

JASON B. HOOD, *The Messiah, His Brothers, and the Nations (Matthew 1.1–17)* (LNTS 441; London/New York: Clark, 2011). Pp. xii + 193. \$110.

This revised doctoral dissertation, directed by Michael F. Bird and I. Howard Marshall and submitted to the Highland Theological College and the University of Aberdeen in 2009, asks two very specific and connected questions: Why does Matthew's Gospel append the phrase "and his brothers" to the names of Judah and Jechoniah in Matt 1:2, 11? And why is the genealogy amplified by the mention of four women? Hood identifies the problem of the annotations in Matthew's genealogy as "one of the most vexing areas of New Testament studies" (p. 1), perhaps overstating his case a little.

In the introduction, H. briefly states the problem, lays out the plan of research, and describes as his method a form of composition criticism following Joel Willitts (but not mentioning William G. Thompson). Thus, the emphasis is on the final form of the text with attention to its unique features and with reference to related compositions. In chap. 2, H. takes up the form and function of biblical genealogies in general, mostly through a *Forschungsbericht* highlighting legitimation and vocation through genealogies, while emphasizing their possible narrative functions as indicated by the annotations. For H. the narrative function is the presentation of Israel's story in summary form, and so the next chapter deals with such summaries as a compositional category. Again the argument is prepared for by a careful study of the secondary literature dealing with such summaries. H. finally appropriates much of the work of Joachim Jeska in arguing that such summaries are not a precise literary form but a category under which several forms can be subsumed. Furthermore, H. argues that such summaries should be regarded as shorter versions of the phenomenon of the rewritten Bible. Thus, the Matthean genealogy should be seen as bringing the past to bear on Matthew's narrative, and, as an embedded yet unified story, the genealogy should be interpreted in the light of Matthew's Gospel as a whole.

With the fourth chapter H. arrives at the point where methodological considerations have to be put to the test of their usefulness for the problems under investigation. First, a short history of interpretation of the two annotations "and his brothers" in Matt 1:2, 11 shows various solutions for the oddity of including the brothers. Among them are corporate unity, election and providence, messianic interpretations, and finally inclusion without any significance. Then H. looks at the evidence of the phrase in early Jewish and Christian

tradition and concludes that, because of a very positive evaluation of Judah and Jechoniah in Matthew's time, the Gospel emphasizes Judah's brothers as a reference to all Israel, while Jechoniah's brothers are an evocation of the appeal to all Israel: a king in Judah's line should rule over Israel in a righteous and self-sacrificing manner.

The next two chapters deal with the women in the genealogy. First H. summarizes at length the scholarship devoted to this issue and shows the problems inherent in the various approaches. Because of his composition-critical approach H. maintains that there must be a common denominator for the presence of all four women in the genealogy. To show this, H. argues that, because Bathsheba is not mentioned by name but only as the wife of Uriah, Uriah is the name that completes the annotations. With the other three women, the Gospel presents a line of praiseworthy non-Jews, quite a common evaluation of the text. In the seventh chapter, H. tries to pull all the threads together in arguing that the brothers of Judah and the eleven disciples of 28:16-20 are to be read in tandem since the latter are identified as the brothers of Jesus in 28:10. The final chapter contains summaries and suggestions for further research, followed by a bibliography and indexes of primary sources and authors.

The book is useful for its extensive summaries of previous research, and its suggestion to shift the focus of interpretation from Bathsheba to Uriah is a welcome reminder of previous studies (see, e.g., Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* [Garden City, NY: Doubleday, 1976] 72), even though H. claims it as an original insight. On the whole, the book leaves me dissatisfied. For all the emphasis on composition criticism emphasizing the final form of the text, the main method of research is a critique of mostly very recent secondary literature. Only the seventh chapter makes some reference to the Gospel as a whole, concentrating on its final pericope. The early emphasis on genealogies as having narrative functions akin to those of summaries of Israel's history is intriguing, yet H. never clarifies what precise significance these suggestions have for the interpretation of the text. In the end there is some valuable material in this dissertation, but H. should have spent more time with his texts and less with secondary literature.

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