

tribute the bulk of the commentary but have drawn on a number of specialists for other entries. In some cases, previous arguments are confirmed or nuanced; in other cases, new theories are brought to the fore. Each reader will find their own highlights; for me, it is the description of Artemis' triumph over a sorcerer at Ephesos (§8), an Egyptian divorce agreement (§18), and the sarcophagus inscription for a pet dog "buried as a man" (§21). One can hope that the pace of production of this important tool will pick up, since even this volume still reflects a two-decade gap between the texts analyzed and those published. Nevertheless, *NewDocs 10* should be added to every research library's collection, yet is affordable enough for purchase by researchers and students.

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**JESUS AND THE POWERS: CONFLICT, COVENANT, AND THE HOPE OF THE POOR.** By Richard A. Horsley. Minneapolis, MN: Fortress Press, 2011. Pp. viii + 248. Paper, \$27.23.

This book examines Jesus and the early Jesus movement from the perspective of power relations. Horsley moves through the covenantal history of Israel's encounters with different powers (imperial/political, economic, dominating spirits) to show how the traditions of prophetic protests have catalyzed the hope of the poor in the power of YHWH. Horsley situates Jesus in this prophetic line. Jesus was a prophetic leader engaged in a movement of renewal of Israel and resistance to the Romans. In this sense, Jesus was fostering an alternative society under God against Rome, the rich who became wealthy by exploiting the poor, and the priestly Jewish leaders. Horsley's interpretive reading of the crucifixion as the main catalyst in inspiring and empowering the poor to continue to protest and seek for the kingdom of God is particularly interesting. The political implications for then, and now, are apparent throughout the text. Although addressed to a popular audience, the book gives some important historical and literary background, which can be helpful to the scholarly reader. Unfortunately, Horsley is overly redundant in places, some conclusions are naïve and forced in order to fit his political agenda, his criticisms of some scholars studying the historical Jesus are caricature of their work, and most references are to his own works, with the works of important scholars working in re-describing Christian origins woefully missing. Despite these criticisms, the book remains a solid contribution that can be used in liberal theological circles.

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**THE POLITICAL AIMS OF JESUS.** By Douglas E. Oakman. Minneapolis, MN: Fortress Press, 2012. Pp. xvi + 192. \$26.00.

Presenting a social scientific approach with careful attention to archaeological material and literature from

various Jewish/Roman sources, this work serves as an important addition to Gospel studies. Oakman seeks to recover implications of the political "Jesus of history" for first-century and contemporary communities that attempt to place primary devotion upon "Jesus the Christ." In order to do so, Oakman begins with a short and valuable history of the tumultuous Jesus Quest with particular attention to scholars who address political questions (e.g., Reimarus, Schweitzer, Brandon, Borg, Crossan). Oakman discovers Jesus not as an apocalypticist of first-century Galilee but as an advocate for peasants under the heavy taxation, commercialization, and monetization of the Herodian dynasty. When Jesus emerges as a broker for the welfare of fictive kin, strangers, and outcasts, Roman leadership cannot tolerate his message of resistance and puts him to death. The early church depoliticizes Jesus; economic commentary becomes a matter of the heart and "Powers" must be defeated by faith. In his summary, Oakman revisits Reimarus and agrees that the political Jesus becomes Jesus the Christ, the center of a salvation religion. Like Reimarus, Oakman decries such a shift to a spiritualized Jesus and argues that Jesus would have also rejected such an interpretation. Finally, Oakman baits readers to question not only the implications of political discontinuity between Jesus and his immediate followers, but also among contemporary interpreters. Though Oakman provides no answers to this question, he suggests the world's future might depend upon it.

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**JESUS, THE GALILEAN EXORCIST: HIS EXORCISMS IN SOCIAL AND POLITICAL CONTEXT.** By Amanda Witmer. Library of New Testament Studies, 459. New York: T&T Clark International, 2012. Pp. x + 247. Cloth, \$110.90; paper, \$36.06.

Witmer enters recent discussions surrounding Historical Jesus research through the focused lens of Jesus as an exorcist. Like most others in the Third Quest, she is optimistic concerning the historical reconstruction of Jesus and his socio-political environment. Witmer does not assess the ontological reality of spirit possession, but rather focuses on the social perception of Jesus' exorcisms within his first-century Galilean context. She begins by examining the socio-political climate of ancient Galilee and how spirit possession would have been perceived in the ancient Mediterranean world. Utilizing the traditional criteria of authenticity, she then proceeds to develop a portrait of Jesus the exorcist from the Synoptic evidence. While other scholars have researched Jesus' exorcisms on the one hand, and the socio-political context of Galilee on the other, Witmer's unique contribution lies in her creative combination of the two phenomena. Utilizing sociology and anthropology, Witmer successfully highlights the considerable impact of Jesus's exorcisms within his first-century agrarian environment. As a