Sean Freyne, *Jesus, A Jewish Galilean: A New Reading of the Jesus-Story*. London: T & T Clark International, 2004.

The quest for the historical Jesus has imagined his first-century Galilean setting as either Gentile borderland or Jewish homeland. In line with his previous study (*Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations* [Philadelphia: Fortress, 1988]), Sean Freyne's *Jesus, A Jewish Galilean* re-asserts the latter alternative and offers a careful rehabilitation of the Jesus of gospel tradition. For Freyne, the dual context of Israel's foundational story, and the movement that subsequently came to present Jesus within that story, locates the historical Jesus and defines him as both thoroughly Jewish and deeply Galilean. Although Freyne also references archaeological data and sociological theory, it is the narrative tradition of the gospels and particularly how it participates in the reception of the Hebrew scriptures in the Second Temple period that directs his inquiry. For him, this tradition stands closer to the social reality of first-century Galilee than do later reconstructions "of our own making."

However, the book is less about the material constraints of Jesus' Galilean ministry than the Galilean Jesus' self-conscious engagement with the religious tradition of Israel. Freyne suggests that Jesus' attitude toward the ecology of Galilee was grounded in the Israelite tradition of the creator God (ch. 2). He finds in Jesus' travel from barren desert to fertile lower Galilee a sense of "potential blessedness" (42-43); in his association with Caphernaum by the Sea of Galilee, an affirmation of the divine overthrow of chaos (53); and in his tour of "the Hermon region" of upper Galilee, a consciousness of the sacred character of the natural world (57-58). Freyne's Galilean Jesus likewise engages the Israelite tradition of election (ch. 3).

If ideal Israel functions within the scriptural tradition to express both the universalist impulse of the Genesis narratives and the triumphalist impulse of the Deuteronomist, then Jesus' interest in the "territorially marginalized" Jews of upper Galilee and openness to their pagan environs locates him securely within the former impulse. Freyne encounters much the same fault line within the Zion tradition of Israel (ch. 4). Even in Isaiah, he argues, Zion functions as a symbol of the restoration of Israel and salvation of the nations as well as the triumph of Israel and enslavement of the nations. Like the Isaian "servant

community" (Is 65:8-15; 66:2,5,14), Freyne's Jesus embraces the former, though not without prophetic critique; only insofar as it could include especially the socially and geographically marginalized of Galilee (whether Jew or Gentile) did Zion remain for Jesus a meaningful symbol (116).

Chapters five and six turn increasingly toward the confrontation of tradition and empire. Freyne sees first-century Galilee as characterized by a threat to Jewish identity like that posed by Antiochus Epiphanes in the mid-second century BCE (126). Accordingly, the apocalyptic response of Daniel's "wise ones" to that crisis (Dan 1:4,17; 11:33-35; 12:3) provides an analogue to the response of Jesus and his followers to the challenge of the Roman Empire. Jesus' apocalyptic imagination is only further evinced in his avoidance of the Herodian centres of Sepphoris and Tiberias, his critique of Herodian rule (Mk 10:42-46; 11:1-10), and his confrontation of imperial power with the kingdom of God. Jesus' resistance to that power also challenges the hegemony of the Temple aristocracy in Jerusalem. His attack on the Temple system is seen as a call for radical renewal according to the inclusive Isaian vision of the eschatological temple (155). Since such prophetic "globalization" of Israel's God had always incurred the resistance of both religious and political authorities, the result for Jesus cannot have been unexpected (168).

Freyne's assimilation of the canonical framework will doubtless be found problematic. He privileges such narratives as Acts 10:36-41 (Jesus' "basis-biography"), Lk 4:16-30 (Jesus' inaugural address), Q 13:34 (Jesus' prophetic lament over Jerusalem), and Mk 11:15-19 (Jesus' Isaian condemnation of the Temple) without attending to their redactional intent, and presumes a degree of scriptural engagement on Jesus' part that begs the question of his "inherited tradition." The result too often is a Jewish Galilean indistinguishable from his canonical counterpart. Nevertheless, Freyne's contribution is both timely and erudite. Few scholars command a comparable knowledge of first-century Galilee and fewer still have turned it toward a study of Jesus' self-understanding. The author's privileging of Jesus' inherited religious tradition as the primary context for reconstruction of the quest is as productive as it will be controversial.

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