

to whether God repents or not (pp. 260–62). The debate as to the when and what of Jonah's prayer is not resolved in this volume (pp. 270–74). Finally, it is very disappointing that the key matter of the messianic prophecy in Micah is apparently downplayed for the sake of brevity (cf. Boice 2.344–46).

Daniel J. Simundson's commentary is a conscientious, concisely-written compendium of non-conservative scholarship's consensus. I would recommend this work as a second read for those for whom English is a second language, with the caveat that it must be used in conjunction with a conservative introduction to the prophets (e.g. Hobart Freeman), or the aforementioned commentaries of McComisky and Boice. Simundson's commentary, much like the GNB, the NRSV or the old RSV, is a valuable tool if used correctly in the hands of a skillful exegete.

If validity can be made to this analogy, I find the work of Daniel J. Simundson as contemporary a commentary to our day as the respective works in the Cambridge Bible by John James Stewart Perowne, ed. (1823–1904), and the respective authors Thomas Kelly Cheyne (1841–1915), Samuel Rolles Driver (1846–1914), and Thomas Thomason Perowne (1824–1913), were to their day. The ravages of time will determine Simundson's timely enduring significance as it has with the fate of these infrequently referenced volumes.

Earl Leroy Brown Jr.
Philadelphia, PA

Tradition Kept: The Literature of the Samaritans. By Robert T. Anderson and Terry Giles. Peabody: Hendrickson, 2005, xvi + 432 pp., \$34.85.

Tradition Kept is the sequel to *The Keepers: An Introduction to the History and Culture of the Samaritans* by Robert T. Anderson and Terry Giles (Hendrickson, 2002). Whereas *The Keepers* presents the history and religion of the Samaritans from antiquity to the present, *Tradition Kept* introduces the leading writings of the Samaritans. These two books are titled according to the Samaritans' self-designation "keepers" (*shomerim*). Anderson has published several writings along these lines, technical and semi-popular, including the article on the "Samaritans" in *ABD* 5.940–47. Both *The Keepers* and *Tradition Kept* have separate chapters on the main segments of the Samaritan traditions, and both make use of the so-called Chamberlain-Warren Collection of Samaritan manuscripts and artifacts housed at Michigan State University where Anderson taught.

Tradition Kept is divided into two halves: (1) "The Samaritan Story," with chapters on the Samaritan Pentateuch and the Samaritans' post-biblical histories (the Pentateuch is the full extent of the Samaritan canon and their post-biblical histories begin with the end of Moses' career); and (2) "Samaritan Theology and Worship," with chapters on other Samaritan religious, liturgical, and miscellaneous writings. Anderson and Giles are writing for the student reader in a concise, somewhat lively style with abundant illustrations. While most of the chapters take the form of an anthology, with extensive selections from the primary sources following a brief introduction, the chapter on the Samaritan Pentateuch is mainly introduction with excerpts from the Samaritan Pentateuch along with the respective passages from the MT and/or 4QExod for comparison. The text, especially the chapter on the Samaritan Pentateuch, assumes the reader has the basic knowledge of a student of the Hebrew Bible and NT. The reader is expected to know introductory Hebrew and to possess a beginning understanding of text-critical issues taught in most second-year classes on biblical Hebrew. Also, the reader needs to have at least general familiarity with the Dead Sea Scrolls and the Septuagint. This is

not to say the material is technical—it is not. Rather, the authors are trying to explain in a student-friendly manner the writings of the lesser known Samaritan sectarians among the Second Temple Judaisms. I will give some attention to the chapter on the Samaritan Pentateuch because of its relevance to studies on the Hebrew and Greek Scriptures, briefly make note of selected elements of the other chapters that are concerned with Samaritan writings from late antiquity onward, and make a few concluding comments.

Anderson and Giles argue for the study of the Samaritan Pentateuch not merely as a vehicle toward text criticism of the Hebrew Bible but as a significant document in its own right. They rightly move past the shortcomings of the antiquated approach to the Samaritan Pentateuch as a pretext for affirming the superiority of the MT. Moreover, they situate the manipulation of the “evidence” of the Samaritan Pentateuch by Catholics and Protestants in the service of their respective preferences of the Septuagintal and Masoretic text traditions. They also explain, in ways helpful to the student, how the text-critical approach of Gesenius set the stage for all subsequent comparative studies using the Samaritan Pentateuch.

Anderson and Giles in both their explanation and illustration rigorously avoid the idiosyncratic theorizing characteristic of much work on the “text types” of the Hebrew Scriptures within the Second Temple situation. They somehow avoid the limitations of many of the bolder proposals of the place of the Samaritan Pentateuch by Frank M. Cross, Bruce K. Waltke, and others, even while introducing readers to these discussions and their relevance. Waltke’s work emphasizes the similarities between the Samaritan Pentateuch and the Septuagint over and against the earlier, superior MT text type, and Cross sees the Samaritan Pentateuch and 4QExod-Lev^f as emerging from a Palestinian text type, a text type separate from the Septuagintal tradition and proto-Rabbinic Recension that formed the basis of the MT (see Waltke’s dissertation and his “Samaritan Pentateuch,” *ABD* 5.932–36; Cross, *From Epic to Canon* [Johns Hopkins University Press, 1998] 200–202, 207–18). Anderson and Giles use some of the findings of Waltke, Cross, and others, while following the view that the Samaritan and Qumran sectarians used a common text type, one closely related to the proto-MT text type, for their respective pentateuchal bases (Anderson and Giles especially rely upon Judith E. Sanderson, *An Exodus Scroll from Qumran: 4QpaleoExod and the Samaritan Tradition* [Scholars Press, 1986]). Most of these theories are attested in the footnotes while explained in accessible terms in the text.

