

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1987

Printed for the Society

The Society for Old Testament Study

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One copy of the *Book List* is supplied free to all members of the Society.

Copies of the *Book List* for 1987 may also be obtained from M. E. J. Richardson, Esq., Department of Near Eastern Studies, University of Manchester, Manchester M13 9PL, England. The price of these is £6.00 or \$12.00 post free for a single copy. Payment should be made by cheque in sterling or U.S. dollars payable to the Society for Old Testament Study, or direct to Post Office Giro Account No. 50 450 4002.

Copies of the *Book List* for 1966, 1968–1977 inclusive, and 1979–1986 are also available from Mr M. E. J. Richardson. Orders for back issues or multiple copies should not be accompanied by payment; an invoice will be sent.

Review copies of books for the *Book List* should be sent to the Editor:

Dr A. Graeme Auld
New College, Mound Place
Edinburgh EH1 2LX,
Scotland

PREFACE

The daunting task of learning the annual processes by which this volume comes to be has been considerably eased by the ready support of all my predecessors, our printers, the company of reviewers, departmental and faculty colleagues, and friendly contacts in many publishers.

Particular thanks are due to Michael Knibb who has been a patient and careful instructor. The Society is delighted that London University has recognized his academic contribution with a personal chair. Then Mr A. S. Maney, young Mr Maney to Professor G. W. Anderson, whose detailed knowledge of more than four decades of the *Book List* is as close as any, has with his colleagues given careful support to the new editor. Closer to home, Dr J. C. L. Gibson, my head of department, has given ready encouragement. He also should be congratulated for completing on schedule the editorship of the *Daily Study Bible: Old Testament*; while not designed for the academic market, the series has attracted not a little critical praise. Miss M. Rankin has provided much secretarial support. And Dr A. P. Hayman has joined the ranks not just of reviewers, but of those marvellous colleagues prepared to do extra late in the year.

It has been a great pleasure that the members of Professor Knibb's international support-group have willingly agreed to continue their invaluable supply of both intelligence and reviews. I have enjoyed friendly contact with Professor B. Albrektson, Professor M. Bič, Professor H. Cazelles, Dr F. García Martínez, Dr K. Jeppesen, Professor G. L. Prato, Dr K. K. Sacon, and Professor A. S. van der Woude. Last, but far from least, I owe a considerable debt to several colleagues at home without whose recommendations and supply of books which had not yet come to my hand this present volume would have been much slimmer. These include Dr R. P. Carroll, Dr R. J. Coggins, Dr P. R. Davies, Mr A. R. Millard, Dr S. C. Reif, Dr W. G. E. Watson, and Professor R. N. Whybray.

A third Newsletter has been issued in connection with the Comprehensive Aramaic Lexicon; it too is available from The Editors, CAL, Dept of Near Eastern Studies, The Johns Hopkins University, Baltimore, MD 21218, USA.

The end of the heading of the review of the Lehman Jubilee volume (*B.L.* 1986, p. 119) has been found misleading by some readers. This book is available in several bookshops.

The following abbreviations and symbols are employed as in earlier issues:

B.L. = *Book List*
Eleven Years = *Eleven Years of Bible Bibliography* (1957)
Decade = *A Decade of Bible Bibliography* (1967)
Bible Bibliog. = *Bible Bibliography 1967–1973:*
Old Testament (1974)

On behalf of the Society I have pleasure in thanking the British Academy for making a grant towards the publication costs of this issue of the *Book List*.

NEW COLLEGE EDINBURGH

A. GRAEME AULD

1. GENERAL

BÄTZ, K., and MACK, R.: *Sachtexte zur Bibel: Hilfen zum Verstehen und Erzählen*. 1985. Pp. 120. (Verlag Ernst Kaufmann, Lahr. Price: DM 22.00. ISBN 3 7806 0487 6. Kösel Verlag, München. ISBN 3 466 36130 3)

BÄTZ, K., and MACK, R., with illustrations by H. Witzig and F. Testa: *Sachbilder zur Bibel*. 2nd edition, 1984. Pp. 31 (illustrative material), 24 (commentary). (Verlag Ernst Kaufmann, Lahr. Price: DM 22.00. ISBN 3 7806 0463 9. Kösel Verlag, München. ISBN 3 466 36129 X)

These two attractively produced volumes form a matching pair, aimed at providing teachers of religion and their pupils with aids to greater understanding of the biblical world. The volume of texts surveys archaeological and historical problems, and then deals with daily life, legal matters, and cultic and religious texts. The last sections deal with the Judaism of the 'inter-testamental' period and the life of Jews in the Roman Empire. There are extensive extracts from relevant texts, both biblical and extra-biblical (the latter could have been more clearly identified), and 67 illustrations, mostly line-drawings. This is complemented by the Volume of *Sachbilder*, which takes the form of a folder with maps, charts and drawings on one side and a brief accompanying text on the other. The whole is reminiscent of the 'companion volume' to the Cambridge Bible Commentary, *Old Testament Illustrations*, by C. M. Jones (*B.L.* 1972, p. 23; *Bible Bibliog.*, p. 369), but is on a more lavish scale and is of course more up to date.

R. J. COGGINS

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (eds.): *Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas*. Vol. 17 (1985 — the title page says 1986, but a slip inside corrects the error). 1986. Pp. iv, 443. (Neukirchener Verlag, Neukirchen-Vluyn. ISBN 3 7887 1242 2. Butzon & Bercker, Kevelaer. ISBN 3 7666 9460 X. Price: DM 143.00; sub. price: DM 130.00)

Y. Avishur compares the list of a son's duties in Aqht with Ezekiel 8. J. L. Boyd examines the roots *ndr* and *nzr*. Dietrich and Loretz discuss Hebrew '*mr*' ('lamb') and *phd*, and also Hebrew *spr* and '*prt*', in relation to Accadian and Ugaritic, and Ugaritic '*db*' and '*db*' and Hebrew '*zb*'; and the latter also discusses Pss. 49, 131:2b, and the late P. C. Craigie's use of Ugaritic in his commentary on Psalms 1–50. R. M. Good writes on Ugaritic and Hebrew *nh̄t*, S. Layton on the Hebrew expression 'to set the face', H. Niehr on the root '*šr*', and W. von Soden on Hebrew *nātar*, while J. P. van der Westhuizen uses Hebrew *dmm* and *dlp* to elucidate a Ugaritic passage. J. Sanmartín Ascanso discusses the Israelite settlement in Canaan, V. Sasson the Deir 'Alla text, N. Wyatt J. Day's book *God's Conflict with the Dragon and the Sea*, and R. Zadok the non-Hebrew names of Israelites before the Hellenistic period. Other articles are also relevant, if less directly, to Old Testament study. As usual, there are extensive indexes.

J. A. EMERTON

Bič, M.: *Ze světa Starého zákona I* (From the world of the Old Testament I). 1986. Pp. 365 with 29 maps and illustrations. (Kalich, Prague. Price: Kčs 65)

This is the first volume of an extensive work intended as a compendium or encyclopedia to the Old Testament. It contains five sections, each of five chapters: I. The Ancient Orient (1. Egypt, 2. Babylonia and Assyria, 3. Syropalestine, 4. Iran, 5. The invasion of the West). II. Palestine (6. The

natural conditions, 7. The population in earlier periods, 8. Archaeological findings, 9. Israel, 10. The culture of Israel). III. On the paths of God (11. The comings and guests, 12. The delivered slaves, 13. The whole earth is mine, 14. The divided house, 15. The new opportunity). IV. Man — a creation of God (16. In the purpose of God, 17. In the family, 18. Natives and foreigners, 19. Lords and slaves, 20. Life and death). V. God and his work (21. The names of God, 22. The work of God, 23. Revelation, 24. Covenant, 25. The last things).

The second volume, already prepared for printing, also contains five sections: VI. The cult, VIII. The oldest written documents, VIII. The Book of books, IX. The post-canonical literature, X. The Old Testament in the church, but it will be printed only in 1988. This compendium is not only the only one in Czech, but in fact in any slavlic language.

M. Bič

BLANK, S. H. (ed.): *Hebrew Union College Annual*. Vol. LVI. 1985. Pp. 269 (English), 44 (Hebrew). (Hebrew Union College—Jewish Institute of Religion, Cincinnati. Price: \$20.00. ISSN 3609049)

Biblical scholars and Hebraists will be particularly interested in six of the thirteen essays in this latest issue. J. G. Gammie examines the angelology and demonology in the Septuagint of the book of Job and indicates where these concepts differ from those in the MT. The book of Jubilees receives the attention of J. Schwartz and B. Z. Wacholder, the former finding reflections of contemporary events in the variations between Jacob's 'return to Bethel' in Gen. 35:1–16 and Jubilees 31–32, and the latter discussing the date of the eschaton in Jub. 49:22–50:5 and CD 1:1–10 and 16:2–3. The linguistic interest is served by the articles of J. Naveh on a Jewish Aramaic tombstone epitaph found at Zoar and recording a death 386 years after the destruction of the second temple and by W. Weinberg's observations on the pronunciation of Hebrew recorded in rabbinic sources. M. Haran continues earlier research with a detailed study of the preparation of Hebrew Bible scrolls by Jewish communities from Qumran to the Middle Ages. The remaining essays cover rabbinic, historical, philosophical, liturgical, and modern Hebrew themes.

S. C. REIF

BOTTERWECK, G. J. and RINGGREN, H. (eds.): *Theological Dictionary of the Old Testament*. Vol. v (*hmr–YHWH*). Translated by D. E. Green. 1986. Pp. xxi, 521. (Eerdmans, Grand Rapids, Michigan. Price: \$27.50. ISBN 0802823297; for the whole set 0802823386)

This volume appears six years after the previous one and is a translation of Band III, Lfg. 1–4 of the *Theologisches Wörterbuch zum Alten Testament*, published 1977–80, of which a later part is reviewed immediately below. (For fuller information on the translation project see *B.L.* 1976, p. 8; 1979, p. 9; 1980, p. 12; 1982, p. 8) The translation has been done very competently by the translator of vol. IV. For this volume the system of transliterations of Hebrew letters and vowel-points has been revised and greatly improved in various respects, the chief improvements being the abandonment of v, ch, ts and sh as alternatives for w, h, s and š and the substitution of b̥ for bh (and similarly with the other b̥gadh̥c̥path letters). (Unfortunately in the Table of Transliterations the line has been accidentally omitted under d̥). As in previous volumes, there is no index of English key words corresponding to that of German key words in the original, and the index of biblical passages is also omitted. However, the project is a worthwhile one, and it is to be hoped that the succeeding volumes will appear more rapidly.

R. N. WHYBRAY

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band v. Lfg. 5-6 (Spalte 513-768). Lfg. 7-8 (Spalte 769-1024). 1986. (Kohlhammer, Stuttgart. Price: DM 62.00 for each double fascicle. ISBN 3 17 009075 5 and 3 17 009284 7)

Fascicle 5-6 begins with the final part of *na'ar* and ends with the first part of *s'dôm*, and contains thirty-four complete articles. The selection of words for their supposed religious or theological significance is necessarily a somewhat subjective matter, and as in earlier parts of the work there are some surprising choices (e.g. *nāpah*). No words which might possibly be thought appropriate for inclusion seem to have been omitted, except possibly *nōqēd*, which has been held by some scholars to be a cultic technical term and so perhaps deserves a brief notice. The fullest treatments are accorded to *nātan* and its cognates (E. Lipiński and Fabry) and *nepes* (H. Seebass), with twenty columns each, followed by *nāsā'* (D. N. Freedman, B. E. Willoughby, and Fabry, sixteen columns — but *nāsi'* (H. Niehr) is treated in a separate article of ten columns), *na'ar* (H. F. Fuhs, twelve columns, *nšblyšb* (J. Reindl) and *nāqam* (Lipiński), each with eleven. (*maššēbāh* has already been treated in a separate article.) Other substantial articles include *nāpal* (with *nēpel* and *nēpīlīm*, Seebass), *nāqāh* (with *nāqī'* and *nīqqāyōn*, G. Warmuth), *nēr* (with *nūr*, D. Kellermann) and *sbb* (F. García López). Fascicle 7-8 contains thirty-three complete articles and concludes with the first part of what promises to be a long article on *'ābar* (Fuhs). There is one very long article on *'ābad* and cognates (Ringgren, U. Rütterswörden and H. Simian-Yofre, thirty-one columns). Sinai (P. Maiberger and C. Dohmen), *sākak* and cognates (T. Kronholm) and *sēper* (Dohmen, F.-L. Hossfeld and H. Reuter) also receive lengthy treatment. Sinai is one of the very few proper names to be included in the work. *sāpar* (with *mispār*, J. Conrad), *sōpēr* (Niehr) and *sēper* are treated in separate articles. The article on *sūp* includes a section on *yam sūp* by M. Ottosson. Under *sāmak* (D. P. Wright, J. Milgrom) there is included, with some hesitation, *s'mikāh* (Judg. 4:18). A cross-reference indicates that *sūk* has already been dealt with under *nāsak*. The inclusion of **seren* (K.-D. Schunck) as a significant religious term is justified only if Noth's interpretation of *sarnē n'hōšet* in 1 Kings 7:30 is accepted.

R. N. WHYBRAY

BRIEND, J. and COTHENET, E.: *Supplément au Dictionnaire de la Bible*. Vol. xi. Fasc. 60 (*Safaitique-Saint Esprit*). 1986. Cols. 1-256. (Letouzey & Ané, Paris. Price: Fr. 218.00)

With this new volume J. Briend and E. Cothenet assume the joint editorship of the *SDB*, although H. Cazelles and A. Feuillet continue to be associated with it as 'directeurs honoraires'. This fascicle contains three major articles, on the wisdom tradition ('courant de sagesse') in the Old Testament, on the *Wisdom of Solomon* and on the Holy Spirit (the last of these being divided into two parts, of which the New Testament part will be completed in the next fascicle). There are also two short articles, on the Safaitic language and texts (J. Ryckmans) and on Tell es-Sa'idiyeh (J. B. Pritchard). The wide-ranging and admirable article on the wisdom tradition by the late A. Vanel pays particular attention to theological issues inherited by Israel from its Near Eastern background, and shows how the questions of the limits of human wisdom and of its relationship to the wisdom of God lay behind much of the religious thought of the Old Testament. M. Gilbert on the *Wisdom of Solomon* provides a full-scale introduction to the book: text, literary structure, genre, unity, date (the reign of Augustus), Hellenistic influence and theology. The article 'Saint Esprit: Ancien Testament et judaïsme' (Cazelles, R. Kuntzmann, Gilbert, Cothenet and J.-E. Ménard) discusses the terminology (*rūah*, *pneuma*) and then traces the concept of the Spirit (of God)

through the books of the Old Testament, the *Wisdom of Solomon* and the literature of Qumran, with a final section on 'spirit' in Hellenism and the Gnostic literature. As always the contributors are well-known masters of their subjects, and the very full bibliography continues to be one of the work's outstanding features.

R. N. WHYBRAY

BROMILEY, G. W. (ed.): *The International Standard Bible Encyclopedia*. Vol. 3: K-P. Revised Edition. 1986. Pp. xx, 1060; numerous illustrations, including 70 in colour. (Eerdmans, Grand Rapids, Michigan. Price: \$37.50. ISBN 0 8028 8163 7)

This third volume of the revised *International Standard Bible Encyclopedia* has been edited according to the principles described in the review of volume 1 (*B.L.* 1981, pp. 10-11), while the editorial team is the same as that for volume 2 (*B.L.* 1983, p. 9), viz. Bromiley, E. F. Harrison (New Testament), R. K. Harrison (Old Testament), W. S. LaSor (Biblical Geography and Archaeology), L. T. Geraty (Consulting Editor for Archaeology), and E. W. Smith, Jr (Project Editor). Like its two predecessors this volume is very much of a mixed bag. There is much helpful information about persons and places mentioned in the Bible and Apocrypha, and while some of the longer articles are quite poor (e.g. in this volume on the books of Maccabees), others provide useful introductions to the topics with which they deal. But the concern, which periodically manifests itself, to defend conservative positions severely restricts the overall value of this work.

M. A. KNIBB

BUTLER, J. T., CONRAD, E. W., and OLLENBURGER, B. C. (eds.): *Understanding the Word: Essays in Honor of Bernard W. Anderson* (JSOT Supplement Series 37). 1985. Pp. 389. (JSOT Press, Sheffield. Price: £18.50 (\$28.50); sub. price: £13.95 (\$21.50). ISBN 0 905774 88 4)

This festschrift for one of the outstanding American biblical scholars of recent decades consists of eighteen essays and a list of his writings. They are held together by an approach to the Bible as *The Word* and therefore reflect a very characteristically American focus on the documents of ancient Judaism and Christianity. But in spite of such a theologically circumscribed approach there is a great amount of solid exegetical and hermeneutical material in this book. It consists of W. Brueggemann, 'Imagination as a Mode of Fidelity'; B. C. Ollenburger, 'Biblical Theology: Situating the Discipline'; R. E. Murphy, 'The Song of Songs: Critical Biblical Scholarship vis-à-vis Exegetical Traditions'; H. C. White, 'Reuben and Judah: Duplicates or Complements?'; E. W. Conrad, 'The Community as King in Second Isaiah'; G. W. Coats, 'Lot: A Foil in the Abraham Saga'; K. D. Sakenfeld, 'Theological and Redactional Problems in Numbers 20.2-13'; J. J. M. Roberts, 'Amos 6.1-7'; M. L. Newman, 'Rahab and the Conquest'; P. D. Hanson, 'Conflict in Ancient Israel and Its Resolution'; C. Westermann, 'The Old Testament's Understanding of History in Relation to that of the Enlightenment'; P. Trible, 'The Other Woman: A Literary and Theological Study of the Hagar Narratives'; W. Zimmerli, 'The "Land" in the Pre-exilic and Early Post-exilic Prophets'; D. L. Migliore, 'Barth and Bloch on Job: A Conflict of Interpretations'; D. P. Niles, 'The Word of God and the People of Asia'; J. P. Sampley, 'Romans and Galatians: Comparison and Contrast'; H. C. Kee, 'Messiah and the People of God'; J. C. Beker, 'Paul's Letter to the Romans as a Model for Biblical Theology: Some Preliminary Observations'. An excellent collection, full of good things, and most fitting as a festschrift for Bernhard Anderson.

R. P. CARROLL

HARRINGTON, W. (ed.): *Proceedings of the Irish Biblical Association*. Vol. 9. 1985. Pp.iii, 138. (Irish Biblical Association Publications, Dublin. Price: IR £7.00)

Most of the articles in this volume are potentially of interest to students of the Old Testament. W. Riley writes on biblical narrative as traditional narrative in which community values are transmitted (with some effacement of 'original author' and 'original meaning'), C. McCarthy discusses the Davidic genealogy in the book of Ruth and the 'enriched dimension' of the Ruth story, K. Jeppesen sees the *maššā' bābel* in Isaiah 13-14 as intended to associate the destruction of Babylon with the message of Isaiah, and D. O'Connor writes on Job 38-41 and its rejection of myth in the understanding of theodicy. Other studies of interest and profit are by C. T. R. Hayward, on Jewish traditions in Jerome's commentary on Jeremiah and in the Targum to Jeremiah, and by T. Finan, on the innocent sufferer as seen in Greek literature, and especially the *Iliad*.

R. P. GORDON

HARTMAN, L. (ed.): *Svensk exegetisk årsbok*, 51-52 (1986-87). 1986. Pp.237, portrait. (C. W. K. Gleerup, Malmö. Price: Sw.Kr. 73.00. ISBN 91 4005115 3)

This double issue is a *Festschrift* for the distinguished professor of New Testament at Lund, Birger Gerhardsson, on his sixtieth birthday. Of the twenty-four contributions three are on Old Testament subjects. B. Albrektson offers a perceptive discussion of the relationship between translation and interpretation, with reference to the work of J. Barr and the Swedish philosopher G. Hermerén. Under the title 'Who reckoned righteousness to whom?', B. Johnson writes on Gen. 15:6, reconsidering M. Oehming's view that Abraham is the subject of 'reckoned', which on syntactical and other grounds he rejects (English). T. Mettinger argues that though the designation of Yahweh as King is rare in Isa. 40-55, its occurrence at a decisive point (52:7) expresses a theme (Yahweh's victory over chaos) which pervades the entire prophecy (English). H. Räisänen writes on Islamic exposition of the Koran and Christian biblical exegesis. The remaining essays are on New Testament subjects. P. Block writes on theories of the origin of Christianity; P. Borgen re-examines the eucharistic tradition in 1 Cor. 10f.; H. C. Cavallin compares John 11:25 with Mark 12:18-27 and parallels and Pauline texts concerning the resurrection of the dead; L.-M. Dewailly considers possible occurrences of hendiadys in the New Testament; G. Forkman shows how the Fourth Gospel depicts changes in human character; B. Frid submits a brief note on *plēn* in Roman Times (English); L. Hartman discusses the meaning of *sōmatikōs* in Col. 2:9; D. Hellholm writes on a textgrammatical construction in Matthew and B. Holmberg on nuances of reciprocity in *allēlōn*; H. Hyldahl discusses a phrase in 1 Cor. 11:25 and Luke 22:20 (Danish); R. Kieffer considers Jewish purification rites and Christian baptism; E. Larsson re-examines the 'we'-passages in Acts; E. Lövestam relates Acts 20:18-35 to farewell speeches in the Old Testament; H. Moxnes writes on meals and the new community in Luke (English); M. Müller examines Matthew's understanding of the Messiahship of Jesus (Norwegian); B. Olsson considers 'mission' according to Luke, John, and 1 Peter; H. Riesenfeld discusses, with reference to the submissions of the Oxford scientists Humphreys and Waddington, the date of Jesus's death; H. Sahlin contributes a study of Matt. 5:39-42; H. Simonsen appraises M. Müller's study of the Son of Man (Danish); and S. Westerholm writes on Gal. 5:14, 'fulfilling the whole law of God' (English). Unless otherwise indicated, the articles are in Swedish.

G. W. ANDERSON

HERRMANN, S.: *Gesammelte Studien zur Geschichte und Theologie des Alten Testaments* (Theologische Bücherei, 75). 1986. Pp. 236. (Chr. Kaiser Verlag, München. Price: DM 48.00. ISBN 3 459 01618 3)

The studies collected here include some of the author's well-known articles: 'Mose', 'Der alttestamentliche Gottesname', 'Das Werden Israels', 'Autonome Entwicklungen in den Königreichen Israel und Juda', 'Die konstruktive Restauration'; together with other less well known or less accessible papers: 'Geschichtsbild und Gotteserkenntnis', 'Die Naturlehre des Schöpfungsberichtes', 'Das "apodiktische Recht"', 'Die Königsnovelle in Ägypten und in Israel', and 'Prophetie und Wirklichkeit in der Epoche des babylonischen Exils'. In two hitherto unpublished essays, which were originally contributions to the *Biblischer Kommentar* project, the author, in a detailed discussion of the work of Kutsch, maintains the appropriateness of the translation 'Bund' for *b'rit* ("Bund" eine Fehlübersetzung von "*b'rit*"?), and questions the determinative role which Wolff in his commentary on Jonah assigned to the categories of satire, irony and the grotesque ('Hans Walter Wolffs Verständnis des Buches Jona'). A further collection of essays, on Israelite prophecy and the history of religion, is promised.

A. D. H. MAYES

JAPHET, S. (ed.): *Studies in Bible 1986: Scripta Hierosolymitana: Publications of the Hebrew University, Jerusalem*. Vol. xxxi. 1986. Pp. viii, 437. (Magnes Press, Jerusalem. Price: \$30.00. ISSN 0080 8369)

This volume marks two events, the sixtieth anniversary in 1984/5 of the founding of the Hebrew University of Jerusalem and the convening of the Twelfth Congress of the International Organization for the Study of the Old Testament in Jerusalem in the summer of 1986. There are seventeen contributions all from members of the Department of Bible, all of whose members are represented. M. Greenberg writes on 'More Reflections on Biblical Criminal Law'; M. Haran on 'Midrashic and Literal Exegesis and the Critical Method in Biblical Research'; A. Hurvitz on 'The Term *liškôth sārîm* (Ezek. 40:44) and its Place in the Cultic Terminology of the Temple', arguing that it is indicative of the exilic period; S. Japhet (the editor) on 'The Relationship between the Legal Corpora in the Pentateuch in Light of Manumission Laws', challenging the customary chronological order of Deuteronomy and the Holiness Code; S. Kamin on 'Rashbam's Conception of the Creation in Light of the Intellectual Currents of his Time'; S. Kogut 'On the Meaning and Syntactical Status of *hinnēh* in Biblical Hebrew', finding vital clues in *Ma'asēh Efod*; S. E. Loewenstamm on the phrase *nah^alath ha-Elōhim*, discussing the tensions between the biblical concept of God as the God of all nations and Israel as his special 'inheritance' and the relation of the term to people and land; S. M. Paul on the phrase '*massā melek sārîm* — Hosea 8:8–10 and Ancient Near Eastern Royal Epithets', *massā* here meaning more 'tribute' than 'burden'; A. Rofé on 'The History of the Cities of Refuge in Biblical Law'; B. J. Schwartz on 'A Literary Study of the Slave-girl Pericope — Leviticus 19:20–22'; A. Shinan and Y. Zakovitch on 'Midrash on Scripture and Midrash within Scripture', arguing as several have done in recent years that there is real continuity between the two in chronology as well as method; S. Talmon on 'Emendation of Biblical Texts on the Basis of Ugaritic Parallels'; Z. Talshir on 'Linguistic Development and the Evaluation of Translation Technique in the Septuagint'; E. Tov on 'The Growth of the Book of Joshua in the Light of the Evidence of the LXX Translation'; M. Weinfeld on 'The Day of the Lord: Aspirations for the Kingdom of God in the Bible and Jewish Liturgy'; M. Weiss on 'The Contribution of Literary Theory to Biblical Research — Illustrated by the Problem of She'ar Yashub', in this

case the method of 'total interpretation' shows the name to convey a threat; and R. Westbrook on 'The Prohibition on Restoration of Marriage in Deuteronomy 24:1-4'. For all their variety of treatment and theme these articles together afford an interesting, and perhaps unique, insight to contemporary Jewish study of the Old Testament. It will be an especial pleasure for those who enjoyed the hospitality of the Department at the Congress in Jerusalem.

R. A. MASON

JERVELL, J. and KAPELRUD, A. S. (ed): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 39, no. 2. 1985. Pp. 73-169. Vol. 40, no. 1. 1986. Pp. 1-79. (Universitetsforlaget, Oslo. Sub. price: vol. 39: N.Kr. 150.00; \$25.00; vol. 40: N.Kr. 165; \$27.00. ISSN 0039 338 X)

For the first issue of vol. 39, see *B.L.* 1986, p. 17. The second contains B. Olsson, 'A Decade of Text-Linguistic Analyses of Biblical Texts at Uppsala' (pp. 107-26), surveying various studies, and in particular explaining and discussing the value of the approaches by the author himself (on John), by D. Hellholm (on Hermas), and by B. Wiklander (on Isa. 2-4: see *B.L.* 1985, p. 99). If the terminology in these and related works, alluded to and listed, is not always entirely clear, the awareness of the problems of interpreting texts makes this a useful discussion. J.T. Willis, 'An Important Passage for Determining the Historical Setting of a Prophetic Oracle — Isaiah 1.7-8' (pp. 151-69), offers a careful analysis of text and versions, argues strongly for the MT, and considers historical setting and subsequent use: a clear discussion, related to the author's other prophetic studies. The first issue of vol. 40 offers K. Nielsen, 'Is 6:1-8:18* as Dramatic Writing' (pp. 1-16), a sensitive handling of the text, arguing for the section as presenting Isaiah's message with his own interpretation of it: the discussion does, however, reveal the problems of the relation of structural analysis to the determining of the unit to be considered, since the break at 8:18 is hypothetical. It is strange that there is no mention of H. Kimura, *Isa. 6:1-9:6. A Theatrical Section of the Book of Isaiah* (1981. See *B.L.* 1983, p. 69). T. Fornberg, 'Textual Criticism and Canon. Some Problems' (pp. 45-53) considers the witness in different text-forms to levels of interpretation; relating this to the question 'Which text is inspired?' he attempts to define a broader view of inspiration. Included in vol. 39, no. 2, are articles on Hebrews 13:16 and on Third World Theologies. Vol. 40, no. 1 also contains a very technical discussion of a psychological aspect of the question of hermeneutics, and one on baptism as initiation in Acts.

P. R. ACKROYD

KRAFT, R. A., and NICKELSBURG, G. W. E. (eds.): *Early Judaism and its Modern Interpreters* (The Bible and its Modern Interpreters, 2). 1986. Pp. xviii, 494. (Fortress Press, Philadelphia, Pennsylvania. ISBN 080060722 8. Price: \$24.95. Scholars Press, Atlanta, Georgia. ISBN 089130669 2)

Following the pattern set by its companion volume on the Hebrew Bible (see *B.L.* 1986, p. 18), this collection of essays 'documents the major developments in the study of "early Judaism" (ca. 330 B.C.E. to ca. 138 C.E.) from about the mid-40s' (Preface, p. xi). In Part One (Early Judaism in its Historical Settings) Shaye Cohen deals with 'The Political and Social History of the Jews in Graeco-Roman Antiquity', Gary Porton with 'Diversity in Postbiblical Judaism', James Purvis with 'The Samaritans and Judaism', and John Gager with 'Judaism as Seen by Outsiders'. In Part Two (Recent Discoveries) we have Jerome Murphy-O'Connor on 'The Judean Desert',

Sebastian Brock on 'Other Manuscript Discoveries', Eric Myers and Thomas Krabel on 'Archaeology, Iconography, and Nonliterary Written Remains' and Yaakov Meshorer on 'Jewish Numismatics'. In Part Three a wide range (though not all) of Jewish literature from this period is surveyed. Emanuel Tov writes on the LXX, Daniel Harrington on 'The Bible Rewritten (Narratives)' and Maurya Morgan on 'The Bible Explained (Prophecies)', Anitra Kolenkow and John Collins on the Testamentary Literature, Robert Doran on 'Narrative Literature', Harold Attridge on 'Jewish Historiography', John Collins again on 'Apocalyptic Literature', Burton Mack and Roland Murphy on 'Wisdom Literature', James Charlesworth on 'Jewish Hymns, Odes and Prayers', and finally Anthony Saldarini on 'Reconstructions of Rabbinic Judaism'. The overall impression one gains from this volume is how immensely diversified and, perhaps also, fragmented this field of study has become. It will be of great value for those of us who are struggling to keep a grip on such a rapidly expanding subject.

A. P. HAYMAN

KUTSCH, E.: *Kleine Schriften zum Alten Testament: zum 65 Geburtstag herausgegeben von L. Schmidt und K. Eberlein* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft 168.) 1986. Pp. ix, 392. (De Gruyter, Berlin. Price: DM 152.00. ISBN 3 11 010368 8)

Twenty shorter studies and essays by Professor Ernst Kutsch of Erlangen are presented here in celebration of the author's sixty-fifth birthday. All but two of them have appeared in print earlier and are left unchanged from their original presentation. The collection is divided into three sections, the first of which deals with questions of chronology and of Israel's cultic calendar. The question of the precise year of Jerusalem's downfall (586 or 587) heads the first, followed by a study of the combining of the festivals of Passover and Unleavened Bread, the dating of the autumn festival celebration in Exod. 23:16 and the nature of the sabbath. There is also a study of rites of ritual mourning and self-deprecation.

The nine essays on historical and prophetic issues are each built around the exegesis of a specific passage: Judg. 6:11–24; 2 Sam. 2:4 and 5:3; 2 Sam. 7; Isa. 1:18–20; 44:1–5, 52:13–53:12; Jer. 9:22–3; Jer. 47:1–7 and Jl. 1–2. Each serves excellently to combine a detailed exegesis of the text with attention to wider theological issues.

In the third section, which deals with specific themes of Old Testament theology, the same combination of exegetical method with theological exposition is to be found. The first of these, entitled 'Menschliche Weisung — Gesetz Gottes', is concerned with the development of the concept of *tora* in the Old Testament. This is followed by a study of the Paradise narrative of Gen. 2–3 and two studies relating to the book of Job. The first tackles the theme of the Righteous Sufferer and the second considers the relationship between Job 31 and the divine speeches in Job 38ff. There is a further essay on the nature and meaning of suffering in the perspective of the Old Testament and an examination of Luther's translation of Psalm 118:21 and Psalm 18:36. At the end of the collection there is a bibliography of the writings of Ernst Kutsch. Altogether this forms a most stimulating and admirable study with a wide range of interest.

R. E. CLEMENTS

LANG, B., in conjunction with KAISER, O., SIMOTAS, P., and VÖGTLE, A. (eds.): *Internationale Zeitschriftensschau für Bibelwissenschaft und Grenzgebiete*. Vol. 32 (1985). 1986. Pp. xiv, 447. (Patmos Verlag, Düsseldorf. Price: DM 168.00. ISSN 0074 9745)

There are summaries of almost 3,000 books, articles, and reviews in this invaluable 'review of biblical studies'. Dr Lang's Preface notes the beginning

of 'a new effort to review only those articles and books that are of scholarly interest', and a revision of the classification system: separating secular and religious institutions from biblical theology and history.

A. G. AULD

LANGVIN, P.-É.: *Bibliographie Biblique (1930-1983)*. Tome III. 1985. Pp. liv, 1902. (Les Presses de l'Université Laval, Québec. Distributed through Editions ESKA, Paris. Price: Fr. 1125.00. ISBN 2 7637 7060 6)

The two earlier volumes of this monumental tool were warmly received in *B.L.* 1974, p. 11 and 1978, p. 20. This third and still larger volume both updates and again extends the coverage offered in its predecessors. In addition to the 120 journals already covered in Tome II, 43 more have been reviewed as far back as 1930 where relevant. The closing tables in five languages present the works listed in all three volumes under more than 2,000 topical headings. At well over £100, this fine volume cannot be afforded by all serious scholars; but they should ensure that it is available in the libraries they use.

A. G. AULD

LEWICKI, T. (ed.): *Folia Orientalia*. Vol. XXIII (1985-1986). 1986. Pp. 374. (Polska Akademia Nauk-Oddział W Krakowie, Komisja Orientalistyczna, Wrocław. Price: ZL 430.00. ISSN 0015 5675)

The *Folia Orientalia* (not previously reviewed in the Book List) is an annual, Polish publication which contains articles and book reviews in English, French and German on a wide variety of topics appertaining to Oriental Studies. To the readers of the Book List the following articles are of interest: on the literary structure of Ps. 103 (P. Auffret); the Palmyra Tariff (E. Lipiński); the Exodus as a revitalization movement (T. D. Proffitt); Egyptian Scarabs in Poznań (J. Sliwa); Dead Sea Scrolls research in Poland (S. Medalia); and a Polish Dead Sea Scrolls bibliography, arranged according to subjects (Z. J. Kaperla).

P. WERNBERG-MØLLER

MAIER, J., and SCHÄFER, P.: *Piccola Enciclopedia dell'Ebraismo*, traduzione di Daniela Leoni. 1985. Pp. xiv, cols. 679. (Marietti, Casale Monferrato. Price: Lire 45,000. ISBN 88 211 8329 7)

The German original of this handy one-volume encyclopedia was reviewed in *B.L.* 1982, p. 109. It has been discreetly revised for an Italian readership by the translator, Daniela Leoni, with help from Amos Luzzatto. The revisions mainly concern Italian history, but biblical studies make their appearance, for example in the entries 'Cassuto, U.', 'Castelli, D.', 'Giudeo-Italiano', and 'Immanuel Romano'. In general, however, the volume still leans rather heavily towards Germany, and there is an abundance of entries whose connexion with Judaism is tenuous (Christian writers, popes, antisemites, hebraists). It is a pity that 42 columns are wasted at the end on a list of headwords, which does not even distinguish between articles and cross-references. But there is a great wealth here, not only of information but also of stimulating insights; the biblical entries range from staple fare such as 'Bibbia', 'Critica biblica', 'Interpretazione' to suggestive short items on such topics as 'Carne' and 'Scala del cielo'.

