

(913–941). This essay reflects the need to take inner-biblical reuse and the relation between Torah and the prophets into consideration when discussing the formation of the Pentateuch. The entrenched debate on the priority of Torah or priority of the prophets demands more rigor and refinement. It appears that the manner in which the biblical authors reused texts has often confused us as modern readers, since it again differs from our literary standards. Rom-Shiloni writes: “Two crucial features of this rhetorical/literary technique within the book of Jeremiah (and prophecy in general) deserve special attention: the thoughtful *intentionality* behind the harmonizations and the prophet’s *freedom* in creating harmonizations in what appear oftentimes to be virtuosic ways. The prophet clearly feels completely free to create these wordplays and thematic combinations purely to suit the context of his prophecy” (938–939). While ancient readers clearly were close readers of earlier compositions, which they saw as authoritative, they took freedoms that can easily be misinterpreted with the wrong assumptions. Therefore, more sensitivity to the unique ways in which biblical authors reused texts seems called for when we discuss the phenomena of repetition with variation within the Pentateuch itself.

In summary, one can applaud and welcome *The Formation of the Pentateuch* for present and future scholarship. The divergence and disparate voices exposed in the volume should make all aware that the field of Pentateuchal research is still in formation. While it is a good summary of the state of research in the field, it simultaneously calls for open and determined research to unlock the secrets of the Pentateuch’s formation, still hidden to our modern eyes. We can conclude, with a reuse of Wittgenstein’s statement, “God grant the [readers of the Pentateuch] insight into what lies in front of everyone’s eyes.” (Ludwig Wittgenstein, *Culture and Value*, ed. G. H. Von Wright, trans. Peter Winch [Chicago: Chicago University Press, 1984], 63).

Vesterålen, Norway

KENNETH BERGLAND

Hayes, Elizabeth R., and Karolien Vermeulen, eds. *Doubling and Duplicating in the Book of Genesis: Literary and Stylistic Approaches to the Text*. Winona Lake, IN: Eisenbrauns, 2016. xiv + 209 pp. Hardcover. USD 59.50.

*Doubling and Duplicating* is a collection of essays presented in Vienna, in 2014, at the joint meeting of ISBL and EABS on the stylistics of the book of Genesis. The essays are divided into three parts: First, formal doublets and the whole; second, thematic pairs; and third, doubling plots and duplicating stories.

The multiplicity of approaches characterizes the last several decades of the study of the Hebrew Bible, to the point that many ask whether the future might only contain further scholarly divergence. If it is possible to speak of trends in this period, one trend may be a stronger focus upon literary and synchronic approaches. However, these approaches can be further subdivided between, for example, Genre Criticism, Rhetorical

Criticism, New Criticism, Reader-response Criticism, and studies of Intertextuality/Inner-biblical Reuse.

In the introduction, Karolien Vermeulen situates *Doubling and Duplicating* in the tradition of Robert Alter (3). By experiencing traditional literary approaches as limiting themselves to characters, perspectives, themes, and motives (1), she explains that the volume aims at an analysis of the *stylistics* of the text of Genesis; “The central question is why the text takes the form, shape, or formulation as we have it” (2). This definition aims at including traditional literary approaches, while at the same time being open to “more hybrid methods, bringing in redaction criticism, ideology, and text world theory” (ibid). To modify the subtitle, we can therefore say that *Doubling and Duplicating* presents a sample of literary approaches analyzing the stylistics of the book of Genesis.

From the days of Aristotle’s *Poetics* (cf. e.g. *Poetics*, 1451a. 30–39), both traditional and critical approaches have been dominated by a quest for literary coherence in the Hebrew Bible. While traditional approaches have tried to demonstrate the likelihood of a meta-textual harmony behind cases of doubling and duplications, source and redaction critical approaches have tended to explain these diachronically, as layers of internally coherent compositions and redactions, nevertheless posed as mutually incoherent and contradictory between themselves. In such a climate where we all too often seem to have anachronistically projected coherence upon a text that appears to have been composed under a different logic, a sensitive analysis of “why the text takes the form, shape, or formulation as we have it” is most welcome. A better grasp of repetition with variation seems to be a key area toward advancing our understanding of the Hebrew Bible—an area that has still not received the attention it deserves in scholarship on the Hebrew Bible.

