

**Encyclopedia of the Bible and its reception**, by Dale C. Allison, Hans-Josef Klauck, Volker Leppin, Bernard McGinn, Choon-Leong Seow, Hermann Spieckermann, Barry Dov Walfish und Eric Ziolkowski (eds). Berlin, Boston: W. de Gruyter, 2012. Volume 5: Charisma–Czaczkes. 1230 cols. Cloth. €238. ISBN 978-3-11-018373-3.

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The latest volume of the *Encyclopedia of the Bible and its reception* ([www.degruyter.com/db/ebr](http://www.degruyter.com/db/ebr)), volume 5, covers the entries from *Charisma* to *Czaczkes*. The intention of the EBR is not only to deal thoroughly with the biblical evidence (as, e.g., also in the multivolume *Anchor Bible dictionary* of 1992), but also, and in particular, to trace its varied reception history in the New Testament, in Judaism, in Christianity through the ages, in Islam, in literature, in the visual arts, and in film. Volume 5 contains a number of interesting and significant articles for Old Testament studies. The longer articles trace the full reception history in the above sub-categories. The entries in question are listed below, with a number of comments.

“Charity I. Hebrew Bible/Old Testament” (13–15, A. K. Schuele); “Cherubim I. Ancient Near East and Hebrew Bible/Old Testament” (55–58, T. Stäubli), “Cherubim II: Judaism A. Second Temple and Hellenistic Judaism” (60f., S. White Crawford); “Chiasm, Chiasmus I. Ancient Near East and Hebrew Bible/Old Testament” (78f., J. W. Welch); “Child, Children I. Hebrew Bible/Old Testament”, (83f., J. F. Parker); one wonders why some articles include a sub-section on “Ancient Near East” and others do not – in the case of the entry “Child, Children”, such a section would have been desirable; “Children of Israel, The (Sura 17)” (120–123, M. E. Pregill); “Children’s Bible” (123–126, R. B. Böttigheimer); “Christianity, Bible in” (166–172, A. Matter; here the *New Cambridge history of the Bible* should be added to the bibliography, see R. Marsden, E. A. Matter (eds.), *The Bible from 600 to 1450*; Cambridge: Cambridge UP, 2012); and “Chronicles (Books) I. Hebrew Bible/Old Testament” (226–, R. W. Klein); there are two further sub-sections, “Chronicles II Judaism” (230–233, E. Viezel) and “Chronicles III. Christianity” (233f., B. McGinn; there are also entries on

“Chronicles, Targum of”, “Chronicles of Jerahmeel”, “Chronicles of the Kings (Israel/Judah), Book of”).

The following are further interesting entries: “Chronology I. Ancient Near East” (237–241, A. Löhnert) and “Chronology II. Hebrew Bible/Old Testament and Judaism” (241–250, C. Berner); “Circumcision I. Hebrew Bible/Old Testament” (324–326, D. T. Olson); “Cities of Refuge” (358–360, D. T. Olson: Hebrew Bible/Old Testament, M. Lockshin: Judaism); “City I. Ancient Near East” (361–366, Ö. Harmansah); “City II. Hebrew Bible/Old Testament” (366–368, A. K. Schuele); “City of David I. Archaeology” (A. M. Maeir, 379f.) and “City of David II. Hebrew Bible/Old Testament” (380f., B. Becking); “Coins I. Archaeology” (463–465, findings from sixth century B.C.E. onwards, Hasmonean times through Bar Kokhba, G. Bilkes and N. Amitai-Preiss) and “Coins II. Hebrew Bible/Old Testament and New Testament” (G. Bilkes, 467f.); “Commandment I. Hebrew Bible/Old Testament” (520f, M. Prudký); the entry “Commentary (Genre)” covers Greco-Roman antiquity, Judaism, Christianity, and Islam (548–565); “Communal Meal I. Ancient Near East and Hebrew Bible/Old Testament” (569–571, N. MacDonald); “Concubinage I. Hebrew Bible/Old Testament” (602f., K. Numfor Ngwa); “Confession I. Hebrew Bible/Old Testament” (606, E. James; a mere 26 lines is too short in view of the confessional texts in the OT, which confess God as the creator, the God of the Patriarchs or the God who delivered Israel from Egypt – the discussion needs to be broader than the focus on the verb *y-d-h*; see also “Creeds I. Hebrew Bible/Old Testament”, 1019f., A. Klein, where the focus is broader); “Conquest of the Land I. Hebrew Bible/Old Testament” (635–637, M. Langlois; this is a good summary of the biblical accounts and individual references, but there is not a single reference to possible archaeological traces of the conquest and the whole controversy involved). The entry “Coptic Christianity” (758–761, G. Schenke Robinson) is of particular interest to African users.