N. R. M. DE LANGE

MARTIN, J. D., and DAVIES, P. R. (eds.): *A Word in Season: Essays in Honour of William McKane* (JSOT Supplement Series 42). 1986. Pp. xi, 266. (JSOT Press, Sheffield. Price: £25.00 (\$37.50); sub. price: £18.00 (\$27.50). ISBN 1 85075 016 5; 1 85075 047 5 Pbk)

To celebrate his sixty-fifth birthday a number of Willie McKane's colleagues, friends and former students have contributed eleven essays

towards a festschrift which includes a bibliography of McKane's work (compiled by R. B. Salters). E. W. Nicholson writes on 'Israelite Religion in the Pre-Exilic Period: A Debate Renewed'; P. R. Davies meditates on 'Sons of Cain'; J. F. A. Sawyer considers "'Blessed be My People Egypt'" (Isaiah 19:25): The Context and Meaning of a Remarkable Passage'; R. B. Salters examines 'Lamentations 1:3: Light from the History of Exegesis'; P. W. Coxon analyses 'The Great Tree of Daniel 4'; and W. Johnstone surveys 'Guilt and Atonement: The Theme of 1 and 2 Chronicles'. The second-half of the book is devoted to post-biblical studies and consists of J. D. Martin, 'Ben Sira — A Child of his Time'; J. C. Vanderkam, 'The Prophetic-Sapiential Origins of Apocalyptic Thought'; B. Paradise, 'Food for Thought: The Septuagint Translation of Genesis 1:11–12'; D. R. G. Beattie, 'Towards Dating the Targum of Ruth'; and J. G. Fraser, 'A Prelude to the Samaritan Pentateuch Texts of the Paris Polyglot Bible'. Individually and collectively the essays are stimulating and have much to offer the learned reader. Curiously no contributor has attempted an essay on the subject of Jeremiah, hence it must be deduced that the doyen of British Jeremiah studies would appear to have no disciples in this field! In welcoming this fine collection of essays for McKane's sixty-fifth birthday I would wish him good health and long life — long enough to finish his ICC on Jeremiah.

R. P. CARROLL

MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE). Band xiv (*Gottesdienst–Heimat*). 1985. Pp. 804, 16 Plates, 3 maps. (De Gruyter, Berlin. Price: DM 320.00. ISBN 3 11 008583 6)

The following articles and parts of articles in this volume are of particular importance for Old Testament and related studies: *Gottesdienst* (B.-J. Diebner on the Old Testament), *Haggada* (H. Bietenhard; there will also be a separate article on Midrash), *Halacha* (L. Jacobs), *Hebräisch* (D. Michel on the Old Testament, F. Werner on post-biblical Hebrew), *Heil und Erlösung* (A. Schenker on the Old Testament), *Heilige Stätten* (D. Kellermann on the Old Testament) and *Heiligkeit* (D. Kellermann on the Old Testament). There are articles on Habakkuk (E. Otto), Haggai (H. W. Wolff) and the Holiness Code (H. D. Preuss), and biographical articles on H. Graetz (M. Graetz), K. H. Graf (J. Hahn), Gressmann (R. Wonneberger), Gunkel (R. Wonneberger) and Harnack (F. W. Kantzenbach). Biblical cities are represented by articles on Hazor (V. Fritz), and Hebron (P. Welten). Other articles containing some matter relevant to Old Testament and Judaic studies include those on the Greek of the New Testament (F. Rehkopf), Greek religion (W. Burkert), *Handauflegung* (A. T. Hanson), *Haus* (F. Werner, K.-H. Bieritz, C. Kähler), *Heidentum* (H.-W. Gensichen, J. Sievers), *Heiligel Heiligenverehrung* (G. Larsson), *Heiliges Land* (R. L. Wilken), and *Heiligung* (J. Riches). G. Lanczkowski has contributed sections on the religio-historical background to many of the above-named articles. Finally, the article on *Graphik* (C. Rietschel) is illustrated with twenty-five reproductions of works of art from the fifteenth century to Chagall, including a number of Old Testament scenes.

R. N. WHYBRAY

MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE). Band xv (*Heinrich II — Ibsen*). 1986. Pp. 808, including 8 plates and 1 map. (De Gruyter, Berlin. Price: DM 320.00. ISBN 3 11 008585 2)

This volume contains articles on three Old Testament books: Job (J. Ebach), Hosea (J. Jeremias) and the Song of Songs. The last of these comprises a section on the literary characteristics of the Song (H. Graf Reventlow) followed by extended accounts of the history of its interpretation

both Jewish (P. Kuhn) and Christian (U. Köpf and J. M. Vincent). Two articles on general theological topics contain sections of interest to readers of the *Book List*: those on the lordship and kingdom of God (E. Zenger, L. Jacobs) and on hermeneutics (L. Schmidt). That on Hellenism, however, is almost entirely devoted to New Testament matters (H. D. Betz). There are articles on Hezekiah (S. Herrmann), Herod (G. Baumbach), Hillel and his school (together with Shammai — R. Goldenberg), Jerome (P. Nautin), Hengstenberg (J. Mehlhausen) and Herder (E. Herms). The Enoch literature is dealt with by P. Sacchi and the Hittite religion by J. Ebach. General users of the encyclopedia will be surprised to learn that Henry VIII (of England) was the son of Henry IV (p. 9).

R. N. WHYBRAY

MURAOKA, T. (ed.): *Abr-Nahrain* xxiv (1986). 1986. Pp. vii, 207, incl. many figs., 6 plates. (Brill, Leiden. Price: Fl. 94.00. ISBN 90 04 08285 9)

This volume is dedicated to Professor John Bowman and is a worthy tribute. P. S. Alexander provides an admirably clear, indeed programmatic, discussion of 'The Textual Tradition of Targum Lamentations' (pp. 1–26). The Yemenite and western recensions should be presented in a synoptic edition and the editions of Sperber and Levine are severely criticized. S. Billigheimer reviews 'The Concept of Love in Jewish Religious Philosophy' (pp. 27–50), ranging down to the modern era, and in a follow-up to earlier articles B. E. Colless provides a brief note on 'The Nestorian Province of Samarqand' (pp. 51–57). There follows A. H. Johns's discussion of 'Solomon and the Queen of Sheba: Fakhr al-Dīn al-Rāzī's Treatment of the Qur'anic Telling of the Story' (pp. 58–82), a reminder of the continued life of biblical lore in Qoranic exegesis. T. L. McClellan continues the series of reports on the Melbourne excavations at Tell el-Qitar in Syria: 'El-Qitar: Third Season of Excavations, 1984–85' (pp. 83–106). This is mainly concerned with Early Bronze Age remains, while A. G. Sagona describes 'An Early Bronze Age IV Tomb at El-Qitar, Syria' (pp. 107–19). Professor Muraoka himself deals in detail with 'Hosea V in the Septuagint Version' (pp. 120–38). A. Murtonen's 'On Structural Growth in Languages' (pp. 139–54) starts, somewhat surprisingly, from his own collection of material of an Australian aboriginal language called Pintupi. He argues that there *are* structurally primitive languages and that some phenomena in Semitic can be explained as remains of a primitive structure. This leads to an interesting challenge to received wisdom, which largely assumes, for example, that Proto-Semitic had many complexities which have been simplified in the gradual formation of the attested languages. J. F. A. Sawyer's 'Cain and Hephaestus' (pp. 155–66) does not seem to mention Hephaestus, though it does find possible relics of metalworking traditions in Genesis 4. M. E. Stone's discussion of 'Categorization and Classification of the Apocrypha and Pseudepigrapha' (pp. 167–77) raises some fundamental questions on terminology and presuppositions in this field, while A. Tal publishes 'The Samaritan Targumic Version of "The Blessing of Moses"' (Dt 33) according to an Unpublished Fragment' (pp. 178–95). Finally A. Vööbus reports on the 'Discovery of an Unknown Syrian Author: Theodōtē of Amid' (pp. 196–201). Reviews complete the volume.

J. F. HEALEY

NADAV, M., and WEISER, R.: *Selected Manuscripts and Prints: An Exhibition from the Treasures of the Jewish National and University Library*. 1985. Pp. 36 (English), 92 (Hebrew), including many illustrations and colour plates. (Jewish National and University Library, Jerusalem. Price: \$20.00)

Having collected its printed and manuscript treasures since 1892, the institution that today functions as Israel's national library and as the library of

the Hebrew University of Jerusalem and of the Jewish people worldwide takes pride in having the largest number of Hebrew manuscripts and of printed Jewish books as well as important archives, maps and items of special scientific, artistic, and musical interest. As part of the sixtieth anniversary celebrations of the Hebrew University an exhibition of sixty items was mounted in the summer of 1985 and the present catalogue provides detailed descriptions in Hebrew and English of these exhibits, together with many plates, twelve of them splendidly reproduced in colour. Included among the biblical texts are the tenth-century Damascus Codex, a thirteenth-century Samaritan pentateuch, a thirteenth-century Vulgate, and printed editions by Bomberg, Soncino, and Koberger. Also described are autographs and other manuscripts of Maimonides, the Worms Maḥzor, Genizah fragments, other Bibles and prayer-books, and some later *varia*.

S. C. REIF

NORTH, R. (ed.): *Elenchus Bibliographicus Biblicus of Biblica*. Vol. 64 (1983). 1986. Pp. 874. (Biblical Institute Press, Rome. Price: Lire 120,000; \$85.00. ISSN 0392 742 3)

The *Book List* is always happy to salute such an impressively large annual compendium of bibliographical assistance. This user not only appreciates its comprehensiveness but also enjoys the often devastating aptness of its choice of a single phrase from an article or review to sum up its critique.

A. G. AULD

VON RAD, G.: *Scritti sul Vecchio Testamento*. 1984. Pp. 248. (Editoriale Jaca Book, Milan. Price: Lire 13,000. ISBN 88 16 35074 1)

A translation of nine essays drawn from both the 1958 *Gesammelte Studien zum alten Testament* and the 1973 *Gesammelte Studien zum alten Testament II* (for which see *B.L.* 1960, p. 6f and 1974, p. 12f. respectively).

P. R. DAVIES

Revista Bíblica Brasileira. Ano 3, 1-4. 1986. Pp. 1-36; 37-76; 77-100; 101-24. (Nova Jerusalém, Fortaleza CE. Brazil. Price: \$15.00 p.a.)

See *B.L.* 1985, p. 21; *B.L.* 1986, p. 23. The four issues for 1986 have continued with a New Testament theme ('Gospel'). The writing, as before, has all been done by Padre de Tillesse himself. A new and valuable pedagogical feature is a section of book and journal reviews (including a descriptive appreciation of the *Book List* and its history, 3/1, p. 32), indicative of the author's wide interests and his ability to make an international contribution to the all-important area of Biblical study in contemporary Brazil.

J. M. DINES

RICHARDS, L. O.: *Expository Dictionary of Bible Words*. 1985. Pp. xv, 720. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$19.95. ISBN 0 310 39000 1)

This book is meant primarily for the non-specialist and depends for what is of excellence on the linguistic ability of the writer. Most Bible Word Books reflect the theological stance of their authors and this is very much the case here — with the author writing particularly for those of a conservative evangelical persuasion, who would appreciate the homiletical — as opposed to exegetical — style of a large proportion of the articles. Many of them reflect

current debates on theological and practical issues and point to the American scene rather than to the general. One might have wished for less to be read into the scriptures.

Despite its shortcomings, the book can be recommended for the non-linguistic layman who desires to know something of the Hebrew and Greek background to the words of the English Bible. Such would find the copious indices a help. It is a pity, however, that the book confines itself to the NIV and the new American version of the AV, but this fact probably indicates the clientele for whom the book is designed.

R. J. HAMMER

Seisho-gaku Ronshū 20 (The Japanese Biblical Institute Annual). 1985. Pp. 131. (Yamamoto-shoten, Tokyo. Price: ¥3,000)

Of three articles, two are related to the Old Testament field. T. Koizumi discusses 'Towards the historico-scientific reconstruction of the ancient history of Israel' (pp. 5-49), criticizing scholars' unconscious confusion of faith and historical science. 'Judicial Administration of the royal state in the deuteronomic reformation' is discussed by Y. Suzuki (pp. 50-94). Based upon his form-critical analysis with serious attention to the second person singular formulation of the individual laws of the judicial administration in which the 'elders' have some role, such as Deut. 25:5-10; 21:18-21; 22:13-21, he asserts the existence of certain juristic state officials and a higher court of justice at the time of Josiah's reformation. Codification of the Deuteronomic law under the guidance of the state is positively suggested.

K. K. SACON

SIMON, U. (ed.): *Studies in Bible and Exegesis, Vol. 2: Presented to Yehuda Elitzur*. 1986. Pp. 282. (Bar-Ilan University Press, Ramat-Gan. Price: \$19.00, plus postage and packing. ISBN 965 226 062 2)

A felicitous citation from Genesis 49:8 heads the preface to this collection of Hebrew essays, all connected in some way or other with biblical themes. After a tribute to Yehuda Elitzur as teacher and scholar and a bibliography of his writings, A. Levi-Feldblum writes on the prohibition of usury in Lev. 25:35-8, H. Fisch on Numbers 11, U. Simon on the birth of Samuel (55 closely argued pages), M. Ben-Yashar on the last kings of Judah, S. Vargo on Micah 7:8-10, G. H. Cohen on name-giving in Ruth, R. Kasher on patterns in miracle-working, and I. Finkelstein on 'The Israelite Settlement — The Sociological School in the light of Archaeological Evidence'. The remaining articles are devoted primarily to medieval subjects (Y. Ratzaby, M. Perez, M. Cohen on the 'Masoretic Text' and medieval textual tradition, and A. Saltman).

N. R. M. DE LANGE

TALMON, SH.: *King, Cult and Calendar in Ancient Israel: Collected Studies*. 1986. Pp. 244. (Magnes Press, Jerusalem. Price: \$22.00. ISBN 965 223 651 9)

This is a collection of essays by Talmon published over a span of thirty years. The earliest of them, 'The Rule of the King — 1 Sam. 8:4-22' sets Samuel's words in the actual historical context of Saul's reign, thus displaying a certain literalism in treatment of the biblical text which characterizes much Jewish scholarship and reads somewhat strangely to others. Yet this may here be as much a mark of its time of composition (1956) for, by the latest of the essays, 'The Emergence of Jewish Sectarianism in the Early Second Temple Period', Weber is criticized because he 'did not sufficiently take into account that crucial gap between the historical actualities and their recordings which

are coloured by the recorder's existential situation' (p. 175). This essay, indeed, affords a valuable critique of Weber's sociological reconstruction of post-exilic Jewish life. Other essays deal with 'Kingship and the Ideology of the State', 'Judges 18:21' which, it is argued, is not 'anti-judges' since *melek* here is synonymous with *šōpēt* and the words merely refer to a period when there was no judge to lead Israel, 'The Judean *'am haa'reš*', the 'Gezer Calendar', 'the Cult and Calendar Reform of Jeroboam I', 'Biblical Vision of the Future Ideal Age', and 'Types of Messianic Expectation at the Turn of the Era'.

A number of these articles were published in sources now difficult of access and some were previously not available to the English reader. The appearance of this book is therefore welcome and is powerful testimony to the breadth of interest and depth of scholarship of its author.

R. A. MASON

THOMPSON, H. D. (ed.): *The Answers Lie Below: Essays in honor of Lawrence Edmund Toombs*. 1984. Pp. xxv, 401, including 35 illustrations. (University Press of America, Lanham, Maryland. Price: \$30.75. ISBN 08191 3745 6)

The twenty essays in this *Festschrift* are appropriately divided between archaeology (nine essays), the Bible (ten essays) and theology (one essay), for Toombs's range of scholarship was wide. The volume, which is reproduced from typescript, also includes a photograph of Toombs, a biographical sketch and a list of publications. The following contributions are likely to be of the greatest interest to Old Testament scholars: 'Village Subsistence: Iron Age Ai and Raddana' (J. A. Callaway); 'The Boundary between Ephraim and Manasseh' (E. F. Campbell: compare N. Naaman's study (below, p. 34), pp. 145-66); 'The Wadi el-Hasa Archaeological Survey' (B. MacDonald); 'Madaba — An Iron Age Tomb' (H. D. Thompson); 'The List of Seven Peoples in Canaan: A Fresh Analysis' (K. G. O'Connell); 'Wisdom and Humanism' (J. Priest); 'The Original Position of Job 28' (C. C. Settemire); and 'Literary-Graphic Representation of Babylonian Deities in the Sixth Century B.C.' (Prescott W. Williams). There are also four articles on archaeological methods, which are a fitting tribute to one who had been director of the new excavations at Tell el-Hesi, where Flinders Petrie introduced stratigraphical excavation to Palestine.

G. I. DAVIES

THOMPSON, J. A.: *Handbook of Life in Bible Times*. 1986. Pp. 384, including numerous illustrations. (Inter-Varsity Press, Leicester. Price: £14.95. ISBN 085110 633 1)

This encyclopedic work aims to cover archaeology, everyday life and the background to individual biblical texts. It is arranged in sections as follows: Introduction (geography and archaeology), People at home (towns, houses, customs, clothes), Food and drink (water-supply, agriculture, cooking), Industry and commerce (measures, trade, government), Culture and health (writing, music, medicine), Warfare and Religion (non-Israelite, Israelite, Christian). There are excellent photographs, drawings and maps, as well as indexes. Biblical references are printed in the margins. This is a useful work of reference, suited especially to study-groups and to school libraries.

J. F. HEALEY

TÖKEI, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxix, fasc. 1 (pp. 1–176), fasc. 2–3 (pp. 177–408). 1985. (Akadémiai Kiadó, Budapest. HU ISSN 0001 6446)

Apart from book reviews, there is nothing directly on the Old Testament in this volume, but an obituary of Alexander Scheiber is of interest to Hebrew scholars.

J. A. EMERTON

TOWNSLEY, D. and BJORK, R.: *Scripture Index to the New International Dictionary of New Testament Theology*. 1985. Pp. 320. (Zondervan, Grand Rapids, Michigan. Price: \$8.95. ISBN 0 310 44501 9)

The three volumes of the dictionary itself were favourably reviewed in the *Book List* when they first appeared (1976, p. 10; 1977, p. 9; and 1980, pp. 12f). Where relevant its articles always discuss the Old Testament usage of a New Testament word (mainly as found in LXX and other versions, but with MT compared). This citation index allows ready access to these discussions. Old Testament references are found on pp. 11–133; New Testament on pp. 134–263. The citations of 'selected extrabiblical literature' include Old Testament Apocryphal and Pseudepigraphical Literature (pp. 265–90); Qumran Writings (pp. 290–99); Jewish Hellenistic Writers (pp. 300–10); Early Christian Literature (pp. 310–13); and Rabbinic Writings (pp. 313–17).

A. G. AULD

VAWTER, B. (ed.): *Old Testament Abstracts*. Vol. 9, nos. 1–2 (February, June 1986). Pp. 1–114, 115–234. (The Catholic Biblical Association, The Catholic University of America, Washington DC. Price per annum: \$14.00; single issues: \$5.00. ISSN 0364 8591)

This most useful bibliographical tool continues to provide wide coverage of periodicals and, to a lesser extent, of books that are concerned with the Old Testament and related disciplines.

M. A. KNIBB

VAN DER WOUDE, A. S. (ed.): *The World of the Bible. Bible Handbook, Volume 1*. 1986. Pp. xii, 400. (Eerdmans, Grand Rapids, Michigan. Price: \$34.95. Distributed by Paternoster Press, Exeter. Price: £31.00. ISBN 0 8028 2405 6)

This background book, translated from the Dutch by S. Woudstra, stands out in its class. Avoiding loose generalizations, it presents clearly ordered, detailed information, supported by good bibliographies and index. J. H. Negenman (Old Testament) and B. Van Elderen (New Testament) write on geography. H. J. Franken contributes a polemical chapter on archaeological method and interpretation which, with C. H. J. de Geus's chapter on the development of Palestinian archaeology, should be required reading for all students. J. C. de Moor, J. Hoftijzer, and G. Mussies write on systems of writing and languages; E. Tov and J. S. Sibinga present the textual witnesses and textual history of the Old and New Testaments. The climax comes with K. R. Veenhof's magisterial survey of the history of the ancient near east to Alexander the Great — a book in its own right (pp. 203–327, double-columned), and a *tour de force*. This is followed with M. A. Beek's briefer but well pointed history to the second-century A.D., and K. Roubos's 'Biblical institutions'. The illustrations, some in colour, are well-chosen and well-annotated, and not restricted to the old favourites. The only weak point is the mapwork, limited to the end-papers. I read this book with growing respect. The editor, an honorary member of the Society, must be congratulated.

J. R. BARTLETT

2. ARCHAEOLOGY AND EPIGRAPHY

ALBRIGHT, W. F.: *Paresutina no Kōkogaku*. Translated by E. Totoki and M. Tomura. 1986. Pp. 291 and a ten-page index with a map, 63 figures and 32 pictures. (Nihon Kirisuto Kyōdan Shuppan-kyoku, Tokyo. Price: ¥4,200)

This is a Japanese translation of *The Archaeology of Palestine*, 4th edition. An essay entitled 'Dr Albright, my teacher' is written as a preface by Y. H. Sacon.

K. K. SACON

ALI AL KHALIFA, SH. H., and RICE, M. (eds.): *Bahrain through the Ages: The Archaeology*. 1986. Pp. 526, 168 illustrations. (KPI Kegan Paul, London. Price: £25.00. ISBN 0 7103 0112 X)

These forty-eight papers, originally read to the 1983 archaeology conference in Bahrain, give a comprehensive review of the present state of our knowledge of the archaeology and history of the region from prehistoric to Hellenistic times. They inevitably concentrate on the relation of ancient Bahrain (Dilmun) as an entrepôt between Mesopotamia and the Indus Valley (G. Weisgerber, J. P. Joshi) and on the trading seals (T. C. Mitchell, P. Kjaerum) which mark it. Early textual references to Dilmun (H. J. Nissen) and possible Amorite (mar.tu) influences are covered (J. Zarins). Major sites discussed include the mass cemeteries (K. Frifelt, C. C. Lamberg-Karlovsky), the Barbar temple (H. H. Andersen, P. Mortensen and B. Doe), and the long enduring occupation of Qal'at al-Bahrain (F. Højlund). Evidence from the Iron Age and textual references from L. Assyria (P. Lombard, D. Oates) form the only link with Old Testament times but are sufficient to show a continuous sea-trade through the Gulf contemporary with that known elsewhere for the Gulf of Aqabah and the Re(e)d Sea. There are some useful articles on archaeological method and conservation. With this fine volume the archaeology of Bahrain, and with it the whole Gulf, has come of age.

D. J. WISEMAN

ANATI, E.: *L'Arte Rupestre del Negeve del Sinai*. 1979. Pp. 140, including illustrations and 62 pp. of colour plates. (Jaca Book, Milan. Price: Lire 28,000)

This illustrated work on the rock art of the Negev and Sinai is the first title in a series entitled 'Le orme dell'uomo' (of which Anati is general editor). After two preliminary chapters on the history of the discoveries (from 1856 on) and on style and chronology, successive chapters deal with Style I (the art of the hunters), Style II (the beginnings of domestication), Style III (realistic and dynamic figures), Style IV (the expansion of pastoralism) and the later styles, which reflect the drastic changes in the human environment, way of life, and social and economic structure which took place from the closing centuries B.C. onward. Much of the material has been made accessible to the scholarly world only quite recently, and its scientific study has scarcely begun. When it is satisfactorily interpreted it will greatly enrich our knowledge of the early culture of the areas covered.

F. F. BRUCE

AVIGAD, N.: *Hebrew Bullae from the Time of Jeremiah, Remnants of a Burnt Archive*. 1986. Pp. 139, many photographs. (Israel Exploration Society, Jerusalem. Price: \$20.00. ISBN 965 221 006 4)

A group of clay bullae were found somewhere in Judah over ten years ago. Avigad publishes 225 of them, now mostly in the Israel Museum and one private collection. They bear imprints of 211 small stamp seals, three

pictorial, the rest bearing early Hebrew names. Palaeography points to a date about 600 B.C. Avigad supports this by identifying 'Berechياهو son of Neriyahu the scribe' on one and 'Yerahme'el the king's son' on another with Jeremiah's secretary and an official named in Jer. 36. Most seals bear names of owners and their fathers, five have grandfathers' names also. Nine names are new to Hebrew onomastics, notably 'šrhy and 'šryht, apparently built with Asherah's male counterpart. Others offer variations of known names, e.g. g'ly, yhw'h. Some impressions show one man owned several seals, one six, another four. One man's patronym is spelt both 'lsmk and 'lysmk, demonstrating again freedom in use of the vowel letter. Avigad discusses how many papyrus documents these bullae once sealed and what sort of archive they represent, concluding there was probably one seal per deed, and that they belonged to a public archive outside Jerusalem. This is an expert presentation of important evidence for knowledge of Judean society and administration, epigraphy, and name-giving.

A. R. MILLARD

BETZ, H. D.: *The Greek Magical Papyri in Translation: Including the Demotic Spells*, Vol. 1: *Text*. 1986. Pp. lviii, 339. (University of Chicago Press, London. Price: £33.95. ISBN 0 226 0 0444 0)

The burning described in Acts of the magical books at Ephesus was not an isolated case of magic being suppressed in the Greco-Roman world, and it has been tempting to ignore Classical magic ever since. In fact, this renders papyrological survivals all the more important, and this was appreciated in 1973-74, when Albert Henrichs re-edited and completed the volumes of *Papyri Graecae Magicae* which Karl Preisendanz had produced for Teubner in 1928-31. Now New Testament scholars are carrying the beacon: this volume and its projected sequels are to be part of a *Corpus Hellenisticum Novi Testamenti*. Preisendanz has been much amplified, with demotic material and much more Greek, and though one is referred to the original publication for the Greek text, the explanatory notes attach throughout also to the Greek. This was a sensible and economical policy. In the same way, the forthcoming indexes will cover both original and translation. The present volume will no doubt be most heartily welcomed in New Testament circles when the projected collection of parallels with early Christian literature is available; but it deserves careful attention already now.

T. RAJAK

BIENKOWSKI, P.: *Jericho in the Late Bronze Age*. 1986. Pp. xii, 240 (including 50 pp. of graphs, plans and plates). (Aris & Phillips, Warminster, Wiltshire. Price: £22.00. ISBN 0 85668 320 5)

The claims once made for a close correlation between archaeological evidence from Jericho and the story of its capture in Joshua 6 were decisively undermined by the abandonment (except for a few scholars) of a fifteenth-century date for the Exodus and by the results of Kathleen Kenyon's excavations, which showed that the walls associated with Joshua by J. Garstang were a millennium older than he thought. But other finds made by Garstang, some of them unpublished, do belong to the Late Bronze Age (LBA) and Bienkowski here presents a fresh analysis of them in the context of the other excavations at the site and more recent archaeological research: he uses, for example, microscopic examination and X-ray analysis to distinguish 'ware groups' among the pottery, and is able to document a decline in quality during the LBA, which he correlates in a useful concluding chapter with wider indications of economic and cultural regression at this time. His date for the end of LBA occupation at Jericho (c.1275 B.C.) is a little later than those

proposed by Kenyon, but the evidence (even allowing for erosion) is that the settlement was small, restricted to the area of the 'Middle Building' in the south-eastern part of the tell, and that it was not destroyed by fire, so that the biblical account is at best a greatly exaggerated version of its capture, if it is historical at all.

G. I. DAVIES

CARENA, O.: *Il Resto di Israele: Studio storico-comparativo delle iscrizioni reali assire e dei testi profetici sul tema del resto* (Associazione Biblica Italiana, Supplementi alla Rivista Biblica, 13). 1985. Pp. 108 (Edizioni Dehoniane, Bologna. Price: Lire 12,000. ISBN 88 10 30201 X)

The notion of a 'remnant' was not confined to Israel as the author shows by setting out over ninety passages from Assyrian royal inscriptions which also use various terms for the same concept. According to C., in Israel the idea of a remnant existed before the exile and its negative aspects, evident from Assyrian documents, were inverted by prophets such as Amos, Isaiah and Micah as part of their message of hope.

The bibliography, long as it is, does not make up for the lack of explanatory notes to the Assyrian texts quoted, though the formal analysis in chapter 2 is helpful. For example, unless one knows that *sittu* is a variant spelling of *šittu* ('remnant') the constant switch between the two is disconcerting. Also, difficulties in the passages from the Babylonian Epic of Erra, quoted on page 44, are ignored. In the main, though, the presentation of neglected material and the freshness of approach are both very welcome.

W. G. E. WATSON

DAVIES, G. I.: *Megiddo* (Cities of the Biblical World). 1986. Pp. xii, 116. (Lutterworth, Cambridge. Price: £6.95. ISBN 0 7188 2586 1)

The author has done a great service in producing this archaeological history of Megiddo in such a clear way from the vast and complicated array of literature about this site. A chapter each is devoted to identifying the site and its geographical setting, and recounting the various archaeological excavations that have taken place there. The following four chapters deal with its history from Neolithic times to the Persian period and after as illustrated from the archaeological discoveries. And there is an interesting account of the attack of Tuthmoses III. The illustrative line drawings are excellent, as is the quality of photographic reproduction. There is ample reference for further reading at the end of each chapter, and an appendix describes the main features to be seen, numbered on an accompanying photograph, for visitors to the site.

J. R. DUCKWORTH

HARRIS, R. L., and SCHONFIELD, J. (eds.): *Bulletin of the Anglo-Israel Archaeological Society: News and Meetings of the Society 1984-5*. 1985. Pp. 89. (Anglo-Israel Archaeological Society, London. Price: £7.00. ISSN 02662442)

This *Bulletin* commemorates Yigael Yadin with four addresses about his activities (D. Astor, R. Barnett, J. Kane, G. Vermes). There follow summaries of lectures on new discoveries at minor sites in Jerusalem (D. Bahat), on seven seasons at Tell Batash, Timnah, revealing heavy Late Bronze Age, Philistine, and Iron Age occupation (G. Kuhn), on work at Dor (E. Stern), at Acco (M. Dothan), and at Lachish, where traces of the Assyrian siege were found (D. Ussishkin). R. Gonen read two papers, one

differentiating Late Bronze Age pit burials from cave burials (perhaps Canaanite and Amorite respectively), the other commenting on often ludicrous attempts to identify the 'Ten Lost Tribes'. (Note that Halah is not difficult to identify, as asserted; it is Assyrian Halahhu, N.E. of Nineveh, see ICC *Kings*.) Headed 'Current Research' is a preliminary note by J. Gunneweg and I. Perlman concluding through neutron activation analysis that 'Herodian' lamps from Avdat, Meiron and Jerusalem were all made in Jerusalem. There are also reports from four grantees, and obituaries of Lord Segal and Miss Olga Tufnell. The increase in size from 49 pages (see *B.L.* 1986, p. 30) reflects the Society's health.

A. R. MILLARD

HERZOG, Z.: *Das Stadttor in Israel und in den Nachbarländern*. Translated by M. Fischer. 1986. Pp. x, 176, with 116 figures. (Verlag Philipp von Zabern, Mainz. Price: DM 148.00. ISBN 3 8053 0572 9)

The appearance of this German translation of Herzog's doctoral dissertation (originally published in Hebrew in 1976) is to be greatly welcomed. It provides a detailed account and discussion of the city-gates found in Palestine (the 'Israel' of the title is intended as a geographical term but even when recognized as such it is misleading), Syria and Anatolia from the Chalcolithic, Bronze, and Iron Ages. The development of different forms of gate is traced with special attention to the functions, military and civil, which they served, and a concluding chapter summarizes these functions with references to literary as well as archaeological evidence. For the German edition references to the recent discoveries at Acco and Dan have been added, and there are some other minor changes, but the detailed defence of Y. Aharoni's views about the Israelite gates at Megiddo has regrettably not been modified to take account of subsequent publications by D. Ussishkin and Y. Shiloh. The provision of a comprehensive series of plans is the more useful for their being incorporated into the text at appropriate places, rather than being collected at the end as in the original edition.

G. I. DAVIES

LEVINE, L. I., and NETZER, E.: *Excavations at Caesarea Maritima: 1975, 1976, 1979 — Final Report* (Qedem, Monographs of the Institute of Archaeology, Hebrew University of Jerusalem, 21). 1986. Pp. xi, 206. (Israel Exploration Society, Jerusalem. Price: \$24.00. ISSN 0333 5844)

This fine-looking volume is essentially a report of fairly recent excavations, conducted over four seasons, in two principal zones of the ancient city of Caesarea, but it contains also a general conspectus of the earlier excavation record (with some bibliographical guidance) and one of the city's history, as it may be interpreted now from the various sources. The latter cannot, of course, be a substitute for the important full-length works now available, including one by Lee Levine himself (1975); and it has little connection with the main reports. That part of the Byzantine city which lies in the North of Crusader Caesarea was the primary target of the digs; but the Crusader city wall was also surveyed, and, of most interest in this context, a promontory to the South (near the theatre), revealed in 1976, revealed rooms, mosaic flooring and vaults in addition to a previously-known pool; these the authors propose to have been a promontory palace built by Herod and later the 'procurator's praetorium'. A second major focus for the city is suggested, complementing the area of harbour and temple. The new site is given a separate chapter, though its coins are analysed together with the rest. The whole report, though 'final', is described as limited in certain directions by 'time and budget'.

T. RAJAK

MAZAR, A.: *Excavations at Tell Qasile*. Part 2 (Qedem, Monographs of the Institute of Archaeology, The Hebrew University, Jerusalem, 20). 1985. Pp. x, 257, with 58 figs and 99 photos. (Israel Exploration Society, Jerusalem. Price: \$24.00. ISSN 0333 5844)

The second part of this report (for the first see *B.L.* 1982, p. 25) presents the pottery and other small finds from the 1971–74 excavations, together with general conclusions and reports on laboratory studies. As in the previous volume detailed discussion is restricted to the Iron Age strata and very largely to Strata XII–X (c. 1150–1000 B.C.), to which the important Philistine temples belong. The pottery sequence at Tell Qasile is important for the chronology of Philistine pottery and at significant points Mazar's conclusions differ from those of the magisterial work of T. Dothan. The site, which lies on the northern outskirts of Tel Aviv, was founded as a port town as Philistine hegemony extended northwards and Strata XI–X illustrate well the flourishing culture of the Philistines in the eleventh century, when they began to pose a major threat to the Israelite tribes in the hill country.

G. I. DAVIES

MILDENBURG, L.: *The Coinage of the Bar Kokhba War* (Typos: Monographien zur antiken Numismatik, vi). 1984. Pp. 396 and 44 plates. (Verlag Sauerländer, Aarau, Schweiz. Price: Sw.Fr. 230. ISBN 3 7941 2634 3)

This elegant and wide-ranging publication was conceived in 1940; since then, large numbers of Bar Kokhba coins have emerged from hoards (though few by systematic excavation) and the author's dedication has followed and registered them through dealers to many collections, largely private. Most significant to scholarship is that the new corpus comes with a proposed complete die-sequence for the coinage, a task which was particularly demanding because all the Bar Kokhba coins (in contrast to those of the First Revolt) were overstruck on other, non-Jewish issues, and comprised an irregular as well as a regular issue. There are also chapters reassessing the history of the revolt, in which the hard evidence of the coins and also the documents is made to triumph over the brief and 'subjective' literary sources, whose limitations are stressed. The numismatic methodology and data are set out with unusual completeness. An interesting section compares from all angles the coin issues of the two revolts, though one cannot accept the description of the slogans in the first case as 'fact' and in the second as 'propaganda' and it is misleading not to mention the First Revolt inscriptions saying 'freedom of Zion' and 'of the redemption of Zion'.

T. RAJAK

MILLARD, A. R.: *Treasures from Bible Times*. 1985. Pp. 189, including numerous illustrations. (Lion Publishing, Tring. Price: £9.95. ISBN 0 85648 587 X)

This splendidly produced work contains a long series of short discussions of up to about four pages, covering the whole of Near Eastern archaeology from Ur and Ebla to Qumran and Masada. The photographs are magnificent and the text is always clear, giving a reliable account of the many different subjects in this field which are of interest to readers of the Bible. It will be particularly useful in the school context and for Bible-study groups. If there are any criticisms, they might be that the author seems a little bit over-defensive on some points (for example on Qumran) and that the format of short items on many topics results in an episodic style and a lack of continuity. This last fault is, however, compensated for by the ease with which one can read individual sections.

