

some of these pedagogically mnemonic devices would have been remembered with “near verbatim accuracy” (pp. 167, 187). Verbal material that has persisted for more than three years would have been relatively stable thereafter (until problems of old-age forgetfulness emerged). M. concludes that if some eyewitnesses of Jesus’ career were alive during the composition of the Gospels their memories of him would have been about as reliable as they were within three to five years of their initial remembrances. Thus, according to M., we should expect that a large portion of the Synoptics represent reliable memories.

While many readers will demur from M.’s optimistic conclusions regarding the “authenticity” of the Synoptics, the brilliance of his study is found in the first four chapters. Indeed, the first third of this book outmodes most previous appeals to the interval of memory between the crucifixion and the writing of Mark. Henceforth any work on the Gospels that repeats the words “reliability,” “accuracy,” “credibility,” or “eyewitnesses,” but does not cite this book must be considered deficient.

There are, however, two points of deficiency in this otherwise groundbreaking work. The first is that M.’s use of *b. Erub.* 54b-55a to illustrate pedagogical practices around the time of Jesus must be questioned. M. uses this text with heavy qualification and with modest payoff as he writes, “it appears highly likely that rabbis contemporary to Jesus taught their pupils by means of repetition” (p. 167). But the use of a fifth-century witness to first-century educational culture requires more than a single citation if it is to avoid the accusation of anachronism. This short section (pp. 164–68) appeals to no other examples of Jewish pedagogical practice. This leads to my second criticism: the omission of Catherine Hezser’s *Jewish Literacy in Roman Palestine* (TSAJ 81; Tübingen: Mohr Siebeck, 2001) renders M.’s treatment of first-century Jewish pedagogy suspect. Some consultation of her chapter on Jewish educational practices (pp. 37–109) would have filled out this section.

These two points should not detract from the importance of this book. M. opens a door to cognitive psychology for NT scholarship. Either we follow his lead or we continue to appeal to “memory” anecdotally and uncritically.

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ALLAN J. MCNICOL, *The Conversion of the Nations in Revelation* (LNTS 438; London/New York: Clark, 2011). Pp. xviii + 155. \$110.

The major purpose of McNicol’s monograph is to resolve the tension created by the defeat and apparent destruction of the nations by the Lamb in Revelation 19 and their appearance in the New Jerusalem in chap. 21. In addition to this, M. devotes some attention to the rhetorical purpose of John’s inclusion of the motif of the conversion of the nations in his Apocalypse.

McNicol begins by dismissing some earlier proposals regarding the fate of the nations: that they are converted through the suffering witness of the church before the parousia; that the tension regarding their fate is primarily rhetorical, functioning in a hortatory manner; or that they eventually comprise the redeemed remnant from all nations. To outline his own view M. examines the role of the nations in Revelation up to and including their unsuccessful war against the Divine Warrior and their ultimate destiny in the rest of the book. This is followed by an exploration of the motif of the “conversion/pilgrimage of the nations” in the OT and some later writings from the Second Temple era.

McNicol's thesis is that John found in the prophetic writings a model he follows in Revelation, especially in 21:1–22:9. In order for the ancient prophecies to be fulfilled, two particular covenants must be fully realized. The first M. calls the "people-covenant," denoting the eternal covenant made with the house of David, now broadened to include all those who will eventually (Rev 21:1–22:5) inherit the eschatological blessings promised by the prophets. These faithful conquerors will be the residents of the New Jerusalem. The second is called the "covenant with the nations," referring to the covenant originally made with Noah. The sublimated nations mentioned in Revelation 21 will become participants in the benefits of the new creation through a restitution of this covenant and will have access to the New Jerusalem as well.

Having presented his view on the conversion of the nations, in chap. 5 M. investigates its role vis-à-vis the central message of Revelation. According to him, John is concerned about the many in the seven churches who are in danger of losing their salvation by accommodating to the surrounding culture and stringent imperial policies. The purpose of John's story is to warn the accommodationists and encourage the faithful: the community of the righteous will be vindicated and those allied with the beast will be severely punished, all before the conversion of the surviving nations.

Revelation is such a complex work that any reader is bound to disagree with some interpretive detail somewhere in M.'s monograph. Yet there are two major points that should be raised. First, M. concentrates on showing that the nations are in fact not destroyed in the aftermath of the battle between the Lamb and the kings of the earth and their armies. Yet the complete annihilation of the nations does not seem to be an issue in John's narrative. More pertinent would have been to demonstrate how and why in 20:7–15 the nations would survive after their pathetic final attack against the saints and the last judgment that follows it. Second, the "covenant with the nations" plays a crucial role in M.'s overall argument, but he offers only a single footnote (p. 103) to support his claim that such an expectation of future fulfillment existed regarding the covenant with Noah. Given that the concept will be new to most in the intended audience of the monograph, a more extensive treatment of the topic would have been warranted. In contrast, chap. 5 consists largely of material that is familiar from many other publications in the field and not essential in terms of M.'s central argument. In addition to the issues mentioned above, some readers will be slightly annoyed by various typographical and spelling mistakes and inconsistencies, especially in the names of authors and the titles of books, that have escaped the attention of the proofreader.

For those convinced of the problem—that is, that the appearance of the nations in Revelation 21 and 22 has not been adequately explained—M.'s monograph offers a thought-provoking solution.

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STEVE MOYISE, *Jesus and Scripture: Studying the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2010). Pp. viii + 147. \$21.99.

Steve Moyise has produced a prodigious flow of publications that examine in various ways the NT's use of the OT. In this entry he examines Jesus' use of the Scripture in the