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book of 1 Enoch, Qumran texts that speak of “Two Messiahs,” the *Sibylline Oracles*, 4 Ezra, *Testaments of the XII Patriarchs*, Philo, and the *Testament of Abraham*. All of these writings show the further development of quite a vivid messianism in the time of Jesus of Nazareth.

The final few chapters of *The One Who Is to Come* offer an overview of post-Second Temple texts, both Jewish and Christian. According to Fitzmyer, the problem in the New Testament is that the Greek translation of the Hebrew word *mashiach*—namely, *christos*, or Christ—is not necessarily identical with “messiah,” as other connotations from other religious and tradition-historical backgrounds, including the Greco-Roman, flow into the term. An overview of the use of the term “messiah” in the Mishnah, Targums, and other rabbinic writings completes Fitzmyer’s book. It concludes with a twenty-five-page index of ancient writings, authors, and subjects.

The results of this study are, first, a convincing description and analysis of the emergence of the phenomenon of messianism in the Old Testament and the early Jewish tradition, before it would also influence Christianity and become a strong and universal expression of hope and, second, an effort not only to point at the common roots of the conceptions of a Jewish and a Christian messiah but also to point out their differences. The book is especially important because its main text offers in less than two hundred pages a full and up-to-date overview of those texts considered to be messianic, not only the ones found in the Old Testament (8–64), but also their use and widely differing interpretations in the Septuagint, the extrabiblical sources, the New Testament, and the rabbinic literature, the latter with special attention to the Targumim.

Not many authors have achieved so much depth and clarity about such a complex topic in such a handy book, one that in its footnotes fully covers one hundred years of the secondary literature and provides an extensive index on passages, authors, and subjects. This volume is strongly recommended for theological seminaries and undergraduate and graduate programs in biblical studies in departments of religion.

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SCHOLZ, SUSANNE . *Sacred Witness: Rape in the Hebrew Bible*. Minneapolis: Fortress Press, 2008. xvi+279 pp. \$32.00 (cloth).

Freedom fighter or terrorist? Universal health care or socialism? Customer or student? Language shapes how we see the world. In *Sacred Witness: Rape in the Hebrew Bible*, Susanne Scholz classifies many biblical texts as “rape texts,” including those not usually considered to involve rape. *Sacred Witness* treats the Hebrew Bible as a sacred witness to rape, and it “aims to contribute to the urgent task of ending rape wherever and whenever it continues to occur” (3). Scholz has published on issues of rape in the past. One of her previous works, *Rape Plots: A Feminist Cultural Study of Genesis 34* (New York, 2000), focuses on the rape of Dinah and the extensive history of its interpretation. In addition, some segments of *Sacred Witness* appeared in earlier publications on gender and rape.

*Sacred Witness* is arranged thematically and covers various forms of rape and issues related to rape, including acquaintance rape, rape of enslaved women, marital rape fantasies, legal issues regarding rape, gang rape, rape of men, and rape in prophetic literature. It has an introduction, a brief conclusion, extensive

endnotes for each chapter, and indexes of authors, subjects, and biblical and other ancient texts. A bibliography is not included in the book but is noted as available online (although at press time, the bibliography was not available at the Web link provided [[www.fortresspress.com/Scholz](http://www.fortresspress.com/Scholz)]).

The major strength of Scholz's work is its gathering of a comprehensive array of texts that she understands as relating to issues of rape. In clear, readable prose, Scholz engages not only feminist interpretations of these disparate texts but a full range of traditional secondary literature of mainstream biblical scholarship. Scholz draws awareness to a topic that is often neglected or minimized within biblical scholarship. She takes seriously not only the literary depiction of rape in biblical texts but also the reality of rape for women, men, and children historically and in our contemporary world.

Scholz uses what she calls a "hermeneutics of meaning," which "assumes that all interpretation is perspectival, particular, and sociopolitically located, never objective, universal, and value-neutral" (22). In *Sacred Witness*, Scholz does not attempt a neutral, dispassionate survey of rape texts. Instead, she makes clear her advocacy stance on behalf of rape victims. While some biblical scholarship has a tendency to offer little beyond textual insights, Scholz's work stands apart as a combination of unwavering advocacy and scholarship that admits its biases and presuppositions.

In her acknowledgments, Scholz describes teaching courses in which she covered the topic of rape. Although she mentions that students have told her that they are survivors of rape or incest, she neglects to offer any insight gained from her interaction with these students. She asks, "Who knows how many victim-survivors (and perhaps even rapists!) sit in the room?" (xv). Given Scholz's acute awareness of the difficulties involved in addressing issues of rape, it would have been helpful if she had provided some more examples of pedagogical strategies that she has found useful in "breaking the silence" in the classroom.