J. F. HEALEY

PARDEE, D.: *Les textes hippiatriques* (Ras Shamra II). 1985. Pp. 77, including photographs. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr. 82.00. ISBN 286538 125 2)

This is a definitive re-edition of the four Ugaritic hippiatric texts based upon re-examination of the tablets themselves. There are many new readings as a result. Apart from copies and photographs, the author provides a transliteration and a vocalized reconstruction, as well as detailed information on the divergences between his own and earlier readings. The detailed discussions of lexical items will be of interest to Old Testament scholars. Plant-names and maladies of horses play a prominent role here, though Pardee is reticent in the identification of plants. As he notes in a preface, another monograph on the same subject has recently appeared and should be read in conjunction with the present work: Ch. Cohen and D. Sivan, *The Ugaritic Hippiatric Texts: A Critical Edition*, New Haven, 1983.

J. F. HEALEY

PRITCHARD, J. B.: *Tell es-Sa'idiyeh: Excavations on the Tell, 1964–1966*. (University Museum Monograph 60). 1985. Pp. xvi, 88; 189 figures. (The University Museum, University of Pennsylvania, Philadelphia. Price: \$60.00. ISBN 0934718 60 1)

Pritchard reports on his excavations of the summit (Areas 23, 31, 32) and staircase (Area 14) of Tell es-Sa'idiyeh (identified by Albright as Zaphon, by Glueck as Zarethan). (The report on the LB-IA cemetery of Area 17 was published in 1980, but not reviewed in *B.L.*) Material from the sounding reaching Stratum VIII is still unpublished, and Pritchard begins with Stratum VII (c. 825–790 B.C.), with its mud-brick city wall and houses. It was abandoned; Stratum VI (c. 790–750 B.C.) used its wall. Stratum V (c. 750–730 B.C.) had a new layout, with back-to-back pillared terrace houses; it was destroyed by fire. Stratum IV (c. 730–600 B.C.) used the area solely for storage silos and bins. A major feature from strata VII to V was the covered stairway from the summit to the water supply. The pottery from strata VII to IV shows clear links with Samaria, Hazor, Megiddo, and Tell el-Far'ah (N), but only occasional links with Phoenicia or the rest of Transjordan. Pritchard cannot demonstrate stratigraphical links between strata VII–IV and III–I (which lie in Area 31); III, II, and I provide important evidence for the Persian, Hellenistic, and early Roman periods. This is an admirably clear and readable report, though a major disaster has confounded the correspondence of drawings and descriptions on Figure 18 (with resultant reference errors on pages 73 and 77 and possibly elsewhere), and inscription no. 1 (p. 86) reads *šmn* (see Fig. 175a–d), not *šmm*.

J. R. BARTLETT

RAST, W. E. (ed.): *Preliminary Reports of ASOR-Sponsored Excavations 1980–1984* (BASOR Supplement No. 24). 1986. Pp. 164, with 138 illustrations. (Eisenbrauns, Winona Lake, Indiana, for the American Schools of Oriental Research. Price: \$20.00. ISBN 089757 324 2)

Of the reports included here those on the 1983 season at Sardis and the 1984 season at 'Ain Ghazāl are, for all their intrinsic interest, far removed from the main concerns of Old Testament scholars, and a third (on Caesarea Maritima 1980) can reasonably be described as marginal to the subject. The other three describe projects of great potential importance for Old Testament study. The continuation of work at Pella of the Decapolis in 1982 and 1983 is described by R. H. Smith and A. W. McNicoll, who argue for practically continuous occupation at the site from the Middle Bronze Age to the Islamic

period, on the basis of extensive excavations over a number of years. Both the remaining reports relate to new initiatives of established regional projects, involving the excavation of tells with a similarly long history of occupation. E. D. Oren, M. A. Morrison and I. Gilead report on the first two seasons (1982 and 1983) at Tel Haror (perhaps the site of Gerar) within the context of the 'Land of Gerar' project, and L. T. Geraty and other members of the 'Madaba Plains' project summarize the results of their work in 1984 at Tell el-'Umeiri (south of Amman), which included evidence of changing systems of food production and the discovery of a seal inscribed *lmlkm'wr 'bd b'lyš'*, 'belonging to Milkom-Ur, minister of Baalyasha': the latter is perhaps the Ammonite king mentioned in Jeremiah 40:14.

G. I. DAVIES

SEKIYA, S.: *Zōho-Kaitei Zuzetsu Kyūyaku-Seisho no Kōkōgaku* (An illustrated Old Testament Archaeology. The 2nd Revised and Supplemented Edition). 1986. Pp. 139, numerous illustrations (13 in colour), maps, plans, figures, charts, and chronological tables. (Yorudan-sha, Tokyo. Price: ¥5,400)

This is a useful handbook to Old Testament archaeology arranged from the Patriarchal Age to the Second Jewish War. A short historical sketch to the present day is appended in the last chapter. An eleven-page supplementation is given on Mt Ararat, the roads Abraham may have passed and Machpelah, the Exodus road and Tell el-Amarna, and Tell Dan.

K. K. SACON

TUSHINGHAM, A. D.: *Excavations in Jerusalem 1961-1967*. Vol. I. 1986. Pp. 528 (including 81 pp. of figures and 92 pp. with 185 plates) together with 37 folded sheets of plans, sections, and elevations. (Royal Ontario Museum, Toronto. Price: CAN\$145.00. Distributed by Brill, Leiden. Price: Fl. 340.00. ISBN 0 88854 317 4)

This is the first of several eagerly awaited volumes publishing the results of the fieldwork led by K. M. Kenyon for the British School of Archaeology in Jerusalem in several areas in and close to the Old City of Jerusalem. It deals with two of the most readily separable sites: principally the Armenian Garden within the SW corner of the Old City, but also the much disputed wall 450 m north of the present northern wall. Dr Tushingham and the Royal Ontario Museum became important contributors to the project in 1962. His evidence from the Armenian Garden (pp. 1-177) relates to periods from the Iron Age to the Ottoman. Of most concern to readers of the *Book List* are the argument that the area was used for quarrying, and was outside the city in all periods of the royal Judaeian era; and the demonstration that its first continuous occupation was as part of a palace built by Herod the Great and restored probably by Herod Agrippa. After lying ruined for some 500 years following A.D. 70, the area was developed by ecclesiastical foundations. Tushingham is careful to correlate his work with the evidence of subsequent Israeli excavations in sites to north, south, and east. Such discussion is a feature also of E. W. Hamrick's argument (pp. 213-32) that the northern wall was a barrier wall. The other separate sections, by J. Y. Hayes on 'Hellenistic to Byzantine Fine Wares' (pp. 179-94), and R. B. Y. Scott on 'Weights from the 1961-1967 Excavations', both deal comprehensively with material from all the Kenyon sites. The many separately folded sheets boxed with the large paperback volume may prove a headache to librarians; however, many non-specialist readers will join their more technical colleagues in appreciating the clarity with which daunting material is explained.

A. G. AULD

YADIN, Y., and GEVA, S.: *Investigations at Beth Shean: The Early Iron Age Strata* (Qedem, Monographs of the Institute of Archaeology, Hebrew University of Jerusalem, 23). 1986. Pp. xv, 95, with 39 figs and plans, and 90 photos. (Israel Exploration Society, Jerusalem. Price: \$24.00. ISSN 0333 5844)

In 1983 Yigael Yadin conducted his last excavation in a carefully selected area on the summit of the ancient mound of Beth-shean, hoping thereby to cast new light on the history of the Judges period. Only a small area was excavated, and Yadin died before he could fully integrate what he found into existing archaeological and historical knowledge. Four strata, covering the twelfth to the tenth centuries B.C., were identified, the main new discovery being a period (Stratum 3) late in the twelfth century when this area of the mound at least ceased to be built up and was occupied by pits and boundary-walls. As in the excavations of the inter-war period, no Philistine pottery was found. In the report Geva (who is to be congratulated on its speedy appearance) gives a detailed account of the stratigraphy of the excavated area and the pottery associated with each stratum. Much must remain uncertain until a wider area can be excavated, but the possibility of correlations with Hazor Stratum XII and Megiddo Stratum VIb promises eventually to fulfil Yadin's hopes of important new insights into early Israelite history.

G. I. DAVIES

YASSINE, K.: *Tell el Mazar I: Cemetery A*. 1984. Pp. xxv, 195; 69 figures. (The University of Jordan, Amman; distributed by the author, P.O. Box 410403, Amman. Price: \$30.00 plus \$2.00 shipping and handling)

In 1977-79 Yassine excavated an Iron IIc fifth-century B.C. cemetery at Tell el Mazar, about 3 km north-north-west of Tell Deir 'Alla. Yassine describes individually 85 burials, mainly oriented east-west. The males appeared to be buried in extended position, often with weapons beside them, and the females in crouched position, with ornaments and cosmetic goods. However, Yassine's view of sex-differentiated burials is not wholly supported by the physical evidence from the skeletons presented in chapter 6 by Dr A. Disi and his colleagues from the Department of Biology at Jordan University. The pottery (mainly the smaller types) showed 'striking' comparison with vessels from Amman, Sahab, and Meqabalein; this should be compared with Pritchard's conclusions from the slightly earlier material at Tell es-Sa'idiyeh (see this *B. L.* p. 27). A large number of metal artefacts were found, including bronze bowls of Syrian tradition, and iron weapons. There are five stamps seals (two inscribed with names), one cylinder seal, and eight scarabs. Though sadly full of misprints and minor errors, this is an important contribution to our limited knowledge of the Jordan valley in the Persian period.

J. R. BARTLETT

3. HISTORY AND GEOGRAPHY

AHLSTRÖM, G. W.: *Who Were the Israelites?* 1986. Pp. x, 134, and 3 figures. (Eisenbrauns, Winona Lake, Indiana. Price: \$12.50. ISBN 0931464242)

Ahlström's introductory chapter to this new investigation of the origin and history of the name 'Israel' embraces the facts of geography and the state of the question. Then, after chapters on 'Population Groups and Theories' and 'Some Evidence from Archaeology', he expounds in chapter 4 his first conclusion: that 'Israel', as indeed 'Judah' which it included, was originally a

territorial name. 'The Role of the Sea: Mythological Historiography' argues both that Exod. 15 and Judg. 5 are later than often claimed, and that their categories are not those of empirical history. The longest chapter then reviews 'The Peoples of the Territory Israel' in the closing centuries of the second millennium B.C.E. Chapters 7 and 8 expound two shifts in meaning, firstly 'Israel: A National Name' from the time of Saul, then 'Israel: An Ideological Term'. Only the latter remained applicable to Judah after Solomon's death. This is a valuable rescruity of much well-nigh intractable material.

A. G. AULD

CASTEL, F.: *The History of Israel and Judah in Old Testament Times*. 1985. Pp. vii, 267. (Paulist Press, Mahwah, New Jersey. Price: \$8.95. ISBN 0 8091 2701 6)

This work was originally published in 1983 as *L'Histoire d'Israel et de Juda* (not noted in *B.L.*, and not seen); the modification of the original title for the translation is curious, since much the longest and most detailed chapter is devoted to the Roman occupation. It is essentially a straightforward outline history, accepting a moderate critical position, and intended for leaders of bible study groups and the like. The text is interspersed with frequent maps and line-drawings, and with extracts from both the biblical text and from relevant non-biblical material. The overall impression is a favourable one, the types of problems encountered being clearly set out; in places the detailed study is not always so encouraging, as there are a number of factual errors, especially in the later period, and some very odd misprints. The translation is clear, but the value of the footnotes and bibliography will be limited, since they are largely confined to works written in French. Despite these reservations, this will be a useful addition to the histories available at a non-technical level.

R. J. COGGINS

DONNER, H.: *Geschichte des Volkes Israel und seiner Nachbarn in Grundzügen*. Teil 2: *Von der Königszeit bis zu Alexander dem Grossen* (Grundrisse zum Alten Testament. Das Alte Testament Deutsch: Ergänzungsreihe, 4/2). 1986. Pp. viii, 233–511, including 4 maps. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 36.80. ISBN 3 525 51666 5)

This second volume of Donner's excellent study (for a review of the first see *B.L.* 1985, p. 35) brings the history of Israel from the division of the kingdom (or, rather, the refusal to renew the personal union of Israel and Judah) up to Alexander the Great. A concluding twenty-five-page supplement traces the outline of the later history up to Bar Kochba.

The clarity and balance of the first volume feature also here, and there is a persuasive cogency of presentation, making full and effective use of both biblical and non-biblical sources, which reinforces what are often quite traditional views. On the question of Assyrian influence on religion in Judah, Donner points out the ambiguous nature of the account of the altar at Damascus, and the deuteronomistic nature of the account of Hezekiah's reform, and argues that it was only in the seventh century, especially under Manasseh, that Assyrian forms gained entry into the Jerusalem temple. Josiah's reform involved their expulsion, and to that extent was concerned with the purity of Israel's worship; the reform's concern with cultic unity, however, was religious in nature and arose from the demands of the book (an earlier form of Deuteronomy) found in the temple. This is altogether a worthwhile and useful addition to existing accounts of Israel's history.

A. D. H. MAYES

DOWLEY, T.: *High above the Holy Land*. 1986. Pp. 64. (Hodder & Stoughton, London. Price: £9.95. ISBN 0 340 390 88 3)

This book consists of twenty-eight high-quality aerial photographs of places mostly with a Christian interest, but including some of the more famous archaeological sites, and general views of the country, illustrating the main features: the Jordan, Samaria, the Dead Sea, Hermon, and Galilee. Each double-page plate has an inset giving a close-up of some detail of the main view, or a relevant human feature. There are accompanying maps identifying the location of the view in many cases, and some line drawings by way of illustration. The accompanying descriptive text, by F. F. Bruce, is usually prefaced by a relevant scripture passage. All in all this is a well-produced book of its kind.

J. R. DUCKWORTH

FRICK, F. S.: *The Formation of the State in Ancient Israel* (The Social World of Biblical Antiquity Series, 4). 1985. Pp. 219. (Almond, JSOT Press, Sheffield. Price: £18.50 (£9.50 paper). ISBN 0 907459 51 X (0 907459 52 8 paper))

Opting for an understanding of history as evolutionary process, rather than as the story of deliberate human actions, the author seeks to unravel something of the enormous complexity of interactions involved in the evolution of the Israelite social system. Having given a critical overview of some general evolutionary processes which have been proposed, the author focuses on the specific question of how and why states were formed and reviews attempts to explain the emergence of the Israelite state. The inadequacy of these has led to the formulation of alternative models which adopt one of three approaches: the conflict approach, the integrative, or the synthetic. The last, being a truly systemic approach which views the state as the output of any one or more of a number of factors without any single prime mover, has been used in three versions. The first two are systemic multilineal models of cultural evolution distinguished by the role assigned to agriculture. The agricultural version is the one particularly appropriate to Israel. It sets forth different evolutionary trajectories relating to varieties in agricultural risk, diversity and productivity, as well as the size and character of the environment. As far as Israel is concerned it is a matter of development from an egalitarian society to a chiefdom to a state, an evolution which is documented more thoroughly as the book proceeds. The third variation of the synthetic model is the catastrophe theory of Renfrew which, in a form highly appropriate for ancient Israel, deals with sudden changes and discontinuities in socio-cultural systems as the product of gradual and continuous changes in the control variables within that system.

The author goes on to describe the nature of early Israel as a segmentary lineage system and then as a chiefdom. The first stage can only be sketched since there is little evidence for it apart from ethnographic analogies, while the second may be described in more detail on the basis of archaeological and literary study. The changes which led from the one to the other, the chiefdom being characterized by the ability, through a social ranking system, to retard the fissioning tendencies of a segmentary society, are seen as inseparable from, though not determined by, techno-environmental factors. The remainder of the book then considers agriculture, and especially the agriculture of the central highlands, from this perspective.

This is a densely written and important study which greatly enriches our understanding of the processes involved in the evolution of early Israel.

A. D. H. MAYES

GARBINI, J.: *Storia e Ideologia nell'Israele Antico* (Biblioteca di storia e storiografia dei tempi biblici, 3). 1986. Pp. 254. (Paideia Editrice, Brescia. Price: Lire 30,000)

This book is an anti-history of Israel, written with a simplicity which belies the complexity of the problem. The basic theory is that the Old Testament story of Israel is written so long after the events. It betrays its ignorance time after time, often displaying clear signs of exilic or postexilic composition. Given the paucity of material remains for the pre-exilic period, there is no way to verify (or totally falsify) most of the record; so a history cannot be written, and we must be content to deal with a religious text inspired by ideological concerns. After an opening chapter reviewing the treatment of Israel's history in scholarly literature, we are given a series of raids on historical epochs — the Davidic 'empire' (dismissed as an 'improbability'), the monarchical period (riddled with implausibilities and unsupported by external evidence), the origin of Yahwism, Abraham, Moses, the twelve tribes, and so on. The often oversimplified arguments will not all survive the thousands of qualifications which the biblical scholar will easily produce; but the basic thesis is one which is finding increasing support in the discipline.

P. R. DAVIES

HOPKINS, D. C.: *The highlands of Canaan: Agricultural life in the early Iron Age* (The Social World of Biblical Antiquity Series, 3). 1985. Pp. 326, including 3 maps. (Almond, JSOT Press, Sheffield, in association with The American Schools of Oriental Research. Price: £20.00, paperback £10.50. ISBN 0 907459 38 2 and 0 907459 39 0 (paperback))

Hopkins studies the interaction of environment and population in the central highlands of Canaan during the transition from LB to IA to shed light on the emergence of Israel. He begins by examining the geomorphology (emphasizing the environmental diversity), the climate (which 'varied around a mean closely resembling present conditions' (p. 107)), the vegetation and soils (attributing the severe degradation to human, not climatic activity), and the population and their settlement patterns (with useful discussion of housing, settlement density, and reasons for siting). Chapters 7–9 turn to agricultural practice: water conservation by terracing and irrigation; soil conservation by fallowing and rotation; the agricultural calendar and patterns of land use. These practices are seen as responses to the varied environmental challenges and opportunities, as the settlers tried to reduce the risks of agricultural failure and raise and feed an adequate labour force. And 'since social relations are the best insurance against subsistence failure', agricultural needs influenced the development of the social structure (p. 261) and formed the matrix for part of Israel's literature (p. 273). Hopkins dispels some myths (e.g., that Israel's emergence depended primarily on the introduction of iron, or the use of plastered cisterns, or the practice of forest clearance) and demonstrates that historians of early Israel must take more seriously the complex environmental realities. But a livelier prose style would have helped greatly.

J. R. BARTLETT

LEMCHE, N. P.: *Early Israel. Anthropological and Historical Studies on the Israelite Society Before the Monarchy* (Supplements to Vetus Testamentum, 37). 1985. Pp. xv, 496 + 1–16 (Danish abstract). Brill, Leiden. Price: Fl. 168.00. ISBN 9004078533)

Contrary to what might be inferred from the subtitle, this is a well organized monograph, not a collection of separate studies. Armed with a

mass of well chosen anthropological and archaeological data, Lemche discusses recent and current theories of the origin and social structure of early Israel. He dismisses views that the early Israelites were nomads or that they were immigrants into or conquerors of Palestine. On the other hand he finds no evidence to support the theory of an internal revolt within Canaanite society. He thinks it probable that the earliest Israelites were people who moved, as individuals or in small groups, from the Canaanite cities which were in a state of economic decline, into the country, where they were enabled to make a living in previously uncultivable regions through the development of new methods of agriculture. This is a well worked-out hypothesis, though like some other hypotheses which it seeks to replace it does not offer a satisfactory explanation for the prominence of the Exodus and Settlement themes in the Pentateuch.

R. N. WHYBRAY

MAZAR, B.: *The Early Biblical Period: Historical Essays*. 1986. Pp. ix, 266. (Israel Exploration Society, Jerusalem. Price: \$24.00 (\$18.00 for IES members). ISBN 965 221 005 6)

This collection of Mazar's writings, marking the occasion of his eightieth birthday, comprises revised versions of studies published over the last forty years (the dates and places of original publication are not always provided). The essays are: 'The Middle Bronze Age in Canaan', 'The Early Israelite Settlement in the Hill Country', 'The Historical Background of the Book of Genesis', 'The Philistines and the Rise of Israel and Tyre', 'The Military Elite of King David', 'The Cities of the Territory of Dan', 'Geshur and Maachah', 'King David's Scribe and the High Officialdom of the United Monarchy of Israel', 'Pharaoh Shishak's Campaign to the Land of Israel', 'The Aramean Empire and its Relations with Israel', 'The Historical Background of the Samaria Ostraca', 'Lebo-Hamath and the Northern Border of Canaan', 'Beth-she'arim', 'Gaba and Harosheth of the Gentiles', 'The Phoenicians in the Levant', 'The Phoenician Inscriptions from Byblos and the Evolution of the Phoenician-Hebrew Alphabet'. The essays throughout reflect all that is best of particularly Israeli scholarship; at times, as, for example, with the treatment of the Israelite settlement, one might wish for more in the way of theoretical reflection on the issues involved, but the range of disciplines brought to bear here on historical problems, archaeology, epigraphy, historical geography, and textual study, has provided a mine of information for assimilation.

A. D. H. MAYES

MILLER, J. M., and HAYES, J. H.: *A History of Ancient Israel and Judah*. 1986. Pp. 523. (SCM Press, London. Price: £17.50. ISBN 0 334 02042 5)

This attractively produced volume is billed as the first major attempt to write a history of Israel in English — English translations of works by continental scholars do not of course, count — since John Bright's *History* appeared in 1959 (Eng. edn. 1960). It is replete with illustrations, charts, maps, and framed excerpts from relevant extra-biblical sources; it has no footnotes; and in a further bid to help the non-specialist reader terms like Pentateuch, Hexateuch and Deuteronomistic History are discarded in favour of the instantly recognizable 'Genesis-II Kings'. The story-line of the Old Testament from Creation to the end of the Persian period is followed, but the authors decline to engage in historical reconstruction until they arrive in the late pre-monarchical period. Their second chapter ('The Question of Origins') is strong on the problems confronting the would-be historian of the pre-judges period and is an excellent example of that particular genre. The

pity is that some readers may conclude not only that Genesis–Judges is no-history, but also that it is nothing else of any value. This is, to be sure, a familiar problem wherever these books are judged by the sole canon of historicity. In their treatment of the monarchical period the authors eschew adherence to a single chronology on the ground that, though systems can be devised, there are too many uncertainties to warrant such. This does not, however, deter them from some lightweight speculation early on about schematic chronology in the Old Testament (pp. 58f.). What is the general reader meant to deduce, for example, from the observation that by ‘counting forward with the biblical figures and taking into account chronological data that would have been available to later Jews, one arrives at the conclusion that the year 4000 after creation was approximately the date of the rededication of the Temple in 164 B.C.E. following the Maccabean rebellion’ (p. 59)? Is this approximate correspondence almost significant? And are we to think that the rededication was arranged in accordance with some Mesopotomian-type *dārum* principle rather than the political exigencies of the mid-second century B.C.? Chronological agnosticism is also compatible, apparently, with a commitment to Greek data where the Greek and Hebrew traditions differ. For the rest, the authors deserve much credit for a fresh and engaging account of Israelite history. Their expectation that in some quarters their treatment will be regarded as ‘overly gullible’ in its respectful approach to the Old Testament material is surely unlikely to be fulfilled.

R. P. GORDON

NA'AMAN, N.: *Borders and districts in biblical historiography* (Jerusalem Biblical Studies, 4). 1986. Pp. 275. (Simor, Jerusalem. Price: \$24.00. ISBN 965 242 005 0)

Na'aman studies the boundaries of Israel and its tribes, beginning with the relationship between the tribal inheritances and the borders of Canaan. Josh. 13–19 is an historiographic composition, based ultimately on David's census records, but written not for administrative purposes but to symbolize Israel's twelve-tribe unity and legitimise David's conquests, which are described in Judges 1's list of unconquered Canaanite cities. Chapter 3 investigates Marom/Maron (= Tel Qarnei Hittin) and the Zebulun/Naphtali border, resolving a topographical problem by taking Rimmon (*rmwn*, Josh. 19:13) as metathesis for Maron/Marom (*mrwn*). Chapter 4 examines the Ephraim/Manasse border, and by relocating the land of Hephher prepares the way for the revision of Solomon's first and third administrative districts (1 Kings 4) in chapter 5 (compare map 6 with Aharoni's *Land of the Bible*² map 23). Chapter 6 is a welcome new look at the Levitic cities, undermining much scholarly fantasy; chapter 7 neatly explores Egyptian and Israelite perceptions of Sinai. Na'aman requires of the reader close attention to text and map — but as in all such studies the reader needs to know exactly which map the author is using. Na'aman's major concern is to show how the geographical lists were used by the biblical historiographers and how they relate to the administration of the united kingdom, and here Na'aman offers a useful corrective to those who view all lists as straightforward records, and, overall, an original contribution to Israel's historical geography.

J. R. BARTLETT

SILVER, M.: *Economic Structures of the Ancient Near East*. 1985. Pp. 211. (Croom Helm, London. Price: £22.50. ISBN 0 7099 3370 3)

The author, a professor of economics in the City University of New York, has already put Old Testament scholars in his debt with his 1983 study of Israel's political economy, *Prophets and Markets* (not noted in the *Book*

List). The latter, presupposing that changes in the economy may cause significant changes in the cultural and religious superstructure, which changes have a 'feedback' effect on the economy, argued that the new affluence of Israelite society in the eighth century led to demands for social justice, and that the prophets who, as educated members of the establishment, promoted reforms along these lines, were responsible for the resulting decline in Israel's economic and political strength. An appendix to that book on 'Markets and Entrepreneurs in the Ancient Near East' provided a preview of the more comprehensive study which is now offered.

The present study begins by examining the role of temples as commercial centres which protected and facilitated trade, promoted professional standards, facilitated monopolistic practices, and in general reduced transaction costs, so serving economic growth. The prevalence of family ties in business was also a reaction to high transaction costs, in that opportunistic behaviour within the firm was thereby diminished and trade secrets were protected. A part of this same strategy was the employment of women in managerial positions, and the use of slaves whose activities could be controlled. Having examined the evidence for private industrial enterprise, as opposed to temple or state monopoly, and for long distance trade, by road and water, with its effects in terms of costs, the study goes on to refute in detail the view that markets, as regulators of supply and demand, with prices of goods determined on that basis, were not to be found in the Ancient Near East. Price variations, resulting from seasonal, political and other factors, point to the existence of true markets rather than a state economy organized on the principle of redistribution. Both textual and archaeological evidence point to long periods of free market activity interspersed with periods of state economic regulation. This is a thoroughly documented study, which should serve as an indispensable resource for future study in a field with which students of Israelite history and religion will wish to become more familiar.

A. D. H. MAYES

WISEMAN, D. J.: *Nebuchadnezzar and Babylon* (The Schweich Lectures, 1983). 1985. Pp. xii, 142 including 14 figs, 9 plates. (Oxford University Press for the British Academy, Oxford. Price: £17.00. ISBN 0 19 726040 3)

Though not comprehensive, a great deal of material has been gathered and pressed into this book, which deals with Nebuchadnezzar II of Babylon. The first chapter covers the man and his achievements, the second deals with Babylon as his city, and the third brings together generally related material which did not find a place in the first two. Though the actual lectures were an abbreviated version of this text, the book reads like lectures: there is rarely any critical discussion of sources, but conclusions are presented briefly, with reference to appropriate bibliography. This is unfortunate since many biblical scholars will be unable to make independent evaluation of much of the material drawn upon, and some of the conclusions are controversial. Thus on page 45 two generally rejected interpretations of E.KI, a writing of the name of Babylon, are noted, while on page 91f. J. Brinkman's judicious comments on this writing are misrepresented as referring to a Sumerian myth. Daniel is treated as a primary source from the first page, only on page 109 are the doubts of many scholars mentioned. Further, the book teems with small errors of all kinds, and while one might blame the printer for 'Medean', who is responsible for 'Philistinian' and 'Edomic'?

W. G. LAMBERT

4. TEXT AND VERSIONS

BARTHÉLEMY, D.: *Critique textuelle de l'Ancien Testament. 2: Isaïe, Jérémie, Lamentations* (Orbis Biblicus et Orientalis, 50/2). 1986. Pp. xviii, *71, 1013. (Éditions Universitaires, Fribourg. Price: Sw.Fr. 300.00; Sub. price: Sw.Fr. 270.00. ISBN 2 82710322 2. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53692 5)

The first volume of this weighty and expensive series was noticed in *B.L.* 1984, pp. 43–44; for a more detailed and critical discussion see the writer's review in *Journal of Theological Studies*, 37, 1986, pp. 445–50. The procedure has been slightly altered (p. *1) in response to criticisms, but the result seems to have been to make the work even longer: over a thousand pages for a selection of examples from two major books and one short one! The editor's intense interest in the *history* of Bible versions is reflected in the lengthy introduction as well as throughout the comments. But, the more one sees of it, the more one feels that there is something perverse in the entire design of this work, with its stifling accumulation of names of past exegetes, its level of scholarship which will be far too profound for the practical Bible translators who are supposed to be guided by it, its bizarre practice whereby the committee 'votes' for the degree of probability to be ascribed to a form of text, and its acceptance of far-fetched exegetical speculations to justify the MT.

J. BARR

CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*. 13. 1986. Pp. 12. (Department of Near Eastern Studies, University of Toronto. ISSN 0704 59005)

As well as published articles and books in the fields of Targumic and cognate studies (this latter including much useful information on non-Targumic Aramaic texts), the editor has included the titles of the seventeen papers on Targum read during the 1985–86 session by members of the research group on Targumim convened by Professor M. H. Gosheh-Gottstein at the Institute for Advanced Studies of the Hebrew University in Jerusalem.

R. P. GORDON

ESTIN, C.: *Les Psautiers de Jérôme à la lumière des traductions juives antérieures* (Collectanea Biblica Latina, 15). 1984. Pp. 238. (San Girolamo, Rome; distributed by Brepols, Turnhout. Price: B.Fr. 2,950)

This reworking of a thesis done under J. Fontaine centres on a detailed and accurate study of Jerome's use of the antecedent Greek versions as presented in Origen's *Hexapla*. After chapters surveying the texts before Jerome and his successive versions of the Psalms, and summarizing Jerome's quantitative dependence on the various Greek versions, the texts for detailed study are presented. These correspond to the Ambrosian palimpsest fragments of the Hexapla on the Psalms published by G. Mercati (Rome, 1958): these cover parts of Psalms (LXX) 17, 27–31, 34, 35, 45 and 88. The corresponding witness of Jerome's versions is given in columns, the underlying Hebrew and various Greek renderings being given word by word in an apparatus below, with textual notes on all the evidence. The following chapters study 'Jerome's criteria for choosing between the Greek versions' and 'stylistic aspects of Jerome's work'. Two appendices survey the evidence of Jerome's letters and textual variants. This is the most careful study yet of Jerome's principles and methods as a translator, though it is done on a very restricted base, determined by the texts surviving in Ambr. pal. 1098. Jerome

appears on the one hand as firmly attached to the LXX-based liturgical tradition, but on the other as often arbitrarily eclectic.

R. P. R. MURRAY

GREENLEE, J. H.: *Scribes, Scrolls and Scripture: A Student's Guide to New Testament Textual Criticism*. 1985. Pp. viii, 102. (Eerdmans, Grand Rapids, and Paternoster Press, Exeter. Price: £6.95. ISBN 0 8028 0082 3)

This is a simple and mainly reliable account of the textual criticism of the New Testament, intended for conservative and fundamentalist Christians who are alarmed at the very thought that KJV might not be totally accurate and trustworthy. The author himself displays the tension that arises, when he says, after regretfully dismissing the *pericope de adultera* from the text of the Fourth Gospel, 'It is nevertheless clear that it cannot be called a part of the inspired gospel record'. He has yet to learn about canonical criticism. The name of Griesbach is never mentioned, and there are no suggestions for further reading.

B. LINDARS

HARL, M.: *La Genèse* (La Bible d'Alexandrie, 1: Traduction du texte grec de la Septante, introduction et notes). 1986. Pp. 336. (Éditions du Cerf, Paris. Price: Fr. 145.00. ISBN 2 204 02591 7)

This volume is the first of a series which is intended to encompass the whole of the Greek Bible, the remaining books of the Pentateuch being planned to appear within the next four or five years. It consists of a French translation of the Septuagint text, preceded by an introduction and accompanied by notes. The introduction is in three parts: the first considers the title, the divisions of the text (including the divisions of the Hebrew), and the early Jewish and Christian traditions of interpretation; the second part looks at the Greek vocabulary: God, covenant, man, religion, and everyday life; the third part is concerned with Greek style. The notes, which occupy somewhat more space than the text, are of three sorts: philological (explaining the precise meaning of the Greek), comparative (comparing the Greek and the Hebrew), and exegetical (referring to the Jewish and Christian interpretations based on the Greek text). The volume concludes with four useful and ingenious indexes: discrepancies between LXX and MT in the matter of proper names; Greek words studied in the introduction and notes; themes (a French-Greek glossary); and passages which are important either because the Greek is notably different from the Hebrew or because they give rise to important patristic interpretations.

The massive project of which this volume represents the first-fruits could hardly be undertaken (nowadays) by one person. In fact it is the work of a team, originally formed by Madame Harl herself in 1981 and directed by her since — or rather several teams, since the work has snowballed, and in addition to the metropolitan team in Paris there are now 'regional' groups in Aix en Provence, Lyons, and Grenoble. The present reviewer must declare an interest: he has often been privileged to sit in on the deliberations of the Paris team, which bring together specialists on patristic Greek, Hebrew, and cognate disciplines such as archaeology or iconography, with research students and occasional visitors; and he can testify to the meticulous attention to detail which often leads to an hour being spent on the translation and annotation of a single verse or two. This is a splendid initiative: it is far more than a translation of a translation; it is a work of high intelligence and sensibility, which will bring a text which is one of the foundation stones of Christianity within the reach of anyone who can read French, and also has a good deal to say to those who know Greek.

N. R. M. DE LANGE

KOHLBERGER, J. R. III: *The NIV Interlinear Hebrew-English Old Testament*. Vol. 4: *Isaiah-Malachi*. 1985. Pp. xiii, 591. (Zondervan, Grand Rapids, Michigan. Price: \$24.95. ISBN 0 310 38880 5)

This is the fourth and final volume of the work which was described in *B.L.* 1982, p. 36; 1983, p. 42. A brief Introduction reiterates the purpose of this tool and gives salutary advice and warnings. The work is chiefly meant for those who are 'beginning Hebrew students as well as those reviving their language skills or improving their reading pace and translation skills'. The type-setting of these handsome volumes is a great achievement. The interlinear literal word-by-word renderings, backed up by the column of NIV on each page, will generally be found helpful, though there are problems. In Jonah 1:5-6, for example, 'from on her' should be 'from on them', while 'how to-you sleeping' should be 'what to-you sleeper'. This aid will give courage to many to use the Hebrew Bible.

J. H. EATON

LEVIN, I.: *The Quedlinburg Itala. The Oldest Illustrated Biblical Manuscript* (Litterae Textuales: A Series on Manuscripts and their Texts). 1985. Pp. 128, including 8 colour plates and 58 half-tone illustrations. (Brill, Leiden. Price: Fl. 96.00. ISBN 90 04 07093 1)

This beautifully produced (though only paperback) volume, measuring 35 × 29 cm, is the fruit of doctoral studies in New York, research in Rome and a fellowship at Dumbarton Oaks. The subtitle reveals the importance of the subject. This uncial codex of a pre-Vulgate text of (at least) Samuel-Kings was preserved in Quedlinburg (near Magdeburg), but sadly the extant fragments of this unique manuscript are limited to five folios, including six sides of text and four of illustrations, grouped in fours on three pages and a pair on the fourth. The codex was destroyed by a seventeenth-century bookbinder who used it as binding material for civic records. Part of the pigment of each surviving painted page adheres to the boards to which the leaves were glued. This makes reconstruction of the pictures difficult but not impossible. Dr Levin provides excellent colour photographs of the painted pages and of their imprints on boards, and reconstructs the subjects in clear line drawings. The successive chapters examine the script (the extant fragments are from 1 Sam. 9 and 15, 2 Sam. 2-3 and 1 Kings 5-6), the still decipherable cursive instructions to the artist, and above all the vivid illustrations to the extant passages: their style, technique, indications of tradition and imperial imagery, their likely origin (Rome) and probable date (second quarter of the fifth century). All the argumentation is abundantly supported by good illustration of comparative material. This is a major contribution to the subject of early bible illustration, which will surely remain definitive.

