

parts. Only an epistemology that locates valid interpretation in an act of judgment can secure the responsible plurality in biblical interpretation to which these authors aspire.

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Holy War in the Bible: Christian Morality and the Old Testament Problem. Edited by Heath A. Thomas, Jeremy Evans, and Paul Copan. Downers Grove, IL: InterVarsity, 2013. Pp. 352. \$20.60.

Apparently biblical and theological scholars have disregarded Qohelet's warning, "Of making many books there is no end, and much study is a weariness of the flesh" (Eccl. 12:12, NRSV), because in recent years several new titles have appeared for us to consider. This volume is one of the best. As a collection of 15 articles or chapters by seasoned scholars from multiple disciplines (biblical, theological, ethical, and philosophical), it offers something for most readers.

The book begins with an intriguing examination of what many scholars simply assume—that Joshua was a primary resource for the Crusades. The conclusion is surprising: contra-Roland Bainton (*Christian Attitudes toward War and Peace*, 1960), it was the Maccabees and not Joshua that provided inspiration for the Crusaders. The remaining chapters examine the so-called "holy war" in the OT from diverse vantage points and with similar trenchant insights. Although somewhat beyond the confines of the book's title, chapters 5 and 6 offer a fruitful examination of divine warfare in Ephesians and Revelation. The articles, on the whole, are in dialogue with salient scholarship, and the footnotes will serve as fertile ground for additional research. A subject index would have made the book even more useful to that end.

Of particular interest is an effort by several of the authors to interpret *herem* hyperbolically. How can one credibly distinguish between hyperbolic passages and others devoid of hyperbolic nuances? Is there a "historical kernel" that one must somehow discern? While collections of articles by multiple authors help the reader quickly cover a lot of ground on a single topic, it is no surprise that categories of definition vary. For example, these same authors do not distinguish between general warfare, divine war, *herem*-war, and the various nuances of each throughout the OT.

These critiques aside, the book moves the discussion forward, but since unanswered questions remain, I suspect that, at least for the foreseeable future, we will continue to overlook Qohelet's admonition.

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