic, but they should have been avoided. A more substantive criticism of the volume has to do with the word “New” in the title, as most of the texts discussed have been available for at least a quarter century and some even longer. Therefore, while the articles generally offer lucid and erudite analyses of the texts some of them have been well known for decades, and one wonders how “new” the documents really are. To help remedy this problem, it is certainly to be hoped that it will not take another ten years until the next volume comes out. Finally, as we move yet further into the digital age it would be extremely useful if the indices for all the volumes would be available online. This would not only make searching them much easier, but it would have the added advantage of freeing up considerable space for more articles in future volumes, considering that over a third of the present volume is occupied by indices.

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