

of Scripture in western Catholicism and eastern Orthodoxy and discusses the Russian perspective on personhood and freedom. He makes extensive use of the early church fathers and the Eastern Church fathers, their commentaries on Paul, and application of their writings to the political and social contexts of the time. Next, Weiss examines the incarnation, deification (of Jesus and humanity), ascetic life, question of suffering, mysticism, role of sacred objects, and, the Russian way of knowing God. He concludes that "Eastern Orthodoxy has consciously defended its more mystical, intuitive, subjective way of being a Christian in opposition to Western Christendom" (p. 253).

The volume ends with a comparatively long general conclusion (pp. 254-76) in which the authors do not attempt to formulate a comprehensive synthesis of the different studies but rather make observations and raise questions about the identity and coherence of Pauline theology in relation to the cultures discussed (p. 254). Included are several indexes (modern authors, subjects, and biblical and non-biblical texts). The main objective of the three authors is to probe nonwestern approaches to Paul. The writers are generally more critical of their own cultural perspective than other cultural perspectives. Although the authors have tried to create a workable methodology, it still appears to be more fluid than I would like. The book is a good example of the (postmodern) blending of the personal and the academic. It tries to avoid some of the dangers of postmodernism by not rating all interpretations as equally good in a "moral or theological sense" but on the other hand does not claim any one reading of Paul as the correct interpretation of Paul (pp. 8-9). Doubtless, this would prove somewhat frustrating to readers of cultures which would perceive this as a meaningless undertaking, since no "correct" answer or consensus is reached. The lack of clearly defined paradigms for comparison also highlights the danger of a cultural hermeneutic that makes everything in biblical hermeneutics fair game and subjective. Despite this criticism, I found the book highly readable and think that it reaches its goal of encouraging "readers toward their own cross-cultural engagements with Paul" (p. 5).

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*Cult and Character. Purification Offerings, Day of Atonement, and Theodicy*, by Roy E. Gane. Winona Lake: Eisenbrauns, 2005. Pp. xxi + 394. ISBN 1-57506-101-5. US\$ 44.50.

This well-crafted literary artifact follows the publication of Gane's 1992 Ph.D. dissertation in 2004 under the title *Ritual Dynamic Structure*. Having

studied under Jacob Milgrom, whose three-volume work on Leviticus has received considerable scholarly applause and critical reviews, Gane in this book affirms, departs from, and augments Milgrom's standard work, while at the same time carrying out his own agenda (p. xx).

The methodological design adopted in this book is an exegesis of Hebrew ritual texts. Gane also harnesses the General Systems Theory and employs it for the general orientation of this book. The theory and its component parts are clearly defined and effectively applied in the book. Lacking is a justification for the use of systems theory rather than other available theories of ritual analysis (pp. xx-xxi).

The main issues dealt with are: the character of God and the Hebrew religion; the two-phase purgation process, which is Gane's major contribution and where he departs from Milgrom and a host of biblical scholars who advocate a one-phase view; and the implications for the purging of the sanctuary with reference to YHWH's presence. The book is divided into four parts and eighteen chapters.

In part I of the book, Gane explains in detail his methodology, examining the Hebrew ritual systems and their goals (pp. 18-19) and focusing on the theological meaning of rites (p. 25). He also opts for a synchronic approach which puts the Day of Atonement in the context of a functionally-integrated system as opposed to the diachronic approach which most source critics adopt (p. 42).

Part II analyses the purification offerings that are performed throughout the year such as the purification rituals at the outer altar (Lev 4:22-26, 27-35), dealing with the sins of the chieftain or a commoner (pp. 47-52). In the case of the high priest or the community's inadvertent sin (Lev 4:3-4, 6-7), an outer-sanctum purification offering is made to purge evil on behalf of the offerer. For Gane, this is the overall goal and a prerequisite for forgiveness (pp. 80-86). Another ritual activity that divides scholars is the significance of the priest eating the flesh after performing the atonement rite for the sin of the offerer (Lev 10:17; cf. 16:26-28). It is Gane's contention that, by eating the flesh of the purification offering, the priests contributed to expiation (pp. 99-104). Chapter six of the book addresses the question of whether the purification offering purged the sanctuary or the offerer. For Milgrom, the sin sacrifice does not cleanse the offerer (p. 107). Gane argues, against Milgrom, that physical ritual impurities and moral faults are removed by means of the offerer's sin sacrifice (pp. 112-28). Gane also investigates the purification offerings of the Day of Atonement, adequately demonstrating that such offerings also served to remove both physical impurities and moral faults from the offerers, through cleansing of the sanctuary (pp. 129-

32). Gane argues from Num 19:13, 20 that neglect of the purity rule or honoring of another god (Lev 20:3), are sins that could pollute the sanctuary from a distance if they were committed, not, as Milgrom propounds, expiable inadvertent sins. Gane contends that purification offerings effect the cleansing of the offerer rather than the sanctuary, that only inexpiable offenses pollute the sanctuary automatically and that these can only be purged on the Day of Atonement while the sinners themselves are condemned to terminal punishment (pp. 154–62). The scope of expiability for Gane extends to some intentional sins (Lev 5:1, 5–6, 20–26) but not intentional faults (Num 15:30–31) which are defiant (p. 210).

