

standard of living provided by the king, and some were bold enough to forcefully complain when they felt that they did not receive an ample supply of gifts (p. 26). Furthermore, in an instance in which an official title did not necessarily connote official function, a musician led a royal envoy to Eshnunna (pp. 27–31).

While a full picture of music and the cult is not possible, several texts reveal the highly liturgical nature of religious ceremonies at Mari. A tablet outlines the Celebration of Ishtar, including the precise positions of participants, garments, and utensils that participants were required to wear or possess, the specific times in which different songs were chanted, when participants sat and stood, and the timing of offerings and libations (pp. 57–63). One can assume that the Israelite temple contained documents such as this that outlined specific liturgies during which certain Psalms likely were mentioned and incorporated into celebrations and rituals. Also, some priests at Mari functioned as lamenters and they were under the authority of the chief musician (pp. 64–65). Lamentation-priests not only performed at the temple but also marched out in front of the army on a campaign to Ekallatum (p. 65).

Overall, the photographs of the tablets are excellent and allow one to read directly from them. Additionally, Ziegler's treatment is elucidating, careful, and thorough. Since French translations are provided for all of the ancient texts, one does not need to know Akkadian in order to use this volume with great profit. Because of her fine work, Ziegler has greatly enhanced our understanding of music and musicians in Mari and beyond.

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Hillel Newman. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyles, Values and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism 25. Boston: Brill, 2006. Pp. xix + 332. ISBN 978-90-04-14699-0. \$143.00 cloth.

In this detailed sociological study of Jewish groups in the Hasmonean period, the author argues that the proximity to power in the Jerusalem center influenced the lifestyle, ideology, and halakah of the Pharisees, Sadducees, Essenes and the Qumran group. The book is a translation and enlargement of Newman's 1998 doctoral dissertation at Bar Ilan University, Israel.

Newman classifies groups according to their relationship with the Jerusalem religious and political center using sociological terms he coined. *Dissenting groups* (Pharisees, Sadducees) stay close to the normative center and do not withdraw from general society physically or ideologically, even when they disagree with certain current norms. During the Hasmonean period, the Pharisees and Sadducees alternately were more in favor with and influential on the rulers. When they disagreed with the political or religious rulers concerning lifestyle, ideology, or halakah, they still sought to influence social and religious life. *Seceding groups* (Essenes, Qumran) distance themselves from the social center ideologically and physically. Ideologically, they establish their own cen-

ter of authority, which dictates a distinctive lifestyle and doctrine. Physically, they live in the outskirts of cities or in rural areas and have little to do with normal city life, to maintain group cohesion and to protest ideologies and practices with which they disagree.

Newman builds on several sociological theories not previously applied to ancient Jewish groups (chaps. 1–2). Seceding groups (Essenes, Qumran) have many characteristics of Coser's *greedy institutions*, which "demand excessive commitment to the organization . . . , to the point of complete identification and commitment to the group, and the group alone" (p. 12). Undivided commitment of this sort often requires members to give up family life and social life outside the group. Smeler's distinction between norm-oriented and value-oriented movements also influenced Newman's theory. *Norm-oriented* groups live within the "general society" and are *regime-powered*, since they have access to the power centers of society and seek to change norms from within. *Value-oriented* groups are physically and ideologically distant from normal power centers and redefine ideology and lifestyle according to their own values. Pharisees and Sadducees were dissenting groups when they were not in favor with the current Hasmonean ruler, but they still had access to political and religious power centers and thus were norm-oriented and regime-powered. In contrast, Essenes and the Qumran group lived in isolated communities and lacked access to normal power channels, so they established their own center of authority and determined their own values.

