author has chosen to realize the traditions for the sake of their continued transmission. To that extent the description of the reader as 'co-authoring' needs a more systematic presentation. On the issue of the suitability of the model for the particularities of Matthew's Gospel, it has to be said that the term 'suppliants' limits the interactions of the text to Barnet's key theme of the Gospel as reconstituting the 'unredeemed heart'. In fact the reader is also required by the text to take notice of the piety and search for justice within the character relations, necessitating for the reader a still further surplus of meaning and action.

IVOR H. JONES
Lincoln

The Gospel of Matthew's Dependence on the Didache. By ALAN J. P. GARROW (Journal for the Study of the New Testament Supplement Series, 254). Pp. xxxiii + 272. London and New York: T & T Clark International (A Continuum Imprint), 2004. ISBN 0 6264 6977 9.

THE author argues that Matthew's Gospel depended directly upon a version of the Didache essentially similar to that rediscovered by Bryennios, except for the absence of Did. 8:1b, 11:3b, 15:3–4, and 16:7. That rediscovered Didache is a composite work and its composite nature has to be explored in detail in order that the precise parts which Matthew used can be identified. Part I presents the case for five stages: a Peri/base layer, a Prophetic layer, a modifying Teacher layer, a Gospel layer, and a Jerusalem addition. The opening chapter of Part I has a strategic role; it separates Didache 9 and 10, the former being allocated eventually to the Peri/Base layer and the later eventually to the Prophetic layer. The reasoning is by no means convincing, particularly against the background of increasing uncertainty concerning the character and terminology of early Christian eating practices. But when the use of the word κλάσματος in 9:3 is defined as a 'fragment of bread', apparently differentiating Matthew 9 from the 'filling meal' which according to 10:1 has just taken place, the argumentation falls foul of the use of the same word in 9:4, in the sentence τὸ κλάσμα διεσκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἕν, where a multitude of scattered parts of the one bread is designated by the same singular noun. The allocation in Part I of Didache 8

to the Modifying Teacher layer as evidence of a tradition prior to the Gospel layer (Did. 8:2b), inclusive of and prior to a form of the Lord's Prayer similar to that found in Matthew's Gospel, is similarly a doubtful hypothesis. As Garrow admits, the three formal (although formal in the sense of 'conceptually recognized') features, which are used to identify the Modifying Teacher material elsewhere in his argument, are absent from Didache 8; moreover Niederwimmer, whose work Garrow finds in many respects helpful, establishes the parallels between the doxology of the Lord's Prayer in Did. 8:2e and the doxologies in 9:2–3, and in 9:4 with its parallels in 10:2, 4, 5, passages which are allocated to different layers of tradition by Garrow. At the very least the form of the Lord's Prayer known to the Didache according to the Bryennios text may be said to reflect an association not found in Matthew, namely a specific link with forms of worship found in the Didache in chs. 8–10. Part I also includes a reconstruction of the text of Didache 16, which will eventually be considered alongside the Peri-Base layer.

Part II begins by setting out the links between the Didache and Matthew's Gospel as these appear in the five layers designated in Part I. The major issue addressed in Part II concerns the method by which dependency can be established, and how that can be established in the light of the possibilities of reversal in the direction of dependency. The author's 'trawl' through a list of redaction critics (p. 199, n. 3) with respect to Didache 16 and Matthew 24 leads him to the view that 'it is difficult to identify Matthew's original creation with any real confidence because he so clearly relied on written sources'. Such a conclusion does not, however, result in a similar caution with regard to redaction-critical work on the Didache, despite the fact that the redaction-critical work in Matthew can rely on 28 long chapters and the Didache on 16 short ones. Statistical study of redactional language would judge the Didache too short for any firm conclusions. Nevertheless we read on p. 192 with regard to the use of τότε: 'There is no difficulty in seeing the Didache apocalypse as responsible for the introduction of this change to Dan. 7:13.' Quite apart from the point which Garrow draws with approval from Tuckett on p. 195 and which is particularly relevant to the use of an LXX text, that 'the later document may be several stages removed from the earlier one', such a redactional vocabulary judgement lacks all the essential nuances of discussion. (For an adequate basis see Stephanie L. Black, *Sentence Conjunction in the Gospel of Matthew:* καί, δέ, τοτέ, γάρ,

σὺν *and Asyndeton in Narrative Discourse* [Journal for the Study
of the Old Testament Supplement Series, 216, Studies in New
Testament Greek, 9, London Sheffield Academic Press, 2002],
ch 7, especially her comment on the Matthean 'relatively small
sample size' and her note 35 on the difference between
conjunctional and adverbial uses of 'then') Despite Garrow's
constant use of 'possible', 'probable', and 'feasible' of the various
relational hypotheses, he cannot by these qualifications make up
for a lack of consistency in his attitudes to redactional criteria
Regarding the spread of Matthean parallels in the five suggested
layers of the Didache where Garrow prefers a dependence of
Matthew on the Didache, no clear case is made for a dependence
in that direction For example, if the previous point regarding
the Lord's Prayer holds good (that is, the form of the Lord's
Prayer belongs, in the Didache, with the Didache's doxological
material) a similar point could be made with respect also to Did
9 5b and Did 14 2 The case for the dependence of Matthew
on the Didache has yet to be made No doubt there is more
work to be done on the stages behind each of the two documents
and on possible points of contact between these, but the layers
of the Didache suggested here do not provide a secure base
for such further study

IVOR H JONES
                                             Lincoln

Jesus' Defeat of Death. Persuading Mark's Early Readers.
   By PETER G. BOLT Pp. xx + 360. (Society for New
   Testament Studies Monograph Series, 125) Cambridge.
   Cambridge University Press, 2003 ISBN 0 521 83036 2.
   £50; $75

IN this work, which is a revision of a Ph D thesis carried
out under the supervision of Professor Graham Stanton, and
accepted by the University of London in 1997, Peter G Bolt
sets out to assess 'the impact of Mark's Gospel on its early Graeco-
Roman readers' (p 1), focusing his work on the role of the healing/
exorcism accounts in the Gospel To this end, he argues that
'the suppliants in the thirteen healing/exorcism scenes have an
important role in engaging the implied readers, and, because
they represent a sample of life from the real world, the suppliants
enable flesh-and-blood Graeco-Roman readers to "become" the
implied readers, enter the story, and so feel its impact' (p 1)