

century B.C.E. Settlement appears to have peaked in the first half of the third century C.E. Site abandonments and contractions suggest that the region experienced a period of decline in the mid-third and fourth centuries until a period of stabilization in the fifth and sixth. Although the conventional wisdom is that the Byzantine period was the height of prosperity and stability in Galilee, L.'s survey suggests just the opposite, finding the lowest number of settlements in the late Byzantine period.

The results largely confirm recent trends in scholarship that emphasize the Jewishness of Galilee in this era. In L.'s opinion, the data strongly support the view that the Hasmonean period brought waves of Jewish colonists and a mass exodus of gentile inhabitants. L. would date the Hasmonean conquest earlier than most, attributing it to Hyrcanus I on the basis of numismatic data from nearby Gamla. L. tackles the long-standing question of why Josephus fortified particular communities (*B.J.* 2.20.6 §573; *Vita* 37 §188), arguing that he opted for hilltop sites that already had fortifications from the Hellenistic period. L. finds little evidence of damage from the first revolt and none from the Bar Kokhba rebellion. Although he does not question that at least some Jewish refugees settled in Galilee following the wars, he sees no evidence of widespread immigration. That monumental synagogues began appearing in the late third century C.E.—and not later, as some have suggested—is verified by the fact that some synagogue sites were abandoned in the fourth century. His claim that the golden age of synagogue construction occurred during a time of decline is counterintuitive, but he explains the phenomenon as an assertion of Jewish identity in the face of social instability. L. argues that references to twenty-four priestly courses settling at Galilean sites are inaccurate; because the sites tend to have Hasmonean roots, such lists reflect idealizations of the Hasmonean era and the priesthood.

With so many sites, sherds, and sources under discussion, it is inevitable that readers will find points with which to disagree. Missteps, in my opinion, include reference to a continuous Roman presence in Galilee from the mid-first century B.C.E. onward and the retrojection of a "Zealot ideology" into the Hasmonean period. Aside from the absence of lists of figures, which would greatly aid the reader, and the lack of photographs of intact or reconstructed examples of key pottery forms, there is little seriously to fault with L.'s presentation. He has done a masterful job of explaining highly technical data and of interacting with important scholarly debates. I strongly recommend this book.

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KAR YONG LIM, *"The Sufferings of Christ Are Abundant in Us" (2 Corinthians 1:5): A Narrative Dynamics Investigation of Paul's Suffering in 2 Corinthians* (Library of New Testament Studies 399; London: Clark, 2009). Pp. xvi + 240. \$130.

This book investigates Paul's description of apostolic sufferings in 2 Corinthians, concentrating on 2 Cor 1:3-11; 2:14-16; 4:7-12; 6:1-10; and 11:23-12:10. In the introduction, which reviews scholarship on narrative interpretation of Paul, Lim acknowledges that scholars such as Richard Hays, N. T. Wright, Rollin G. Grams, Stephen Fowl, and Ben Witherington III display "[a]n emerging appreciation of the narrative elements, particularly the centrality of the story of Jesus in Paul's thought" (p. 23). This theoretical foundation provides L. with the tools for discussing apostolic suffering in 2 Corinthians.

In chaps. 2–3, L. analyzes the epistolary thanksgiving of 2 Corinthians. Declining to discuss partition theory, he follows the canonical order of 2 Corinthians, for “the theme of Paul’s suffering not only binds the entire 2 Corinthians together, but may further support the integrity of the letter” (p. 29). 2 Corinthians 1:3–11 mentions suffering three times (1:5, 6, 7 [p. 32]). L. notes that Paul perceived that his sufferings, as well as Christ’s, have salvific significance for the Corinthians: “Paul understands that his gospel grounded in Christ is embodied in his own experience as Christ’s apostle so that, even in authenticating the legitimacy of his own apostleship, he is fighting for the salvation of the Corinthians” (p. 62). If the Corinthians reject Paul’s struggle on their behalf, they also reject Christ’s.

In chaps. 4–7, L. further develops the hypothesis that Paul shares in Christ’s sufferings for the Corinthians. L. follows Scott Hafemann in arguing that the “fragrance metaphor” of 2:15 refers not to Roman triumph but to cultic sacrifice. Furthermore, L. proposes that when Paul speaks of a triumphal procession in 2:14–16, he is not referring to a Roman triumph but is alluding to the divine warrior and new exodus of Isa 26:16–27:6; 42:13; 51:4–11; 59:15–20; 63:1–6; and Zech 9:1–16; 14:1–21. The procession is Paul’s own apostolic work. The fragrance manifested in this procession (2:15) points to the work of the Suffering Servant, who is not Christ but Paul.

The discussion of “treasures in earthen vessels” in 4:7–12 provides further support for the hypothesis that Paul understands Christ’s sufferings as active in his ministry, for the essence of Jesus’ life and death is demonstrated in the apostle’s activity. 2 Corinthians 6:1–10 then grounds L.’s hypothesis that Paul’s ministry embodies Christ’s sufferings. This passage is closely connected with 5:11–21. Christ’s work of reconciliation is described in 5:14–21. In 6:1–10, Paul relocates reconciliation to his own ministry. The result is that “Paul identifies his own apostolic proclamation of the gospel to the gentile nations with the role of the Servant of Isaiah toward Israel in Isa. 49:8” (p. 135).

Finally, Paul takes the role of Christ’s humiliation upon himself in 2 Cor 11:23–12:10. As scholars such as Bruce W. Winter have noted, Paul does not provide the Corinthians with displays of Hellenistic virtue. Rather, Paul demonstrates the weakness and humiliation of Christ. This observation even applies to the vision of heavenly ascent in 2 Cor 12:2–5, which L. describes as an “incomplete ascent” (pp. 182–86), for Paul ascends only to the third heaven and is unable to share any divine revelations.

Lim has written a provocative study. His care to build on the well-established conclusions of other scholars confirms the claim that Paul reads the LXX christologically. Yet it is Paul’s christological reading that leads to doubts about L.’s assertion that Paul sees himself in the role of Isaiah’s Suffering Servant. Paul’s self-understanding is undoubtedly more nuanced than L. acknowledges. While the Deutero-Pauline author of Colossians (Col 1:24) read Paul as “completing what is lacking in Christ’s sufferings,” Paul understands Christ alone as accomplishing God’s eschatological work. Christ is the “new Adam” (Rom 5:12–21), and his role cannot be repeated. Thus, while Paul emulates Christ’s sufferings as a faithful apostle, he is not the Suffering Servant of Isa 49:8; only Christ is. L.’s monograph, however, can provide a beginning step to examine further the role of suffering in Paul’s thought.

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