Newman examines the lifestyle, halakic system and theology/ideology of each group (chaps. 3–5). Lifestyles clearly show the difference between dissenting and seceding groups. Like Coser's greedy groups, Essenes and Qumran stressed separation from the world, high internal cohesion (equality and homogeneity) and absolute group loyalty. They maintained these qualities through obligatory communal eating, distinctive uniform clothing, and prohibiting eating with outsiders. Pharisees and Sadducees, however, permitted eating with outsiders and allowed greater flexibility with clothing, although they heightened the symbols of religious commitment (enlarged phylacteries and prayer tassels) to enhance social recognition within normative society. The Essenes prohibited marriage, sex, and family life, and Qumran discouraged them, which reinforced their separation from normal social life. The Pharisees and Sadducees, however, encouraged marriage and family life and considered sexual relations an important marital duty.

All ancient Jewish groups based their lifestyle on halakah, an authoritative system of rules of behavior derived from Scripture, both explicitly and through study (p. 184). The norm-oriented Pharisees and Sadducees considered the court rulings to be authoritative. The halakic system of the seceding groups, however, reflected their independent value system and was considered absolute and eternal truth. They also rejected the authority of the courts and refused to compromise, because their values were a higher authority than social norms.

Newman's discussion of theology (chap. 5) focuses on the source of authority for the groups rather than specific theological beliefs. The seceding groups considered their leaders to be prophets and thus their biblical interpretations

were authoritative and eternal truth. This formed the basis for the groups' distinctives and isolation from normal society. Although a few individuals in dissenting groups had prophetic ability, it was not used to determine halakah or to interpret Scripture authoritatively. The main theological belief that Newman examines is the attitude toward earthly life, which provides a basis for lifestyle and halakah. Unlike the dissenting groups, the seceding groups prohibited many aspects of normal earthly life, such as private property, colorful clothing, sexual relations (or sex for pleasure), and anointing with oil. When these were permitted, they were placed in the context of religious ritual, further building group cohesion and separation from normal society.

Newman's claims concerning these groups are supported by numerous references to primary texts. He is usually hesitant to make claims unless they are corroborated by multiple sources and he offers plausible explanations of contradictory sources. Unfortunately, he sometimes simply assumes that descriptions of the groups from Roman-era sources can be extrapolated back to Hasmonean-era groups (pp. 52, 68). For the Pharisees, Sadducees, and Essenes, he primarily uses descriptions of the groups by Josephus, Philo, Tannaic rabbis in the Talmud, and the NT (cautiously and only for lifestyle and clothing, not beliefs). It is not clear why Newman uses no primary sources written by these groups (e.g., 1 Maccabees, *Psalms of Solomon*). For the Qumran group, however, Newman only uses the writings at Qumran. He argues strongly, if not entirely convincingly, that the Qumran group is not Essene but rather is a group not mentioned elsewhere in extant sources (pp. 45–50).

This book offers valuable insights into the lifestyles of the major Second Temple Jewish groups. Further, it explains the groups' ideological justifications for these practices, although with few details about specific theological beliefs.

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Terence L. Donaldson. *Judaism and the Gentiles: Jewish Patterns of Universalism (to 135 CE)*. Waco, TX: Baylor University Press, 2007. Pp. 563. ISBN 1602580251. \$40.41 cloth, \$21.82 paper.

Donaldson sets out to survey all Jewish textual sources concerning the subject of Gentiles, from the 3rd century B.C.E. to the Bar Cochba revolt of 135 C.E. The sources are analyzed under four approaches to Gentile integration: sympathization (i.e., Gentiles can be sympathetic to Judaism and take part in some of their lifestyle and worship); conversion (i.e., Gentiles should convert fully); ethical monotheism (i.e., Gentiles can adopt Jewish ethics and theology without the rites); participation in eschatological salvation (i.e., Gentiles can share in the future blessings of the Jews).

The work consists of the sources and their analyses (Part 1) and four short concluding sections that address the four approaches to Gentiles. This last section is called "Part 2," though it consists of less than one tenth of the whole (44 pages out of 513), so it should be regarded as a summary and conclusions. The