

ARIE W. ZWIEP, *Jairus's Daughter and the Haemorrhaging Woman: Tradition and Interpretation of an Early Christian Miracle Story* (WUNT 421; Tübingen: Mohr Siebeck, 2019). Pp. xxvi + 481. Cloth. €139.00.

The intertwining of the story of the raising of Jairus's daughter and the healing of the woman with an issue of blood (Mark 5:21–43//Matt 9:18–26//Luke 8:40–56) has been the subject of scrutiny in the last 50 years or so by scholars associated with contextual approaches to the Bible including, but not limited to, feminist and post-colonial interpretation, liberationist theology and ideological critique. This scholarship oftentimes builds on earlier research into the account that emerged in the fields of historical and literary criticism. Currently, new lines of investigation are being forged in areas such as patristic studies, the studies of children and childhood in the Bible, and in the reception history of the account in the arts. In a burgeoning area of research, Zwiep's recent monograph, *Jairus's Daughter and the Haemorrhaging Woman: Tradition and Interpretation of an Early Christian Miracle Story* is a timely and comprehensive appraisal of the scholarship to date.

What sets Zwiep's publication apart from previous research on these pericopes is its interdisciplinary approach. Rather than applying a single method to his examination of each of the passages in the synoptics, Zwiep's analyses are informed by an integration of exegetical, historical-critical, literary and hermeneutical considerations. The approach is evident in the order and title of chapters. Chapter 1, *History and Research*, charts the major lines of investigation in the history of the interpretation of the passages. Chapter 2, *Text and Translation*, is essentially philological, discussing the variety of translations that exist for each synoptic account. The literary context, inner architecture, and narrative coherence of the pericopes is examined in Chapter 3, *Structure and Form*. This chapter also examines the literary motifs in each synoptic rendering of the passage. An examination of the two-source hypothesis frames Chapter 4, *Tradition and Redaction*, which applies tradition and redaction criticism to each pericope. In Chapter 5, *Orality and Performance*, Zwiep changes methodological tack, examining each passage from the perspectives of orality and performance criticism. In so doing, he opens up possibilities for considering a pre-Markan oral tradition in which the individual accounts of Jairus' daughter and the bleeding woman were intertwined. Chapter 6, *Story and Narrative*, provides narrative analyses of the pericopes in a broader discussion of the social, theological, and cultural contexts of each of the synoptics.

Aside from those interested in Mark 5:21–43//Matt 9:18–26//Luke 8:40–56, this monograph is an invaluable study of diachronic and synchronic approaches to analysing biblical texts. Each chapter clearly articulates the purpose, key questions and limitations of the methods associated with exegesis, historical, literary and narrative critical methods and performance studies. These are applied systematically and in elaborate detail to the pericope in each of the

synoptics, with conclusions drawn about each pericope and the usefulness of the methods used in the chapter. As such, Zwiep's work is an instructive resource for those entering the field of biblical studies.

Commenting on his own work, Zwiep notes this monograph makes a "modest first step" to understanding the pericopes. Given the great quantity of scholarship that Zwiep has assembled for this work, it is far from a *modest* step to understanding, nor does it represent a *first* step. It is a landmark distillation of the many voices and strands of research into these pericopes, and an erudite assessment of the possibilities and limitations of exegetical, historical critical and literary methods of interpretation. As such, Zwiep's monograph is essential reading for those embarking on further studies of the pericopes. Those who are working in new areas of inquiry into the passage, such as those involved in the studies of children and childhood in the Bible, will benefit from the thorough examination of the gospel accounts, the history of scholarship, the critique of method, and the extensive bibliography that Zwiep provides. The gains to be made in understanding this story from new angles, alas, will emerge in fields that extend beyond the bounds of traditional biblical criticism, rather than in this work, as Zwiep himself acknowledges in the publication.

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