

offered to... attempts to provide textual evidences and... in favor of their originality, he himself concedes that the text-critical issues are not entirely settled (89).

Notwithstanding these minor gaps, RL's work is a significant contribution to biblical scholarship and a very useful addition to any biblical library. Worthy of praise are his meticulous analysis of the relevant texts and his methodological rigor. The volume will surely benefit students who are at an advanced level of biblical studies.

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Sébastien DOANE, *Analyse de la réponse du lecteur aux origines de Jésus en Matthieu 1-2* (Études Bibliques, Nouvelle série 81). Leuven – Paris – Bristol, CT, Peeters 2019. xiv-309 p. 16 × 24. €82,00

How important the role of the real reader is in the interpretation of a text is the main question addressed in this doctoral dissertation of S. Doane, written under the guidance of Prof. Robert Hurley. Inspired by the writings of Stanley Fish and Robert Hurley, the author argues in this work that only the real reader of a text can make sense of it as it is written for a flesh and blood reader and not an imaginary reader, whether “implicit”, “ideal”, or “model”, as defined by different literary theorists. To this end, the author analyses the first two chapters of Matthew's Gospel as a real reader from his social, cultural, and religious background. In his reading of the text the author not only offers his own insights and interpretations but also examines the views of other “real readers” and highlights their insights and discussions critically and creatively. Thus, the author seeks to present the views of a reading community rather than presenting the perspectives of an individual “real reader”. Doane follows a “slow reading” (*ralentir la lecture*) by analysing every word in the text considering its linguistic, historical, cultural, structural, intertextual, and theological dimensions. Such reading helps the author identify some pertinent questions and offers some fresh insights into understanding the Infancy Narrative in Matthew.

This book begins by drawing the reader's attention to the paradigm shift on the question of reading, understanding, and interpreting a written text from the Enlightenment to the Postmodern era. The author highlights the shift from an approach that emphasizes objectivity/objective truth to one that recognizes the

importance of subjectivity and intersubjectivity. The author rightly states that any interpretation is conditioned and limited by the context (place, time, economic class, culture, gender, upbringing etc.) of the interpreter. He underscores the importance of interpretive communities instead of a singular "objective" interpretive approach. The author also acknowledges how his own reading is shaped by the strategies and methods he has learned from others ("the exegetical community"). In these first four pages of the book, entitled "Quand Bible et critique post-moderne se rencontrent", the author briefly mentions "l'analyse de la réponse du lecteur" (ARL), the interpretive approach that he follows in this book. These pages serve as a general introduction to Doane's work. However, the author does not use the term "introduction", nor does he present these pages as part of the main text.

The main body of the book is organized into five chapters and a general conclusion. The first chapter discusses methodological issues, and the other chapters deal with Matthew 1-2 divided into four subunits (Matt 1,1-17; 1,18-25; 2,1-12; 2,13-23). The book provides a 36-page bibliography including the works of most ancient and modern literary theorists and Matthean scholars.

The first part of the chapter on methodology briefly presents the historical journey from Aristotle to Umberto Eco that led to the development of ARL followed by an exposition of the literary theories of Wayne Booth, Wolfgang Iser, and Stanley Fish, which, according to Doane, laid the foundation for ARL. The author also mentions the works of eight other ARL theorists. He concludes the first part by discussing the contributions of Mark Allan Powell and Robert Hurley who initiated the application of ARL in biblical interpretation. In the second part of this chapter the author clarifies some of the concepts that are used in the book. One might wonder why the author, in his discussion of the development and application of ARL in biblical interpretation, does not include the successful attempts of some exegetes, especially from Africa, Latin America, and Asia, to understand the text from their context in which the "reader" and the reader's life situation play a central role.

The second chapter studies Matt 1,1-17 in detail. The title (1,1) the synthesis (1,17) and the genealogy (1,2-16) are treated separately. A word-by-word analysis adopted here as a reading strategy helps to explore various possibilities of interpretation. However, it sometimes distracts the reader with unnecessary details which are later abandoned as the text is read as a cohesive unit and a coherent whole. In his detailed analysis of the genealogy, Doane focuses on different subversive elements (*éléments subversifs*) found in Matthew's presentation of the genealogy of the Messiah. Although several scholars have already observed the social, cultural, and theological irregularities found in the genealogy, Doane's presentation of them as subversive elements is intriguing. After having enumerated nine such elements, he concludes that the genealogy given in the Gospel of Matthew shows that Jesus is the son of foreign women, of extraordinary women, of men whose masculinity is not hegemonic, of unknown people, of evil kings, of sons who are not the firstborn, etc. (119). The author states that the accumulation of these subversive elements shows that this text has the potential to induce readers to revise their expectations. One such expectation discussed in detail is Jesus' identity as the Davidic Messiah. Doane clearly shows how the messianic identity of Jesus presented in Matthew is different from the traditional figure of the Messiah as the son of David. A major part of the genealogical list given in Matthew

(especially in 1,2-11) is also found in different OT texts (1 Chr 1,28.34; 2,1-15; 3,10-15; Ruth 4,18-12). Most scholars believe that Matthew drew primarily from these sources to present the genealogy of the Messiah. If this is the case, how can the question of "the subversion of the primogeniture and hegemonic masculinity" that Doane observes in the portrayal of various characters (Abraham, Issac, Jacob, Perez, Zerah, etc.) be attributed to Matthew? Should it not be ascribed to the OT authors?