*Sacred Witness* is innovative in its approach, but its lack of original exegesis is a major weakness. Scholz uses a variety of secondary sources that are probably quite familiar to most biblical scholars, especially those who engage in feminist biblical scholarship. Yet Scholz does not provide enough background information for this volume to serve undergraduate or graduate students in religion or related areas. For example, she fails to provide a clear, detailed, working definition of rape. Furthermore, in the introductory chapter, Scholz offers only a one-paragraph discussion of the biblical Hebrew verb  $\text{רָפָע}$ , which is usually translated into English as "to rape" (24). While she acknowledges the debate among biblical scholars regarding this term as well as the concept of rape in the ancient world, she does not address adequately the significant challenges involved in identifying rape texts. In casting a wide net to include texts that involve sex, coercion, and/or violence, Scholz blurs distinctions among what might be better termed "texts of terror."

Had Scholz engaged the text more directly, she might have made more convincing arguments regarding the identification of so many texts as rape texts. For instance, Scholz asserts that Genesis 12, 20, and 26, which are often called the sister-wife stories or endangered ancestress texts, are "rape-prone narratives" involving "marital rape fantasies" (93). Scholz admits that biblical texts may not correlate with modern categories such as "acquaintance rape" or "marital rape," but she sweeps aside these concerns and remains committed to her focus on rape (24). By referring to so many texts as rape texts, Scholz misses an

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opportunity to highlight texts that more directly relate to issues of rape. Her overgeneralizations muddy the waters.

Scholz is clearly an advocate for rape victims, and *Sacred Witness* bears witness to the importance of the often neglected topic of rape in biblical texts and in contemporary society. Nevertheless, Scholz's work would have been more compelling if she had balanced her advocacy with more careful exegetical engagement.

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GOODRICH, RICHARD J. *Contextualizing Cassian: Aristocrats, Asceticism, and Reformation in Fifth-Century Gaul.* Oxford Early Christian Studies. Oxford and New York: Oxford University Press, 2007. x+298 pp. \$120.00 (cloth).

Monastic reform always claims to revitalize abandoned ideals, to restore diluted rigor, and to reestablish uniform interpretation of the (inevitably constructed) past. Richard Goodrich focuses on the first four books of John Cassian's *De institutis coenobiorum*, arguing that Cassian wrote this work to confront the Gallic aristocracy with an ascetic ideal that he identifies as the *instituta Aegyptiorum*. Goodrich analyzes the textual techniques Cassian applied for making his work the benchmark for monastic reform in southern Gaul. After providing a sketch of the aristocratic asceticism in Gaul, Goodrich describes how Cassian tries to convince his readers that his work alone truly represents the *instituta Aegyptiorum* and that these *instituta* form the exclusive model for monastic life. The key term in Cassian's argument is *experientia*: Cassian's authority is based on the fact that he had not only just visited the eminent monastic fathers but that he had also lived according to the *instituta Aegyptiorum* himself. This, Cassian claims, qualifies him more than anyone else to transfer these *instituta* to Gaul and to set standards for monastic life that would replace the self-taught amateur asceticism of the Roman nobility, who often just smoothly transformed their aristocratic *otium* into a hardly less comfortable monastic *otium*.

Goodrich traces Cassian's argument as follows: Cassian's *experientia* placed him above all the other monastic authors who claimed authority to determine monastic ideals. Jerome, Basil, and Sulpicius Severus may have eloquently expressed nice ideas, but they never went through the same school of experience as Cassian did. Pachomius's rule may have been admirable in its strictness, but his monasteries were different from and inferior to those ruled by the *instituta Aegyptiorum*. These *instituta* could rightfully claim to stand in the tradition of the prophets, the community of the apostles, and the oldest ascetic communities as they were described by Philo of Alexandria and willingly (though incorrectly) incorporated into Christian tradition by Eusebius and eventually Cassian himself. Their truth is proven by the fact that they were handed down from teachers to students in an uninterrupted line, an "ascetic succession" that parallels the apostolic succession.

Of course, it is easy to prove that the *instituta Aegyptiorum* as Cassian describes them never existed and that the idea of a uniform Egyptian monasticism is a myth. In a sideline, Goodrich shows how much Cassian's monastic program is a blend of ideas that were, in fact, partly based on the works of just those monastic authorities he had denigrated.

The last section of Goodrich's study focuses on the specific aspects of monastic practices in Gaul that Cassian criticizes, moving away from details such