R. P. R. MURRAY

McCARTER, P. K., JR.: *Textual Criticism: Recovering the Text of the Hebrew Bible*. 1986. Pp. 94. (Fortress Press, Philadelphia. Price: \$4.95. ISBN 0 8006 0471 7)

After a refreshing survey (Chapter 1) of the logical principles of textual criticism, the causes of corruption are carefully analysed (Chapter 2). The examples are well chosen, if sometimes dogmatically treated (e.g. the words found in LXX and Samar, but not in MT at Lev. 15:3 are declared original, without regard to their possibly being an expansion imitating V. 25). The last chapter offers criteria for choice between rival readings surviving either in Hebrew or in an ancient translation. No example and little discussion, however, appears of the treatment — whether by emendation or through

comparative philology — of the many places where no satisfactory reading seems extant. The author instead teaches emendation by peppering his own text with mistakes (e.g. *h'yrym* for 'the cities', 'errors of the scribes' for *tiq-qūnē sōpērīm*, and the ascription to Pesh. at 1 Sam. 14:41 of a text longer than MT and resembling LXX). One appendix briefly characterizes what he considers the main witnesses in each biblical book. Texts preserved in Hebrew, and LXX, receive good coverage throughout; too little is said of the other ancient translations, at one point (p. 68) dubbed versions of MT. Another appendix gives publication details up to 1985 of Dead Sea copies. There is also a glossary of text-critical terms.

M. P. WEITZMAN

PEREZ CASTRO, F. (ed.): *El Codice de Profetas de El Cairo*. iv: *Isaías* (Textos y Estudios 'Cardenal Cisneros', 36). 1986. Pp. 227. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas. 2,800. ISBN 8400061748)

This part of the Cairo Codex, containing the book of Isaiah, has been prepared for publication by Carmen Munoz Abad, Emilia Fernandez Tejero, Maria Teresa Ortega Monasterio, and Maria Josefa Azcarraga Servert. The volume follows the pattern of the preceding volumes, see *B.L.* 1985, p. 46 and *B.L.* 1983, pp. 42f.

P. WERNBERG-MØLLER

(*Peshitta*): *The Old Testament in Syriac According to the Peshitta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute, Leiden. Part III, fasc. 3: *Ezekiel*, prepared by M. J. Mulder. 1985. Pp. xxxvi, 113. (Brill, Leiden. Price: fl. 82.00. ISBN 90 04 07314 0)

The Introduction to this fascicle is among the most informative, both in reminding us about the principles governing the edition (on which see *B.L.* 1977, p. 38 and 1978, p. 44), and in describing the manuscripts. These are considered in seven groups (which, however, do not constitute families except in one case): (A) five manuscripts of the sixth to the eighth centuries, including the Ambrosian 7a1, chosen as the basic text for the whole edition, and the Paris 8a1, judged to contain the best text; (B) four palimpsest fragments from the fifth to the seventh centuries; (C) a family consisting of the Laurentian 9a1 and four copies; (D) five manuscripts containing the Prophetic Books (ninth to twelfth centuries); (E) the 'Buchanan Bible'; (F) Lectionaries, six Western and two Eastern (ninth to eleventh centuries), and finally (G) twenty-three manuscripts later than the twelfth century, some of which have been collated in full, others only in part; these are not cited in the second apparatus but their data are filed in the Peshitta Institute. The printing of the text appears to be of the usual excellent standard.

R. P. R. MURRAY

SODERLUND, S.: *The Greek Text of Jeremiah: A Revised Hypothesis* (JSOT Supplement Series, 47). 1985. Pp. xi, 304. (JSOT Press, Sheffield. Price: £18.50. ISBN 1 85075 028 9)

This book is taken up with inner-Septuagintal textual problems in the book of Jeremiah and also with relations between the Hebrew and Greek texts of that book. It offers a detailed consideration of Jeremiah xxix, involving Greek manuscripts, patristic citations and daughter versions of the Septuagint. In another chapter there is a critical essay on J. Ziegler's edition of the Septuagint of Jeremiah, notable for the mastery which Soderlund has

achieved over this complicated piece of work. His critique will be a great help to any who intend to come to grips with Ziegler's edition in connection with a more comprehensive study of the book of Jeremiah.

A chapter is devoted to an appraisal of Emanuel Tov's preference for a hypothesis of revision over one of a plurality of translators in order to explain disparate phenomena in the Greek text of Jeremiah, and a final chapter consists of a criticism of J. G. Janzen's book. Although Soderlund is more cautious than Janzen and less inclined to assume that a Hebrew *Vorlage* is, for the most part, reflected in the earliest Greek text that can be recovered, he is, nevertheless, travelling the same road as Janzen is so far as he is not disposed to explain the shorter Greek text as an abridgement unrelated to a Hebrew text.

The reviewer examined the thesis from which the book derives and was very impressed by it. The book, however, does not contain a single, interlocking, cumulative argument and tends rather to break up into cognate but independent critical essays, each of which has its own conclusion. The value of the book would be enhanced if it were supplied with an index of the passages of the book of Jeremiah or other biblical passages which are discussed in it and this would be a straightforward task. It would encourage scholars whose primary interest is in the Massoretic text to use Soderlund as a work of reference. It would also perhaps advance his concern that every passage should be treated on its merits and that the explanatory power of a hypothesis should not be claimed too hastily.

W. MCKANE

STROTHMANN, W., assisted by JOHANNES, K., and ZUMPE, M.: *Konkordanz zur syrischen Bibel: Die Propheten*. (Göttinger Orientforschungen, Series 1, vol. 25). 1984. Pp. xxviii, 2679 (4 vols). (Otto Harrassowitz, Wiesbaden. Price: DM 380.00)

This work, covering the prophetic books (including Daniel), continues the projected Göttingen concordance to the Peshitta of the Old Testament. Earlier volumes covered Qohelet (ed. Strothmann, 1973) and Psalms (ed. N. Sprenger, 1976; *B. L.* 1979, p. 49). Under every entry title, the different forms are carefully broken down into separate lists by gender, number and so on. Even prepositions are listed, albeit only those with pronominal suffixes. Names throughout the Old Testament will appear in a future volume, and are excluded here. Upon spot checks, the listings seem complete, except for many entries under the noun *brā*. Hebrew equivalents are not given. The arrangement of entries, though planned to follow Brockelmann's *Lexicon*, is sometimes odd (e.g. adjective *gawāyā* stands among forms of noun *gawā*). Curiously, despite the progress of the Leiden critical edition, this concordance rests on the Walton and Urmia prints. (Thus references in Ezek. 21 are five verses behind MT.) It is nevertheless very useful, given the rarity of variants that concern vocabulary.

M. P. WEITZMAN

SYRÉN, R.: *The Blessings in the Targums. A Study on the Targumic Interpretations of Genesis 49 and Deuteronomy 33* (Acta Academiae Aboensis, Ser. A, vol. 64, nr 1). 1986. Pp. 259. (Åbo Akademi, Åbo. Price: FIM. 85.00. ISBN 951 649 223 1)

A thorough and well-documented examination of the several Pentateuchal Targums to two chapters which, because of their poetical nature, tempted the ancient Targumists to disclose their hand to an uncommon degree. Syrén distinguishes between 'translation' and 'addition' and examines them separately. The section on 'translation' is followed by a comparison with other ancient versions of the chapters. Theological and historical elements

figure prominently in Section II ('The Additions'), as do parallel expositions in other Jewish and Christian sources. This section also includes under 'Passages which may reflect actual conditions' observations on toponymy, liturgical life-setting, etc. The third main section discusses the relationship between Targum Onqelos and the Palestinian Targums, concluding that Onqelos is substantially dependent upon some sort of Palestinian Targum tradition. Syrén, however, does not regard the extant Palestinian Targums to Genesis 49 and Deuteronomy 33 as representing the earliest form of the Targum, if only because the influence of other Targum passages is evident in these chapters. In this connection, it would have been interesting to have Syrén's considered comments on P. Grelot's theory about Targum Isaiah 63:1-6 and the Palestinian Targums to Genesis 49:11f. Many other questions are, however, discussed ably throughout, including that of the relationship of the Peshitta in particular to the Pentateuchal Targums, the relative dating of literal and non-literal Targum, and the significance of individual verses in Targum — for example, Pseudo-Jonathan to Deuteronomy 33:11, which Syrén is happy to date to the time of John Hyrcanus I. The book is adequately indexed, but the incidence of misprints is high.

R. P. GORDON

TRAFTON, J. L.: *The Syriac Version of the Psalms of Solomon: A Critical Evaluation*. (Septuagint and Cognate Studies, 11). 1985. Pp. xvi, 276. (Scholars Press, Atlanta, Georgia. Price: \$22.95. ISBN 0891309101. Paperback price: \$15.95. ISBN 089130911X)

This monograph adopts as a working hypothesis the general opinion that the Psalms of Solomon, which are extant only in Syriac and Greek, were originally written in Hebrew. It is concerned to evaluate the Syriac version as a witness to the original text, and is the first full-scale investigation of the Syriac version *in toto* with the purpose of determining the language from which it was translated. The conclusions reached are that the Syriac version was made at least primarily directly from the Hebrew original, though a Greek manuscript may have been consulted for two passages in Psalm 13, that the Greek version is overall a slightly more reliable witness to the original text than the Syriac, but that in at least forty readings the Syriac is to be preferred to the Greek. The writer has substantiated his main thesis that the Syriac version is a significant textual witness for the Psalms of Solomon.

A. GELSTON

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 11/1: *Sapientia Salomonis*. Herausgegeben von Walter Thiele. 8. Lieferung: Sap 18, 18 bis Schluss; Nachträge, Register. 1985. Pp. 561-98 and 1-8. (Verlag Herder: Freiburg im Breisgau. Price: DM 39.00; sub. price: DM 34.50. ISBN 3 451 00487 9)

The first fascicle of this major edition appeared in 1977 (see *B.L.* 1980, p. 48); since then portions have been published regularly, and this one brings the text of Wisdom to an end. The scrupulous scholarship of the whole is reinforced by the six pages of additions and corrections; the *Register* enables the reader to see at a glance the coverage of the individual manuscripts and the places at which patristic sources have cited the book. The edition has deserved the highest praise throughout.

J. BARR

5. EXEGESIS AND MODERN TRANSLATIONS

AITKEN, K. T.: *Proverbs* (The Daily Study Bible: Old Testament). 1986. Pp. x, 264. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £4.25. ISBN 071520533 1)

A wide-ranging, readable presentation of the book of Proverbs which takes trouble to link material in the book with similar proverbial material elsewhere in the Old Testament, notably the historical books, but sometimes in the New Testament. In the first nine chapters the Hebrew order of verses is followed, but from chapter 10 verses are arranged, completely out of sequence to form blocks treating similar topics — to help the popular reader: such topics include types of character (the simple, the scoffer, the righteous, etc.), wisdom in various settings (home and community, market, lawcourt, etc.) — some proverbs not included under headings are treated at the end. A full (and essential!) index enables the reader to find any particular verse in this confusing arrangement. This arrangement sadly breaks up, for example, the block of proverbs similar to the Egyptian Proverbs of Amenemope in 22:17–24:22; however, it does facilitate thematic discussion on specific issues for the general reader, for whom the series is intended.

J. G. SNAITH

AULD, A. G.: *Kings*. (The Daily Study Bible: Old Testament). 1986. Pp. ix, 259. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £4.25. ISBN 071520523 4)

One of the latest additions to the Daily Study Bible, written by Dr Graeme Auld, covers the two books of Kings, including a printing of the RSV text, in some two hundred and fifty pages. Because of this it was inevitable that the author's exegetical comments had to be cut short, but they never give the impression of being too general and superficial. It is obvious that Dr Auld has made himself fully conversant with the great number of literary, historical, and exegetical questions that arise in connection with those two books. But one of the strengths of his work is that the author has not been trapped in complicated treatments of detail; his exposition of the text is direct, clear, and succinct.

Of course one would wish a fuller treatment of many subjects, such as the reasons for not accepting the general view about the Succession Narrative. Again because of the rather provocative practice of placing two alternative interpretations in the form of a question (cf. on 1 Kings 1:4), the author's own view at times eludes us. Furthermore, the movement from the Old Testament itself to a Christian interpretation is at times sudden and jerky, e.g. the comment on fulfilment on p. 19. These observations, however, are not criticisms of the author, but emphasize that, because of the almost impossible task of having to expound the meaning of the two books for the ancient Hebrews and at the same time indicating what they mean for twentieth-century Christians within the restricted space allotted to him, such short-cuts could not be avoided. Dr Auld has tackled the task valiantly, has produced a readable commentary and has competently fulfilled the aims of the Daily Bible Study series.

G. H. JONES

BEAUCAMP, E.: *Israël en prière. Des Psaumes au Notre Père* (Lire la Bible, 69). 1985. Pp. 263. (Éditions du Cerf, Paris. Price: Fr. 84.00. ISBN 2 204 02265 9)

The chapters in this book are arranged in the order of the petitions of the Lord's Prayer, and Beaucamp considers the relation to it of the Old Testament psalms. He notes the background of the psalms in the religions of

the ancient Near East and their place in the faith of Israel, and also seeks to bring out their significance for the Christian reader. The book ends with a study of Psalms 22 and 119.

J. A. EMERTON

BIBELKOMMISSIONEN (trans.): *Bibeln. Tillägg till Gamla testamentet. De apokrypha eller deuterokanoniska skrifterna*. 1986. Pp. 530, 2 maps. (Liber Allmänna Förlaget, Bibelkommissionens utgåva, Stockholm. Price: Sw.Kr. 170.00. ISBN 91 38 09373 1; ISSN 0375 250 X)

This volume contains the new Swedish translation of the Apocrypha in its entirety (cf. *B.L.* 1985, p. 49). In the main title the neutral term 'tillägg' ('addition', 'supplement') is deliberately used, the terms 'Apocrypha' and 'Deuterocanonical Writings' being relegated to the subtitle. The books are arranged in accordance with their literary character: narrative (Tobit, Judith, and Esther, of which the entire Greek text is translated), historical (1 and 2 Maccabees), Wisdom (of Solomon and of Jesus Sirach), additions to the prophetic books (Baruch, the Letter of Jeremiah, additions to Daniel), and the Prayer of Manasseh. Careful critical scrutiny has been devoted to the text on which the translation is based. Whereas the 1921 Swedish translation of Tobit was made from the shorter Greek text, the longer text is the basis of the present rendering. Sirach has been translated from the Greek text, variants being recorded in one appendix and selected passages from the Hebrew text in another. There are brief introductions to the Apocrypha as a whole and to the several books, short explanatory footnotes to the translation, an appendix containing longer but concise notes on persons, places, and special terms, and some useful tables, an index to the sections of the books, and twenty pages of text-critical notes. Thus this splendid volume contains not only an excellent new translation but also materials for a miniature handbook to the Apocrypha.

G. W. ANDERSON

BOICE, J. M.: *The Minor Prophets: an expositional commentary*. Vol. 2: *Micah-Malachi*. 1986. Pp. 281. (Zondervan, Grand Rapids, Michigan. Price: \$14.95. ISBN 0 310 21580 3)

Writing for the general Christian public as an aid to devotion the author enlivens his material with numerous anecdotes and lengthy digressions, and ranges widely over both Old Testament and New Testament by way of illustration, undoubtedly reflecting his preaching style. The content is generally sound, and there are lively sketches of historical background. As a popular way of approaching the prophets for devotional purposes it is readable and informative. Those who are not offended by its fundamentalist presuppositions will find it deeply challenging.

G. I. EMMERSON

BRAULIK, G.: *Deuteronomium 1-16,17*. (Die Neue Echter Bibel, 15. Lfg.). 1986. Pp. 120. (Echter Verlag, Würzburg. Price: DM 28.00; sub. price: DM 24.00. ISBN 3 429 00997 9)

'It is a particular concern of this commentary to expound the value as a guide in affairs of the church and the community which Deuteronomy has enjoyed even to our own times' (p. 17). The book whose present value is thus stressed is seen as having as its original core the cultic decalogue of Exodus 34:10-26 and the ethical decalogue of Deuteronomy 5:6-21. These were commented on and elaborated, the cultic decalogue was reformulated in terms of centralization following Hezekiah's reforms, and an early form of the

book was the basis of Josiah's reform. The similarities between Deuteronomy and vassal treaties owe their existence to the covenant theology which was formulated in Judah to oppose the might of Assyria. After the exile the traditions were reinterpreted in terms of a new covenant theology which stressed not the obedience of Israel but the grace of God in response to the faith of the Patriarchs. The exilic and post-exilic situations led to an expansion of the legislative material of chapters 19–25. Among the earliest examples of the *Wirkungsgeschichte* of Deuteronomy is the Temple Scroll, which may originate from the fourth or third centuries. As is usual in this series, the text of the *Einheitsübersetzung* is given at the top of each page with commentary beneath.

J. W. ROGERSON

BRUCE, F. F.: *The International Bible Commentary with the New International Version*. 1986. Pp. xv, 1629. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$24.95. ISBN 0 551 01291 9)

This volume is a revision of the earlier 1979 edition of the work (reviewed in the *B.L.* 1981, p. 55), largely demanded by the substitution of the New International Version of the Bible for the Revised Standard Version as the basic text commented upon. One supposes that the change was dictated largely by the American market, where the more conservative look upon the RSV with suspicion, but are happy with a version which comes from the 'evangelical stable'. Professor Bruce has taken over the general direction through the death of its earlier general editor, G. C. D. Howley, and, as one would expect, he has ensured an updating of bibliographies and the correction of errors on the earlier edition. It is certainly reasonably priced and can be recommended.

J. J. HAMMER

BRUEGGEMANN, W.: *The Message of the Psalms. A Theological Commentary* (Augsburg Old Testament Studies). 1984. Pp. 206. (Augsburg Publishing House, Minneapolis. Price: \$10.95. ISBN 0 8066 2120 6, paperback)

This is not a commentary on the entire Psalter. The royal psalms, the songs of Zion, and the historical psalms are omitted as not being of prime importance for the general aim of the work, which is theological and pastoral. Critical methods in the study of the Psalms (as in the work of Gunkel, Mowinkel, and Westermann) are presupposed rather than expounded, and account is taken of sociological and rhetorical analysis. The psalms treated are arranged in three groups, expressing the themes orientation (joy in the goodness of God, creation, law), disorientation (the anguish of alienation, suffering, and death), and new orientation (hymns of thanksgiving). These themes are linked to Jewish suffering followed by hope and new life, and the crucifixion of Jesus followed by resurrection. This is all worked out in detail in the interpretation of individual psalms, always in close application to the experience of the believer and worshipper. A brief concluding chapter relates the Psalms to theodicy. This thought-provoking book requires and repays close study.

G. W. ANDERSON

BRUEGGEMANN, W.: *Sōseiki*. Translated by T. Mukai. 1986. Pp. 642. (Nihon Kirisuto Kyōdan Shuppan-kyoku, Tokyo. Price: ¥6,200)

This is a Japanese translation of *Genesis* (Interpretation: A Biblical Commentary for Teaching and Preaching) (1982; *B.L.* 1985, p. 50). A bibliography of the book in Japanese and a postscript are appended by the translator.

K. K. SACON

CARROLL, R. P.: *Jeremiah: A Commentary* (Old Testament Library). 1986. Pp. 847. (SCM Press, London. Price: £20.00. ISBN 0 334 02093 X)

This massive commentary represents the detailed application to the book of Jeremiah of the approach explained in Dr Carroll's earlier book, *From Chaos to Covenant. Uses of Prophecy in the Book of Jeremiah* (1981; *B.L.* 1982, p. 58). Central to it is the thesis that Jeremiah is not a biography of the prophet, incorporating his recorded utterances in prose and verse, but an anthology of material, only a small amount of which consists of the genuine (poetic) utterances of the prophet himself. The editors, who belong to 'deuteronomic' circles of the exilic and post-exilic period, have used Jeremiah's poems together with a great many later narratives and sermons to create a work which conformed to the idea of a 'prophetic' book current in their day. Despite its length, the commentary is not intended as an exhaustive guide to all the critical problems of the book (though there are few on which light is not shed) but represents a consistent reading of the text from this redaction-critical point of view. Especially interesting is the respect accorded to the Greek version, which Carroll regards as an earlier edition than the present Hebrew book and which he accordingly comments on in detail. His work is refreshingly free from the neutral style one associates with large commentaries, so that even in passages of detailed exegesis one has the sense that the author is addressing the reader directly. This makes it possible to read through the commentary, rather than merely consulting it, in a way which is seldom the case with a work of this length. Scholars who see the book of Jeremiah differently from Dr Carroll will naturally find much to disagree with, but will nevertheless recognize here a stimulating work which no one who seeks to understand the prophetic books of the Bible can afford to overlook. The bibliography is extensive, but does not attempt to be exhaustive: it lists the works which were used, rather than all the works that were consulted, in writing the commentary. In every way this is one man's reading of Jeremiah, rather than a 'definitive' commentary for all time: and none the worse for that.

J. BARTON

COGGINS, R. J., and RE'EMI, S. P.: *Israel among the Nations: A Commentary on the Books Nahum, Obadiah, Esther* (International Theological Commentary). 1985. Pp. x, 140. (Handsel Press, Edinburgh. Price: £4.95. ISBN 0 905312 52 X. Eerdmans, Grand Rapids, Michigan. ISBN 0 8028 0048 3)

The aim and nature of this series of commentaries have been indicated in *B.L.* 1985, pp. 48 and 56f. The title of the present volume explains the grouping of these particular Books in a single commentary, though one might have expected Jonah and Ruth to be included in the same category. These Books are not the most readily susceptible of theological interpretation, but the commentators (Coggins on Nahum and Obadiah, Re'emi on Esther) have handled a difficult assignment well. Both show a judicious caution in handling modern scholarly theories. The cream of the theological exposition is to be found in the introductions, which in the case of Obadiah and Esther are nearly half as long as the commentaries. The reviewer is left wondering how meaningful to the intended readership are the discussions of textual variants in Nahum and Obadiah or the allusions to the Additions in the LXX of Esther.

A. GELSTON

CRAIGIE, P. C.: *Ezekieru-sho*. Translated by K. Tomoeda. 1986. Pp. 494. (Shinkyō Shuppan-sha, Tokyo. Price: ¥2,900)

This is a Japanese translation of *Ezekiel* (The Daily Study Bible: Old Testament) (1983; *B.L.* 1984, p. 51).

K. K. SACON

DAVIDSON, R.: *Ecclesiastes and the Song of Solomon* (The Daily Study Bible: Old Testament). 1986. Pp. viii, 162. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £4.25. ISBN 0 7152 0537 4)

This commentary follows the same general form as other volumes in this series: the language is pleasantly non-technical and readable. The pages are not littered with footnotes or references, but it is plain that the author has done his homework well. Anyone knowing scholarly literature on these books can recognize knowledge of them appearing at the right moments. References in the portion on *Ecclesiastes* to topics like job-satisfaction and Watergate show that the commentary keeps topical, relating well to contemporary life. *Ecclesiastes* is shown to be particularly thought-provoking in just the way its author intended. On the *Song of Solomon* different interpretations are sketched briefly in the Introduction, and lightly picked up in the commentary; but links between human love and the mystical self-giving love of God are explained in four pages of 'Retrospect' at the end — adroitly done. A stimulating study in readable language.

J. G. SNAITH

DAVIDSON, R.: *Jeremiah, Volume 2, and Lamentations* (The Daily Study Bible: Old Testament). 1986. Pp. ix, 214. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia, Pennsylvania. Price: £4.25. ISBN 0 7152 0529 3)

An attractively written devotional commentary on Jeremiah 21–52 and Lamentations, based on a careful critical exegesis of the text. (For the companion volume, see *B.L.* 1984, p. 51.) The reader who wants to use these two Old Testament texts in Christian reflection will be well served by Professor Davidson's lively and challenging presentation.

J. BARTON

DAVIDSON, R.: *Sōseiki*. Translated by Y. Ohno. 1986. Pp. 394. (Shinkyō Shuppan-sha, Tokyo. Price: ¥4,200)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *Genesis 1–11* (1973); see *B.L.* 1974, pp. 31–32) and *Genesis 12–50* (1979); see *B.L.* 1980, pp. 50–51).

K. K. SACON

DELITZSCH, F.: *Salomonisches Spruchbuch* (Die Theologische Verlagsgemeinschaft). 1985. Pp. 556. (Brunnen Verlag, Giessen and Basel. Price: DM 78.00. ISBN 3 7655 9205 6)

This reprint of Franz Delitzsch's commentary on Proverbs, originally published in 1873 but still extremely valuable to serious students especially for its discussions of philological matters, will be generally welcomed.

R. N. WHYBRAY

GORDON, R. P.: *1 and 2 Samuel. A Commentary*. 1986. Pp. 375. (Paternoster Press, Exeter. Price: £12.95. ISBN 0 85364 420 9)

The publication elsewhere of his introduction (see *B.L.* 1985, p. 80f.) permits a relatively brief introduction, including sections on the history of its problems and on the text — both done with marvellous clarity and economy — and a section on the figure of David. The commentary itself is also highly informed by the secondary literature. Thanks to the use of footnotes these

references do not clog the comment itself; on the other hand views tend to get noted rather than discussed. The current interest in character and plot within these books is well accommodated alongside linguistic and historical observations. Finally, the unusual *readability* of the commentary is guaranteed both by the unpredictability of the comments and the occasional flash of wit, e.g. 'the depressingly fecund Peninnah' (p. 72) and David behaving like 'some taciturn cowboy hero' (p. 183).

P. R. DAVIES

GOULDER, M. D.: *The Song of Fourteen Songs* (JSOT Supplement Series, 36). 1987. Pp. viii, 94. (JSOT Press, Sheffield. Price: £12.00 (\$18.00). ISBN 0 905774 86 8. Paperback price: £4.95 (\$7.50). ISBN 0 905774 8 7 6)

The author expounds the Song as a semi-continuous sequence of fourteen scenes moving in progression from the arrival of a princess at Solomon's court to her proclamation by the king as his favourite wife. Disregarding previous approaches to the book (the anthology view, most ably presented by G. Gerleman, is pronounced a counsel of despair) he argues that the fourteen poems are connected and chart the progress of the courtship and marriage of a young Arabian princess to the king. To achieve this, royal terminology is effectively accepted on its face value and is teased out of the range of literary disguises and travesties (king, gardener, shepherd, shepherdess etc.) commonly recognized by scholars. A bold attempt is made to render the original into English verse using loose hexameters and some traditional lyric meters. The result is a contrived and stilted translation which does not add up to a fluent version (e.g. 'Stare at me not though darkened I be, that the sun has beheld me; Hot with me too were my mother's sons and made me a worker Out in the vineyards at home . . .' in 1:6). The comments focus attention on the 'straightforwardly erotic' surface meaning of the Song. Many of these are highly idiosyncratic and forced (see e.g. the exegesis of 4:13). Suggestive sexual symbolism is a recognized feature in the Song but it is difficult to escape the impression that a plethora of erotic allusions has been read into the details of the imagery at the expense of their cumulative effect in generating the atmosphere of pastoral idyll (see e.g. the comments on 1:4, 3:4, 4:5ff., 6:2ff., 7:3ff., 10, 8:1ff.). Curiously the coy view that the Song celebrates only the delights of marital love (physical consummation takes place after the wedding in 5:1) leads to the unlikely situation in Song Three (2:8–17) in which the girl bids her lover to her bed 'not of course to sleep with her, for they are not yet married' (p. 3)!

In the Discussion at the end of the monograph a number of topics are raised including the book's structure, date of composition (fourth to third centuries B.C.), implied doctrine (to win acceptance for foreign marriages) and life-setting (the interesting idea is floated that the poem came into existence in the context of Pentecostal worship under the influence of biblical passages like Gen. 37ff. and Hosea 13).

P. W. COXON

GRAY, J.: *Joshua, Judges, and Ruth* (New Century Bible Commentary). 1986. Pp. xiii, 427. (Eerdmans, Grand Rapids, Michigan. ISBN 0 8028 0018 1. Marshall, Morgan & Scott, London. Price: £11.95. ISBN 0 551 01215 3)

The first edition of this work was published in 1967 (*B.L.* 1968, pp. 23f.). This second edition has been extensively revised, particularly so in the case of Joshua and Judges. The most notable addition to the 'General Introduction to Joshua and Judges' is a section on 'The Historical Value of Joshua and Judges' which takes account of recent views on early Israel as originating in a core group of militant worshippers of Yahweh which then incorporated local

disaffected and underprivileged groups of Canaanites. Critical problems arising in the study of Joshua and Judges are also freshly discussed in the light of recent contributions, and the commentary on both books is revised and adjusted where necessary. Much the same conclusions as were argued in the first edition's treatment of Ruth are retained, but they are freshly discussed and argued to take account of contributions since 1967. A new section on the text of Ruth has also been added. Unfortunately the energy and industry which Dr Gray has devoted to this revised edition are not matched by its production — the binding is such that with little use pages begin to come adrift.

E. W. NICHOLSON

GROSS, H.: *Ijob* (Die Neue Echter Bibel, 13. Lfg.). 1986. Pp. 152. (Echter Verlag, Würzburg. Price: DM 34.00; subscription price: DM 29.00. ISBN 3 429 00998 7)

This commentary on Job will be valued for its beautifully clear layout, convenience, and conciseness. A brief introduction outlines the main issues and gives a useful bibliography (not quite up to date). The commentary is printed clearly in two columns on each page beneath the translation (which is the *Einheitsübersetzung*). Stages of growth are recognized in the book's formation, the last being the addition of Elihu's speeches. But the emphasis is on the whole, which, Gross thinks, may indeed have been redacted by the author himself, and which cannot be reduced without damage. Elihu's speeches retard the action and make all the clearer the point that the problem is beyond man's explanation. It is left to God to give the answer in the revelation of his wise but inscrutable care of all his creatures. J. H. EATON

GROSS, H., and SCHREINER, J.: *Klagelieder, Baruch* (Die Neue Echter Bibel, 14. Lieferung). 1986. Pp. 89. (Echter Verlag, Würzburg. Price: DM 24.00; sub. price: DM 19.80. ISBN 3 429 00999 5)

The general nature and aims of the Neue Echter Bibel have been discussed in earlier issues of the *Book List* (e.g. 1982, p. 51). The two contributors to this volume approach their task differently. H. Gross mentions briefly and without names various approaches to the authorship, composition, and purpose of Lamentations, leaving many issues open. For him, the variety of forms (including individual and communal lament) and breadth of influences (prophetic, Wisdom and Deuteronomistic traditions) show how the people of God, in the darkest hour of their history, drew on all their resources to interpret the disaster in terms of faith.

Schreiner, on the other hand, summarizes mainly his own views on Baruch, stating that the main sections were originally independent and from different periods: 1:15–2:35 with its dependence on the prayer in Dan. 9 is from the Maccabaeen period; the Wisdom section 3:9–4:4 is contemporaneous with Ben Sirach; then 4:5–5:9, with its parallels to Pss. Sol., is to be dated not before the first century B.C.E. The quite independent 'Letter of Jeremiah' belongs to the beginning of the Hellenistic era and was directed to the Jews in Babylon. Baruch shows how parallels were drawn from the lessons which had to be learned from the Exile for the readers of a later time. The book stands in the prophetic succession, but its ascription to Baruch shows that it belongs to the era of written exegesis of earlier prophecy.

Both writers, within the narrow confines of space the series permits, work wonders in putting biblical scholarship at the service of the worship, liturgy and devotion of the Church.

R. A. MASON

HOLLADAY, W. L.: *Jeremiah 1: A Commentary on the Book of the Prophet Jeremiah Chapters 1–25* (Hermeneia). 1986. Pp. xxii, 682. (Fortress Press, Philadelphia. Price: \$44.95. ISBN 0 8006 6017 X. SCM Press, London. Price: £41.00. ISBN 0 334 00778 X)

The first volume of Holladay's large-scale commentary on Jeremiah in the Hermeneia series appeared soon after McKane's ICC and Carroll's OTL and thus three major commentaries on Jeremiah have entered the arena of Jeremiah studies (granted that two are only the job half-done!) in the same year! The Hermeneia housestyle is well known by now and Holladay provides a highly detailed presentation of the text in terms of bibliography, his own translation of the Hebrew, notes on that text, preliminary observations (occasional), structure, form, setting, interpretation, and aim. This style often leads to overlap and repetition, so perhaps the commentary could have been shorter than it is. There are also many footnotes (few pages lack footnotes) and these often attempt to provide encyclopedic information on aspects of the text. With the double column presentation typical of Hermeneia this is a large volume and will constitute, on its completion, a massive commentary on the book of Jeremiah. The bibliography is not intended to be comprehensive, but, along with the footnotes, is formidably adequate. The physical aspects of the commentary are very pleasing and the reader does not have to have three hands to read it with ease opened out on table or desk.

Holladay's approach to Jeremiah and his work on the text over four decades now are too well known for there to be any surprises in this volume. At the moment he is of the opinion that the poetry and prose (by and large) of the book come from the prophet Jeremiah (born in 627 and beginning his ministry in 615). The oft-remarked similarity of the prose to deuteronomistic terminology and ideas he attributes to counterproclamations of Jeremiah's made at the septennial readings of Deuteronomy (cf. Deut. 31:9–13) which, in characteristically Holladay fashion, he confidently dates to the autumns of 615, 608, 601, 594, 587! The evidence in the Bible for this is nil, but it is an interesting proposal and it clearly allows Holladay to read the book of Jeremiah with a confidence that many exegetes will find staggeringly audacious (and perhaps not a little cavalier?). The brevity of the introduction to the commentary (ten pages on 'A Chronology of Jeremiah's Career') is accounted for by Holladay's decision to leave the arguments for his reconstruction of the chronology until the second volume. In a commentary of this size it may be wise to leave the general introduction until the end of the exegetical work, but a few *arguments* at the outset of the work might have been equally wise.

In spite of the rather conventional reading of the text this commentary contains a wealth of detailed exegesis of the Hebrew text (often quite technical in its range and scope) and a thorough discussion of the secondary literature on Jeremiah. There is of course the by now inevitable Holladay techniques of rearranging the text, decoding it, and confident assigning of historical-social settings for specific pericopés which assume a far greater knowledge about the text than a commentator has the right to assume. It is all very much 'the life and times of Jeremiah the prophet' approach to the text — *c'est magnifique, mais elle n'est pas l'exégèse!* The second volume may redress this imbalance in presentation of contemporary discussions about the interpretation of the book of Jeremiah, but until then this volume may be recommended as a magnificent account of Holladay's *present* thinking on the subject of the book's meaning.

R. P. CARROLL

HOLM-NIELSEN, S.: *Tolvprofetbogen fortolket*. 1985. Pp.288. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 165.00. ISBN 877523 2367)

In a Danish series of popular Bible commentaries (see *B.L.* 1985, p. 63) a good and readable book on the Minor Prophets has been published. After a general introduction to the Book of the twelve Prophets the author deals with the books in chronological order. The commentary is divided in three parts each of which has a short introduction to the historical, political, sociological, and religious problems of the period. The first section is about 'the prophets of the last days of Northern Israel', Amos, Hosea, and Micah. Then follow 'the prophets of the last days of Southern Israel', Zephaniah, Nahum, Habakkuk, and with some reservations Joel and Obadiah. In the third section, 'the prophets after the exile', the books of Haggai, Zechariah (in two parts, chapters 1-8 and 9-14), Malachi, and Jonah are interpreted. In front of the commentaries pericope for pericope is an introduction to each prophet in which the thread from the general introduction is taken up, followed by a few words about the special problematics of the book and the prophet, and ending in a review of the content. In connection to the introductions a short, but illustrative review of recent learned discussion is presented.

K. JEPPESEN

HOUTMAN, C.: *Exodus. Deel 1: Exodus 1:1-7:13 (Commentar op het Oude Testament)*. 1986. Pp. 504. (J. H. Kok, Kampen. Price: Fl. 99.00. ISBN 9024209226)

A commentary that devotes 500 pages to the first seven chapters of Exodus promises to be a major work. Readers will not be disappointed. Part of the length is due to the fact that pages 24-168 review all the important Hebrew words to be found in Exodus, including proper names, and the exposition of the text proper begins at page 218. Houtman assumes the position outlined in his *Inleiding in de Pentateuch* (*B.L.* 1981, p. 72) that in its final form Exodus is part of a work comprising Genesis to 2 Kings and dating from the exile. The commentary is an elucidation of the literature within its setting, and Houtman argues that it is not the task of the commentator to try to reconstruct the history of Israel. The documentary theory is not mentioned until page 217, and then only briefly. It plays no role in the exegesis, and Exodus 6:2ff., for example, is taken to be a continuation of the dialogue in chapter 3. The commentary is rich in detailed philological, literary, and thematic comment, and is extensively documented. One looks forward to the subsequent volume(s).