The contributors succeed in showing that doubling and duplicating may be part of an intentional literary strategy by the biblical authors. We can give some examples. George Savran makes a case for seeing doubled refusals as “the narrator’s way of setting the stage for the second ‘urging,’ which brings out the moral dimension of the story in a deeper way” (25). Gary Rendsburg argues that Israelite authors used alliteration to enhance the reading pleasure, and that such alliteration could govern the choice of words, even the appearance of *hapax legomena*, in the book of Genesis. Michaela Bauks finds that the ambivalence of the trees in the midst of the garden in Gen 2–3 is part of a discourse on the moral value of humanity’s acquiring the knowledge of good and evil. And through an analysis of the text world of the two creation accounts in Gen 1–2, Elizabeth Hayes shows how they can be read as intentionally complementary. These are just some examples in the volume of how doubling and duplicating may be seen as an integrated part of the compositional logic of the book of Genesis.

Even if *Doubling and Duplicating* does not overcome the present pluralism of approaches—not even among literary approaches—in the study of the Hebrew Bible, but rather expands the umbrella to include a greater variety of literary approaches, the analyses of stylistics that it presents contain gems that

may mature into a more holistic approach to the text in the future. I am not convinced that “more inclusive approaches” (6) in themselves are the direction to go. Rather, they seem to be a result of our lack of understanding the literary standards of the biblical authors. However, on our way to gaining a clearer grasp of these, *Doubling and Duplicating* is a valuable resource in this pursuit.

Vesterålen, Norway

KENNETH BERGLAND

Horton, Michael S. *Rediscovering the Holy Spirit: God's Perfecting Presence in Creation, Redemption, and Everyday Life*. Grand Rapids: Zondervan, 2017. 334 pp. Softcover. USD 22.99.

The last few decades have seen an explosion of interest in spirituality and pneumatology within Christianity and throughout the broader world. Recently published pneumatologies usually come in three basic varieties: (a) the charismatic kind that manifests a yearning for experiences of spiritual power primarily via the supernatural *χαρίσματα*, among which *glossolalia* is often preeminently esteemed and supremely desired; (b) the more contemplative, even pantheistic/panentheistic, type that is influenced by Eastern religions in which a profound connection with the “divine spirit” within oneself is sought via meditative and/or ascetic practices that supposedly lead to self-discovery, clarity, serenity, and mystical “oneness” with the universal, monistic *zeitgeist*; and (c) the polemical sort that craves spiritual power for waging so-called “spiritual warfare” against unseen oppressive forces of evil by identifying, binding up, and casting out cosmic and “local” demonic spirits and their satanic influences. As somewhat of a rejoinder to these more narrowly focused varieties of pneumatology that tend to depersonalize, universalize, and immanentize the divine personal (relational) Spirit, a fourth variety of pneumatology (most rare in this last century) offers a broader and more wholistic exposition of the person and work of the third person of the Trinity that avoids the excesses and problems of the above three varieties (e.g., Graham A. Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, Foundations of Evangelical Theology [Wheaton, IL: Crossway, 2017]). Michael S. Horton (PhD, University of Coventry and Wycliffe Hall, Oxford) provides his readers with a new refreshing and stimulating pneumatology of this kind in his recent book, *Rediscovering the Holy Spirit: God's Perfecting Presence in Creation, Redemption, and Everyday Life*, that he hopes will “widen our vision of the Spirit's work” (16).

It is certainly apt for Horton to have taken on such a writing project, as a renowned Reformed scholar, who is well-versed in the fields of systematic and historical theology. His specialties in Reformation studies and soteriology especially equip him to take up the topic of pneumatology, for, as he says, “the Reformation constituted a major rediscovery of the Holy Spirit” (18) and “[a]ny authentically biblical doctrine of creation, providence, Christ's person and work, Scripture, preaching, the sacraments, the church, and eschatology must include a robust account of the Spirit's agency” (17). These areas of specialty also allow him to construct a pneumatological perspective