the surrounding culture (p. 226). If their rhetorical training was largely by
means of osmosis, then the possibility that their letters conform so neatly into
rhetorical categories becomes questionable. Rhetorical analysis of the NT has
indeed proven to be indispensable, but why the sudden emphasis on the rhe-
torical shape of the NT epistles when it is quite absent from his treatment of
almost all other ancient letters?

Ancient Letters and the New Testament is a remarkable achievement and ex-
tremely informative. Klauck’s grasp of the primary texts and command of the
subject matter can hardly be overstated. He has provided readers with an im-
mensely useful textbook with hermeneutical and exegetical implications. Since
the NT is comprised of at least twenty-one epistles, it would be inexcusable to
neglect such a comprehensive introduction to the epistolary genre.

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Charles E. Hill. From the Lost Teaching of Polycarp: Identifying Irenaeus’ Apostolic
Presbyter and the Author of Ad Diognetum. WUNT 186. Tübingen: Mohr Sie-

Charles Hill has already shed fresh light on ante-Nicene millennial thought
(Regnum Caelorum, 2001) and on the second-century reception of the Fourth
Gospel (The Johannine Corpus in the Early Church, 2004). He now turns attention
to a pair of second-century figures who, he argues, are more closely related
than scholarly consensus has heretofore allowed: Polycarp and Irenaeus. Hill
argues that Polycarp is the “elder” who provides Irenaeus with a number of
key teachings in book four of Against Heresies. Hill feels the evidence for this
conclusion is clear and convincing. In particular, this finding adds important
elements to our knowledge of Irenaeus, Polycarp, and Marcion (see especially
chap. 3).

Less certain, Hill feels, but still plausible is the finding that Polycarp is the
author of the Epistle to Diognetus (which Hill consistently styles ad Diognetus in
keeping with his conviction that the document is not an epistle but “the tran-
script of an apology or protreptic for Christianity originally intended to be
given orally” [p. 168]). The fourth and fifth of this book’s six chapters are dedi-
cated to supporting this claim. Diognetus, Hill argues, was likely a man of high
social standing and probably a public official who had requested a detailed ac-
count of Christianity. Hill thinks ad Diognetum is a unified document, contra
the view of many that chaps. 1–10 and 11–12 were originally separate.

Hill reveals at the outset that his major findings were anticipated in an es-
say published in 1990 by University of Padua professor Pier Franco Beatrice
(pp. v–vi). But what Beatrice intimated in 23 pages Hill independently corrob-
orates in much greater detail. His work is a model of careful interaction with
the primary sources (particularly in Greek, Latin, and at strategic points, Ar-
enian) and then with several centuries of scholarship on those sources. Fresh
insights are frequent. For example, he establishes that “there was in fact a con-
temporary [to Polycarp] Diognetus in Smyrna, known from an inscription
which, as far as I know, has never been related to ad Diognetum” (p. 162). In this
inscription, which mentions two people named Diognetus, the younger one calls himself an archōn ("ruler"). Hill points out that in Martyrdom of Polycarp, Polycarp states that Christians are to show honor to rulers (archais) and that he welcomes the chance to defend the Christian faith to them (p. 164 n. 120). The upshot: "we are now able to confirm that there was an aristocratic family in Smyrna almost certainly during the time of Polycarp, who had at least one member named Diognetus on the city council" (p. 165). This sheds light on a possible concrete setting for Polycarp's ministry.

Nuggets such as these are scattered throughout the book. Hill suggests that Irenaeus' much-discussed and "wide-ranging use of NT documents" did not come out of nowhere, nor was it learned from heretics such as Marcion, but rather it "went back to the practice of Polycarp" (p. 91). He cites favorably Ulrich Schmidt's suggestion that Marcion, far from inventing the NT canon, was already "familiar with a four-Gospel collection in the church" (p. 93). While I think Hill is wrong about whether Papias ever heard the apostle John (Hill thinks not; p. 11 n. 24) and while his rendering of monogenē in ad Diognetum 10:2 as "Only Begotten" (p. 143) seems out of step with recent lexicography (cf. BDAG, 658), overall this is a volume rich in careful observation, sane inference, and imaginative (yet highly disciplined) reconstruction.

The following miscues should be noted: spelling of "coincidences" (p. 99 n. 10); Siz (should be Sitz) and de Vorbilds (should it be des Vorbilds?) (p. 143 n. 56); title of Lawlor book not italicized (p. 159 n. 99); "chapter" not capitalized (p. 171, line four); Goodspeed title not italicized (p. 182); -e missing from kirchengeschichtlich (p. 183, Löhr entry; p. 184, Simon entry); Lohr should be Lühr (p. 200).

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Max Küchler, Professor of New Testament at the University of Freiburg, Switzerland, wrote this handbook and guide for study tours as a result of his excitement for this unique city with the goal of provoking excitement in the reader—an "enlightened excitement which results from the study of the written and archaeological primary sources" (p. ix). Küchler's Jerusalem is certainly the most comprehensive and the best informed handbook on Jerusalem written both for experts and for travelers who look for comprehensive, reliable information on the numerous sites of Jerusalem.

The Handbuch is divided into 16 chapters (a comprehensive 42-page table of contents can be found at the end of the volume). 1. The Southeast Hill ("Where Jerusalem began and became the 'City of David,'" pp. 1-91), with sections on the development from the Canaanite fortress of the late-bronze age to