

S.'s work that instead of indulging too much a fascination for detailed classification into ever more restricted subgenres it is better to respect the elasticity in the ancient concept of historiography. S. tries hard to trace direct connections between Josephus and Luke-Acts and the Hellenistic Jewish historians, but he arrives at no positive result. One misses in S. a discussion of the way books circulated in antiquity—could Artapanus have easily picked up a copy of Hecataeus of Abdera or Berossus?

Nevertheless, S. has done a fine service in bringing into the discussion of Luke-Acts a body of literature not usually associated with it, and he has thus enlarged our understanding and appreciation of what the author of Luke-Acts set out to do.

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JEFFREY A. TRUMBOWER, *Born from Above: The Anthropology of the Gospel of John* (HUT 29; Tübingen: Mohr [Siebeck], 1992). Pp. [ix] + 170. DM 138.

This work advances a sharply revisionist position in Johannine studies while following a fairly traditional methodological and theoretical perspective. The work—a study of the “theological anthropology” of the Gospel and its relationship to gnostic anthropology of the second century—represents an exercise in intellectual and literary history, with a firm grounding in historical criticism. As such, it may be more precisely described as a study in point of view, in the ideology of the implied author of the Gospel vis-à-vis that of later gnostic writings. Within its given methodological and theoretical parameters, this is a solid work, sharply alerting Johannine scholars to a dimension of the Gospel which cannot be lightly bypassed.

The book has two parts. The first (“Formulating the Questions”) provides a critical overview of the scholarly discussion concerning Johannine anthropology. The second (“Exegesis”) begins with a constructive analysis of the Gospel’s anthropology, proceeds to examine this position within the wider literary characterization and theological context of the Gospel, and concludes with a helpful summary of the proposal.

The first part brings across quite well the revisionist character of the proposal. Aside from Heracleon and Adolf Hilgenfeld, a German commentator from the mid-nineteenth century, no one has argued systematically for what Professor Trumbower calls a “fixed-origins” anthropology—those who come to believe in Jesus do so because of their origins in God. Scholarship has consistently followed instead the early path laid down by the orthodox church, reading the Gospel largely in terms of a Pauline “election” anthropology—those who come to believe do so as a result of divine election. This first part also reveals the work’s grounding in historical criticism, with its belief in authorial intention as well as in a sole and objective meaning: for T. the interpretive tradition has fundamentally misread the meaning of the Gospel intended by the author, a situation which his own monograph sets out to correct.

In the second part, T., through a detailed analysis of the key texts in question, expounds at length on the wider contours of such a “fixed-origins” anthropology: (1) before the savior’s arrival, a special group of human beings was set apart for salvation on account of their origin; (2) such people need to be given spiritual sight,

perfected, and transferred by the savior out of this world to a higher realm; (3) such people may be referred to as being in "sin"; (4) once enlightened, believers are exhorted not to lose their faith. A couple of comments are in order. First, the author's indebtedness to historical criticism is evident. For example, while following a cautious path regarding the unity of the Gospel, in the end the author opts for a redactional solution when faced with sharply contradicting evidence. Similarly, while following the flow of the narrative, his analysis of texts still remains much too tied to a verse-by-verse approach. Second, while T. has properly highlighted a strand of "fixed origins" anthropology in the Gospel, there is a strong tendency to push more ambiguous or resisting texts in the same direction. What emerges, in my opinion, is a quite complex "theological anthropology" in need of more careful and precise formulation and modulation.

In the second part Trumbower also provides an excellent trajectory for the development of Johannine anthropology: at the pregospel stage, as the early tradition preserved in the Gospel shows, anthropology encompasses similar origins for all, atonement, and forgiveness; at the time of the Gospel, a protognostic "fixed-origins" anthropology has emerged; at the postgospel stage, the Letters reveal a twofold development—a return to the pregospel anthropology of similar origins as well as a further move in a gnosticizing direction, ultimately leading to the much more developed and systematic gnostic anthropology of the Valentinians. Again, the influence of historical criticism is palpable: the study remains throughout at the level of the history and development of ideas. Neither the rhetorical functions nor the wider ideological implications of such ideas are pursued, so that the entire enterprise comes across as disembodied, removed from any type of social or historical process.

In conclusion, I find this to be a good work, well argued and well developed, within its given parameters. Its greatest contribution is to call attention in a systematic and sustained manner to a number of texts in the Gospel which do indeed point in the direction of a "fixed-origins" anthropology.

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JARL HENNING ULRICHSEN, *Die Grundschrift der Testamente der Zwölf Patriarchen: Eine Untersuchung zu Umfang, Inhalt und Eigenart der ursprünglichen Schrift* (Acta Universitatis Upsaliensis, Historia religionum 10; Stockholm: Almqvist & Wiksell, 1991). Pp. 368. Paper 195 SKr.

This German translation of a Norwegian doctoral dissertation directed by Ragnar Leivestad consists of a detailed form-critical analysis of the *Testaments of the Twelve Patriarchs*, with proposals concerning the stages of development of the document, literarily and conceptually. Included in the work are references to many major analyses and translations of the work in the present century, with a fine bibliography. In the opening section, theories concerning form, intent, and origin are briefly surveyed before the author moves to more detailed analyses of each of the twelve testaments.



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