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ture. Whitelam then turns to the maps of Palestine made by the cartographer John Speed during the 16th and 17th centuries, arguing that these maps reflect the concerns of their time. His main point is that conceptions of the Bible “hold a dominant position within our discipline” and remain “deeply embedded in the popular and political imaginations” (p. 211).

This volume brings together a group of accomplished scholars. It contains essays on a variety of topics that span the emergence of Israel through the Hellenistic period, portraying a multi-faceted view of the role ideology can play in biblical studies. Moreover, it contains several significant contributions to the field, some of which relate to the in-vogue topic of cultural memory.

On the other hand, several of the book’s essays are unnecessarily skeptical toward the Hebrew Bible. Whitelam, for example, criticizes recent biblical histories such as Iain Provan, V. Philips Long, and Tremper Longman III’s *A Biblical History of Israel*, contending that works such as these reinforce flawed cultural memories of Israel’s past. Becking likewise exhibits skepticism toward the OT’s portrayal of David. Thankfully, the contributions by Koster and Na’aman consider the biblical record a more reliable source and counter this skepticism.

As an additional critique, several chapters present speculative historical reconstructions. For example, Mayes bases his main arguments on Rainer Albertz’s idea (from his *A History of Israelite Religion in the Old Testament Period*) that Solomon’s corvée labor created the cultural memory from which the exodus originated. He simply takes it for granted that Albertz is correct and gives little convincing evidence as to why this particular cultural memory is the one that formed the backdrop of the exodus: if one were going to argue along these lines, why not think that the Late Bronze Age Egyptian presence in Canaan, for example, is behind the exodus traditions? In any case, Mayes fails to interact with studies such as that of James K. Hoffmeier (*Israel in Egypt: The Authenticity of the Exodus Tradition*) that support the plausibility of the exodus narratives and indicate that they need not simply be the product of cultural memory.

In sum, although not always as free from ideology as the title might indicate, *Between Evidence and Ideology* provides an excellent window into the current state of ancient Israelite history and historiography.

Benjamin J. Noonan  
Hebrew Union College

Matthew A. Thomas. *These Are the Generations: Identity, Covenant, and the “Toledot” Formula*. Library of Hebrew Bible/Old Testament Studies 551. New York: T. & T. Clark, 2011. Pp. xvii + 153. ISBN 978-0-567-15141-4. \$120.00 cloth.

This study of the function and significance of the *toledot* formula in the Pentateuch (“these are the generations of”) is a revision of the author’s doctoral dissertation, completed under T. J. Schneider at Claremont School of Theology. Following an introduction that overviews the study’s thesis and methodological foundations, the book contains five chapters, which include an overview of the *toledot* formula’s syntax, semantics, and function (ch. 1), the identification



EISENBRAUNS

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and evaluation of the *toledot* formula's syntactical variations (ch. 2), an assessment of the role of genealogies in shaping the Genesis narrative (ch. 3), an argument for covenants serving as the primary agents for narrowing focus in the plot of the Pentateuch (ch. 4), and a synthesis of findings, conclusions, and implications (ch. 5). The book concludes with an extended bibliography and indexes to primary sources, subjects, authors, and Hebrew words and phrases.

Thomas employs textlinguistic and rhetorical analysis of the Pentateuch's final form to argue that the 11 instances of the *toledot* formula in Genesis work with the single appearance in Num 3:1 to shape the overall structure and theological focus of the Pentateuch. The five instances of the *toledot* formula that stand independent without coordination initiate main sections and highlight a narrowing of focus within the plot (Gen 2:4; 5:1; 6:9; 11:10; 37:2). In contrast, those occurrences that begin with the conjunction *waw* introduce secondary, subordinate units within the main units. With this, the *toledot* introducing narrative or linear genealogies focus on primary characters and highlight a narrowing of focus from all creation (heavens and earth) to all humanity (Adam) to all living humanity (Noah) to a subset of all living humanity (Seth) to Israel (Jacob). In contrast, the segmented genealogies preserve the family lines of secondary characters, which normally play little role in the ensuing drama. Finally, the way in which narrowing in the plot occurs is influenced by the divine-human covenants made through Noah, Abraham, and Moses.