J. W. ROGERSON

KEEL, O.: *Das Hohelied* (Zürcher Bibelkommentare: Altes Testament, 18). 1986. Pp. 268. (Theologische Verlag, Zürich. Price: Sw.Fr. 33.50. ISBN 3290147398)

Keel's extensive work on Ancient Near Eastern iconography and his recent study of figurative language in the Song of Songs, itself described as a work 'which really amounts to a commentary' (*B.L.* 1986, p. 73, on *Deine Blicke sind Tauben*) admirably fit him as a commentator on the biblical text. His introduction proposes a northern, probably late pre-exilic origin for the poems, which are love poetry without any specific formal or cultic setting. The figurative language in which the poems are so rich probably originates in cultural usage, and this can be appreciated the more readily through visual illustrations, of which the book contains no fewer than 168, many of striking originality. The attractively written commentary lays emphasis upon the positive value that is given to sexual love as a part of the beauty of the created order.

R. J. COGGINS

KEIL, C. F.: *Die zwölf kleinen Propheten* (Die Theologische Verlagsgemeinschaft). 1985. Pp.viii, 718. (Brunnen Verlag, Giessen and Basel. Price: DM 88.00. ISBN 3 7655 9204 8)

This is a reprint of the third edition (1888) of Keil's commentary on the Minor Prophets, published posthumously in Leipzig with an appreciatory foreword by Franz Delitzsch. Keil's defence of conservative views in this as in his other works may no longer be acceptable to most modern scholars, but there is still valuable material here which deserves the attention of serious students both of the prophetic books themselves and of the history of exegesis.

R. N. WHYBRAY

KORENHOF-SCHARFFENORTH, M. with MAHN, K. and REICHLE, E. (eds.): *'Aus den Brunnen schöpfen ...'. Geschichten aus der Hebräischen Bibel und dem Neuen Testament. Von Frauen erzählt und ausgelegt.* 1986. Pp.120. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 19.20. ISBN 3 7887 0790 9)

In ten short chapters stories relating to women in the Hebrew Bible (Tamar, Rachel in Jer. 31, Leah and Rachel, Hannah and Peninnah, Abigail and the nameless woman of Judg. 9) and in the New Testament (the poor widow, the woman who was a sinner, Martha in John 11, Mary and Martha) are retold in a variety of modern literary forms, by five German biblical teachers (Korenhof-Scharffenorth and Reichle, together with I. Böhm, F. Rupprecht and J.-U. Schwarz). (The last chapter is a 'pseudo-Pauline' epistle presenting the insights of 1 Cor. 11 in terms appropriate for the contemporary church situation.) Some bring out genuine exegetical insights which are neglected at our loss; others, though they move a long way from the biblical basis, still show something of the power of these stories to produce new patterns of reflection. Each chapter has an 'afterword' referring to relevant scholarly discussion, and a bibliography. The 'wells' of the title are the place where women traditionally have met and preserved the community's self-understanding. Altogether an interesting and challenging collection.

R. J. COGGINS

LANCELLOTTI, A.: *I Salmi. Versione, Introduzione, Note* (Parole di Dio: Nuovissima Versione della Bibbia dai testi originali, 18c). 1984. Pp.999. (Edizioni Paoline, Rome. Price: Lire 25,000. ISBN 88 215 0687 8)

This forms part of a new Italian edition of the bible which has been appearing in fascicles for some years. The author has also contributed the volumes on Matthew and the Apocalypse. The fascicles of *Psalms* began to appear in 1977; this is the first one-volume edition of the whole. The Italian translation has been highly praised: its vocabulary is clear and modern, though it keeps close to Hebrew idiom. It is vigorously rhythmical without aiming at the regularity of 'Gelineau' psalmody. There is a 63-page General Introduction, another introduction of 8–12 pages to each of the five books, and a short one to each psalm. Beneath the text are very brief textual notes, mostly on divergences from the MT (especially following the LXX), and then commentary, suitable for an educated but not technical readership. The lines of interpretation are perhaps closest to Kraus; this reviewer would have liked to see more sensitivity to the implications of poetic structure. But this is a fine volume in a fine series.

R. P. R. MURRAY

LOADER J. A.: *Ecclesiastes: A Practical Commentary* (Text and Interpretation). Translated by J. Vriend. 1986. Pp. vii, 136 (Wm. B. Eerdmans, Grand Rapids, Michigan; distributed by Paternoster, Exeter. Price: \$6.95, £6.20. ISBN 0 8028 0102 1)

This new series of paperback Commentaries (Texts and Interpretation), translated from a recent Dutch series *Tekst en Toelichting* edited by A. S. van der Woude, aims to furnish the pastor and layman with clear and concise explanations of every book in the Bible. Each commentary begins with an introduction dealing with such questions as the origin of the book, its author, etc., and then tackles the text section by section.

Professor Loader, whose careful search on Ecclesiastes is known to us from his 1979 BZAW monograph (*B.L.* 1980, p. 71), exhibits the same care and lucidity in this volume. He packs a great deal into a short space, yet the reader does not feel he is being bombarded or swamped by technical language. It is bound to succeed in the constituency for which it is intended.

R. B. SALTERS

McKANE, W.: *A Critical and Exegetical Commentary on Jeremiah. Volume 1: Introduction and Commentary on Jeremiah I–XXV* (The International Critical Commentary). 1986. Pp. cxxii, 658. (T. & T. Clark, Edinburgh. Price: £24.95. ISBN 0 567 05042 4)

With the publication of McKane's first volume of his commentary on Jeremiah the revamped ICC series has filled a notorious gap in the old series. In this volume McKane provides a thorough introduction to the textual and compositional aspects of Jer. 1–25 and offers his own distinctive account of the development of the text. The commentary is a philological scrutiny of the Hebrew text, the ancient versions of Jeremiah, and the history of its interpretation. These are its outstanding strengths and will guarantee its importance to Jeremiah studies. In these matters it will have few rivals. At times ponderous, even turgid, it is quintessential McKane: slow, thorough, and painstaking in its dissection of the text, the versions, and the major Jewish and Christian commentaries on Jeremiah. If at times it tells the readers far more than they wanted to know and if often the individual trees are so scrutinized that the wood itself disappears, these are faults consonant with the ICC format. Overall judgement of how it deals with the *meaning* of the book of Jeremiah must be suspended until the appearance of the second volume.

McKane's distinctive contribution to the interpretation and understanding of the book of Jeremiah, especially the problems of its composition, is his thesis of a 'rolling corpus' as the origin of the text. The corpus of the text is built up by small pieces of pre-existing texts triggering exegesis or commentary, so that the MT is to be understood as commentaries on the elements of the Jeremianic corpus. In this corpus poetry has generated poetry and prose and prose has generated prose. Over a long period, piecemeal, exegetical expansions and untidy, desultory aggregation of material have produced Jer. 1–25 and this is *not* held together by a comprehensive framework of literary arrangement. The processes behind this accumulation of discrete pieces are both dark and irrecoverable and 'there is more of accident, arbitrariness and fortuitous twists and turns than has been generally allowed for' (pp. xlix f.). This notion of a 'rolling corpus' strikes me as the best account so far of the formation of the book of Jeremiah because it allows for the sheer untidiness of the text and does not play sophisticated games with the text (of the kind indulged in by Holladay and the rhetorical form critics of American biblical scholarship).

A general review of the literature on the study of Jeremiah is postponed until the second volume, but throughout the commentary on the text McKane

scrutinizes virtually every significant study on the text. His commentary is therefore a close reading of the Hebrew text and a comprehensive treatment of the secondary literature. He takes a conventional view of the prophet Jeremiah as the main source of the poetry in the book (admitted as a basic assumption), but distances Jeremiah from the prose material and is reticent about labelling the prose as deuteronomistic-deuteronomistic. He is rightly dubious about attaching specific pieces of text to external historical events, but does regard many of the individual laments as coming from Jeremiah himself. His few comments on the theology of the text (pp. xcvi ff.) are sane and excellent. The detailed exegesis of the text and its secondary literature analysis is beyond the scope of this notice, but McKane is never less than diligent in his scrutiny of the text and always responsible in his handling of the issues raised for interpretation by it. With many of his interpretations of individual texts I would not argue and I often found myself in full agreement with his judgements about the weight that should be given to the general interpretation of a section (surprisingly so perhaps!). The twenty-page bibliography is devoted to works cited in the commentary and a further bibliography will appear in the second volume. This is not always an easy to read commentary (the initial section devoted to the LXX text is formidably technical for the first part of a commentary), but it is always a conscientious work and will provide a fundamental basis for serious work on the text of Jeremiah for the next century or so of biblical studies.

R. P. CARROLL

OSWALT, J. N.: *The Book of Isaiah: Chapters 1–39* (The New International Commentary on the Old Testament). 1986. Pp. xiii, 746. (Eerdmans, Grand Rapids, Michigan. Price: \$29.95. ISBN 0 8028 2368 8)

In conformity with the NICOT pattern already familiar to readers of the *Book List*, Oswalt offers and defends his own translation before detailed exposition of each section of this first major portion of Isaiah. The secondary literature is widely and fairly cited, and the commentary sensitive and readable. And yet from the beginning of the lengthy introduction (pp. 1–76) the book is a puzzle, with the ‘text’ (that the Book of Isaiah is a literary unity from the eighth century, and that ‘the original transmitters of the book intended it to be understood as a unit whose meaning was to be found solely by reference to the life and teachings of the prophet Isaiah’) in tension with various ‘sub-texts’ (for example, that each of its three main sections — 1–39, 40–55, 56–66 — has to be understood against a different historical background). Oswalt is candid that the prophets’ main burden was the concerns of their own times, and that the extent of Isaiah’s message about the far future is quite untypical. His answer is that ‘questions are raised in the first part of this rare book that require the issue of the Exile to be addressed in advance’ (p. 27). He commends Childs’s canonical criticism of the book — at least as the best of a bad critical job. Many readers will put down this book wiser — and sadder.

A. G. AULD

RAVASI, G.: *Cantico dei Cantici*. 1985. Pp. 237. (Edizioni Paolini, Milan. Price: Lire 18,000. ISBN 88 215 0951 6)

This commentary on the Song of Songs by a scholar who manages to write competently and with originality ‘popular’ commentaries is concerned equally with the poetry of the Hebrew text and with its parallels and influence elsewhere, especially in medieval and modern European literature. The first part, an introduction entitled ‘When God speaks the language of lovers’ briefly traces literal, allegorical and symbolic ways of opening this ‘lock with

many keys'; the second part, the commentary proper, concentrates largely on aesthetic aspects, though with a good deal of reference to other biblical books, as if to insist on the rightness of the Song to be in the canon. The third part, called 'The Thousand Songs' traces 'the song' in its many forms from ancient Mesopotamia, Arabia, through the Talmud and Ibn Ezra to Mokher Sefarim and Chagall, then through music from Schütz to Honegger. The appeal of the book is perhaps less to students of the Bible than to laypeople with an interest equally in the Bible and in literature generally; the erudite author knows, *inter alia*, of a 1859 translation of the Song into the dialect of Lancashire as spoken in Bolton (p. 37f.) and a parody of 1 Cor. 13 by George Orwell (p. 221).

P. R. DAVIES

RIDDERBOS, J.: *Isaiah* (Bible Student's Commentary). Translated by J. Vriend. 1985. Pp. vii, 580. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$24.95. ISBN 0 310 45270 8)

This is a further volume in a series which, when completed, will provide an English translation of the Dutch conservative series of commentaries, the *Korte Verklaring der Heilige Schrift*, adapted to conform to the accompanying text of the NIV. The general character of the series has been indicated in reviews of earlier volumes in *B.L.* 1982, p. 40; 1983, p. 48; 1984, p. 57. This is the first of the volumes on the prophetic books to appear in English. Most of the Introduction is devoted to a detailed discussion of authorship in which the editor tries to reconcile his commitment to the 'truthfulness' of Scripture with his recognition of the difficulties attending the attribution of the whole book to the eighth-century prophet, and will be somewhat tedious reading for those for whom this is not a live issue. Within the limitations of his basic standpoint Ridderbos has expounded the text adequately for the lay reader, but there is little sign that Isaiah studies since 1950–51, the date of the original publication of the book in Dutch, have been drawn upon.

R. N. WHYBRAY

RUSSELL, D. S.: *Danieru-sho*. Translated by R. Makino. 1986. Pp. 381. (Shinkyō Shuppan-sha, Tokyo. Price: ¥2,400)

This is a Japanese translation of *Daniel* (The Daily Study Bible: Old Testament, 1981) (see *B.L.* 1982, p. 50).

K. K. SACON

SACON, K. K.: *Toki wo Ikiru* (To Live Through Time). 1986. Pp. 246 (Yorudan-sha, Tokyo. Price: ¥1,800)

This is the third book of the author's series, the Old Testament Speaks to the World of Today (see *B.L.* 1976, p. 41 and *B.L.* 1981, p. 61). Forty exegetical studies of selected Old Testament passages, eleven of which are taken from Jeremiah, attempt to shed light on the ailing world, from a self-conscious methodological standpoint of searching after the biblical meaning as a person who shares the contemporary agony.

K. K. SACON

Samuelsbøgerne og Kongebøgerne, and Hezekiels bog. Det gamle Testamente i ny oversættelse. 1985. Pp. 304 and 139. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 60.00 and 84.00. ISBN 87 7523 248 0 and 87 7523 203 0)

The Danish Bible Society has published two more volumes in the series of trial translations of the Old Testament (see *B.L.* 1983, pp. 49–50, and 1986,

p. 51). The Books of Samuel and Kings are translated by a group of scholars from the department of Biblical Studies at the University of Copenhagen, and edited by H. Gottlieb and S. Holm-Nielsen, while the Book of Ezekiel has been translated in Aarhus, except for chs. 40–48, which are done by J. Strange, Copenhagen. Ezekiel is edited by S. Nielsen and K. Jeppesen. Lists at the end of each volume indicate where the Danish translation deviates from the massoretic consonantal text.

K. JEPPESEN

SAWYER, J. F. A.: *Isaiah*. Volume 2 (The Daily Study Bible: Old Testament). 1986. Pp. x, 225 (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £4.25. ISBN 071520528 5)

This volume completes the study of the book of Isaiah in this popular series and follows the pattern established in volume 1 (*B.L.* 1985, p. 65). The aim is consciously seen to present a thematic approach, rather than to reiterate conventional literary and historical conclusions about the text, and to link the book of Isaiah with a large range of issues. There are many fresh suggestions about familiar passages and some interesting attempts at a serious endeavour to read the book of this prophet as a single whole. The discussion is broken up into shorter daily portions in accordance with the plan of the series.

R. E. CLEMENTS

VAN SELMS, A.: *Job: A Practical Commentary* (Text and Interpretation). 1985. Pp. vii, 160. (Wm. B. Eerdmans, Grand Rapids, Michigan; distributed by Paternoster, Exeter. Price: \$8.95; £8.95. ISBN 080280101 3)

Translated from a Dutch series, this is *not* the commentary by van Selms on Job reviewed in *B.L.* 1983, p. 54; 1985, p. 65. It is a practical, non-technical exposition by a very capable and experienced scholar. It has a very distinctive method of exposition, which makes it compelling reading. Apart from a short orientation for each new section, the commentary is in the form of a paraphrase of the speeches, keeping the first person and using enough freedom and expansion to cover all the points the commentator wishes to make. The accusations of Eliphaz in chapter 22, for example, are handled thus: 'From the judgment that has befallen you, we can infer only one thing: God has a long list of sins — too long to enumerate — to charge you with. Just let me mention a few things that rich people tend to do; perhaps you will recognize something of your own conduct here and there. Someone comes to make a small loan from you and you demand a pledge . . .'. Full marks for imagination!

J. H. EATON

STUDIIUM BIBLICUM FRANCISCANUM: *Minsūki* (Numbers). 1986. Pp. vi, 245, 2 maps. *Yoeru-sho*, *Amosu-sho*, *Obadeya-sho*, *Yona-sho*, *Mika-sho*, *Nahomu-sho*, *Habakuku-sho* (Joel, Amos, Obadiah, Jona, Micah, Nahum, and Habakkuk). 1986. Pp. vi, 342, a map. *Yobu-ki* (Job). Pp. vi, 327. (Chūō Shuppan-sha, Tokyo. Price: ¥2,800, 3,500, and 3,500)

These three volumes are now added to the series of the twelve books so far published (cf. *B.L.* 1985, p. 66). They follow the same format: an introduction, a translation from the Hebrew text into Japanese as well as explanatory notes and comments. A text-critical note is added in each volume.

K. K. SACON

WEISER, A.: *Shihen Chū. 42–89 hen.* Translated by Y. Shioya. 1985. Pp. 337. (ATD–NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥3,600)

This is a Japanese translation of Psalms 42–89 of *Die Psalmen* from its eighth edition (1979).

K. K. SACON

WESTERMANN, C.: *Am Anfang: 1. Mose (Genesis)* (Kleine Biblische Bibliothek). 1986. Pp. x, 1–260; vi, 261–497. (Neukirchener Verlag, Neukirchen–Vluyn. Price: DM 48.00. ISBN 3 7887 0759 3)

The well-established *Biblischer Kommentar* series is universally acclaimed for its detailed coverage of all aspects of the texts being studied, but often this attention to detail has led to an end-product of rather daunting scope. The publishers have therefore decided to produce much smaller versions of some of the full-scale commentaries. Wildberger's *Isaiah 1–39* has been so treated (see *B.L.* 1985, pp. 67f.); now Westermann's great commentary on Genesis is reduced in scope to appear in two compact paperback volumes. (For the original, see *B.L.* 1975, p. 53 for the first fascicle, *B.L.* 1983, p. 55 for the completed work.) Omitted from the larger volumes are the philological details, the discussion of religio-historical background, full bibliographies, and the accounts of earlier scholarship. Much of the detailed comment on individual verses has also gone. Most of the remainder is to be found here, though often in somewhat abbreviated form. The general structure of the three-volume original is thus preserved in a way which should help to increase its availability. Despite all the omissions this is still a substantial work of scholarship.

R. J. COGGINS

WESTERMANN, C.: *Genesis 12–36. A Commentary.* Translated by J. J. Scullion. 1986. Pp. 604. (SPCK, London. Price: £40.00. ISBN 0 281 04187 3. 1985. Augsburg Publishing House, Minneapolis)

For notices of the German original of this commentary in the *Biblischer Kommentar* series, see most recently *B.L.* 1983, pp. 55–56. The previous volume of the translation, containing Gen. 1–11, was noticed in *B.L.* 1985, p. 67. The translator cannot be praised too highly for his accurate, lucid, and idiomatic translation, as well as for the impressive despatch with which he has now completed the whole of the commentary. Westermann's work now becomes the most substantive commentary on Genesis in English, always stimulating, refreshingly independent, unmistakably Germanic.

D. J. A. CLINES

WILLIAMSON, H. G. M.: *Ezra, Nehemiah* (Word Biblical Commentary, 16). 1985. Pp. lii, 417. (Word Books, Waco, Texas. Price: \$22.95. ISBN 0 8499 0215 0)

Well-prepared by his study of *Israel in the Books of Chronicles* (see *B.L.* 1978, p. 82) and his commentary on *1 and 2 Chronicles* (see *B.L.* 1984, p. 61), the author has now contributed an impressive companion commentary. His familiar negative conclusion that the Books of Ezra and Nehemiah were not the work of the Chronicler is given new force. Yet more interesting are his positive, if modestly expressed, proposals for the three main stages in the composition of these books: (1) the writing of the Ezra and Nehemiah 'memoirs' and other primary sources 'all more or less contemporary with the events they relate' (p. xxxv); (2) their combination to form the bulk of Ezra 7–Neh. 13; and (3) the addition around 300 B.C.E. of the introductory Ezra

1–6. The notes that follow each section of W.'s translation economically offer clear advice on issues of text, grammar, and idiom; and the commentary proper presses through treatment of detail to its proper goal: discussion of meaning. Any who dislike the author's conclusions will have to wrestle carefully with his arguments. This reader looks forward to his next book.

A. G. AULD

WOLFF, H. W.: *Dodekapropheten 6. Haggai* (Biblicher Kommentar, Altes Testament xiv/6). 1986. Pp. ix, 100. Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 42.00; sub. price: DM 38.00. ISBN 3 7887 1244 9)

This distinguished commentary, dedicated to the Regents and Faculty of Saint Olaf College, USA, follows the general lines of the series and of Wolff's earlier commentaries on the Minor Prophets. However, Wolff is concerned to defend Haggai as much more than a 'minor' prophet. A true prophet — not, despite his overwhelming concern for the Temple, a 'cult prophet' — he was a man whose feet were firmly placed on the ground; and as such he was one of the dominating figures of the post-exilic community, the main instigator of the rebuilding of the Jerusalem Temple, and so responsible for inaugurating a new era in Jewish history. Unlike Joshua and Zerubbabel he was probably a native of Judah. The book was composed in three main stages. The kernel consists of the oracles of Haggai himself (1:4–11; 2:15–19; 2:3–9; 2:14; 2:21b–23) which were subsequently assembled, probably by a pupil, into a collection and provided with explanatory material (1:12b–13; 2:11–13; 1:2). Finally an editor (Haggai's 'chronicler') added further introductory material (1:1–3; 1:15a; 1:15b–2:2; 2:10; 2:20–21a). This editor also removed 2:15–19 from its original position after 1:15a in order to stress the notion that it was only after Zerubbabel's rejection of the attempt by Samaritans to join in the building of the Temple that the divine blessing was restored to the community. The divine promise and appointment of Zerubbabel at the end of the book (2:20–23), which strike a universal note, are an integral part of Haggai's message, which should be interpreted in their light.

R. N. WHYBRAY

6. LITERARY CRITICISM AND INTRODUCTION

AULD, A. G.: *Amos* (Old Testament Guides). 1986. Pp. 89. (JSOT Press, Sheffield. Price: £2.95 (\$3.95). ISBN 1 85075 005 X)

This is an excellent addition to this useful series, which examines major issues in the study of individual books of the Old Testament and provides annotated bibliographies of works accessible to students. Dr Auld examines Amos's visionary experience, his relationship to other kinds of prophets, and attempts to place him on the map of Israel's institutions. He then approaches Amos afresh by examining the oracles on the nations, the literary structure of the book, and Amos's social and religious critique of Israel, before summarizing the message of the prophet as a whole. The reader will gain a clear picture both of the teaching of Amos and of current scholarly opinion about his book.

J. BARTON

BARTON, J.: *Oracles of God: Perceptions of Ancient Prophecy in Israel after the Exile*. 1986. Pp. xii, 324. (Darton, Longman and Todd, London. Price: £12.95. ISBN 0 232 51666 9)

The author of the very fine *Reading the Old Testament* (B.L. 1985, p. 71) has now written an excellent book on the interpretation of biblical prophecy

in early Jewish and Christian circles. As is now to be expected of Barton, this is a highly readable book, lucid, intelligent, humorous, and rational. It discusses a very wide range of extra-biblical literature, especially Philo and Josephus, and will become an indispensable textbook for the student working in the field of Jewish and Christian beginnings. Barton's aims are to register and classify conceptions of prophecy that occur in the New Testament period and to try to draw some new maps of this terrain. He is successful in his aims and provides a very thorough discussion of many matters relating to prophecy and also to the canon of scripture. What is so good about his book is his refusal to accept the conventional readings of the texts without scrutinizing these texts himself and offering new, and in my opinion more accurate, readings. Thus he treats the term 'canon' as something which obscures rather than clarifies and prefers to work with the far vaguer concept of 'scripture'. Much of what he says on this matter is salutary and in conflict with Childs on canon (and, I am sure, with Beckwith's recent large-scale volume). A prophet in the period of Barton's scrutiny is 'an idealized hero around whom hagiographical legends are likely to cluster' (p. 99) and thus there is an abyss between the modern approach to and understanding of prophecy and those of the ancient Jewish and Christian communities. Barton classifies the ancient understanding of biblical prophecy into four types of information provided by readings of the prophets: (1) halakah; (2) predictions of divine intervention in history of a decisive kind (i.e. the eschatological reading of prophecy); (3) prognostications of future events which reveal the shape and consistency of the divine plan for human history; (4) the revelation of secret truths of a speculative and mystical nature. Each type is clarified and discussed in a chapter devoted to its classification and there is a wealth of judicious exegesis underlying each analysis. In his conclusion Barton ventures to suggest that applying the term 'prophet' to the figures often thought of as prophets may be misleading and favours Heaton's term 'laymen' for them. I could not agree more! An excellent book.

R. P. CARROLL

BEAUCHAMP, P.: *L'Uno e l'Altro Testamento: Saggio di Lettura*. 1985. Pp. 366. (Paideia Editrice, Brescia. Price: Lire 30,000)

An Italian translation of the French original, noticed in *B.L.* 1978, p. 60. For the Italian edition the author adds some further thoughts (pp. 7–10), in which he associates his work with recent developments such as those seen in R. Meynet, J. A. Sanders, and Northrop Frye.

J. BARR

BERG, H. K.: *Biblische Texte verfremdet. 1: Grundsätze-Methoden-Arbeitsmöglichkeiten*. 1986. Pp. 136. (Calwer Verlag, Stuttgart. ISBN 3 7668 0808 7. Kösel Verlag, München. Price: DM 19.80. ISBN 3 466 36366 7)

The oddness of the title in this book lies in the author's concern to apply to biblical teaching and learning the principle enunciated by the dramatist Berthold Brecht that a familiar idea, or text, needs to become unfamiliar and strange if its truth is to be fully perceived. This volume, as the first in a series, explains and illustrates the method with a view to using it in religious education. The plan is carried through with considerable insight and humour so that the illustrations given from the Bible attain their end very effectively. The author argues that the roots of such a technique of *Verfremdung* lie in the Bible itself and clearly anyone concerned with teaching the Bible in Religious Education will value the many suggestions set out here. That there is a risk of falsifying the biblical intention the author admits, but against this must be set the great freshness and stimulus which his approach offers. There is a range of

helpful quotations from contemporary authors and much of the material in this volume is drawn from the Old Testament, especially the Psalter.

R. E. CLEMENTS

BJØRNDALÉN, A. J.: *Untersuchungen zur allegorischen Rede der Propheten Amos und Jesaja* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 165). 1986. Pp. xi, 398. (De Gruyter, Berlin. Price: DM 168.00. ISBN 3 11 010105 X)

A complex study, of which the first 132 pages are devoted to discussing the definition of allegory for the purposes of this work — 'a chain of metaphors related to one another in a specific manner' (p. 1), to consideration of the nature of metaphor, specifically in relation to the concept of God, and to 'metaphoric allegory'. There follow detailed analysis and discussion of Amos 2:9 and 5:2; Isa. 1:2; 1:5–6; 8:14–15; 9:13; 9:17–20; and, most fully, 5:1–7. The basis for the approach is the work of A. J. B. N. Reichling, critically assessed and modified. In the discussion of the texts, space is devoted to questions of genuineness, and, on that basis, to the contention that allegory was present in the biblical writings long before Greek influence was felt. The very limited amount of material considered relevant and the particular definition of allegory — however legitimate that may be thought — do leave the impression, as so often with such analyses, that a different definition or a different choice of texts, could have produced other results. This is not to deny that the critical discussion of the texts and their interpretation clarifies many issues; it may, perhaps, assume the possibility of a precision which the material does not necessarily admit. A substantial bibliography and indexes are provided.

P. R. ACKROYD

BULLOCK, C. H.: *An Introduction to the Old Testament Prophetic Books*. 1986. Pp. 391. (Moody Press, Chicago. Price: \$19.95. ISBN 0 8024 4142 4)

An earlier work of the author was reviewed in *B.L.* 1981, p. 67 and the present book follows a similar pattern. After a general introduction, each book of the latter prophets of the Hebrew canon is discussed in its presumed historical order, with the addition of Daniel and Lamentations. Each chapter considers such issues as the date and historical setting of the particular prophet, the contents and structure of the book and its religious message. The previous reviewer noted that Bullock's standpoint is conservative, something even more marked in this succeeding volume. Thus the book of Isaiah is the deposit of a single author, 'Daniel' is dated in the sixth century B.C., the book of Jonah was written long before the Babylonian exile and recounts the career of the prophet of 2 Kings 14:25, and so on. In the same way, the existing books consist very largely of the genuine words of the prophets to whom they are ascribed. Nevertheless, Bullock always argues his case moderately, he is aware of other opinions — the excellent and up-to-date bibliography covers some thirty-four pages — and summarizes them clearly and fairly. So the book certainly fulfils the requirements of an Introduction and those coming to the study of the prophets will find it a comprehensive and well presented guide, even where they may dissent from the author's own views.

J. R. PORTER

CAMP, C. V.: *Wisdom and the Feminine in the Book of Proverbs* (Bible and Literature Series, 11). 1985. Pp. 352. (The Almond Press, Sheffield. Price: £25.00 (\$37.50). ISBN 0 907459 43 9. Paperback price: £10.95 (\$15.95). ISBN 0 907459 42 0)

Camp first surveys authors who have linked Proverbs with other documents from the Ancient Near East (Albright, Boström, Bauer-Kayatz,

Ringgren), and studies special forms like self-predication (cf. Bauer-Kayatz), the instruction form (cf. Whybray, McKane and Bauer-Kayatz) and the History of Religions approach (Mack, von Rad, Habel, Lang).

She then examines female wisdom as a literary figure, a metaphor arising from women's social role in society. Such roles are treated in detail: manager of a household, counsellor, harlot and adulteress, the 'wise woman', sexually aggressive women (including Ruth!) and feminine roles in sexual and covenant love. Literary and theological problems in the whole proverb collection are then treated with wisdom's 're-contextualization' after the exile. Personification is examined as a stylistic device, and wisdom is seen as a religious symbol in the special social conditions after the exile. An interesting study with much food for thought, usefully integrating literary and socio-historical interests.

J. G. SNAITH

CAMPBELL, A. F.: *Of Prophets and Kings: A Late Ninth-Century Document (1 Samuel 1–2 Kings 10)* (The Catholic Biblical Quarterly Monograph Series 17). 1986. Pp. vii, 240. (The Catholic Biblical Association of America, The Catholic University of America, Washington D.C. Price: \$7.50. ISBN 0915170167)

This is a closely argued attempt to establish the existence of a pre-deuteronomistic prophetic record now taken up into Samuel and Kings. Implications of the theory are described in relation to the beginning of the story of the rise of David, to the expansion of the prophetic record to bring the history up to the end of the northern kingdom, and to an independent southern text dealing with the history of the southern kingdom; but the writer's chief contribution is the theory of a tightly structured prophetic narrative describing prophetic interventions, in the designation and rejection of kings, organized around five major figures: Saul, David, Jeroboam, Ahab, and Jehu. It originated among the disciples of Elisha and had the purpose of setting the commissioning of Jehu in the context of prophetic tradition. As the first literary presentation of Israel's history in Canaan, it prepared the ground for the deuteronomistic history.

This is a thorough study, and not least of its significant arguments is the criticism of Dietrich's proposals for a prophetic stage of redaction of the deuteronomistic history. It is admitted, however, that the text of the prophetic record is identified not by characteristic language and style but by prophetic concerns and interests, and that its origins lie in a group rather than a person; the extent to which these points might indicate a cycle of prophetic stories which only with deuteronomistic editing became part of a narrative, rather than a pre-deuteronomistic prophetic narrative, must be the subject of further discussion.

A. D. H. MAYES

CORTESE, E.: *Da Mosè a Esdra: I libri storici dell'Antico Israele*. 1985. Pp. 319. (Edizioni Dehoniane, Bologna. Price: Lire 18,000)

The author is of the opinion that Israel was already a nation by the time of David when the first history of Israel (the Yahwist account) came to be written. With this in mind he takes the reader through the historical books of the Old Testament, grouped into three sets: the Tetrateuch, the Deuteronomistic work and the Chronicler's account. Two synoptic tables are provided (for the J and P documents in Genesis and for the parallel accounts in Sam.—Kings and Chronicles). As the bibliography shows C. is strongly influenced by works in German and in general is well informed. However, since there is virtually no reference to comparative ancient Near Eastern material (for

example, the chronological table pp. 244–47 names no foreign rulers) the impression given is that Israel developed in self-contained isolation. In the main the emphasis is on literary and theological aspects. Within these limitations a very readable introduction.

W. G. E. WATSON

DEURLOO, K. A., *et al.* (eds.): *Amsterdamse Cahiers voor exegese en Bijbelse theologie* 6. 1985. Pp. 198. (J. H. Kok, Kampen. Price: Fl. 30.50. ISBN 90 242 0677 4)

Dutch interest in biblical translation and dislike of the *Groot Nieuws Bijbel* are particularly evident in this collection, four articles, by F. H. Breukelman, K. A. Deurloo and Aleida van Daalen, Hanna Blok, and L. van den Bogaard being devoted to these topics. The most interesting are by Blok on the different functions of the forty-five geographical names in Amos, and by van den Bogaard, who compares the *Groot Nieuws Bijbel* rendering of passages from Amos with the equivalent versions in English, French, German, and Spanish, raising the question posed by Buber and Rosenzweig as to whether content can be translated while disregarding the form of the original. Another article on Amos by A. J. O. van der Wal argues that 3:1–2 conclude chapters 1 and 2, while articles on the books of Kings by K. A. D. Smelik and J. van Dorp discuss the composition of 1 Kings 16 to 2 Kings 15, and the narrative of the death of Ahab. K. A. Deurloo examines Genesis 4:25–26, P. W. van der Horst describes the exegesis of the Jewish–Hellenistic writers Demetrius, Artapanus, and Eupolemus, R. Zuurmond gives a brief history of the interpretation of Habakkuk 2:4 to A.D. 135, and B. P. M. Hemelsoet expounds the significance of the mountain in the Sermon on the Mount in the light of Old Testament references to mountains.

J. W. ROGERSON

DEURLOO, K. A., and HOOGEWOUDE, F. J. (eds.): *Te Beginnen bij de letter Beth. Opstellen over het Bijbels Hebreeuws en de Hebreeuwse Bijbel voor Dr Aleida van Daalen*. 1985. Pp. 205. (J. H. Kok, Kampen. Price: Fl. 36.00. ISBN 90 242 0923 4)

Dr Liet van Daalen, who taught Hebrew at Amsterdam University from 1948 to 1985 is honoured by twenty-two mostly short articles dealing mainly with the teaching of Hebrew, modern translations of the Old Testament, and some recent developments in Old Testament study. If many of the contributions are brief sketches rather than detailed articles, this does not mean that the volume is lightweight, even if its contents are unusual. It is certainly very interesting. For example, we learn that as recently as 1970 Hebrew was taught in more than 90 grammar schools in Holland and that although it is no longer an official optional subject, there is still a positive demand for it in schools. The most substantial and scholarly articles are by K. A. D. Smelik, who gives a literary reading of the Mesha Inscription, T. Witvliet, who considers sympathetically the Old Testament work of the Brazilian-based Carlos Mesters, and J. Aalders, G. van Ginneken and E. Pot, who contribute to feminist interpretation of the Bible a powerful apology for the importance of Rebecca. It is clear from many tributes in the essays that Dr van Daalen has been an inspiring teacher of Hebrew and that she has made an important contribution to Old Testament study in Holland, not least through her involvement in the translation 'een vertaling om voor te lezen'.

J. W. ROGERSON

DUMORTIER, J., and LIEFOOGHE, A.: *Jean Chrysostome: Commentaire sur Isaïe* (Sources Chrétiennes, 304). 1983. Pp. 103. (Éditions du Cerf, Paris. Price: Fr. 331.00. ISBN 2 204 02070 2)

J. Dumortier was responsible for the introduction (pp. 9–34), for editing the Greek text, and for the footnotes, and the late A. Liefoghe prepared the French translation. The commentary extends from Isaiah 1:1 to 8:10. The book ends with an appendix on the Armenian version, and indexes of biblical references, proper names, and a list of contents.

