passages, although not entirely unambiguous, do support the position according to which Philo accepts some kind of doctrine of reincarnation. I find the author's approach well founded and his arguments convincing.

If Y.-K. ultimately asserts that Philo did in fact endorse reincarnation, his assertion is, in my estimation, more tentative than it need be. This relates, I think, to the main shortcoming of this work. That is, the text still reads very much like a thesis (Abo Akademi University, 2013). There are various reasons for this. Y.-K. tells us in the preface (p. xi) that David Runia advised him to reveal his position earlier on. This counsel should have been taken more seriously and brought into play in a restructuring of the text. I think a better format would have put the examination of the direct evidence first and then tried to situate it in the context of Philo's thought more generally, that is, in the context of those questions which Y.-K. deals with in the first half of the text. Because the direct evidence is hardly that of a smoking gun, the author's choice to build up his argument as he says as a "courtroom trial" (p. xi) turns out to be rather anticlimactic. A reversal of the order of the two major divisions would have allowed the author to build up a richer interpretation of the four passages that form the core of his argument and lead the reader to a deeper understanding of Philo's thought. Indeed, rather than insisting on the objectivity of his method by labeling what he does in the first section "evidence," he could have discussed it in terms of "context" and "significance" in a section that is more frank about being an interpretation.

Other elements that betray the doctoral origins of this work include the painstaking discussion of the previous scholarship, which should have been streamlined. A little more editorial care would have smoothed out the text. On p. 53 a passage from Philo's Quaestiones in Genesis is cited in the text in French translation. If Y.-K. preferred Mercier's—the French translator's—reading, then in a monograph such as this he should have provided an English translation based on the French. The footnotes could have been pared down. Of course, these remarks are for the attention of the editors who should be aware that even very specialized scholarly works such as this one can be made accessible to advanced undergraduate students and educated laypeople.

The shortcomings notwithstanding, this work is a very valuable contribution to scholarship. It deals very competently with a question of critical importance in Philo's thought and advances our knowledge of the complex relationships between religious and philosophical thought in the Hellenistic world.

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Collected Essays

ELIZABETH BOASE AND CHRISTOPHER G. FRECHETTE (Eds.), Bible through the Lens of Trauma (SBLSS 86; Atlanta: SBL Press, 2016). Pp. viii + 260. $33.95.

This collection of essays explores recent uses of trauma theory in biblical studies, concentrating primarily on texts from the Hebrew Bible. In their introduction, the editors offer an overview of the field of trauma studies, which they locate at the intersection of "psychology, sociology, and literary and cultural studies" (p. 4). By using insights from all three of these disciplines, biblical scholars are able to explore the effects of trauma on both the individual and the community, as well the presence and function of trauma in the text. Boase and Frechette suggest two main areas in which a "hermeneutics of trauma" may be useful for biblical scholars: (1) drawing attention to experiences that are "not captured by the plain sense of the text," as trauma by its nature often resists explicit discussion; and (2) connecting "ancient and present contexts" (p. 13).

The essays are divided into three sections. The first section, entitled "Between Individual and Collective Dimensions of Trauma," contains essays on biblical texts as individual responses to collective trauma. Ruth Poser ("No Words: The Book of Ezekiel as Trauma Literature and a Response to Exile") reads the fragmented narrative of Ezekiel as indicative of a traumatized people. She understands Ezekiel as a traumatized prophet, unable to speak of the suffering that has taken place: "In this sense only YHWH bears witness to the trauma" (p. 35). Boase ("Fragmented Voices: Collective Identity and Traumatization in Lamentations") suggests that the Book of Lamentations "models a movement from the fragmentation of individual suffering and broken narratives to the formation of a collective that comes together in a unified voice" (p. 49). Through this process of narrating the community's suffering, Lamentations "allows communal coherence to re-form" (p. 64). Frechette ("Daughter Babylon Raped and Bereaved [Isaiah 47]: Symbolic Violence and Meaning-Making in Recovery from Trauma") reads the violent imagery of Isaiah 47 in terms of "restoring justice" (p. 70), which allows him to acknowledge the difficulty of the text while exploring its potential to "foster healing" for the community by helping to "validate the latent pain and anger" (pp. 68, 79) associated with the destruction of Jerusalem. The section concludes with Philip Browning Helsel's essay, "Shared Pleasure to Soothe the
Broken Spirit: Collective Trauma and Qoheleth. As the first three essays deal with texts discussing the Babylonian invasion, this essay is a welcome change of pace. Helsel reads Qoheleth’s “inability to make sense of the world” (p. 86) as emanating from “colonial oppression,” but he finds in Qoheleth’s exhortation to eat, drink, and be merry an attempt to restore the community.

The second section, “New Insights into Old Questions,” contains two essays, both of which use trauma theory as a lens through which to view traditional areas of scholarly contention. Margaret S. Odell ("Fragments of Traumatic Memory: šalmē zākūr and Child Sacrifice in Ezekiel 16:15-22") argues that the allusion to child sacrifice in Ezekiel is an account of Jerusalem’s “political infidelity” (p. 110). Odell reads the “šalmē zākūr” of 16:17 as referring not to the worship of idols but to the “political disloyalty” (p. 120) that causes Israel to place their faith in other powers. Louis Stulman (“Reflections on the Prose Sermons in the Book of Jeremiah: Duhm’s and Mowinkel’s Contributions to Contemporary Trauma Readings”) argues that trauma can be found in Jeremiah’s sermons as well as in the book’s poems. Stulman finds in the prose sermons an attempt to create “order amid social and symbolic chaos” (p. 136). This attempt at order, while in stark contrast to the passion of the poetic language, serves the same purpose of transforming Jeremiah’s community into “active meaning-makers” (p. 136).