Chapters 3-5 analyse the three sets of narratives related to the birth of Jesus. After providing a sequential reading of the stories, the author offers an intertextual dialogue with the prophetic texts cited in each of these narratives. Following a metaleptic reading, the author, as a post-colonial reader, explores the significance of these prophetic oracles in their global context, the social and political connotations attached to them, and their use in the Matthean text. Such a reading helps readers to understand these texts with new perspectives.

Doane argues that a metaleptic reading of Isa 7,14 reveals that the word "Emmanuel" is not only a sign of hope but also a sign of judgment: hope for the people but judgment against imperial powers (Assyria and Rome). In his interpretation of the reference from Mic 5,1-3 in Matt 5,2, Doane focuses on the differences between the two texts and argues that the correspondence between Micah 5 and Matthew 2 cannot be seen as a direct fulfilment of a prophecy concerning the Messiah. Although both texts show certain similarities, their ways of presenting the king / shepherd are different. Doane claims that it is possible to deduce from these texts that the *anti-typology* between David and Jesus introduced in the genealogy continues. Jesus is both like David and different from him. To resolve the spatio-temporal problem related to the Hosea quotation in Matt 2,15, the author proposes to consider Egypt in Matt 2,13-15 both as a geographical area and as a metaphor. Egypt is indicated in Hosea (11,1) as a metaphorical place of evil analogous to the destructive powers of Assyria. Following the same line of thinking, Doane suggests that the expression "out of Egypt" in Matt 2,15 refers to Judea and the destructive powers of Herod. It is out of that "metaphorical Egypt" that God called his son to go to the "geographical Egypt". On the narrative of the infanticide in Bethlehem and the reference to Rachel's cry in Matt 2,16-18, Doane proposes a multi-faceted intertextual reading. He observes that the infanticide in Bethlehem has links with the worst moments of Israel's history, and its presentation in Matthew is a critique of the violence of foreign empires. He also offers a reflection on the question of God's responsibility in the murder of innocent children relating it to issues of human rights violations in different parts of the world today. The author considers Matt 2,23, the fifth quote in the Infancy Narrative, as a fulfillment quotation, interpreting the fulfilment as a reversal. According to him, the fact that Jesus is associated with Nazareth, which is far from centers of power and lacks traditional prestige, prompts the reader to see the protagonist of this story as a kind of Messiah different from what was usually expected.

In the general conclusion, after providing a summary of the main insights gathered from the study, the author, in an introspective tone, reveals the impact that this study has on him as a reader, the experience of consolations, desolations, confusions, and convictions, etc.

Doane's study is a good model for applying ARL to a biblical text. The author has done it with great care and precision. He has enriched his interpretations by engaging the views of other authors. While discussing further possibilities, the

author admits that the interpretations that he analyzes are of professional exegetes and suggests that it is important to consider the views of non-specialist readers. Some "contextual exegetes" and liberation theologians have made great contribution in involving non-specialist readers in the interpretation of biblical texts. For example, *The Gospel in Solentiname* (four volumes) by Ernesto Cardenal, first published in Spanish in 1976, offers profound and insightful interpretation of the birth stories of Jesus by a group of poor and oppressed peasants.

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Ianire ANGULO ORDORIKA, "*¿No habéis leído esta escritura?*" (Mc 12,10).

El trasfondo veterotestamentario como clave hermenéutica de Mc 12,1-12 (Analecta Biblica 226). Rome, Gregorian Biblical Press, 2019. v-389 p. 16,5 x 23. €30,00

This book is a revision of Angulo Ordorika's doctoral dissertation, defended at la Universidad Pontificia Comillas (Madrid) in 2018. Angulo Ordorika (A.O.) begins by noting, as many have before, the disjunction between the last two verses of Mark's parable of the vineyard (12,1-12), a quotation of Ps 118,22-23, and the rest of the parable. Her aim is to investigate whether vv. 10-12 were part of the original parable (she concludes it was), and if so, then to show how to understand a parable that moves in the semantic camp of agriculture but then concludes with a citation from the world of construction.

In the Introduction, A.O. gives a concise sketch of the various approaches scholars have taken in their analyses of this parable, clustering them into three groups. Scholars such as Adolph Jülicher, Werner Kümmel, Charles E. Carlston, Josef Blank, Odil Hans Steck, and Ulrich Mell have approached the parable as a *vaticinium ex evento*, an allegory constructed by the early Christian community as they reflected on the death of Jesus. For them, the quotation of Psalm 118 in vv. 10-12 is a secondary addition. A second approach is taken by scholars who resist reading the parable allegorically; they see it as a realistic story told by Jesus that reflects agrarian realities in first-century Palestine. Again, both the allusion to Isa 5,1-2 and the citation of Ps 118,22-23 are later additions. C.H. Dodd was the first to read the parable as a reflection of the growing unrest of laborers and the mounting tensions between them and landowners who were often living abroad, which sometimes led to revolts such as that led by Judas the Galilean. Joachim Jeremias, J. Duncan M. Derrett, and Martin Hengel read the parable in a similar vein, explaining that the murder of the son is understandable if the laborers think that they could put in a claim on the land if the owner is dead and if they kill the only heir. John Dominic Crossan and Jane E. and Raymond Newell go so far as to read the laborers as heroic, thinking that Jesus sympathized with their grave situation, excusing their violence without condoning it. Willy Schott-Hester, John S. Kloppenborg, and Esther Miquel Pericás make a different line of interpretation. A third approach is taken by Klyne Snodgrass, who are