J. A. EMERTON

EATON, J. H.: *Kingship and the Psalms* (second edition). 1986. Pp. xiii, 246. (JSOT Press, Sheffield. Price: £6.95 (\$9.95). ISBN 0905774 89 2)

Since its publication in 1976 (see *B.L.* 1977, p. 61) *Kingship and the Psalms* has established its place in scholarly literature on both subjects; on a re-reading one can see why. The arguments for extending Gunkel's original list of ten 'Royal' Psalms are still persuasive (though not, to me, irresistible), and the study of the thirty-one Psalms with clearly royal content plus the twenty-three arguably containing the same, leading to the survey of royal rites in the Ancient Near East and the comprehensive treatment of the idea of the Kingly Office remain both attractive and instructive. To this new edition Mr Eaton has added an appendix discussing some of the related material that has appeared during the past decade, and this updating enhances the book's usefulness.

E. B. MELLOR

FOHRER, G.: *Vom Werden und Verstehen des Alten Testaments* (Gütersloher Taschenbücher Siebenstern, 1414). 1986. Pp. 269. (Gerd Mohn, Gütersloh. Price: DM 19.80. ISBN 3 579 01414 5)

This is a semi-popular and straightforward introduction to the books of the Old Testament in the order of the Hebrew canon, with an initial account of canon and text. Fohrer takes as his starting point the completed, canonical text and works back to the sources and underlying traditions. This has the somewhat curious effect of treating the pentateuchal sources in the order P, D, E, J, and N, and dealing in turn with Third, Second and First Isaiah, and Trito-Zechariah, Deutero-Zechariah and Zechariah. Alternative theories are mentioned, with some small discussion, but essentially this is a presentation of Fohrer's own conclusions. No bibliographies are given, and in the preface the few footnotes are designated 'examples' of the literature.

C. S. RODD

FOKKELMAN, J. P.: *Narrative Art and Poetry in the Books of Samuel. A full interpretation based on stylistic and structural analyses*. Vol. II: *The Crossing Fates. I Sam. 13–31 & II Sam. 1*. (Studia Semitica Neerlandica, 23). 1986. Pp. x, 796. (Van Gorcum, Assen. Price: Fl. 115.00. ISBN 90 232 2175 3)

Fokkelman's work on Samuel, of which this is the second volume, must be acknowledged to be a unique work within contemporary biblical scholarship (vol. 1 was reviewed in *B.L.* 1982, p. 60).

Its uniqueness lies not in its length or detail, but in the range of considerations Fokkelman believes are relevant for the interpretation of the text (from individual sounds to the structure of the total work). Prescinding entirely from genetic questions, he examines the texture of the final form of the text as a unity in the service of a 'full interpretation'. That means, not a processing of every element of the text through the twelve levels of

signification he analyses for any biblical writing, but a reporting on those results that appear most interesting. The work could have been much longer.

Because the method and the style of execution are individual to the author, and because he not unjustifiably refrains for the most part from interacting with other commentators out of 'fatigue at the wrong questions put in such abundance and the never-ending speculation concerning the origination and background of the text' (p. 694), the reader, who is a different person, is excited, exasperated, illuminated, and bored by turns. Everyone should take the measure of Fokkelman's achievement by at least sampling his work on a text familiar to them. One's frank disbelief at the weight so often laid upon small details of the text that are claimed to have a structural function, and one's suspicion that the text is being divinized into an object immeasurably more significant at every point than any human author could possibly have intended should not obscure for the reader the subtlety and penetration of Fokkelman's vigorous exposition.

D. J. A. CLINES

GITAY, Y.: *Prophecy and Persuasion. A Study of Isaiah 40–48* (Forum Theologiae Linguisticae, 14). 1981. Pp. xii, 242. (Linguistica Biblica, Bonn. Price: DM 25.00. ISBN 3 87797 024 9)

Recognizing that the need to persuade his audience of the genuineness and authority of his message was a particularly pressing one in the case of the exilic prophet 'Deutero-Isaiah', the author of this monograph applies to these chapters the principles and rules laid down in the 'classical rhetorical theory' of Aristotle, Quintilian and other classical writers, and reaches the conclusion that they comprise ten major 'rhetorical units'. Research into the literature of the pre-classical world has hitherto laboured under the difficulty that, in the absence of any specific treatises on the subject, the data available for study have necessarily been restricted to the internal evidence provided by the texts themselves. On the principle that the classical rhetorical treatises can be regarded as codifications of earlier widespread practices of the art of persuasion, Gitay's attempt to use these treatises as a basis for the elucidation of an earlier 'rhetorical' text is of considerable interest to the biblical scholar; and further exploration of this approach could well prove fruitful. The method, however, clearly needs further refinement; and not all readers will be convinced that the division of the text and the structural scheme proposed here for Isa. 40–48 is the only plausible one.

R. N. WHYBRAY

GONÇALVES, F. J.: *L'Expédition de Sennachérib en Palestine dans la Littérature Hébraïque Ancienne* (Études Bibliques, n.s., no. 7). 1986. Pp. xi, 578 (J. Gabalda et Cie., Paris; distributed by Uitgeverij Peeters, Leuven. Price: Fr. 620.00; B.Fr. 3,800. ISBN 2 85021 021 8)

A work of almost six hundred pages on the problems relating to the biblical record of Sennacherib's campaign against Hezekiah in response to the latter's rebellion in 705–701 B.C. may at first appear to be unduly long. However, the subject covers not simply a major historical event but also touches upon some of the most central features of Isaiah's prophecies and their interpretation. The care and detail with which the author looks at the questions amply repay the reader. Furthermore recent discussions of these issues, which include special attention by B. S. Childs (1967) and the reviewer (1980), have certainly not resolved all the questions that have arisen.

The first part of the study by Gonçalves covers the historical details concerning the impact of Assyrian intervention in the Syro-Palestinian sphere and the nature of the imperial control that was imposed. The importance of this for the fall of the Northern Kingdom and for Hezekiah's Reform are fully

examined. The second part looks in detail at the preaching of the prophet Isaiah in relation to the revolt against Assyria by Hezekiah, seeing a clear condemnation of this. Egypt is denounced as a useless ally in Isa. 30:1-5; 31:1, 3 and Judah in Isa. 30:15-17; 22:8b-11. Yahweh is alone to be regarded as the Protector of Judah and Jerusalem. By refusing this trust the people have rejected their God, who has turned to become their enemy.

Part three of the study examines the non-Isaianic prophecies in Isa. 1-35 which relate to Sennacherib's campaign. In this Gonçalves follows, with some modifications, the position advocated by Hermann Barth that a major reinterpretation and redaction of Isaiah's prophecies was made in Josiah's time. This then relates closely to the fourth part of the study which looks at the narratives of 2 Kgs. 18-19 and 2 Chron. 32. In this Gonçalves stresses the marked divergencies between the B¹ and B² accounts which look back upon the events of 701 B.C. The B² account is seen as an exilic composition particularly concerned to maintain a rigidly monotheistic understanding of Jerusalem's survival from Sennacherib's threat, but its collapse before the armies of Babylon. This is a sumptuous study, with the fullest bibliography available to date, and a careful and balanced approach. I very much hope that it will at last lay the ghost of the attempts to invent a second (hypothetical) campaign on the part of Sennacherib as a way of understanding the complexity of the biblical narratives themselves and their relationship to the preaching of Isaiah. Altogether this is a first class study. R. E. CLEMENTS

GRADWOHL, R.: *Bibelauslegungen aus jüdischen Quellen*. Bd. 1: *Die alttestamentlichen Predigttexte des 3. Jahrgangs*. 1986. Pp. 253. (Calwer Verlag, Stuttgart. Price: DM 34.00. ISBN 3 7668 0800 1)

This book is the fruit of Christian-Jewish dialogue. The first of four volumes, it contains a selection of Jewish exegesis on eighteen Old Testament passages appointed for preaching in the third year of the German Evangelical cycle. Eight passages are from the Torah, eight from the latter prophets, and one each from 1 Kings and Lamentations. In each case the German text is followed by a section on its context, a section on leading words in the Hebrew text, a section on the history of its exegesis, and an indication of its relevance to the modern situation. An introductory chapter of sixteen pages sketches an outline of the history of Jewish exegesis from Mishnaic times to the present day. This work is to be commended as it will encourage preachers to study the Old Testament with awareness of Jewish exegesis, a selection of which it provides in a handy form. A. GELSTON

GREEN, J. B.: *How to Read Prophecy*. 1986. Pp. 154. (Inter-Varsity Press, Leicester. Price: £4.50. ISBN 085110 760 5)

This is to be recommended as a sound and practical guide to Bible study in general, and to prophets and apocalyptic in particular. The author writes skilfully: the book is always simple, but never superficial. The importance for sound interpretation of literary genre, historical setting, and context is stressed, and there is a helpful discussion of symbolism. The author urges on his readers that these books were written 'not to provide raw material for end-time speculation ... but to fulfil a redemptive and ethical purpose.' Written to some extent with fundamentalist readers in mind, this work has the merit, particularly in the not insubstantial footnotes, of encouraging study of books in the mainstream of biblical scholarship. Another commendable feature is its glossary of technical terms. G. I. EMMERSON

GUINOT, J.-N.: *Théodore de Cyr: Commentaire sur Isaïe*. Tome III (Sections 14–20) (Sources Chrétiennes, 315). 1984. Pp. 479. (Éditions du Cerf, Paris. Price: Fr. 380.00. ISBN 2 204 02262 4)

After lists of abbreviated references to books and of sigla, this work offers the Greek text, with a French translation and some comments in footnotes, of the commentary (from Isaiah 44:23 to the end) by this influential Antiochene exegete of the fifth century. There are indexes of biblical references, subjects, and Greek words, and chronological tables of the Old Testament period. This is primarily a book for patristic scholars.

J. A. EMERTON

HAAG, H.: *Der Gottesknecht bei Deuteronesaja* (Erträge der Forschung, 233). 1985. Pp. xliii, 204. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM 44.50. ISBN 3 534 09045 4)

This is the most comprehensive survey of the literature on the 'Servant Songs' of Deutero-Isaiah to appear for many years, and will be of immense value to all serious students of the subject. After a bibliography of some six hundred books and articles on the 'Songs' published since 1892, the volume comprises six parts which review in turn the earlier bibliographical literature, works on the history of interpretation, studies of critical problems (the number and extent of the 'Songs', language, style, text, authorship, literary, tradition- and redaction-criticism, *Gattung*), the interpretation of the 'Songs' both before and since Duhm's commentary of 1892 up to the present time, studies of individual passages, and 'theology'. There is inevitably a certain amount of overlap, but the arrangement of the material is competent and easy to follow. The final section on 'theology' might profitably have been expanded even at the expense of further overlap. This is an indispensable work.

R. N. WHYBRAY

HARTBERGER, B.: *'An den Wassern von Babylon . . .': Psalm 137 auf dem Hintergrund von Jeremia 51, der biblischen Edom-Traditionen und babylonischer Originalquellen* (Bonner Biblische Beiträge, Bd. 63). 1986. Pp. ix, 305. (Verlag Peter Hanstein, Frankfurt am Main. Price: DM 78.00. ISBN 3 7756 1078 2)

The sub-title indicates the contents of this careful and detailed study. Slightly more than half of the main text is devoted to Jer. 51 and slightly less than an eighth directly to Ps. 137. Some of the philological conclusions will not convince all readers, but the strength of the work lies in its attention to textual, philological, and historical questions, and appropriate use is made of Babylonian source material. In general the Masoretic Text is found to be the best witness, though the LXX is carefully evaluated. Hartberger concludes that Ps. 137 is closely related to the situation of the Jewish exiles in the capital city of Babylon. Local colouring is found in the references to the canals, the poplars and the mountain-rock out of which the walls and paved roads were constructed. A general conclusion drawing together the results of the study would have helped to clarify its presentation.

A. GELSTON

IM, T.-S.: *Das Davidbild in den Chronikbüchern* (Europäische Hochschulschriften XXIII, Vol. 263). Pp. 197. (Peter Lang, Frankfurt am Main, Bern, New York. Price: Sw. Fr. 45.00. ISBN 3 8204 8900 2)

This Bonn dissertation by a South Korean scholar both benefits from and contributes to the recent revival of interest in the work of the Chronicler. Its

basic concern is to set out the Chronicler's presentation of David as an idealized portrayal of 'theocratic messianism'. Detailed analysis of 1 Chronicles shows how adaptation of earlier material, especially the re-shaping of 1 and 2 Samuel, has contributed to this picture. Separate chapters deal with the genealogies and with David as the ideal ruler of Israel, as the model of true worship, the founder of the favoured dynasty, successful warrior, and preparer of the temple site. All of these themes are held to be reflected in the messianic aspirations of the Chronicler's own community — a conclusion with which not all will agree though it is strongly argued here. In any case this is a clearly presented study of the Chronicler's exegetical methods.

R. J. COGGINS

IMBACH, J.: *Die Bibel Lesen und Verstehen. Eine Hinführung*. 1986. Pp. 194. (Kösel, München. Price: DM 24.80. ISBN 3 466 20282 5)

The writer aims, in non-technical language, to introduce to those who are non-plussed by the strangeness and incredibility of much in the Bible, approaches which have become familiar in Faculties of Theology but not yet in the pews. A foreword stresses that the Bible deals not with literal truth but aims to lead the reader to God and that its writings must be studied in their original historical and cultural context. The chapters deal with 'Revelation and Holy Scripture', 'The Search for the Original Text', 'The Truth of the Bible', 'Literary Forms and Types', 'From the Jesus of History to History with Jesus', 'What the Bible Says About God', and 'The Bible as a Source of Power for Living'. A brief guide to further reading and a glossary of terms used in biblical studies add to the usefulness of the book.

When so few of the results of scholarly study of the Bible have filtered through to inform and delight the minds of the people in the pews, all well-informed and executed attempts to mediate them (of which this small book is certainly one) are welcome.

R. A. MASON

JEPPESEN, K., and CRYER, F. H. (eds.): *Tekster og tolkninger — ti studier i Det gamle Testamente*. 1986. Pp. 175. (Anis, Aarhus. Price: D.Kr. 118.00. ISBN 87 7457 045 5)

'Texts and Interpretations' is a collection of studies written by ten scholars connected to the department of Old Testament Studies, the University of Aarhus. The book is well suited to demonstrate what is going on in Old Testament research, and each article is based on the author's sympathetic insight in his or her topic. N. P. Lemche writes about Deut. 26:5-9 and K. Nielsen about Isa. 8:5-8; both of them discuss items which they have treated more scrupulously in recent books. H. Gottlieb deals with Isa. 7:14 analysing carefully the Hebrew texts, translations in antiquity, and tendencies in modern translations. On the basis of Isa. 2:2-5 B. Otzen writes about Jerusalem and the Zion ideology especially in the period of the first temple and after its destruction. Two articles are about the transmission of history in the Old Testament, in both cases related to the deuteronomistic tradition. F. Cryer deals with the traditions and the redaction history in connection with the introduction of kingship, 1 Sam. 7-12, and E. Kragelund Holt writes about deuteronomistic theology, starting in Jer. 37-44. B. Rosendal tackles with zest one of the collections in the Proverbs (22:17-24:33) and relates it to the casuistic and apodictic commandments and prohibitions in the book of Covenant. K. Jeppesen deals with the suffering servant of Isa. 53 in the interpretation of the Old Testament, Judaism, the New Testament, the church fathers, ending up with the place of the text in the service of Good

Friday. H. Aa. Mink's article is on marriage and divorce in the Old Testament, the Dead Sea scrolls, and rabbinic literature, related to the pericope on divorce in Mark 10. The two last mentioned articles demonstrate how ridiculous that 'theology' is, which likes to think that the Old Testament is inferior in a theological context. Last but not least to be mentioned is the opening, and in a way most interesting contribution: H. J. Lundager Jensen's analysis of what he calls the Babel myth, the story about the tower of Babylon, Gen. 11, a structural analysis of a text in its context as he calls his article in the subtitle. All contributions contain a short survey of the most important recent literature.

S. HOLM-NIELSEN

JOBLING, D.: *The Sense of Biblical Narrative. II: Structural Analyses in the Hebrew Bible*. (JSOT Supplements, 39). 1986. Pp. 153. (JSOT Press, Sheffield. Price: £12.50 (\$18.50); ISBN 1 85075 010 6. Paperback price: £5.95 (\$8.95); ISBN 85075 011 4)

This is a sequel to the book with the same title reviewed in *B.L.* 1979, p. 80, now re-printed as Volume 1. As the author himself notes, the application of structural methods to the study of the Biblical text has become more widespread and familiar since the date of his earlier work, although readers may still find it useful to refer to the index of technical terms which he provided there. Like the first volume, the present book consists of three studies of different sections of the Old Testament. These are preceded by an interesting Introduction in which Jobling indicates how his thoughts and methodology have developed in the intervening years. He finds his work taking two new directions in particular. First, a concern with what is called 'deconstruction', which may perhaps be defined as an awareness of how Biblical texts sometimes leave unresolved or indeterminate the issues with which they wrestle and, secondly, an interest in finding the relevance of structuralist methodology for liberation and feminist theologies in their approach to the Bible.

The first chapter indicates the significance of 'deconstruction' in its title, 'Myth and its Limits in Gen. 2:4b-3:24'. Jobling finds tensions in these chapters between a dominant 'fall' presentation and an alternative model of 'a man to till the earth', which really undermines it, and between a predominantly patriarchal outlook and a more positive attitude towards woman, ending with a critique of P. Tribble's feminist interpretation. Similarly, the second chapter, juxtaposing Judg. 6-9 and 1 Sam. 1-12, to illuminate Deuteronomistic political theory, argues for an essentially indeterminate Deuteronomistic presentation of kingship — it shows monarchy as both good and bad. This may not seem a very startling conclusion but it is the fresh approach to it here which is of interest. The third study is the most wide ranging and challenging, touching on some of the issues of liberation theology. Starting here from Gottwald's *The Tribes of Yahweh*, the author isolates three different ideological understandings of the place of Transjordan in Israel within the Old Testament. Unlike some structuralists, Jobling is always profoundly concerned with exegesis: he writes clearly, his work is well arranged and there is no over-parading of technical terms, so that his views can be assimilated even by a reader not too familiar with the technicalities of structuralism. There are points of detail that could be questioned and sometimes too much may be being read into particular passages. But the whole is most stimulating and often throws a refreshingly new light on the subjects discussed. Anyone concerned with the Old Testament should take serious account of this book.

J. R. PORTER

KOHATA, F.: *Jahwist und Priesterschrift in Exodus 3-14* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 166). 1986. Pp. xii, 372. (De Gruyter, Berlin. Price: DM94.00. ISBN 3 11 0106493)

This is a detailed investigation of the relation between P and the older sources of the Pentateuch (JE) with special reference to Exodus 3-14. An introductory chapter briefly defends the traditional view that P was originally an independent source, and surveys the different explanations that have been offered of its relationship to JE. There follow chapters on the call of Moses, the plagues and miracles wrought in Egypt, the Passover narrative, and the narrative of the miracle at the sea. It is found that the author of P knew JE but that the relationship of what he wrote to the older sources is by no means uniform. In places he seems to have used it directly for his own narration but in other places was dependent upon a tradition underlying JE, whilst in still other places he was dependent upon a tradition evidently different from that reflected in JE. This will prove to be one of the more significant studies devoted to P in recent years.

E. W. NICHOLSON

LANG, B.: *Wisdom and the Book of Proverbs: an Israelite Goddess redefined*. 1986. Pp. xii, 192. (The Pilgrim Press, New York. Price: \$10.95. ISBN 0 8298 0568 0)

There is such a throng of ideas in this book that one is reduced to a kind of bewilderment. It is exciting and learned and should be read, but to read it is as exhausting an experience as going round a large art gallery, and one wishes that Professor Lang's inventiveness was less fertile and that he would settle down to the more leisurely consideration of fewer ideas.

The main argument is that the Wisdom who appears in Prov. 1:20-33, 8:1-36 and 9:1-6, 11-18 is a goddess and that the original context of the portrayal is polytheistic. She is a daughter of the Creator God El; perhaps Athirat is her mother, or else, like Athena, the daughter of Zeus, she was born without the assistance of a mother. She has a special relationship to kings (8:15), and to the scribal profession which has royal connections (8:16). Hence she is the goddess of scribal learning or of 'wisdom' with a more general content, and her devotees are encouraged to form an erotic attachment to her (8:17). Whereas Lady Wisdom is accorded the status of a goddess and receives a mythological interpretation, Lady Folly in chapter 9 is described as a work of fiction and is explained as a paradigm of a prostitute. There is an interest in history of exegesis which takes off with a consideration of the figure of Wisdom in Sirach and Wisdom of Solomon and which engages with more far-reaching developments in the last section of the book.

There are many matters which could be taken up, but one must suffice. Not all the alleged substitutions of 'Yahweh' for an original 'El' or 'Elohim' serve the same end: there are those whose aim is to establish a polytheistic context, where 'Elohim' is translated 'gods' (1:29; 8:35; 9:10), and those where 'El' or 'Elohim' is held to be a reference to a Creator God other than Yahweh (Gen. 2:7; 14:22; Prov. 8:22). Nor are the cases of Gen. 2:7 and 14:22 identical to that postulated for Prov. 8:22: the argument in respect of the Genesis passages is that by the insertion of 'Yahweh' Elohim and El Elyon respectively have been identified with Yahweh (cf. Gen. 14:19). At Prov. 8:22, it is alleged, 'El' or 'Elohim' has been deleted and replaced by 'Yahweh'.

W. MCKANE

LUST, J. (ed.): *Ezekiel and his Book: Textual and Literary Criticism and their Interrelation* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, LXXIV). 1986. Pp. 391. (Leuven University Press; Uitgeverij Peeters, Leuven. Price: B.Fr. 2700. ISBN 90 6186213 2)

The fruit of the 1985 Ezekiel colloquium at Louvain is garnered here in 31 papers (15 in English, 10 in German, 6 in French). There is a useful group on

the textual criticism of the book, chiefly focused on LXX, but including also a report introducing the Leiden Peshitta volume (Mulder) and a presentation of fragments from Qumran (Lust); Jewish influence on English and Dutch translations is also discussed (Verdegaal). Approaches redactional, rhetorical, semiotic etc. are well represented in the central group of papers. Several of these relate to a single passage (e.g. Ez. 15 by Simian-Yofre), while others cover a wider field, such as the chronology of redaction in chs. 1–24 (Clements). The final group concerns aspects of the book's thought, such as individual responsibility (Joyce) and the significance of the cult (Monloubou); comparisons of the symbolic acts with street-theatre and of Ezekiel's valley of bones with Zoroastrian funeral grounds (Lang) make stimulating reading. Altogether, this collection makes a valuable contribution to study of the text and interpretation of Ezekiel.

J. H. EATON

MACK, B. L.: *Wisdom and the Hebrew Epic: Ben Sira's Hymn in Praise of the Fathers*. 1986. Pp. xiii, 263. (University of Chicago Press, Chicago. Price: \$21.25. ISBN 0 226 50049 7)

Hengel's work has noticeably increased publications on Ecclesiasticus and its author. Here several sections of Ben Sira's book are examined: the hymn in praise of the fathers (chapters 44–51), the description of the learned sage (39:1–11) and the hymn to the creator (42:15–43:35). Mack claims Ben Sira created a 'mythic charter' for Judaism of the second temple period. He detects several background influences, including Egyptian mythology and Greek historiographic and encomiastic literatures. To these are added distinctively Jewish ideas of glory and greatness. The poem, a kind of midrash, is examined both synchronically and diachronically, with some use of structuralism; liturgical and didactic modes of speech are seen to be combined. Hellenistic influence lies especially in the use of early pre-exilic history as epic (whence Ezra's omission?) and in the educational technique used. There is a useful bibliography and index of passages, but regrettably no index of authors cited.

J. G. SNAITH

MARCUS, D.: *Jephthah and his Vow*. 1986. Pp. 77. (Texas Tech Press, Lubbock, Texas. Price: \$25.00. ISBN 0 89672 136 1. Paperback price: \$15.00. ISBN 0 89672 135 1)

Paying full attention to the long tradition of interpretation of the story of Jephthah, this brief monograph summarizes the case for and against the view that Judges 11 has in mind the sacrifice of the daughter. Its aim seems to be to rehabilitate the interpretation, stemming from the Kimhi family, that the eventual fate of Jephthah's daughter was to be consecrated to a life of perpetual virginity. 'My conclusion is that while I personally favor a non-sacrificial fate for Jephthah's daughter, the evidence is so ambiguous that it must be admitted that both conclusions are possible.' (p. 50) Taking his lead from the rabbis, Marcus argues that the theme of the story is Jephthah's rash vow, and hence the fate of his daughter could be left deliberately ambiguous. He brings no new arguments to the debate, and I was not convinced.

A. P. HAYMAN

MILLER, P. D. JR.: *Interpreting the Psalms*. 1986. Pp. x, 164. (Fortress Press, Philadelphia. Price: \$10.95. ISBN 0 8006 1896 3)

The author has set himself the task of presenting, in summary form, the findings and concerns of scholarly research, and at the same time suggesting

expository ideas relevant to today's faith community. The overall aim seems to be accessibility combined with integrity; the envisaged readership is church members, teachers, and preachers, though this could also be an excellent introduction for undergraduates. Part One is sequential, but its chapters (on current issues in interpretation, history and content, poetry, and the interpretation of laments and hymns) can also be read as independent units. Part Two gives what few books of this kind attempt — an expository analysis of ten Psalms, covering a 'spread' of literary forms and spiritual themes. Apart from some technical language in the chapter on poetry, it seems to me that the aim is fulfilled, and that readers, whether or not coming new to the Psalms, will be encouraged to find out more.

Scholarship and devotion are sometimes uneasy partners, but here they go well together.

E. B. MELLOR

MISCALL, P. D.: *I Samuel. A Literary Reading* (Indiana Studies in Biblical Literature). 1986. Pp. xxv, 198. (Indiana University Press, Bloomington. Price: \$32.50; Paperback price: \$9.95. ISBN 0253 34247 3)

Not exactly a commentary, this book treats blocks of chapters at a time, giving a detailed, literary reading of 1 Samuel — literary in the modern sense, as Miscall deliberately challenges many presuppositions of historical criticism and ignores questions of correcting the Hebrew text on the basis of Septuagint and Qumran readings. Hebrew quoted is sometimes inaccurate (cf. 'establish — *qum*' rather than the *hiphil*). Holy war is treated only as 'a textual issue' [*sic*] without any attempt at historical description. The author confidently blazes his new trail, but is over-emphatic in use of the first person singular, which the reviewer finds tedious. Those seeking historical or linguistic commentary (cf. S. R. Driver's work) will be disappointed; those wishing to see the new literary criticism worked out in one of the historical books will find Miscall's work rewarding, but they must understand technical terms like 'metonymic dispersion', 'specific lures' and 'deconstruction'. J. G. SNAITH

MOTTU, H.: *Les 'Confessions' de Jérémie: Une protestation contre la souffrance* (Le monde de la Bible). 1985. Pp. 205. (Labor et Fides, Genève. Price: Sw.Fr. 27.00. ISBN 2 8309 0061 8)

This study of the complaints in the book of Jeremiah (8:18–23; 11:18–12:6; 15:18–21; 17:5–18; 18:18–23; 20:7–18; 45:1–5; also 1:4–19; 31:31–34) treats them as utterances of the prophet Jeremiah as representative of the corporate self of the community. Thus the poems are more kerygmatic than biographical and represent an outcry against the suffering of the poor at the hands of the rich, oppressive elements in society. The approach to the text follows very much that of Volz, Holladay, Ittmann and Gunneweg (with special reference to Bonhoeffer's understanding of Jer. 45), but combines this reading of the text with modern approaches to hermeneutics and political theology. At times Mottu's argument is not easy to follow because of the hermeneutical framework he employs to jump from text to modern analysis (e.g. from Isa. 53:4–6 to Max Scheler in ten pages via Calvin, Kierkegaard and Nietzsche plus a consideration of Jer. 31:31–34 is a dizzying performance!) and because of his tendency to line up modern monopoly capitalism with the wicked of the Hebrew Bible! There is some profoundly tendentious argument going on in this book which sits uneasily with the brilliance of its rhetorical writing about the text of Jeremiah and its sensitive understanding of the poems as protest against suffering. As homiletics this is a very interesting book, but it lacks a certain sharpness when reading the biblical text. Mottu

has, I think, missed a good opportunity to provide a dialectical account of the laments in Jeremiah as the cry of outrage against suffering *in contrast* to the poems there which indict the *whole* community as wicked and oppressive (e.g. 5:1–6, 20–25; 6:9–11; 9:2–8). But it is a lovely read and thoroughly recommendable for stimulating argument and reflection on the text.

R. P. CARROLL

NARÉ, L.: *Proverbes salomoniens et proverbes mossi: Étude comparative à partir d'une nouvelle analyse de Pr 25–29* (Publications universitaires européennes: Sér. 23, Théologie, Vol. 283). 1986. Pp. xiii, 461. (Lang, Frankfurt am Main, Bern, New York. Price: Sw.Fr. 76.00. ISBN 3 8204 8968 1)

The Mossi people are the largest element in the West African state of Upper Volta. In their oral culture proverbs are ideally suited for transmitting the rich inheritance of wisdom, and are in daily use in conversation, law-courts, education, recitals, and songs. Abbe Laurent Naré here offers a careful comparison of this material, in form and content, with sections of Proverbs (10–22, and more especially 25–29). Well over half the discussion, however, analyses the biblical material. The following sections of comparison reveal some formal and many thematic resemblances between the Hebrew and Mossi sayings. The most notable similarity is the view of God, for the Mossi proverbs express a traditional monotheism — God as unique, common to all peoples, sovereign, invisible, omnipresent, immortal, creator of all, omniscient, omnipotent, just judge. For this reviewer's needs, this learned book would have offered less about Proverbs, more about the Mossi, and the print would have been three times as large.

J. H. EATON

NEWSOME, J. D., JR. (ed.): *A Synoptic Harmony of Samuel, Kings, and Chronicles; with related passages from Psalms, Isaiah, Jeremiah, and Ezra*. 1986. Pp. 275. (Baker Book House, Grand Rapids, Michigan. Price: \$16.95. ISBN 0 8010 6744 8)

This work achieves its aim of providing English readers with a synoptic view of related Old Testament texts similar to several English synopses of the Gospels. The translation is basically that of the RSV adjusted where it would otherwise obscure similarities or differences in the underlying Hebrew texts. The ordering of the 176 sections is mostly that of 1 Sam. 31–2 Kgs. 25; however, space is made after 2 Sam. 6:19a for the comparison of Pss. 96; 105f. with 1 Chron. 16:4–42. Other Psalms and portions of Isaiah and Jeremiah are included where appropriate. The final section compares the opening verses of Ezra with the end of Chronicles. Indexes provide ready access to all the biblical texts printed. Some acknowledgement of text-critical issues, at least the often very different LXX version of Samuel–Kings, would have further increased the value without adding undue complexity.

A. G. AULD

VON NORDHEIM, E.: *Die Lehre der Alten. II: Das Testament als Literatur-gattung im alten Testament und im alten vorderen Orient* (Arbeiten zur Literatur und Geschichte des hellenistischen Judentums, 18). 1985. Pp. vi, 164. (Brill, Leiden. Price: Fl. 60.00. ISBN 90 04 07313 2)

The first part of this work, which was noticed in *B.L.* 1981, pp. 123–24, was devoted to the testaments that are to be found in the pseudepigrapha, and particularly to the Testaments of the Twelve Patriarchs. In this second part the author extends his form-critical analysis backwards and examines the

testaments in the Apocrypha (1 Macc. 2:49–70; Tobit 4; 14:3–11) and in the Old Testament itself (1 Kings 2:1–2, 5–10; Gen. 49 + 50:12–13; Deut. 31:2, 5–6a, 7–8, 14–15, 23 + 32:48–52 + 34:1–8; Josh. 23 + 24:29–30). He also compares the testament form with the *Bundesformular* and examines a number of Mesopotamian and Egyptian wisdom writings to see whether any relationship exists between them and the Israelite testaments.

The author's conclusions are for the most part reasonable: the testament represents a specialized form of wisdom teaching, and, despite apparent similarities, the testament form is not dependent on the *Bundesformular*; no relationship can be discerned with Mesopotamian wisdom writings, but there is a definite similarity with such Egyptian works as the Teaching of Ptahhotep, and it is conceivable that the impulse for the development of the testament form in Israel came from Egyptian wisdom teaching. However, not all the detailed points made by von Nordheim will carry conviction, as, for example, his views with regard to Gen. 49–50. Von Nordheim argues that it was only the addition of 49:29–33; 50:12–13 to 49:1a, 2–28a that gave this material — at a relatively late stage in the formation of this complex text — the form of a testament; in his view it possesses the least qualifications to be classed as such and cannot therefore be regarded as standing at the beginning of the development of the testament form. Whether the details of his literary analysis are right or not, von Nordheim here seems to ignore the influence which Gen. (48)49–50 undoubtedly exercised on later testamentary material. Further von Nordheim's view of the completely subordinate character of references to the past and prophecies of the future in testaments in comparison with ethical teaching — expressed here in such statements as “‘Rückblick auf die Vergangenheit’” und “‘Zukunftsansage’” fungieren letzten Endes als indirekte Mahnung’ (p. 79) — remains unconvincing. The two volumes of this work form the revised version of a 1973 Munich dissertation, and this no doubt accounts for the fact that in places the treatment of the Old Testament material seems slightly dated. There is no index. M. A. KNIBB

NOTH, M.: *Mōse Gosho Denshō-shi*. Translated by T. Yamaga. 1986. Pp. 456 and 13 pages indices. (Nihon Kirisuto Kyōdan Shuppan-kyoku, Tokyo. Price: ¥5,200)

This is a Japanese translation of *Überlieferungsgeschichte des Pentateuchs* (1948) (see *B.L.* 1950, p. 45; *Eleven Years*, p. 262). A very compact survey of recent studies of the subject after Noth and a detailed biographical note are appended by the translator. K. K. SACON

OLSON, D. T.: *The Death of the Old and the Birth of the New: The Framework of the Book of Numbers and the Pentateuch* (Brown Judaic Studies 71). 1985. Pp. viii, 253. (Scholars Press, Chico, California. Price: \$29.95. ISBN 0 89130 885 7. Paperback price: \$22. 95. ISBN 0 89130 886 5)

It is argued that the census lists in Numbers 1 and 26 provide the unifying literary and theological framework of the book, and that the structure which this gives to the book may be summarized as ‘the death of the old and the birth of the new’. The ‘old generation’ who experienced the exodus and the revelation at Sinai is condemned to die in the wilderness (Numbers 1–25); the ‘new generation’, signalled by the new census in Numbers 26, ‘stands on the edge of the promised land and recalls the warnings and promises of the past as it looks forward to its own destiny (Numbers 26–36)’. This unifying framework and theme is further indicated by a number of formal and thematic indicators throughout the book, and is found to be consistent with the

redactional structure of the Pentateuch as a whole. In a final section Olson draws out the implications of this unifying theme of the book for the interpretation of selected portions within Numbers (the spy story in chapters 13–14, the Balaam cycle of stories in Numbers 22–24, and selected legal passages) and for the function of Numbers within the broader context of the Pentateuch.

E. W. NICHOLSON

OVERHOLT, T. W.: *Prophecy in Cross-Cultural Perspective: A Source-book for Biblical Researchers* (SBL Sources for Biblical Study, 17). 1986. Pp. x, 368. (Scholars Press, Atlanta, Georgia. Price: \$26.95; members price: \$19.95. ISBN 0 89130 901 2)

The heart of this anthology is its lengthy second chapter (pp. 21–308) reproducing texts from many anthropologists on prophet-like figures, mostly from the Americas but also from the Arctic, Africa, India, and the Pacific. The opening chapter raises methodological questions; the third treats 'The Sociology of Storytelling and the Transmission of the Intermediary's Words'; while a short final chapter returns to method in handling 'Anthropological Materials and the Old Testament'. The many texts are a convenient resource; and Overholt's questions supply a handy frame.