Part III deals with the phases of כפר. Gane identifies five main rituals connected to the Day of Atonement and argues that these are structurally related in a unified system (p. 218). It is in this section that Gane demonstrates clearly how the systems approach functions (pp. 235–40). He critiques the one-phase theory of sacrificial atonement advanced by Milgrom and others like M. Anderson and P. Culbertson (pp. 267–73). For these scholars כפרה is not intended to cleanse the individual from inadvertent sin or physical impurity but to cleanse the holy place from the impurity of an individual's sin which contaminated it (p. 273). Gane also sketches the movement patterns of various evils and concludes that they follow different routes within the ritual system. What this reveals about YHWH is that he treats people according to their attitudes of loyalty or lack of it, an observation that renders his justice system fair. The whole purpose of the Day of Atonement is to exclude those who have willfully forfeited YHWH's pardon and to preserve the justice of his administration (pp. 300–301).

Part IV seems to expand on the conclusions of the previous sections by elucidating the import of the metaphors employed with particular reference to the Day of Atonement. For example, for Israel the Day of Atonement is a day of judgment (pp. 305–16). Gane also demonstrates how the legal concepts of clemency and justice with reference to both loyal and disloyal members of the community of God's people undergird the entire sacrificial system and can be traced in such narratives as 2 Sam 14 and 1 Kings 2 (pp. 316–23). Its presence in those chapters suggests an earlier date for the Day of Atonement rituals than generally believed at present, a possibility which also resonates with Milgrom (p. 381).

Gane's choice in this volume to use a theological approach offers valuable insights and answers the call made by Klingbeil in view of the dearth of theological interpretation of ritual texts (Gerald A. Klingbeil, "Altars, Ritual and Theology—Preliminary Thoughts on the Importance of Cult and Ritual for a Theology of the Hebrew Scriptures," *VT* 54 [2004]: 495).

The book should prove to be a very valuable resource for both practitioners and students of biblical and theological studies, offering not only a deeper understanding of Lev 16 but also tools for adequately dealing exegetically and theologically with ritual texts in other OT passages.

Most interesting for this reader, Gane juxtaposes two significant rituals and posits a theological connection between them: the covenant sacrifice (Exod 24:5–8) and the ordination sacrifice (Lev 8:22–24). Gane surmises that these two rituals, because the blood is not just applied to persons but also to an altar of YHWH, they “establish a blood connection, with life or death consequences between the human parties and YHWH” (p. 164). But how does one explain, in the light of Gane’s arguments for the similarities between these two rituals, the difference between the ritual in Gen 15:9–18 and Exod 24:5–8, both of which are within a covenant context? When Gane argues against the one-phase theory (p. 273) one wonders if he considers ritual as having no inherent meaning. And if not, how would this affect his comparison between the covenant and the ordination rituals? More explanation is needed here, especially for someone who is not well versed in ritual theory.

In the end, the author appears to have achieved his goal of depicting God’s character and the administration of justice in the divinely established ritual system.

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*Inicios, paradigmas y fundamentos: estudios teológicos y exegéticos en el Pentateuco*, ed. by Gerald A. Klingbeil. Serie monográfica de estudios bíblicos y teológicos de la Universidad Adventista del Plata 1. Libertador San Martín, Argentina: River Plate Adventist University Press, 2004. Pp. xxviii + 264. ISBN 987-98248-6-5. US\$ 24.95.

This book organizes the scholarly contributions into three sections: methodology, exegesis, and theology of the Pentateuch. Section I consists of three chapters. Raúl Kerbs (“La crítica del Pentateuco y sus presuposiciones filosóficas”) provides evidence for the philosophical continuity between the historical-critical diachronic models and the literary synchronous models. He traces the underlying presuppositions to their sources in the rational model of Kant and the idealistic model of Hegel. Kerbs then highlights the methodological limitations of these models as expressed in their metaphysics and epistemologies. The models of reality and history used by these two methods collide with the biblical models, and thus prove inadequate for application to the biblical text (pp. 40–41). Instead, Kerbs challenges the