Thomas's study includes some helpful methodology, observations, and deductions, but it is also challenged by inadequate interaction with key secondary sources, some methodological flaws, and some unconvincing conclusions. First, his use of discourse analysis provides fresh and persuasive arguments for the *toledot* formulas serving as headings, rather than postscripts (pp. 31–41). What is missing from his discussion, however, is any interaction with the P. J. Wiseman–R. K. Harrison colophon hypothesis or with recent dissertations by S. W. Kempf (University Laval, Quebec, 1995) and C. L. Beckerleg (Harvard University, 2009), both of which argue for a Janus-function of the *toledot* formula.

Second, Thomas is one of the few Genesis scholars (see also U. Cassuto [1964] and P. Weimer [1974]) to observe the structurally significant alteration between asyndetic and coordinate *toledot* headings. The result is that Genesis is seen to have 5 rather than 11 (or 10) main divisions (pp. 69–72). The thesis is all the more compelling in light of Thomas's observation that the steps in the plot at which focus successively narrows from all humanity to Israel happen at the initiation points of each main division (p. 73). One of the important implications of this thesis, which Thomas himself only hints at (p. 59), is that the traditional break at Gen 12 between the Primeval and Patriarchal Histories is in need of refinement, for the *toledot* of Terah in 11:27 begins with *waw* and the asyndetic *toledot* of Shem in 11:10 is seen as *anticipatory* of what follows.

Third, in Thomas's helpful discussion of linear and segmented genealogies, he suggests that the latter function to preserve the memory of the rejected lines before focusing again on the direct ancestors of Israel (p. 87). While certainly correct, this view fails to clarify *why* the author would apply to the genealogies predominantly focused on Israel's neighbors a disjointed, cumbersome style, which by nature causes the reader to pause and reflect more (in contrast to the linear genealogies in chs. 5 and 11, which include fast narrative pacing by covering only a single descendant in each generation). I suggest the reason

aligns with God's global kingdom purposes highlighted in Genesis (e.g., Gen 1:28; 3:15; 12:2–3; 17:5–7; 22:17b–18; 49:8, 10): the segmented genealogies are there ever to remind Israel of their mission field.

Fourth, in ch. 4 Thomas proposes a chiastic arrangement to Genesis that only generally aligns with the book's formal divisions established earlier in the study (pp. 106–11). Disappointedly, Thomas's assessment lacks a rigorous appropriation of theme- or catch-words, as is characteristic of convincing chiastic arrangements. He also fails to interact at all with numerous significant studies on the book's structure (e.g., G. Rendsburg [1986] and the five studies he builds on, I. M. Kikawada and A. Quinn [1987], or D. A. Garrett [1990]). With this, because the book of Genesis gives the greatest narrative weight to the patriarchal promise stories and because the plot so obviously emphasizes Israel's heritage and mission and the world's hope in the curse-overcoming deliverer, it seems very strange that Thomas highlights the sanctuary motif and cultic imagery as the dominant thrust of the book and sees the Noachic promise and covenant as the central focus. Finally, Thomas concludes that the rhetorical patterns in Genesis are "more fluid than a strictly syntactically defined unit of text would allow" (p. 106). Not only does this assertion call into question his approach, but it also goes against C. A. Smith's first criterion for distinguishing "chiasm of design": author-intended chiasms will show coherence with other clear structures (Ph.D. diss., University of Bristol, 2009).

Fifth, perhaps the most provocative part of Thomas's thesis is his incorporation of Num 3:1 within the *toledot* framework of Genesis. Thomas wrestles desperately to build a bridge between Genesis and Numbers (pp. 95–103), but in the end, his attempt remains unconvincing. In his view, the linear genealogies of Gen 5 and 11 are paralleled in the tribal leader lists of Num 1:5–16 and 3:1–4, and Numbers progresses the narrowing focus, now from Israel in general to its cultic and civil leadership in Aaron and Moses. In contrast, the census list in Num 1:20–47 parallels Genesis's segmented genealogies, which address the rejected line.