The much longer third section, “Survival, Recover, and Resilience in and through the Text: Ancient and Contemporary Contexts,” brings together six essays that attempt to connect biblical texts to contemporary situations of trauma. Brent A. Sraw ("Trauma, Psalms of Discourse and Authentic Happiness") examines the use of discourse in the Psalms and suggests that the communal appropriation of psalms causes disclosure to function both descriptively and prescriptively (p. 143). When psalms are performed in a contemporary worship context, “we who (re)perform the psalms disclose with them” (p. 155). Samuel E. Balentine (“Legislating Divine Trauma”) returns to the Babylonian invasion as a site of trauma, reading Deuteronomy 32 in conjunction with the Eichmann trial. Balentine argues that both are examples of the legal process becoming itself a source of trauma. L. Juliana M. Claessens (“Trauma and Recovery: A New Hermeneutical Framework for the Rape of Tamar [2 Samuel 13]”) deals less with the trauma Tamar endures than with Tamar’s act of resistance during her rape and speculations regarding her lamenting afterwards. Claessens argues that it is important to narrate Tamar’s acts of lamenting so that this text may move from being a text of terror to a text of resistance and recovery. Robert J. Schreiter (“Reading Biblical Texts through the Lens of Resilience”) asks how the use of trauma theory in biblical studies might be useful in theology as well. In these brief notes, Schreiter suggests that trauma theory has particular relevance for soteriology, atonement theory, and eschatology by forcing the theologian to rethink these concepts through the particular lived trauma of individuals. Gerald O. West (“Between Text and Trauma: Reading Job with People Living with HIV”) draws on his experience with Contextual Biblical Study in South Africa. He describes how his small group study of Job 3 allowed the participants to voice their experiences of trauma in a more honest way than they had been able to do previously. Finally, Peter Yuichi Clark (“Toward a Pastoral Reading of 2 Corinthians as a Memoir of PTSD and Healing”) approaches the text not as a biblical scholar but as a pastoral counselor, finding in Paul’s letter a “memoir of Paul’s struggles with traumatic experiences and his recovering process” (p. 232).

Scholars and students seeking an overview of recent discussions surrounding the Bible and trauma will find a good introduction in these essays. Taken as a whole, the volume provides a healthy overview of the literature surrounding trauma while also pointing toward future directions that studies might take. These essays reveal the potential of trauma theory to help us connect the biblical text to the experience of pain felt by many in today’s world.

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Since the narrative turn of the early 1980s led by the work of scholars such as Jan P. Kokkelman, Shimon Bar Efrat, Robert Alter, Adele Berlin, and Meir Sternberg, narrative criticism has moved from a distinct approach to an aspect of the discipline that every biblical scholar must be able to navigate. This collection provides an array of essays, both topically and canonically organized, that provide overviews of the history, methods, and essential concerns of narrative criticism.

After introducing the historical and contextual concerns of narratology (part 1), the handbook provides a canonical survey (part 2). The second section is roughly equal to half the book and so will receive the most attention here. Parts 3 and 4 provide more topical analyses regarding physical bodies and the external world. Finally, part 5 turns to cultural and ethical concerns of reading. With fifty-one articles and even more contributors, the table of contents is much too long to list here, but it can be found on the publisher’s website (global.oup.com).

Part 1 provides context for the endeavor of the whole book. The first entry, written by the editor, addresses the narrative turn and its importance in biblical scholarship. Fewell also addresses how narrative functions socially to create identity, boundaries, conflict, and cohesion. She particularly wants to convey the multiplicity of stories, an important point in such a diverse compendium. The following five essays outline the history of narratology, the relationship of the Bible to other ancient literature, and the relationship between poetry and prose.

Part 2 is composed of twenty-five chapters and is a canonical survey examining various collections, whole books, and parts of books. As an example of an essay on a collection, Patricia Tull addresses the Latter Prophets (chap. 17), examining the narrative approaches of Isaiah, Jeremiah, and Ezekiel, as well as Jonah, Amos, Zephaniah, and Hosea from the Twelve. Because it is such a large endeavor, she focuses on overlapping narratives and larger narrative arcs. Another entry dealing with a collection of texts is Melanie Johnson-DeBaufre’s essay on the Pauline letters (chap. 31). She finds that Paul’s story, essential to his identity, is in fact many different irreducible stories. Many of the other essays in this part consider a single book, but more often, as is necessary with essays averaging eight to ten pages, they address a single aspect of a book. For example, in a large book such as Exodus, Kenneth Ngwag concentrates on how kinship impacts the narrative (chap. 9). While most books are accounted for, there are understandable absences, such as texts that are primarily oracular, poetic, or sapietal. In addition, the book reflects the Protestant canon, so we do not find Deuterocanonical texts such as Judith and Tobit. As an outlier in this