Other relevant substantial entries are “Corpse, Corpse Impurity I. Hebrew Bible/Old Testament” (801–804, V. Noam); “Cosmetics I. Ancient Near East” (829f., S. B. Graff) and “Cosmetics II. Hebrew Bible/Old Testament” (830f., S. Koenig);

“Cosmos and cosmology I. Ancient Near East” (832–837, subsections on Mesopotamia and on Egypt, B. Pongratz-Leisten and A. von Lieven); “Cosmos and cosmology II. Hebrew Bible/Old Testament” (837–841, A. K. Schuele); “Court Narrative (2Sam 9–1Kgs 2)” (891–893, S. L. McKenzie); “Courtroom Scene” (893–896, M. Z. Kensky); “Covenant I. Ancient Near East” (897–900) and “Covenant II: Hebrew Bible/Old Testament” (900–908, both C. Koch); “Coveting I. Hebrew Bible/Old Testament” (936–938, H. Spiekermann); “Creation and Cosmogony I. Ancient Near East” (963–969, subsections on Mesopotamia and Egypt, B. Pongratz-Leisten, A. von Lieven) and “Creation and Cosmogony II. Hebrew Bible/Old Testament” (969–973, A. K. Schuele); “Cross-Cultural Reception of the Bible” (1070–1072, F. M. Yamada); “Crown I. Ancient Near East and Hebrew Bible/Old Testament” (1072–1076, C. Maier); “Cult I. Ancient Near East” (1140–1142, V. A. Hurowitz) and “Cult II. Hebrew Bible/Old Testament” (1142–1145, K. W. Weyde); “Cultural Studies and the Bible” (1152–1154, F. M. Yamada); “Cultural Wars, Bible in” (1155–1157, B. Britt); “Cuneiform” (1159–1161, B. Lion; this entry could have included a few illustrations!); “Cup-Bearer” (1164–1166, A. Erickson); “Curse I. Ancient Near East” (1166–1170, A. M. Kitz) and “Curse II. Hebrew Bible/Old Testament” (1170–1174, P. Keim); “Cush (Place) I. Hebrew Bible/Old Testament” (1190–1193, H. R. Marbury; offering an excellent survey of research and the various stances taken on the meaning of the term; the bibliography does not include E. M. Yamauchi, *Africa and the Bible*; Grand Rapids: Baker, 2004); “Cyprus I. Ancient Near East and Hebrew Bible/Old Testament” (1207–1211, A. Ulbrich, W. Zwickel; there is also a subsection on archaeology, 1211–1213, R. Fletcher) and “Cyrus I. Ancient Near East” (1222–1226, A. Panaino) and “Cyrus II. Hebrew Bible/Old Testament” (1226–1228).

Also included in this volume are a number of prominent biblical interpreters (owing to the alphabet, in this instance mainly of the past): “Childs, Brevard” (126f., D. Driver, N. MacDonald; far too short in view of Childs’ significance); “John Chrysostom” (263–267, H. Amirav; with cross-reference to the article “Antiochene Exegesis”); “Clement of Alexandria” (415–419, R. A. Sedlak); “Colenso, John

William” (472–474, J. W. Rogerson; relatively detailed on Colenso’s *The Pentateuch and Joshua critically examined*); “Coverdale, Miles” (935f., C. Methuen); “Cyprian” (of Carthage) (1204–1207, B. Ramsey); “Cyril of Alexandria” (1215–1219, M.-O. Boulnois); “Cyril of Jerusalem” (1219–1222, P. Van Nuffelen). The volume also contains entries on authors and artists of all sorts who drew on biblical material and offered fresh perspectives, like the French author Paul Claudel (397f., V. Nemoianu).

A number of lacunae also caught the eye. Three examples will suffice here: the article on conversion (in eight sub-sections: New Testament, Greco-Roman antiquity, Judaism, Christianity, Islam, other religions, literature, film, 708–743) does not contain a subsection on conversion in the OT. While this is admittedly not a prominent theme, this is where one might have expected references to Rahab, Ruth, Naaman, and other God-fearers/proselytes. The same applies to the entry “Charisma” (“I. New Testament”, “II. Reception History”, 1–8, both E. Ziolkowski). While the OT may not refer to spiritual gifts in the NT sense, it also knows of charismatic leaders and (other) people empowered by the Spirit of God. The entry on the “Church of Jesus Christ of Latter-day Saints” (Mormons, 311–313, T. L. Givens) fails to describe how the Book of Mormon draws on biblical traditions (it has been argued persuasively that the Book of Mormon is an odd mixture of the King James Version and Solomon Spalding’s *Manuscript story*). This is precisely what one would expect to find in an encyclopaedia on the reception of the Bible.

The volume includes a number of entries written by the following South African scholars: P. R. Bosman on “Conscience II. New Testament” (643f.), and “Cynics” (1201–1203); C. Chandler on “Cicero” (317–319); K. Kok on “Confession II. New Testament” (606–608); J. A. du Rand on “Colour, Symbolism III. New Testament” (492–494); H. F. Stander on “Cosmetics III. New Testament” (831f.); D. Wardle on “Claudius (Emperor)” (399f.), and “Client Kings” (440f); and C. de Wet on “Chiasm/Chiasmus II. Greco-Roman Antiquity and III. New Testament” (79–81).

In addition to up-to-date entries and bibliographies on the biblical material, the strength of the *EBR* is its emphasis on the reception of biblical material. In most entries it is a goldmine without parallel. The *EBR* is projected to run to over 30