A. G. AULD

PARKER, T. H. L.: *Calvin's Old Testament Commentaries*. 1986. Pp. 239. (T. & T. Clark, Edinburgh. Price: £14.95. ISBN 0 567 09365 4)

Among Calvin's voluminous expository works on the Old Testament, only those on the Pentateuch, Psalms, and Isaiah were written as commentaries. The others were delivered as lectures and sermons. With the sermons Dr Parker, whose authority as a student of Calvin is unequalled in England at least, has already dealt in *The Oracles of God* (1947). Most of the present volume is devoted to the lectures. These were delivered systematically in Latin, from 1550 to 1564, without notes (the lecturer allowed himself the use of a Hebrew Bible as he lectured), and taken down stenographically. But they were the product of careful study: Calvin knew what he was going to say before he mounted the dais.

Dr Parker does not here enter into questions about Calvin's Old Testament text or the sources of the historical and geographical information with which he explains it; he discusses rather his principles of interpretation, with special reference to his views on the relation between the Testaments. Calvin had little time for the allegorical method; when he himself (occasionally) interpreted the text figuratively or applied its message to persons and tendencies of his own day, he preferred to call his method *anagoge*, and held that it was demanded by the letter of scripture.

F. F. BRUCE

PATRICK, D.: *Old Testament Law*. 1986. Pp. 278. (SCM Press, London. Price: £8.50. ISBN 0 334 02228 2)

This is the first British edition of the volume whose 1985 American edition was fully reviewed in *B.L.* 1985, p. 89.

A. G. AULD

PECKHAM, B.: *The Composition of the Deuteronomistic History* (Harvard Semitic Monographs, 35). 1985. Pp. xii, 155. (Scholars Press, Atlanta. Price: \$13.95. ISBN 0 89130 909 8)

In seventy-three pages of text, twenty of notes and forty-five of tabulations the author propounds a new and comprehensive theory of the

composition not only of what is usually known as the Deuteronomistic History but of the Pentateuch as well. For him, the 'Deuteronomistic History' means the whole of Genesis to 2 Kings, virtually in its present form. This historian used as his sources J, Dtr¹ (material now found in Deuteronomy to 2 Kings 18), P and E, each of which was a distinct work and apparently composed in that order. His work was later supplemented by the addition of the legislative material in Leviticus (Ps). The book reads like a preliminary sketch for a substantial monograph not yet written. It is hardly possible to make a critical judgement of it in its present condensed form, as it makes very little attempt to deal with the immense problems raised by its remarkable proposals.

R. N. WHYBRAY

PETUCHOWSKI, J. J.: *Come i nostri maestri spiegano la Scrittura*. 1984. Pp. 149. (Morcelliana, Brescia. Price: Lire 9000)

Translated by G. Scandiani from a book originally published in 1982 under the title *Wie unsere Meister die Schrift erklären* (not noted in *B.L.*), this is a modest but clear and helpful presentation of a number of extracts from the medieval Hebrew commentaries, selected to illustrate not only their quality and variety, but also their development, and their potential interest for the Christian reader, to whom the work is primarily addressed.

N. R. M. DE LANGE

POLAN, G. J.: *In the Ways of Justice Toward Salvation: A Rhetorical Analysis of Isaiah 56-59* (American University Studies, Series VII, vol. 13). 1986. Pp. xiv, 360. (Peter Lang, New York, Bern, Frankfurt am Main. Price: Sw.Fr. 92.00. ISBN 0 8204 0280 X; ISSN 0740 0446)

On the basis of rhetorical criticism, Polan defends the coherence of Isaiah 56-59 as a literary section and its division into the following units: 56:1-8; 56:9-57:21, 58:1-14; and 59:1-20. These units are then each subjected to careful analysis by way of a close reading, in which such devices as chiasmus, inclusion, distant parallelism and repetition feature prominently. In addition, each unit is found to display some particular device which distinguishes it from the others. A concluding chapter summarizes the findings, discusses the thematic structure of the section as a whole and briefly sketches its leading theological motifs. Little attention is paid to textual problems (which one might have supposed would be important), to secondary literature before 1950, to the development and historical setting of this section, or (except very occasionally) to the evident links between these chapters and the rest of Isaiah. Polan acknowledges some of these limitations and justifies them as lying beyond the scope of what his method can achieve. It is difficult to avoid the conclusion that sometimes too much is being built on too little, though how much will depend upon each reader's prejudices. This is nevertheless a helpful contribution to the exegesis of these chapters and some of its insights should now be integrated into the wider context of the book.

H. G. M. WILLIAMSON

REDSBURG, G. A.: *The Redaction of Genesis*. 1986. Pp. xii, 129. (Eisenbrauns, Winona Lake, Indiana. Price: \$12.50. ISBN 0 931464 25 0)

The author claims that 'this book demonstrate[s] conclusively that the stories of Genesis are aligned not in an ad hoc or haphazard manner, rather along well-conceived and deliberate lines' (p. 99). He does so on the basis of alleged examples of chiasmus and 'theme-words'. According to him, Genesis

is the work, not of one author, but of four compilers, who were responsible for different parts, or perhaps of one compiler who edited the whole. Although such redaction 'does not a priori militate against the conclusions of the JEDP Theory' (p. 101), Rendsburg believes that his conclusions 'render it untenable' (p. 104). Reasons are advanced for dating the work during the United Monarchy, but recent arguments for a much later date are not considered. Rendsburg expounds his theories with admirable clarity and conviction, but not all readers will find his arguments compelling. It is not merely that there are examples of lack of symmetrical order for which he has to find explanations. More seriously, many of the alleged examples of chiasmus or 'theme-words' will not appear as significant to others as they do to Rendsburg; e.g. *b'ni 'atônô*, "son of his she-ass", in 49:11, brings to mind *'ônân*, "Onan", . . . in 38:4, 38:6, 38:9' (p. 84), the common verb *'yâbô*, "he came", in 49:10, suggests *wayyâbô*, "he comes", in 38:18' (p. 85). Nor does he work out fully an explanation of the process of compiling. Although he writes of 'compilers', the detailed correspondences that he postulates suggest rather wholesale rewriting of the sources. If so, how does he account for the presence of the differences in the material and the inconsistencies, etc., that led to the Documentary Hypothesis? Still, Rendsburg performs a useful service to scholarship by stimulating others to reconsider old theories and to look again at the evidence.

J. A. EMERTON

RESENHÖFFT, W.: *Die Genesis im Wortlaut ihrer drei Quellschriften* (European University Studies, xxiii/27), boxed with *Beiträge zur abschließende Genesis-Analyse der Ausgabe von Wilhem Resenhöfft*. 1974, 1984. Pp. 200, 30. (Peter Lang, Frankfurt am Main, Bern, New York. Price: Sw.Fr. 41. 70. ISBN 3 261 01028 2)

Various *Book List* reviewers have remained unimpressed by both the main work reissued here and its successor studies (see *B.L.* 1975, p. 69; 1980, p. 75; 1982, p. 70; 1984, p. 79). The author did not live to see this final thirty-page supplement published.

A. G. AULD

ROBERTSON, D.: *Bungaku toshite-no Seisho*. Translated by S. Arai. 1986. Pp. 204. (Kyobunkwan, Tokyo. Price: ¥1,800)

This is a Japanese translation of *The Old Testament and the Literary Critic* (1977) (see *B.L.* 1978, p. 76).

K. K. SACON

ROBINSON, B. P.: *Israel's Mysterious God: An Analysis of Some Old Testament Narratives*. 1986. Pp. xii, 94. (Grevatt & Grevatt, Newcastle upon Tyne. Price: £7.45 (U.K.), £8.45 (overseas). ISBN 0 947722 01 7)

A number of Old Testament passages are examined, each of which the author finds to a greater or less extent illustrates some aspect of the 'mystery' of God's nature which puts him beyond human calculation and definition. The passages dealt with are the stories of Joseph, Saul and Elijah and the Books of Joshua, Ruth, Job, Ecclesiastes and Jonah. The work is aimed at the general reader and makes use of traditional literary and historical critical methods as well as more recent approaches which concentrate on the final form of the text.

The material is well and informatively handled, the style clear and the argument persuasive. Perhaps, since no section has concluding observations, a general conclusion to the book linking the individual studies and drawing out the main themes of the book would have given greater unity to the whole.

But it is a welcome addition to the *Book List* both for its subject and its method of treatment.

R. A. MASON

ROUILLARD, H.: *La Péripcope de Balaam (Nombres 22–24). La Prose et les "Oracles"* (Études Bibliques, Nouvelle série no. 4). 1985. Pp. 526. (J. Gabalda et Cie, Paris. Price: Fr. 400.00. ISBN 2 85021 015 3)

An introduction tracing the history of research into the Balaam pericope is followed by ten chapters which investigate the relation of the poetic oracles to their prose setting. It is argued that the oracles were not originally independent compositions but were composed along with their narrative framework. This narrative framework was composed in four main stages over a period of a century or so beginning *ca.* 650 B.C.: a first author composed 22:2–21 and 22:36–23:26; a second author added the story of Balaam's donkey in 22:22–35; a third author added 23:27–24:26, and a fourth contributed 24:7–19. Two late additions (24:20–22 and 24:23–24) were made in the post-exilic period. The traditional analysis of the chapters into J and E is thus rejected. The final chapter (Chapter xi) discusses the setting of the pericope in the book of Numbers as a whole. The work also includes a discussion of the relation of the biblical material concerning Balaam to the Deir Alla inscription. Detailed responses to this work will need to ask whether the different stages which it posits for the growth of the pericope can be sustained or are based upon a rather over-refined analysis. Its implications for the currently much debated question of the nature and extent of J and E in the composition of the Pentateuch are similarly controversial. It contains many good insights, and all future discussions of this pericope will derive much from it. It suffers, however, from being far too long. Avoidance of a certain amount of repetition and a curtailment of some unnecessarily detailed discussions could have reduced its length substantially and made it altogether more readable than it is.

E. W. NICHOLSON

SAEBØ, M.: *Fortolkning til Salomos Ordspråk, Forkynneren, Høysangen, Klagesangene* (Bibelveket). 1986. Pp. 351. (Luther Forlag, Lunde Forlag, Oslo. Price: N.Kr. 285.00. ISBN 82 531 6059 3)

The series to which this commentary on Proverbs, Ecclesiastes, Canticles, and Lamentations belongs is intended for 'believing and thinking Bible readers'. Special attention and greater space are given to Proverbs and Ecclesiastes (particularly the former) because of their importance for Old Testament Theology and Wisdom teaching. The introduction to Proverbs deals with the Wisdom tradition in Israel and the ancient Near East, the Wisdom literary style, the character of Wisdom teaching in Proverbs, and the various collections contained in the book. An epilogue to the commentary offers a rationale for the arrangement of these sections. Similarly, an overall structure is suggested for Ecclesiastes; and there is a useful discussion of the book's challenges to traditional Wisdom teaching. Saebø rejects the allegorical-metaphorical and cultic-mythological interpretations of Canticles, holding that it is a collection of wedding songs with unity of style, theme, and *Sitz im Leben*. He offers an interesting defence of its canonical status. Lamentations is presented as the book which, more effectively than almost any other part of the Old Testament, expresses the religious and theological shock caused by the catastrophe of 587. The treatment is brief, but here, as throughout the volume, critical judgements and theological interpretation are presented with balance and clarity. Professor Saebø is to be congratulated on a volume which should serve the purpose of the series admirably.

G. W. ANDERSON

SAVOCA, G.: *I Profeti di Israele: voce del Dio Vivente*. (La Bibbia nella Storia, 3). Pp. 224. (Edizioni Dehoniane, Bologna. Price: Lire 15,000)

This is a serious account for the non-specialist Christian reader, and to be commended for its combination of scholarship and readability. The Israelite prophets are first set against a wider cultural background, with a brief survey of the prophetic phenomenon in the Ancient Near East. There follows an outline of Israelite prophecy before the eighth century, but nearly four fifths of the book is devoted to an account of the classical Old Testament prophets, in each case the presentation being historical and biographical where possible, with the prophetic sayings reviewed in chronological order. A paragraph each is devoted to Baruch and Daniel. An overall summary and evaluation concludes the book. Attention is sometimes drawn to differences of opinion among scholars, but at other times particular positions are stated without any indication that there are alternatives (e.g. in the identification of Immanuel or the treatment of the Servant Songs).

A. GELSTON

SCHMID, H.: *Die Gestalt des Mose* (Erträge der Forschung, 237). 1986. Pp. x, 144. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM 36.00; sub. price: DM 24.00. ISBN 3 534 09620 7)

In five chapters Schmid surveys developments in critical study of the Pentateuch and of the role of Moses in particular since c. 1960. The first, and much the longest, is mainly concerned with the crisis through which Pentateuchal criticism has passed since 1970. (The sub-title of the book is *Probleme alttestamentlicher Forschung unter Berücksichtigung der Pentateuchkrise*.) It provides an admirably clear and fair survey of a complex field. Briefer discussions follow of references to Moses outside the Pentateuch; of the various titles and roles ascribed to him; of those figures associated with him; and of the figure of Moses in canonical, tradition-historical and historical contexts. There is a full bibliography and a scriptural index. It is an indication of the complexity of discussion in this area that the publishers have decided to produce another volume so soon after the appearance in the same series of W. H. Schmidt: *Exodus, Sinai und Mose* (see *B.L.* 1984, pp. 80–81); the two books should in fact complement one another very usefully.

R. J. COGGINS

SCHWEIZER, H.: *Biblische Texte Verstehen: Arbeitsbuch zur Hermeneutik und Methodik der Bibelinterpretation*. 1986. Pp. 199 (Kohlhammer, Stuttgart. Price: DM 34.00. ISBN 3 17 009392 4)

Most readers may find this work heavy going, at least on an initial survey, although it is designed as a basic textbook into modern hermeneutical methodology. Its specific concern is with the fundamentals of semantic theory when used in application to the biblical text. Its aim is therefore to show the kind of bridge that is established between language, and its embodiment in an ancient text, and the contemporary world. In particular it seeks to recognize the context of Church life and faith experience in which the biblical text is read. A significant number of Old Testament passages are used by way of example, among them such complex passages as Hos. 1 and Ps. 48:13–15. The author shows that something more is required in interpreting a religious text than simply to attempt to reconstruct the original author's intention and that a complex interaction of language, ideas, and meaning is involved. There are excellent bibliographies and diagrams appended to each section and the work as a whole can be regarded as an introduction to the field of semantic theory and hermeneutics as developed in a philosophical direction by H. G. Gadamer and P. Ricoeur.

The subject itself is not an easy one, especially for those who are new to it, and this work has come from a writer who has specialized in teaching the value of a knowledge of these contemporary disciplines for the field of religious education.

R. E. CLEMENTS

SEYBOLD, K.: *Die Psalmen: eine Einführung* (Urban Taschenbücher, Bd. 382). 1986. Pp. 215. (Kohlhammer, Stuttgart. Price: DM 24.00. ISBN 3 17 009424 6)

In eleven relatively short chapters this handbook covers the entire range of subjects which are appropriate in an introduction to the Psalter: its transmission and origin; structure and style; ancient music and musical instruments; psalm types and titles; religious and theological content; the Psalmists' conceptions of life and death, the 'I' and the 'we'; the understanding of the cosmos and of chaos, and the use of mythical elements; ancient Near Eastern psalmody; the influence of the Psalter from ancient times to the present day, including some reference to modern German translations; and a sketch of the history of psalm interpretation. There are forty illustrations in the text and adequate references to literature. In comprehensiveness, compression, and clarity a remarkable achievement.

G. W. ANDERSON

STERNBERG, M.: *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Indiana Literary Biblical Series edited by R. M. Polzin). 1985. Pp. xiv, 580. (Indiana University Press, Bloomington. Price: \$57.50. ISBN 0 253 34521 9)

An immensely dense but wonderfully enjoyable book on the strategies of reading the narratives of the Bible. Sternberg offers an exhaustive account of the narrator's art in the Bible without whoring after fashionable modern literary ideologies. In a highly polemical fashion he argues against much recent discussion of the Bible as a literary work whilst providing a splendid set of his own close readings of specific narratives which embodies a persuasive account of the literary and ideological nature of the Bible. Moving on from Erich Auerbach's justifiably famous and seminal essay 'Odysseus' Scar', he demonstrates the highly complex and ambiguous narrative style used by the biblical writers and constructs a poetics which refuses to disambiguate the text yet does justice to it. The close readings are brilliant, illuminating the text and making this reviewer laugh *with* the text at times and at other times recognize the impenetrable enigmas, opacities, ambiguities beyond the close readings. All the well-known features of standard literary analysis are here (e.g. narration, point of view, ambiguity, surface and depth, prolepsis, pattern, repetition, persuasion, rhetoric, poetics, etc.) but allied to a sophisticated understanding of biblical literary ideology as, what Sternberg calls, 'foolproof composition' (i.e. though difficult to read and easy to underread, overread, even misread, it is virtually impossible to counterread). Narratives from Genesis (Jacob and his brothers), Judges (Sisera, Eglon), Samuel (David and Uriah), and much else besides, are given close readings which make this book a marvellous volume which, price part, every biblical scholar must read.

R. P. CARROLL

TIGAY, J. H. (ed.): *Empirical Models for Biblical Criticism*. 1985. Pp. xv, 307. (University of Pennsylvania Press, Philadelphia. Price: \$37.50. ISBN 0 8122 7976 X)

The cumulative weight of the several studies in this volume will be welcomed by those scholars who, like this reader, have been pursuing a

similar path. Tigay contributes three chapters in addition to an Introduction and Summary and Conclusions: 'The Evolution of the Pentateuchal Narratives in the Light of the Evolution of the *Gilgamesh Epic*'; 'Conflation as a Redactional Technique'; and 'The Stylistic Criterion of Source Criticism in the Light of Ancient Near Eastern and Postbiblical Literature'. E. Tov writes on 'The Composition of 1 Samuel 16–18 in the Light of the Septuagint Version'; and 'The Literary History of the Book of Jeremiah in the Light of its Textual History'. There are single contributions from A. Rofo, 'Joshua 20: Historico-Literary Criticism Illustrated'; Y. Zakovitch, 'Assimilation in Biblical Narratives'; and M. Cogan, 'The Chronicler's Use of Chronology as Illuminated by Neo-Assyrian Royal Inscriptions'. No one should claim again the absurdity of compositional techniques deduced by last century's biblical critics lacking parallel in the biblical world. A paperback edition at a considerably lesser price would be a useful pedagogic tool.

A. G. AULD

WATSON, W. G. E.: *Classical Hebrew Poetry: A Guide to its Techniques* (JSOT Supplement Series, 26). 1984, 1986. Pp. xx, 460. (JSOT Press, Sheffield. Price: £12.50 (\$18.95). ISBN 1 85075 048 3)

That a long and technical book welcomed as recently as *B.L.* 1986, pp. 81f. has required such an early paperback reprint is sufficient pointer to its reputation. Dr Watson has increased its usefulness by adding a bibliographical supplement of more than 100 titles.

A. G. AULD

ZIEGLER, J.: *Iob 14, 4–5a, als wichtigster Schriftbeweis für die These "Neminem sine sorde et sine peccato esse"* (Cyprian, test 3, 54) bei den lateinischen christlichen Schriftstellern (Bayerische Akademie der Wissenschaften, Phil.-Hist. Klasse, Sitzungsberichte, Jahrgang 1985.3). 1985. Pp. 43. (Verlag der Bayerischen Akademie der Wissenschaften und C. H. Beck, Munich. Price: DM12.00. ISBN 3 7696 1536 0. ISSN 0342 5991)

Job 14:4–5a, which is at least partly glossed or paraphrased by LXX, Vulgate, and Targum, is the text most often cited from Job by both Greek and Latin church fathers. The author has used the dossier in the *Vetus Latina Institut*, Beuron. After briefly summarizing the early Greek evidence, he presents the Latin citations exhaustively to the twelfth century under the aspects of literary form and theological content, showing how the text was firmly believed to teach the Christian doctrine of original sin.

R. P. R. MURRAY

7. LAW, RELIGION, AND THEOLOGY

ALONSO SCHÖKEL, L.: *La Palabra Inspirada: La Biblia a la luz de la ciencia del lenguaje*. 1986. Pp. 409. (Ediciones Cristiandad, Madrid. Price: Pts 1,300. ISBN 84 7057 393 4)

This is the third Spanish edition of a work originally published through the Biblical Institute in Rome in 1964. The author (who is primarily an Old Testament scholar) was much influenced in his studies by Cardinal Bea, when the latter was Professor in the Biblical Institute, but he brings to his work an additional interest in modern literary and poetical criticism.

The present edition has been brought up to date, so far as bibliographies are concerned, but the general structure and argument are unchanged from the first edition. Growing interest in Biblical studies within the Roman Catholic Church has necessitated the re-issue of the book, and it speaks in the main to a Roman Catholic readership, being concerned particularly to place the scriptures in their churchly context. The interest of the volumes lies less in the exegesis of the text than in the methodology of its transmission and communication.

R. J. HAMMER

BROWN, R. E.: *Biblical Exegesis and Church Doctrine*. 1985. Pp. 171. (Paulist Press, Mahwah, New Jersey. Price: \$8.95. ISBN 0 8091 0368 0)

This is a polemical book comprising a series of essays commending a centrist position in Catholic scholarship between liberal biblical exegesis and ultra-conservative theology. Most users of the *Book List* may share this reader's surprise at finding so little on the Old Testament in a work which begins 'by insisting that people take seriously that Jesus was a Palestinian Jew', and whose essay on 'The preaching described in the Book of Acts' affirms the importance of telling the Old Testament story.

A. G. AULD

BRUEGGEMANN, W.: *Hopeful Imagination: Prophetic Voices in Exile*. 1986. Pp. x, 146. (Fortress Press, Philadelphia. Price: \$7.95. ISBN 0 8006 1925 0)

This is a book for the preacher, particularly in the context of the American churches. It originated in two series of lectures to Pastors' Conferences, and stresses the contemporary relevance of the biblical material. Apart from brief introductory and concluding chapters the main body of the book consists of three pairs of studies on the prophets of the exilic age. In each case the first study is a general assessment of the prophet's response to the exilic crisis, while the second is a more detailed examination of a sample passage (Jeremiah 30:12-17, Ezekiel 36:22-32 and Isaiah 54). Readers will vary in their perception of the parallel between Israel in exile and Western capitalism and consumer materialism. There is a danger of eisegesis in this approach, but this work will have achieved much if it stimulates preachers to engage in study of the text and to wrestle with its essential message.

A. GELSTON

BUBER, M.: *La fede dei profeti* (Radici, 5). 1985. Pp. xliii, 240. (Casa Editrice Marietti, Casale Monferrato. Price: Lire 26,000. ISBN 88 211 6765 8)

A translation of *Der Glaube der Propheten* from *Werke II: Schriften zur Bibel* (Verlag Lambert Schneider, Heidelberg — Kösel Verlag, Munich, 1964, pp. 231-484) by Andrea Poma who also contributed the introduction and brief bibliography. After a short biography the introduction is devoted to an account of Buber's approach to the bible, including his emphasis on such aspects as its oral origins and appropriate techniques for translating Hebrew. With due allowance for its date this is a refreshing book to read.

W. G. E. WATSON

CLEMENTS, R. E.: *The Prayers of the Bible*. 1986. Pp. 295. (SCM Press, London. Price: £7.95. ISBN 0 334 02268 1)

Words addressed to God are an important source of information about the religious beliefs of communities, as well as serving as models for the use

and encouragement of others. It is thus good to see these brief studies of twenty-five prayers, of which seventeen are from the Old Testament. An introductory chapter defines the varieties of prayer and the importance of the subject in the Bible. The studies themselves mostly avoid critical matters (e.g. 1 Kings 8:22–53 is treated as Solomon's prayer) and concentrate upon the religious importance of the prayers. This is done with frankness and with sensitivity to wider theological concerns, and the book would provide excellent material for lay study groups or for courses of instruction on prayer, as well as being a guide to the spirituality of the Old Testament.

J. W. ROGERSON

CLEMENTS, R. E.: *In Spirit and in Truth: Insights from Biblical Prayers*. 1985. Pp. 295. (John Knox Press, Atlanta, Georgia. Price: \$9.95. ISBN 0 8042 0071 8)

This is the American edition of the volume reviewed immediately above under the title *The Prayers of the Bible*.

A. G. AULD

CRÜSEMANN, F.: *Wie Gott die Welt regiert: Bibelauslegungen (Kaiser Traktate, 90)*. 1986. Pp. 80. (Chr. Kaiser Verlag, Munich. Price: DM10.00. ISBN 3 459 01640 X)

The book consists of four studies for the general reader based on Col. 1:15–23, Gen. 8:20–9:17, Lev. 25:1–13 and the Decalogue. An attempt is made to relate the issues of God's 'Lordship' raised by these passages to the problems and tensions of the modern world. A firm mastery of the biblical texts allied to the writer's strong conviction as to their relevance to the present, marks every step of the argument. Inevitably such exegesis bears an occasional whiff of the subjective but it stands in a noble tradition of re-interpretation and re-application of the biblical material to later situations, a tradition which has its roots in the Bible itself.

R. A. MASON

EBACH, J.: *Ursprung und Ziel: Erinnernte Zukunft und erhoffte Vergangenheit*. 1986. Pp. 176. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 34.00. ISBN 3 7887 1209 0)

A stylish collection of essays in which a dialogue is established between various parts of the Old Testament and themes in the writings of Walter Benjamin, Karl Kraus, and Theodor Adorno, mostly (as the riddling subtitle suggests) concerned with the nature and origin of mankind and its eschatological hopes. The early chapters of Genesis, the book of Job, the story of the manna, and some prophetic texts are the principal Old Testament passages discussed, together with Plato's *Symposium* and Virgil's Fourth Eclogue, and there is much use of rabbinic material. The author shows how distinctive is the biblical understanding of human nature, human hopes and the human lot by comparison both with classical antiquity and with modern 'establishment' morality, while seeing the true heirs of the biblical approach in some modern political theology. There is a particularly interesting chapter on work and rest in the Old Testament, with some sharp criticisms of the use of biblical material in the Papal encyclical *Laborem exercens* (1981). This is a difficult book, from a philosophical tradition alien to most British readers, but full of original insights, and with much to contribute to biblical theology and hermeneutics.

J. BARTON

EPSZSTEIN, L.: *Social Justice in the Ancient Near East and the People of the Bible*. Translated by J. Bowden. 1986. Pp. xii, 178. (SCM Press, London. Price: £7.95. ISBN 0 334 02334 3)

This is a translation of the French original reviewed in *B.L.* 1984, p. 91.

J. R. PORTER

GOTTFRIEDSEN, C.: *Die Fruchtbarkeit von Israels Land: zur Differenz der Theologie in den beiden Landesteilen*. Europäische Hochschulschriften: Reihe 23, Theologie; Bd. 267. 1985. Pp. 213. (Peter Lang, Frankfurt am Main, Bern, New York. Price: Sw.Fr. 47.00. ISBN 3 8204 8736 0)

As its sub-title indicates, the purpose of this thesis is to examine the theme of the fruitfulness of the land and its relationship to Yahweh, which the author sees as being understood very differently in Israel and Judah respectively. The first section discusses the topic in northern prophecy, surveying Elijah, Elisha, Hosea, and the early period of Jeremiah's ministry which the author considers to be influenced by northern prophetic concepts. Next comes an extended examination of the Yahwistic corpus as representative of southern traditions and a shorter survey of the Elohist source. A further chapter deals with the occurrence of the theme in *Stammessprüche* and in hymns and psalms from north and south respectively. Next follows a key chapter comparing the northern and southern understandings of the fruitfulness of the land. Finally, there comes a section on Deuteronomy, which the author sees as combining northern and southern traditions, and a rather sketchy survey of the theme in exilic and post-exilic material. The arrangement of the book could have been made better and easier to follow: it would have helped if all the evidence from the north and from the south had been dealt with in separate blocks before the comparison between them was attempted.

As the author sees it, the issue is how nomadic Israel viewed its situation in a new agricultural environment. Briefly, in the north the aim was to assert Yahweh over against Baal as the giver of the soil's products: he can give but equally take away and his activity in nature is of the same character as in history. By contrast, in the south, Yahweh is much more clearly the lord of the regular round of the seasons and his bringing Israel into a fertile land is to be understood by the concept of 'blessing'. As the author puts it, for the south the key verbs are 'grow' and 'flourish', for the north 'give' and 'take away'. However, within the two areas there are markedly different emphases representing the outlook of different circles. Thus, the Elisha circle, the Rechabites and, it would seem, the Elohist do not associate Yahweh with nature and agricultural life in any real way, while, in the south, Pss. 65 and 72 view the deity very much as a 'nature god' and were probably not originally Yahwistic at all. Many of the conclusions rest on assumptions about the date and provenance of various texts and, indeed, about the early history and background of Israel, with which not everyone might concur. Nevertheless, the work displays a range of interesting suggestions and insights and makes a valuable contribution to the study of an important aspect of the Old Testament.

J. R. PORTER

GOWAN, D. E.: *Eschatology in the Old Testament*. 1986. Pp. x, 150. (Fortress Press, Philadelphia. Price: \$9.95. ISBN 0 8006 1906 4)

Gowan attempts to provide an up-to-date comprehensive introduction to eschatology in the Old Testament, aimed at the educated layman rather than the scholar. Emphasizing traditions rather than teachings of individual

authors, he focuses on the final canonical form of the literature but also tries to give the diachronic development of the various traditions. He argues that Zion plays a prominent role in most of the Old Testament eschatological traditions and uses it as the focal point of his study, sub-dividing it as follows: Peace in Zion — the transformation of human society; People of Zion — transformation of the person; Highest of all the Hills — transformation of nature. Each section gives not only the Old Testament views but also contains a synopsis of the 'post-Old Testament' development and a look at the contemporary hermeneutical implications.

Gowan's treatment is generally clear and common-sensical. However, he hovers uneasily between the 'canonical' approach and a fully diachronic one: he fails to be properly diachronic by concentrating on the canonical Old Testament material when in fact some of his 'post-Old Testament' material is as early as certain of the Old Testament passages he considers. Further, he fails to be fully canonical in that he does not take appropriate account of Daniel. Surely, this most eschatological section of the Old Testament deserves to be treated as more than an appendix, which is the way G. has handled it. Gowan has given us a very useful overview but fails to provide the 'recent, comprehensive introduction' that would have been most welcome.

L. L. GRABBE

GOWAN, D. E.: *Eschatology in the Old Testament*. 1987. pp. xi, 150. (T. & T. Clark, Edinburgh. Price: £11.95. ISBN 0 567 09453 7)

This is the British imprint of the work whose original American edition is reviewed immediately above.

A. G. AULD

GREEN, A. (ed.): *Jewish Spirituality from the Bible through the Middle Ages* (World Spirituality: An Encyclopedic History of the Religious Quest, 13). 1986. Pp. xxv, 450. (Routledge & Kegan Paul, London. Price: £39.50. ISBN 0 7102 0926 6)

This book is designed as part of a twenty-five volume collection, and as one of a pair on Judaism (the other covers the period 'from the sixteenth-century revival to the present'). It is itself divided chronologically into three sections, and the articles most directly relevant to this *Book List* are found in the first, 'Foundations: The Biblical Age' (the others are entitled 'Emergence: The Rabbinic Age' and 'Reflections: The Medieval Age'): D. Sperling, 'Israel's Religion in the Ancient Near East', attempts to set the scene by considering what was distinctive in Israelite religion; J. D. Levenson looks at the function and symbolism of the Jerusalem temple, M. Fishbane at prophecy, J. Rosenberg at scripture, and J. L. Kugel at the Psalms. It is hard to gauge the readership at which these essays are aimed: certainly not the general public. The style is American Academic (muddy and selfconscious); technical terms and allusions abound, and there are the inevitable endnotes, demanding a command of several languages.

Postbiblical Judaism is treated less systematically but on the whole in a more accessible style, and several of the contributions have a bearing on the biblical tradition. M. Himmelfarb has a short but clear and well-focused study of visionary tours of heaven in the apocalyptic literature. D. Winston, in a thoughtful essay on Philo, considers briefly the antecedents of his Logos theology and the character of his use of scripture. Two articles, by R. Goldenberg and D. C. Matt, discuss attitudes to law. And there is an excellent account of medieval allegory by F. Talmage. Remarkably, there is no attempt to get to grips with the central topic of prayer and worship in

postbiblical Judaism, or with the place of spirituality in ordinary Jewish life: indeed by contrast with the brief but fairly comprehensive treatment of biblical religion, later Judaism is represented to a disconcertingly large extent by peripheral or ephemeral phenomena. In other words, the book lacks balance, and a sense of its own direction. This impression is reinforced by a scattering of unattributed translations from the sources and of intriguing illustrations with not a word to explain why they are there, or how they relate to the text.

N. R. M. DE LANGE

HEIDER, G. C.: *The Cult of Molek: A Reassessment* (JSOT Supplement Series, 43). 1986. Pp. xvii, 446. (JSOT Press, Sheffield. Price: £22.50 (sub. £16.50). ISBN 1 85075 018 1. Paperback price: £10.50 (sub. £7.95). ISBN 1 85075 019 X)

In the first ninety pages the author surveys studies on Molek from the seventeenth century to the present with special attention to O. Eissfeldt's contribution. Next he presents written evidence on this deity from the ancient Near East (Syria, Mesopotamia, Phoenicia, etc.). Chapter three is devoted to archaeological evidence for cultic child sacrifice and in chapter four the pertinent Old Testament passages are examined. A short concluding chapter is followed by appendices listing personal names with the component *ma-lik* (from Ebla) and *mlk* (from Mari and Ras Shamra). There is no index. The long bibliography does not include W. G. Lambert on Nergal (*Bibliotheca Orientalis* 30 [1973] pp. 355–63) or E. Lipiński on Melqart (*Actes de la XVII^e Rencontre Assyriologique Internationale*, Ham-Sur-Heure, 1970, pp. 30–58) both of significance. On the other hand, an unpublished dissertation by P. Mosca is used extensively. Heider provides strong indications that Molek was an ancient underworld deity but he does not then ask why fire in particular was used in his cult. In all a sober and comprehensive account.

W. G. E. WATSON

HOYLES, J. A.: *Punishment in the Bible*. 1986. Pp. xi, 148. (Epworth Press, London. Price: £5.95. ISBN 0 7162 0425 8)

This book comes out of the writer's long experience as a prison chaplain, and has the practical purpose of bringing biblical insights to bear on the present treatment of offenders. Its content is thus somewhat broader than the title suggests. The Old Testament material, less than a third of the whole, is considered under three heads: Punishment as Vengeance, the Concept of Justice, and Punishment and Reconciliation. The author finds the chief Old Testament contribution to the present debate to lie in the interaction of individual accountability and the corporate responsibility of society. He pleads ultimately for therapy not punishment as the goal of penal reform, based, for the Christian, on the theology of the cross. This is not a book for the specialist.

G. I. EMMERSON

JOHNSON, C. B.: *The Psychology of Biblical Interpretation*. 1983. Pp. 119. (Zondervan, Grand Rapids, Michigan. Price: \$5.95. ISBN 0 310 33281 8)

This book very much reflects the American scene for which it was written. The Fundamentalists in the USA have given the impression that there is an inevitability and rectitude about their particular interpretation. The present writer, who comes from a conservative evangelical background,

draws upon his psychological know-how (for he is a psychologist rather than a Biblical scholar) to argue for pluralism in interpretation. He indicates that the text as such does not provide us with a single interpretation, but allows for a plurality of interpretations which are influenced by the variegated patterns of experience and tradition.

R. J. HAMMER

KIPPENBERG, H. G.: *Kodai Yudaya Shakai-shi*. Translated by Y. Okuizumi and K. Konno. 1986. Pp. 283 and 19 pages of index and bibliography. (Kyōbunkwan, Tokyo. Price: ¥3,800)

This is a Japanese translation of *Religion und Klassenbildung im antiken Judda*, 2. erweiterte Auflage (1982) (see B. L. 1983, p. 89). K. K. SACON

KLOOS, C.: *Yhwh's Combat with the Sea: A Canaanite Tradition in the Religion of Ancient Israel*. 1986. Pp. 243. (Brill, Leiden. Fl. 84.00. ISBN 90 04 08096 1)

There has been much discussion on the problem of Yahweh's relation with Baal and El. This is an important contribution to the debate, based on an examination of two primary texts. Ps. 29 is first treated. Arguments that it presupposes the cult of El are rejected, and it is concluded that the imagery of the psalm is based on the Ugaritic myth of Baal's conflict with the sea. A cosmogonic meaning for the Ugaritic myth is rejected, and consequently no such meaning is recognized in this or other Old Testament versions of the sea-battle. It is concluded (p. 124) the Yahweh functioned at one time as an Israelite Baal.