Anderson and Giles introduce student readers to the common distinctions of 4QExod and the Samaritan Pentateuch, and then to the further distinctions in only the Samaritan Pentateuch. They present many examples of the Samaritan Pentateuch’s expansionistic passages concerning Mount Gerizim as God’s chosen place for his dwelling, including a detailed and illuminating discussion of Exodus 20. The tenth commandment in the Samaritan Pentateuch is worship at Mount Gerizim.

In subsequent chapters Anderson and Giles briefly introduce and present lengthy sections of the “Samaritan Joshua” (a history from Joshua through the Roman occupation of the land of Israel) and other Samaritan histories up through modern times. Readers can hear of the wicked ways of Samuel, David, and Elijah (who died by drowning in the Jordan River), each of whom rejected God’s will for faithful Samaritan-style devotion centered at Gerizim. In the Samaritan tradition, Sanballat the Levite is the hero, working against the fraudulent Zerubbabel, Ezra, and Nehemiah (*contra* Nehemiah 2, etc.). The problem with Ezra is his use of a Pentateuch with alterations favoring Jerusalem against God’s will for Gerizim. The problem with Zerubbabel is his use of “certain books written after the days of Moses” (the other books of the Judaic Bible) that wrongly affirm Jerusalem (p. 130). Samaritan histories from much later also deal with

Jesus of Nazareth, conceived out of wedlock by Joseph the carpenter and his bride-to-be Mary. The Jesus of Samaritan history is crucified and buried (without the involvement of any Samaritans) along with his twelve disciples. Many other colorful anti-Judaic and anti-Christian traditions make clear the defensive and tenacious faith of the Samaritans. The lengthy chapters dealing with Samaritan theology and liturgy could benefit the motivated student but may need study questions to provide guidance (study questions are not in the text).

Anderson and Giles attempt to fill a longstanding hole by treating the Samaritan writings as a subject for student inquiry. The chapter on the Samaritan Pentateuch is especially welcome in beginning to cure a much neglected part of studies of Second Temple Judaic tradition. The value of the chapter on the Samaritan Pentateuch, in spite of its selective illustrations and occasional preachy tone on the importance of the Samaritan Pentateuch, accents the need for student-oriented writings on the pentateuchal witnesses at the turn of the era.

Gary Edward Schnittjer
Philadelphia Biblical University, Philadelphia, PA

John Marco Allegro: The Maverick of the Dead Sea Scrolls. By Judith Anne Brown. Grand Rapids: Eerdmans, 2005, xvi + 288 pp., \$25.00.

This book, a biography of John Marco Allegro written by his daughter, is the eighth volume in the Studies in the Dead Sea Scrolls and Related Literature series. The first nine chapters give an overview of Allegro's early life, and the final seven chapters are essentially a summation of Allegro's published works.

Allegro's magnum opus, *The Sacred Mushroom and the Cross* (Garden City: Doubleday, 1970), was the culmination of twenty years of study. In this work, Allegro argued that fertility was the common denominator of all primitive religion and that ancient people sought to understand the nature of the divine through various means, most especially through hallucinatory drugs such as those they found in certain fungi (pp. 185–86). In *The Sacred Mushroom and the Cross* Allegro sought to “trace the expression of this simple philosophy through the sacred literature of the ancient world” (p. 186), a task he pursued “primarily through analyzing words” (p. 187). Allegro traced these ideas through Sumerian into Semitic or Indo-European languages, and into the OT and NT, which he believed could now be explained by this grand, unifying theory of religion that revealed the NT to be “a cover story for instruction in drug lore” (p. xiii). Allegro believed that “his theory established that the church was irrelevant to modern civilization” (p. 201). While Allegro had apparently imagined this book would be the tool with which he hoped “to launch his name upon history as a world thinker,” it instead “ruined his career” (p. 185). “The reaction was almost universal outrage” (p. 203). *The Sacred Mushroom and the Cross* was written off as “a sensationalist lunatic theory” (p. 213), and Allegro's use of philology was substantively criticized (p. 208).

Allegro articulated his ideas about Jesus and early Christianity most fully in his later work, *The Dead Sea Scrolls and the Christian Myth* (Newton Abbot: Westbridge, 1979), in which he argued that Gnostic Christianity arose from the Essene movement and that the historical Jesus never existed but was, instead, an adaptation of the Teacher of Righteousness of Qumran (pp. 230–55). The book was basically ignored by the scholarly community, and out of frustration Allegro entered a Ph.D. program in English at Manchester University. However, this course of study turned out to be “too