"architect" to embrace a wide range of workers involved in the building trade. The following discussion on building materials (1 Cor 12:12; pp. 150–52) is likewise very informative; the words are ripe for the kind of detailed analysis and grounding in everyday life that lies at the heart of this volume.

The commentary does at times transcend lexical analysis and addresses broader exegetical concerns. This is most evident in its discussion of issues related to marriage and family in 1 Cor 7. The abundance of marital contracts (including "prenuptial agreements," which one might have imagined were only a feature of the contemporary landscape!) in the papyri provide an invaluable resource for assessing the situations envisaged in this controversial chapter. A lengthy citation of P. Ryl. II 154 and subsequent discussion (pp. 248–53) is especially noteworthy.

There is little to criticize in this volume. The serendipitous nature of papyrological discovery leads to inevitable disappointments. Those looking for a keener view on hyperakmos 7:36 or syzetetes in 1:20 will be met with the necessarily frequent refrain that words of this sort "nicht belegt sind." On occasion, some papyrological references may be squeezed a bit too hard to generate additional nuances for a given vocabulary item. In the same way, the editors (and Papathomas in particular) are regularly attracted to the legal background of Paul's vocabulary. There is something to this, especially given the testy relationship Paul has with the Corinthians, and the overtly legal matters that surface in chap. 6. Nonetheless, legal language surely drew, for its part, on the vocabulary of everyday life, and the disproportionate amount of legal material in the documentary remains could lead one to overvalue legal "metaphors." (Thus, in English, someone using "due process" or "habeas corpus" in a text would indeed be making a gesture toward court practice; but terms like "accuse" or "opinion," while frequently used in legal settings, obviously enjoy a productive life quite apart from those settings.)

But these are small concerns set against the immense usefulness of this painstakingly researched volume. It should prove invaluable to translators, lexicographers, technical commentators, and all serious students of 1 Corinthians will benefit from its discussions of marriage and family issues.

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Marko Jauhiainen has made a valuable contribution to the growing body of literature on the use of the Old Testament in Revelation with this volume on John's use of Zechariah. The book is not intended to be an exhaustive study of all the ways Zechariah may have influenced John. Rather, it focuses precisely on the presence and function of allusions to this OT book in the Apocalypse.

After a brief overview of John and the OT in chap. 1, Jauhiainen goes on in chap. 2 to survey previous attempts to document the use of allusions in the Apocalypse. The widely varying criteria and equally varied results obtained
by researchers indicate to Jauhiainen that the search for scientifically reliable, universally applicable criteria for detecting allusions is misguided. Working with the allusion theories of Ziva Ben-Porat, he concludes that searching for allusions “is more an art than a science” (p. 133). This chapter is one of the most helpful sections of the book, since it gives a concise and clearly written overview of the current state of discussion, combined with an incisive but even-handed critique of prior work.

Chapter 3 is likewise an immensely helpful overview, this time of the flow of the book of Zechariah in its original context. Jauhiainen proves himself well read in the secondary literature on the prophet, and puts forward a very persuasive reading of the book as a unified whole. While Israel has missed out on the full restoration promised by God, “Yahweh’s plans are not ultimately thwarted: a remnant of his people will be purified, delivered, and restored ‘on that day’” (p. 61).

The heart of the book, chaps. 4 and 5, consists of a detailed analysis of possible allusions to Zechariah in Revelation. In keeping with his stated methodology, Jauhiainen is primarily looking for overt allusions, and thus proves stricter than his scholarly forbears in accepting demonstrable uses of the OT text in the Apocalypse.

Here Jauhiainen’s work is not only extremely useful but also most susceptible to critique. All students of Revelation will appreciate his careful appraisal of previously proposed allusions in the text. Yet Jauhiainen tends to discount, for instance, the presence of an overt allusion where another OT text may also have contributed to the background. He does not refer (except very obliquely) to the widespread Jewish exegetical technique of gezera shawa, in which two texts are deliberately brought into conjunction by the presence of one or more shared words. Jauhiainen acknowledges that John often mixes OT texts together (p. 152), but recognition of possible instances of gezera shawa may have increased the number of recognizable allusions in the text. More pointedly, while Jauhiainen has (to my mind, rightly) disavowed strict scientific criteria for detecting allusions, the detailed breakdown of the data, coupled with the use of summary charts and terms like “false positives,” does tend to give a “scientific” flavor to the whole enterprise. Thus, when he draws fairly strong conclusions on, e.g., the relative use by John of Zech 1–8 versus Zech 9–14, the reader must keep in mind that this is predicated on conclusions that are in the nature of the case subjective.

In the concluding chaps. 6–7, Jauhiainen’s more minimalist approach works to good effect, as he provides a clear and readable summary of how Zechariah’s message shaped that of John. He highlights three critical contributions: “(1) signs of imminent or consummated restoration; (2) the coming of Yahweh; and (3) the building of the eschatological temple” (p. 142).

In sum, Jauhiainen himself points out that more might be said about the relationship between John and Zechariah beyond clear allusions; but he has done a fine job working within the limits he establishes.

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