There are numerous challenges with this view: (1) All the other "narrowings" of focus came specifically at main (asyndetic) *toledot* units, but Thomas argues that a similar narrowing from Israel as a nation to its leaders is happening at Num 3:1, a *toledot* formula beginning with *waw*. (2) Thomas does not account for the second census list in Numbers, which seems to have a closer relationship with the first than the first does with the genealogies of Genesis. (3) As Thomas himself observes, whereas Genesis used segmented genealogies to address "rejected" lines that play no significant role in the subsequent narrative, Israel as a nation, which shapes the census list, is by no means rejected in the rest of the Pentateuch. Thomas argues the focus is nevertheless on Israel's leaders, but both Numbers and Deuteronomy are explicitly directed at "all Israel" (Num 36:13; Deut 1:1). (4) Although it is true that the narrative plot of Genesis anticipates what follows in Exodus and beyond, the direct focus on Israel in general and Moses in particular that dominate the storyline in Exodus–Deuteronomy seems to distinguish the rest of the Pentateuch from Genesis itself. Indeed, rather than viewing all of Exodus–Numbers as an extended development on the *toledot* of Jacob (Gen 37:2), it seems better to view Genesis as the Pentateuch's introduction—a "Kingdom Prologue." (Thomas actually offers

no closure to the *toledot* framework, though he hints at it being Ruth 4:18–22 [p. 61 n. 32].) (5) “Cleft sentences” such as the one in Exod 1:1 often lie on the boundaries of text units (e.g., Num 36:13; Deut 1:1), which suggests that Exodus is indeed the beginning of a major block of material—a block dominated by the life and ministry of Moses. Thomas affirms as much in his discussion of implications for further study (p. 133).

In conclusion, while Thomas fails to interact with a number of key studies related to the structure of Genesis, his solid command of German scholarship makes his overview of the history of interpretation very helpful. Even more, his use of formal features in Hebrew to establish the macrostructure of Genesis should open new avenues of discovery related to the book’s message. A linear rather than chiasmic approach to Genesis seems most appropriate to this reviewer, but a more rigorous methodology for exploring the latter may have resulted in more convincing results. Thomas is certainly correct that the Noachic, Abrahamic, and Mosaic covenants directly influenced the way God narrowed and directed his kingdom-building purposes (pp. 111–21), but Thomas’s arguments for including Num 3:1 with the *toledot* framework of Genesis seems forced.

Jason S. DeRouchie  
Bethlehem College and Seminary

Matthew R. Schlimm. *From Fratricide to Forgiveness: The Language and Ethics of Anger in Genesis*. Siphrut: Literature and Theology of the Hebrew Scriptures 7. Winona Lake, IN: Eisenbrauns, 2011. Pp. xvi + 242. ISBN 978-1-57506-224-2. \$34.50 cloth.

This book is divided into three parts, two methodological and one exegetical. In part 1, Schlimm explores the methodological underpinnings for how one should approach the study of emotions (particularly anger) in the Hebrew Bible. Chapter 2 emphasizes the complex relationship between language and culture and the difficulty in conveying the latter when translating the former. Picking up on this difficulty, ch. 3 addresses the distinction between emotions in the Hebrew Bible and the assumptions associated with emotions in Western cultures. He notes the absence of the concept pair “rational” and “irrational” in the Hebrew Bible as well as the characteristically Western association of the latter with emotion. In ch. 4, Schlimm begins the constructive task of outlining the Hebrew Bible’s own characterization of emotion—anger in particular—relying on prototype theory to outline its prototypical script of human anger. The script he identifies includes cause (perceived wrongdoing), object (responsible party), subject (male characters), result (separation), and evaluation (negative, with notable exceptions). Chapter 5 highlights the language attached to anger in the Hebrew Bible (jealousy, evil/calamity, extreme violence, fire, pouring out, contend and dispute, turn, and adverbial or adjectival modifiers), and ch. 6 uses this language to construct an understanding of how the Hebrew Bible conceives anger. This chapter is particularly concerned with the degree to which metaphors are alive or “dead” in the Hebrew Bible’s concept of anger.