Exodus 15 is then dealt with. This is argued to be another account of the primary Ugaritic myth. A cosmogonic meaning is again rejected and any amalgamation of Egypt and the sea discounted, as is a cosmological significance for *yam sup*. A shrewd analysis is offered of the relation between myth and history, and it is determined that 'mythology was transformed into national history' in the Reed Sea story (p. 190), which is thus to be classified as a charter myth (p. 206). The argument is so tightly developed that at times it is hard not to feel that there must be *some* objections to this reasoning! But a comprehensive and balanced treatment of recent work is offered, with original discussion of much of the key vocabulary (particularly *bq^c*, *hšb*, *mbwl*, *qp'*, *thwm*). While the theological debate will continue, this study will have an important place in it.

N. WYATT

KOCH, D.-A.: *Die Schrift als Zeuge des Evangeliums* (Beiträge zur historischen Theologie, 69). 1986. Pp. xii, 406. (Mohr, Tübingen. Price: DM 198.00. ISBN 3 16 144990 8)

This is a well researched and substantial dissertation presented at the University of Mainz on the subject of Paul's use of the Old Testament scriptures. Out of five main exegetical chapters it is the first which will be of most direct interest to Old Testament scholars in which the author examines the specific quotations to be found in Paul's epistles. In this he draws attention to the surprising lack of citations from, and allusions to, the books of Jeremiah, Ezekiel and Daniel. A careful examination is given of the implied *Vorlage* of the Pauline quotations and their particular position within the history of the Septuagint text tradition. Special note is made of the evidence provided by the Pauline usage for the substitution of the title KYRIOS for the Tetragrammaton in the Old Testament.

The main thesis of the book ranges extensively beyond these more formal textual issues and demonstrates that Paul consistently regarded the Old Testament scriptures as possessing a contemporary relevance for the Christian community. These scriptures were assumed to declare the message of the Gospel, although often in a hidden and analogical way. The two issues which drew forth from Paul the most strongly defensive use of scriptural quotations are those concerning the idea of the righteousness of God as a saving work and the plan to incorporate Gentiles along with Jews in the purpose of the divine election.

As a major study in a prominent area of the early Christian use and adoption of the Old Testament this is clearly a work of outstanding importance.

R. E. CLEMENTS

LATEGAN, B. C., and VORSTER, W. S.: *Text and Reality: Aspects of Reference in Biblical Texts* (Semeia Studies). 1985. Pp. 123. (Fortress Press, Philadelphia. Price: \$14.95. ISBN 0 8006 1514 X. Scholars Press, Atlanta. ISBN 0 89130 823 7)

Do biblical narratives 'refer' only within the 'world of the text' or do they say something about a real world existing outside the text? Two South African scholars struggle with this problem, bringing in all the fashionable world of structuralism, reception analysis and the like. Each offers two essays, Vorster more favouring the 'narrative world' and Lategan wanting some contact with external reality. The central interest lies in the New Testament but the latter part of the volume has much to say about Nathan's parable spoken to David.

J. BARR

L'HEUREUX, C. E.: *Life Journey and the Old Testament: An Experiential Approach to the Bible and Personal Transformation*. 1986. Pp. ix, 171. (Paulist Press, Mahwah, New Jersey. Price: \$8.95. ISBN 0 8091 2828 4)

The Introduction to this volume, directed not just to those in the field of religious education but also to academic colleagues 'too exclusively oriented to purely intellectual matters', describes the author's own transformation in the midst of a traditional career teaching Old Testament after contact with the Jungian psychological category of individuation. 'David's story', especially the conflict with Absalom, stories of response to divine call, episodes of faith and trust in the Bible, and 'Dis-ease and Healing in the Psalms' are the stuff of the four main chapters. A substantial appendix (pp. 145-70) discusses 'Historical Criticism and Beyond'.

A. G. AULD

LINDARS, B.: *Good Tidings to Zion: Interpreting Deutero-Isaiah Today*. 1986. Pp. 25. (John Rylands University Library of Manchester, Manchester. Price: £1.50). Reprinted from *Bulletin of the John Rylands University Library of Manchester*, vol. 68, no. 2 (Spring, 1986)

In this rewarding lecture, Barnabas Lindars first reviews some of the most recent work on the formation of the Book of Isaiah, stressing the developing consensus that both chapters 1-39 and 40-55 have been subject to a complex process of alteration, expansion, and, especially, adaptation in the light of the developing circumstances of the people of Israel. The dynamic process of *updating* was applied more to the material of chapters 1-39 in order to affirm its continuing relevance than to chapters 40-55 which always lay in the future for every new generation of editors; but these chapters too

underwent an equally dynamic process of *reinterpretation* that continued long after the finalization of the text. The second part of the lecture examines how particular reinterpretations of Deutero-Isaianic material about the Servant of Yahweh and the theme of universalism can encourage us to regard the Biblical text as containing multiple levels of meaning.

D. J. A. CLINES

LOCHER, C.: *Die Ehre einer Frau in Israel: exegetische und rechtsvergleichende Studien zu Deuteronomium 22, 13–21* (Orbis Biblicus et Orientalis 70). 1986. Pp. xviii, 464. (Universitätsverlag, Freiburg. Price: Sw.Fr. 111.00. ISBN 3 7278 0356 8. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53697 6)

This major study is concerned with the interpretation of Deut. 22:13–21 against the background of Mesopotamian legal texts. After a detailed and comprehensive treatment of the textual, literary, stylistic, and formal characteristics of the passage, the author turns to a comparison of the law with the extra-biblical parallels. The latter are in three groups, dealing with, firstly, the virginity of a young girl on the point of marriage, secondly, divorce, and, thirdly, false accusation and false witness at law. The study is an exhaustive one, which, even though making little reference to the present general deuteronomistic context of the law, aims to create a more general ancient oriental legal context within which that law is to be understood. It is also a fruitful study, with extensive critical reviews of, and positive contributions to, the discussion of major issues. The deuteronomistic law is argued to have originated in the record of a legal decision (vv. 13–19) which, through the addition of vv. 20–21, was transformed into a casuistic law. The law is concerned with the virginity of the bride, the Hebrew term (and its Akkadian cognate) meaning 'virgin' in legal texts with the more general sense of 'young girl' being appropriate elsewhere. The law reflects a widespread concern and custom, even though its deuteronomistic formulation is unique. This is a significant contribution to issues of legal, historical, and anthropological interest, as well as to the question of the origin and development of a deuteronomistic law.

A. D. H. MAYES

MATHYS, H.-P.: *Liebe deinen Nächsten wie dich selbst: Untersuchungen zum alttestamentlichen Gebot der Nächstenliebe (Lev. 19, 18)* (Orbis Biblicus et Orientalis, 71). 1986. Pp. xii, 201. (Universitätsverlag Freiburg, Schweiz. Price: Sw.Fr. 56.00. ISBN 3 7278 0357 6. Vandenhoeck & Ruprecht, Göttingen)

All too frequently the understanding of the meaning and significance of the well-known commandment in Leviticus 19:18 is coloured by its still more famous usage by Jesus in the New Testament. On the other hand, where this is not so, exegesis of it too often tends to limit itself to an understanding of it within a narrow context of ancient Israelite society. This stimulating monograph — the most thorough study of this topic known to this reviewer — dispels any illusion that the meaning of Leviticus 19:18 is clear and in no need of more than a brief treatment. The first chapter, concentrating on *'hb* ^{1c} and *kamôka*, defends the traditional but often contested translation 'thou shalt love thy neighbour as thyself', and the second follows this up with a detailed discussion of the words *'hb*, *re^a* (and related terms), *ger*, *kamôka* in Leviticus 19:18, 34. Chapter III examines the commandment in its immediate context in Leviticus 19 and in the Holiness Code as a whole (with a valuable discussion of the Holiness Code as a 'programme' of renewal in the exilic/post-exilic period). A fourth chapter ('Die historische Verortung des Liebesgebotes')

discusses the function of the commandment at various stages in the history of Israelite society as well as in the Qumran writings and in the early church. The fifth and final chapter examines the commandment in relation to other commandments in the Pentateuch, notably the command to love God in Deuteronomy 6:5, and ends with a discussion of its significance for the study of Old Testament ethics.

E. W. NICHOLSON

MOLTMANN-WENDEL, E., SCHÖNHERR, A., and TRAITLER, R. (eds.): *Seid fruchtbar und wehrt Euch: Frauentexte zum Kirchentag* (Kaiser Traktate, 93). 1986. Pp. 84. (Chr. Kaiser Verlag, München. Price: DM10.00. ISBN 3 459 01643 4)

'Be fruitful and *fortify*' is the title-giving and longest chapter of an attractive series of papers, meditations and poems prepared by women theologians from both German states, Switzerland, and the USA for a 1985 German church conference. Most relate to different aspects of the Noah-chapters in Gen. 6-9; 'blessing', images and names for God, and a sermon on Ps. 24 are also included. High-point is the dialogue between Mrs Noah, one of the daughters in law, and Noah.

A. G. AULD

MOON, C. H. S.: *A Korean Minjung Theology — An Old Testament Perspective*. 1985. Pp. x, 83. (Orbis Books, Maryknoll, New York. Price: \$7.95. ISBN 0 88344 250 7)

Minjung in Korean means 'the people' or 'the masses', and *minjung* theology is liberation theology in a Korean setting. The author, an Old Testament professor at the Presbyterian Theological Seminary in Seoul, sees in Israel's history as interpreted by Mendenhall an analogy with the present situation in Korea which offers hope to an oppressed people.

R. N. WHYBRAY

NICHOLSON, E. W.: *God and His People. Covenant and Theology in the Old Testament*. 1986. Pp. xii, 244. (Oxford University Press, Oxford. Price: £22.50. ISBN 0 19 826684 7)

The subject of covenant in the Old Testament has passed through a number of significant stages in recent years. The dramatic surge of interest in the subject occasioned by Martin Noth's theory of an Israelite amphictyony, and the understanding of this as a tribal federation, followed by the extensively employed arguments for the influence of ancient Near-eastern vassal treaty forms upon the Old Testament, each made a contribution. These were followed in turn by the distinctive linguistic-analytical approach of E. Kutsch and a more critical, but highly theological, rejoinder to all of these in the work of L. Perlitt. Professor Nicholson's work is an excellent survey of the whole debate beginning with a historical survey of the subject since the critical work of J. Wellhausen and drawing special attention to the importance of M. Weber's sociological concern with divine covenants as a social institution. Before the Second World War this brought about a significant shift away from preoccupation with treatment of covenant as a purely theological idea and a fuller recognition of its role as a social institution.

Five key texts concerning the pre-Deuteronomiac origins of the notion of Israel's divine covenant are examined in part two. Especially important among these are those in Hosea, linking it with the prophetic movement of the eighth century B.C. Overall, however, it was the Deuteronomiac movement a century or more later which developed a fully elaborated theology of

covenant, as Perlitt has demonstrated. This is a most valuable book for the amount of ground that it covers and for the eminently sound and balanced perspective that it brings to a subject that has suffered more than one kind of distortion during the past three decades.

R. E. CLEMENTS

PALMER, B. (ed.): *Medicine and the Bible*. 1986. Pp. 272. (Paternoster Press, Exeter, for the Christian Medical Fellowship. Price: £7.95. ISBN 0 85364 423 3)

All but two of the contributors to this volume are medical doctors. The first four chapters deal with medical matters in the Bible. D. J. Wiseman and C. J. Hemer set out details of diseases and medical practice in the ancient Near East (including the Old Testament) and the New Testament world. A. S. Darling examines the 'Levitical Code' and concludes that, while some requirements may have promoted hygiene and health, the code was given primarily to ensure ceremonial holiness. S. G. Browne's article on leprosy in the Bible summarizes his earlier publications. The remaining chapters discuss ethical questions (abortion, homosexuality, issues of conscience facing a doctor), demon possession, and spiritual healing. The overall approach is conservative.

C. S. RODD

REVENTLOW, H. GRAF: *Gebet im Alten Testament*. 1986. Pp. 334. (Kohlhammer, Stuttgart. Price: DM 36.00. ISBN 3 17 009238 3)

Professor Reventlow has produced a thorough and comprehensive study of prayer in the Old Testament. The main part of the work, which divides into seven chapters and has the general title of 'The Forms of Old Testament Prayers', gives an analysis of short prayers in ancient prose, hymns of praise, supplication, thanksgiving, intercession, artistic forms of prayer in later times and redactional work on Psalms. The field of study is an important one, and the author has combined his analysis of biblical material with short paragraphs set within the text, but with a narrower spacing, which cite other discussions of the subject. The work is, therefore, a handbook to guide its readers to a full and detailed study of the subject-matter; it is an excellent guide that is boldly attempted and competently achieved.

Professor Reventlow's analysis is set in the context of present-day discussion; this is done in an introductory section, which stands as a valuable study in itself and extends to over 70 pages. The discussion outlined extends from Thomas Aquinas to Dorothee Sölle and the author surveys the attitude towards prayer among the adherents of different philosophical and theological trends until he reaches the contemporary interest in the subject. It is in response to these discussions that the author has undertaken his analysis of the Old Testament material. But because of the nature of the Old Testament material itself and the type of analysis it demands, it has not been possible to build many bridges between the main part of the study and the survey in the introduction.

Like other writings by Professor Reventlow, this study is a major work on the subject; its readers will be greatly enriched by working gradually and carefully through it.

G. H. JONES

REVENTLOW, H. GRAF: *Problems of Biblical Theology in the Twentieth Century*. 1986. Pp. xvii, 188. (SCM Press, London. Price: £7.95. ISBN 0 334 02277 0)

This volume is the translation by John Bowden from the original German which was published in 1983 and was reviewed *B.L.* 1984, p. 102. This English

edition is a corrected and enlarged version and will make a useful book accessible to a wider circle. In view of the overwhelming mass of bibliographical material here presented, it might prove useful to the reader to direct attention to p. 12 where reference is made to the essays by von Rad, Noth, and Zimmerli (translated in *Essays on Old Testament Interpretation*, edited by Westermann, SCM Press, 1963) which heralded von Rad's *Old Testament Theology*. The section on the work of van Ruler, Miskotte, and Marquardt and the link with the Barthian theology (p. 54 ff.) is important for the understanding of the relation between Christianity and Judaism. In this connexion two fascinating books have been overlooked, viz. Lev. Gillet, *Communion in the Messiah* and O. S. Rankin, *Jewish Religious Polemic*. Full reference is given to the current debate about the Canon (v. esp. Brevard Childs and Reventlow himself) with its bearing on the question of the possibility and nature of a Biblical theology. Perhaps more could have been done in the translation to loosen up the tightly-packed style of the German original.

N. W. PORTEOUS

DI SANTE, C.: *La Preghiera di Israele: Alle origini della liturgia cristiana* (Radici, 6). 1985. Pp. xiv, 242. (Casa Editrice Marietti, Casale Monferrato. Price: Lire 20,000. ISBN 88 211 8334 3)

This book succeeds in its aim to inform its Christian readership of its own Jewish liturgical roots. A brief description is given of the main sources: Mishnah, Talmud, and Siddur. A detailed account follows of the *Shema*, *Tefillah*, and Reading of the Torah, with the accompanying benedictions, prefaced by an introduction to the *berakah* form. Among individual, family and synagogue prayers the meal blessings and Sabbath and Passover ceremonies are of special interest. The annual festivals and fasts are briefly described. Where appropriate, reference is given to Old Testament origins and background; but while awareness is shown of the complexity of the origins of Passover and Unleavened Bread, Purim is said simply to be linked to a historical event related in Esther. The book is thus essentially descriptive rather than critical. On page 172 one of the mid-week Torah readings is assigned to Tuesday instead of Monday (as correctly on p. 115).

A. GELSTON

SCHEDL, C.: *Zur Theologie des Alten Testaments: der göttliche Sprachvorgang in Schöpfung und Geschichte*. 1986. Pp. 248. (Herder, Wien. Price: ÖS 275.00/DM 38.00. ISBN 3 210 24828 1)

The late Professor Schedl was convinced that insight into holy writings could be obtained by a complicated numerological system which he described as 'logotechnic'. He has applied his method to the New Testament and the Quran, and here it is proposed as the key to Old Testament theology. Each chapter of the book contains complicated numerological calculations, the exact relevance of which to the sometimes interesting observations on the biblical texts being discussed is not wholly clear. There are helpful comments on the early stories in Genesis and the descriptions in Genesis and Exodus of a divine covenant, but too much of the book is devoted to speculations about the meaning of the precise number of words and letters in particular texts for a wholly coherent picture to emerge. Unhappily the author was killed in a traffic accident shortly before the publication of this book.

R. J. COGGINS

SCHMIDT, W. H.: *The Faith of the Old Testament*. 1986. Pp. x, 302. (Basil Blackwell, Oxford. Price: £7.95. ISBN 0 631 15305 5)

This is the first paperback edition of the volume deservedly well-reviewed in *B.L.* 1984, p. 102, and now available at little over half the original price.

A. G. AULD

SEEBASS, H.: *Il Dio di tutta la Bibbia. Teologia biblica per l'orientamento alla fede* (Studi Biblici, 72). Translated by G. Fantoma. 1985. Pp. 293. (Paideia Editrice, Brescia. Price: Lire 20,000)

This is the Italian translation of Seebass's *Der Gott der ganzen Bibel* (1982; *B.L.* 1983, p. 95). The rendering and presentation appear as excellent as is usual in this series.

R. P. R. MURRAY

SMEND, R.: *Die Mitte des Alten Testaments: Gesammelte Studien, Bd. I* (Beiträge zur evangelischen Theologie, Bd. 99). 1986. Pp. 246. (Chr. Kaiser Verlag, München. DM 38.00. ISBN 3 459 01658 2)

The author tells us that the impetus to publish this work came from requests to republish his Article, 'Die Mitte des Alten Testaments', published in 1970. This gave him the incentive to publish with it a number of other Articles, all similarly related in one way or another to some aspect of Old Testament Theology. It is particularly fitting that it should be accompanied by his Article, published in 1963, on 'Die Bundesformel', because, for Smend, the 'heart' of the Old Testament is the concept, 'I will be your God and you shall be my people'. This is seen as central, however, not in any static, fixed sense, but rather as a basic principle which could develop and be modified in many ways as Israel's history and religious experiences unfolded. It is surprising how well much of Smend's earlier writing on 'Covenant' has stood up to the changed climate of more recent scholarship, which is more than can be said of some other writing on the subject at that time. Other Articles among the twelve published here include studies of 'Das Nein des Amos', 'Theologie im Alten Testament', '"Das Ende ist gekommen". Ein Amoswort in der Priesterschrift', 'Elemente alttestamentlichen Geschichtsdenkens', 'Der Ort des Staates im Alten Testament', 'Essen und Trinken — ein Stück Weltlichkeit des Alten Testaments', and 'Nachkritische Schriftauslegung'. It is good to have these Articles, published over more than twenty years in a number of places, brought together, and most encouraging to see that this is labelled 'Gesammelte Studien, Bd. I'.

R. A. MASON

SPREAFICO, A.: *Esodo: Memoria e promessa: Interpretazioni profetiche* (Supplementi alla Rivista Biblica, 14). 1985. Pp. 176. (Edizioni Dehoniane, Bologna. Price: Lire 25,000. ISBN 88 10 30202 8)

The literary pattern of the Exodus as historical event, as the exile (Anti-Exodus) and as the promised return (New Exodus) is here traced in pre-exilic prophecy (Hosea, Jeremiah, Ezekiel, Micah, and Amos). 'Literary pattern' is defined as a combination of paradigmatic and syntagmatic elements. These are isolated for the Exodus theme in the five books and set out in well over sixty tables, though occasionally the accompanying explanation is several pages away. The Exodus theme emerges as more important than previously realized.

In the main the author is concise and clear, though it would have been better if the section on Hosea 2 had come later on in the book since it is such a

variation of the pattern described. Most of the Hebrew passages are translated and a mini-vocabulary in the form of a one-page insert is also provided. The author has accumulated a wealth of data and so opened the way for further study of a significant topic.

W. G. E. WATSON

STÄHLI, H.-P.: *Solare Elemente im Jahweglauben des Alten Testaments* (Orbis Biblicus et Orientalis, 66). 1985. Pp.ix, 60. (Universitätsverlag, Freiburg, Schweiz. Price: Sw.Fr. 19.00. ISBN 3 72780335 5. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53689 5)

Beginning with the personification of the sun and the portrayal of him with chariots and horses in a mosaic discovered at the sixth-century A.D. synagogue of Beth-Alpha, Professor Stähli introduces his investigation into the possible presence of a solar cult in the Old Testament. After giving in the following section a brief summary of the different views taken over the years, ranging from the rather cautious judgement that no direct evidence is available because of enthusiastic purging of non-Yahwistic elements from the Old Testament to the bolder assertion that Israel did have a solar mythology and religion, the author launches his own examination of the evidence. The natural starting-point is with pre-Israelite Canaanite religion, and particular attention is attached to names such as Beth-shemesh and to the east-west orientation of the Jerusalem temple. Passages suggesting the subordination of the sun to Yahweh are then examined, and also particular Old Testament phrases denoting that the sun is 'life'. Other passages receiving detailed attention are those connecting the sun with Yahweh and then considering Yahweh as the sun. Before drawing his own affirmative conclusions Professor Stähli considers the criticisms that have been made of attempts to establish the presence of solar elements in the faith of the Old Testament.

Although this book does not tread new ground, it contains a concise and useful treatment of the available material. The argument has been presented clearly and attractively, as would befit a work that originated as an invited lecture at the University of Neuchâtel.

G. H. JONES

TERRIEN, S.: *Till the Heart sings: a Biblical Theology of Manhood and Womanhood*. 1985. Pp.x, 260. (Fortress Press, Philadelphia. Price: \$24.95. ISBN 0 8006 0752 X)

The attempt is here made to counter the charge that the Bible supports male domination, by sketching a biblical theology which portrays woman as the crown of creation. The Old Testament section concentrates on Gen. 1-3 and the Song of Songs, together with the wisdom literature, Proverbs 8:22-31 being given special attention as 'the pivot of Scripture'. The liberalism inherent in material of this kind was, however, thwarted by the Jerusalem priesthood of the later period, for whom circumcision was the sign of membership of the covenant community. The latter part of the book is devoted to the New Testament and the developing Christian church, in which the legacy of Paul (himself at times guilty of 'theological immaturity') was largely dissipated. This is a splendid piece of polemic, thought-provoking and challenging, with some vigorous thrusts against fundamentalists of different kinds. It can hardly be regarded as a definitive portrayal of the biblical view of sexuality. Always the nagging doubt remains (and it is not removed by references to 'canonical dynamics'): if it is legitimate to select biblical material in support of an attractive cause, on what ground can its selective use on behalf of other, less welcome, views be rejected?

R. J. COGGINS

DE TILLESSE, C. M.: *Nova Jerusalém. Ecclesiologia*. Livro Primeiro: *Reino de Deus*. Primeira Parte: *Estudo Bíblico*. 1986. Pp. 171. (Editora Nova Jerusalém, Fortaleza, CE, Brazil: Price: Cz. \$40,00)

This is the first part of an undertaking by the author of the *Revista Bíblica Brasileira* to produce what he hopes will prove to be a radically new account of the origin and nature of the Church. He develops themes first treated in the *Revista* to show that the theology of liberation is rooted firmly in the Old Testament (p. 157). As in the earlier articles, his direct and lucid prose incorporates and makes accessible to his Brazilian readership some of the more significant of recent European and American scholarly work in Biblical Studies. Relevant to readers of the *Book List* will be the first two chapters (it is not clear where chapter 2 begins, but presumably on p. 49) on 'Historical and Social Aspects' (i.e. of the Kingdom of God as presented in the Bible), and 'The First Covenant'. The work is to be completed with two further volumes on 'The Birth of the Church at the Last Supper' and 'The Holy Spirit in the Church'. The present volume carries a foreword by Cardinal A. Lorscheider of Fortaleza.

J. M. DINES

VAN TIL, H. J.: *The Fourth Day*. 1986. Pp. xii, 286. (Eerdmans, Grand Rapids, Michigan; distributed by Paternoster, Exeter. Price: £8.85. ISBN 0 8028 0178 1)

The debate between creationism and evolution would seem to most in Britain to be little more than a 'storm in a Victorian teacup', but it is a living issue in the U.S.A., largely due to the agitation of Fundamentalist groups who desire creationism to be taught as a scientific theory. The writer addresses himself to such a situation. He writes as a distinguished scientist, but also as a convinced Christian who belongs to a conservative Calvinist Church. Writing very convincingly, he seeks to indicate that there can be no contradiction between a theology which sees in the scriptures an emphasis on God as creator and his own convictions about the validity of scientific research and discovery. Rather than preclude it, the very acceptance of God as creator becomes the basis for the scientific inquiry. The writer is convinced of the authority of scripture and is conservative in his approach, but his bibliographies display a broader interest. The attempt to integrate scripture and science is less successful than the separate treatment of each, which precedes the attempt.

R. J. HAMMER

VERMEYLEN, J.: *Le Dieu de la Promesse et le Dieu de l'Alliance: le dialogue des grandes institutions théologiques de l'Ancien Testament* (Lectio Divina 126). 1986. Pp. 375. (Editions du Cerf, Paris. Price: Fr. 186.00. ISBN 2 204 02594 1; ISSN 0750 1919)

This is an attractive and readable guide to the theological themes of the Old Testament, intended for 'un large public cultivé'. The author presents a historical account of the faith of Israel, divided into four periods: the pre-exilic period (beginning with David — he doubts whether anything useful can be said of the faith of 'pre-historic' Israel); the Exile; the Persian period; and the Hellenistic age. In each he sees Israelite faith as a tension between the static, sacral, establishment view of reality and the prophetic, ethical, risk-taking religious approach of which the classical prophets are the paradigm case. The scheme works better for the first two periods than the last two, but it has many merits, and the author is careful to stress that *both* types of religion are needed for a durable faith. The work surveys a remarkably large number of Old Testament texts in an accessible way, becoming technical only when his

own theories of 'relectures' necessitate very fine distinctions between different redactional levels in, for example, the 'deuteronomistic' corpus or the book of Isaiah. This would be an excellent book for a student beginning Old Testament studies and wanting an overall theological orientation.

J. BARTON

VISCHER, W.: *L'Écriture et la Parole*. (Essais Bibliques No. 12). 1985. Pp. 208 (Labor et Fides, Geneva. Price: Sw.Fr. 25.00. ISBN 2 8309 0055 3)

The French Protestant scholar W. Vischer was born in 1895 and this collection of studies and addresses by him is intended as a celebration for his ninetieth year. As a scholar who sought to establish a bridge between dogmatic theology in the Reformed tradition and critical Old Testament exegesis Vischer came to popular attention through the publication in 1934 of the work which was later translated into English as *The Witness of the Old Testament to Christ* (1949; see *B.L.* 1950, p. 69; *Eleven Years*, p. 286). Volume 2 appeared in 1942 but remained untranslated into English. Vischer taught for a period in Germany until ejected from his post in 1934 when he returned to his native France. A close friend and follower of Karl Barth he worked strenuously to establish a firm role for the Old Testament in Christian theology and for a positive and constructive recognition of the importance of the Jewish people for Christian faith. Seven shorter exegetical studies are published here, three of them on prophetic themes (Isaiah 6–9, Jeremiah, and Deutero-Isaiah), one on the Song of Songs and the remainder illustrating the author's interest in the relationship between Old and New Testaments. Scholars who have hitherto known only the rather over-strained attempts at a form of Christological exegesis of the Old Testament exemplified in the author's major work will greatly welcome this fuller picture of a remarkable Christian figure. He sought to combine the qualities of theologian, pastor, and educationalist in a remarkable way.

R. E. CLEMENTS

WOLFF, H. W.: *Old Testament and Christian Preaching*. 1986. Pp. 110. (Fortress Press, Philadelphia. Price: \$8.95. ISBN 0 8006 1905 6)

The contents of this book have appeared in German at various dates and in various contexts. There are ten sermons on Old Testament texts, a brief discussion of the place of the Old Testament in preaching and of the mutual relationship of the Old and New Testaments, and a summary statement concerning the premises, necessity, and principles of typological interpretation. The sermons are forceful, lively, based on perceptive exegesis, and effectively related to the contemporary situation. The author's views on typology are presented with admirable clarity. The translation (by Margaret Kohl) is excellent.

G. W. ANDERSON

8. THE LIFE AND THOUGHTS OF THE SURROUNDING PEOPLES

CADUFF, G. A.: *Antike Sintflutsagen* (Hypomnemata. Untersuchungen zur Antike und zu ihrem Nachleben, 82). 1986. Pp. 308. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 68.00. ISBN 3 252 25180 7)

As is to be expected from the series of which it forms part, this book is primarily concerned with the interpretation of flood stories in Greek and Latin literature, in which the central figure is Deukalion, whose similarity, if

not identity, with Noah was frequently noted by Philo and later Christian writers. In the first part, the relevant texts are given in German translation. They are analysed in the second part, where Caduff concludes that the Deukalion saga represents a fusion of a tribal legend of the Leleges group with ancient Near Eastern flood traditions in the course of the seventh century B.C. Hence, in the third section, which is concerned with interpretation, he is led to compare and contrast the Deukalion and related material with the Hebrew, Sumerian, and Accadian flood stories, in the course of discussions of such themes as theodicy, the sacrifice on a mountain, flood stories as ritual aetiologies and the flood hero's journey to the other world. Hence it is this part which is most likely to interest readers of the *Book List*. For Genesis, the author relies heavily on Westermann's commentary and, for the Mesopotamian evidence, on the standard works of Lambert-Millard, ANET, Heidel, Beyerlin, and Labat. Thus specialists in these areas will learn little new and the ways in which the author sometimes interprets these texts to buttress his own interpretations of the flood legend raise considerable doubts. He is careful to note the differences, as well as the resemblances, between the ancient Near Eastern stories and the Greek and Latin traditions, and also the differences between themselves in the former area. But is it really the case that in all the ancient Near Eastern versions — including presumably the Old Testament — the deity responsible for sending the flood finally appears not as the almighty but as 'der Übertölpelte und Unterlegene'? or that the flood hero's journey in his vessel indicates that he is to be understood as a *pharmakos*? However, the author's very thorough tracing of the antecedents and development of the Graeco-Roman flood stories makes out a strong case for a real connection with their Mesopotamian counterparts and in this respect represents a solid achievement.

J. R. PORTER

DIETRICH, M., HECKER, K., HOFTIJZER, J., KAMMERZELL, F., LORETZ, O., MÜLLER, W. W., RÖMER, W. H. PH., and STERNBERG, H.: *Religiöse Texte. Deutungen der Zukunft in Briefen, Orakeln und Omina* (Texte aus der Umwelt des Alten Testaments, II/1). 1986. Pp. 157. (Gerd Mohn, Gütersloh. Price: DM 118.00; sub. price: DM 98.00. ISBN 3 579 00066 7)

This continuation of the new German 'ANET' (see *B.L.* 1986, p. 102 for the first volume) presents ancient Near Eastern texts (in whole or excerpt) dealing with mantic dreams, oracles, predictions, omens, and other techniques claiming to provide knowledge of the future: Sumerian by Römer, Babylonian and Assyrian by Hecker (but Mari letters by Dietrich), Ugaritic omens by Dietrich and Loretz, Egyptian material by Kammerzell and Sternberg, the Deir 'Alla inscription by Hoftijzer, South Arabic inscriptions (all Sabaeen in fact) by Müller. Only a small number of those given here also appear in *ANET* or similar works. As before, the translations are reliable, suitably introduced and provided with bibliographies and notes. The Deir 'Alla inscription is of course the most directly related to the Old Testament and it has been allowed much more comment than the other texts. But the whole fascicle gives a fair picture of its topic throughout the Near East.

W. G. LAMBERT

FAHR, H.: *Herodot und Altes Testament* (Europäische Hochschulschriften: Reihe 23, Theologie; Bd. 266). 1985. Pp. 140. (Peter Lang, Frankfurt am Main, Bern, New York. Price: Sw.Fr. 30.00. ISBN 3 8204 85244. ISSN 07213409)

This monograph comprises two essays: one on 'Cambyse: Guilt and Destiny in Herodotus' and one on 'Cyrus: A Royal Saviour for Jews and

Greeks'. Cambyses does not figure in the Old Testament, but along with him Fahr treats another example of *hybris* from Herodotus — Xerxes, who presents an unimpressive image in the story of Esther. Cyrus, on the other hand, is portrayed very positively both in Herodotus and in the Old Testament — especially in Dtl. In Dtl he is Yahweh's anointed agent for the restoration of Israel; in Herodotus he is the agent of heaven in liberating the Greek cities of Asia Minor from the domination of Croesus. Herodotus and the Old Testament writers of the same general period reveal a theological understanding of history; this comparative study is interesting, if rather lacking in depth.

F. F. BRUCE

FINNESTAD, R. B.: *Image of the World and Symbol of the Creator: On the Cosmological and Iconological Values of the Temple of Edfu* (Studies in Oriental Religions, 10). 1985. Pp. x, 174, and 9 plates. (Harrassowitz, Wiesbaden. Price: DM 44.00. ISBN 3 447 02504 2)

The sub-title is a truer guide to this book's contents than is the bland, meaningless main title. The starting-point is an Egyptian text in the Temple of Horus at Edfu (Ptolemaic period) which presents a local myth of creation — the waters, a reed-float on which a divine falcon alights, the earth that then holds it firm, forming Edfu (town and landscape) and its temple of the falcon-god. The rest of the volume seeks to expound this text (with over-use of the turgid jargon of 'history of religion') and the significance of the temple as (at once) image of the local cosmos (Edfu) and itself a deity-impregnated 'icon' receiving due honour, as well as a place of practised cult.

K. A. KITCHEN

FISCHER-ELFERT, H.-W.: *Literarische Ostraka der Ramessidenzeit in Übersetzung* (Kleine Ägyptische Texte, ed. W. Helck). 1986. Pp. x, 93. (Harrassowitz, Wiesbaden. Price: DM. 36.00. ISBN 3 447 02611 1)

Mainly jottings on slips of limestone and pottery from Western Thebes of the late second millennium B.C. Egyptian ostraca often contain short literary compositions complete, besides many excerpts from longer works. The major publications (Černý-Gardiner; Posener) simply offer hieroglyphic transcriptions. This convenient little book offers a dozen quite well-preserved short texts in copy and translation with notes, making them generally accessible. Section I offers the short wisdom-instruction of Hori, and a short interjection. Section II has five hymns, including a splendid hymn to the Nile-flood. Section III has one text of funerary import. None has been fully translated in print before. A useful source-book within its limits.

K. A. KITCHEN

FRONZAROLI, P. (ed.): *Studi Yemeniti*, 1 (Quaderni di Semitistica, 14). 1985. Pp. vi, 200, with 2 folding maps, 34 pp. of plates and 13 pp. of Arabic summaries. (Istituto di Linguistica e di Lingue Orientali, Università di Firenze, Florence; distributed by Herder, Rome. Price: Lire 46,000)

The results of several recent Italian missions to Yemen are collected here. S. Mazzoni reports on the surface survey, A. Avanzini on historical questions and new-found inscriptions, L. Bettini on the spoken Arabic of the al-Baraddūn region, and G. Canova on traditions and folklore concerning the Banū Hilāl. There are English summaries of these four articles on pp. 187–96. Professor Fronzaroli as editor contributes a preface on the general scope of the investigations.

J. BARR

GUBEL, E., and LIPIŃSKI, E. (eds.): *Phoenicia and its Neighbours* (Studia Phoenicia III). 1985. Pp. 240, including illustrations. (Uitgeverij Peeters, Leuven. Price: B.Fr. 1,800. ISBN 90 6831 029 1)

These are the papers from a symposium held in Brussels in 1983. After an introduction by D. Homès-Fredericq (pp. 5–11), H. Limet discusses 'Les relations entre Mari et la côte méditerranéenne sous le règne de Zimri-Lim' (pp. 13–20) and M. Trokay 'Montures de sceaux-cylindres cassites et ornements de pendentifs chypriotes' (pp. 21–44). P. Swiggers in 'Byblos dans les lettres d'el Amarna' (pp. 45–58) deals with historical problems, while J. Servais's contribution, 'Architectures funéraires mycénienne et ougaritique: un parallèle à éviter' (pp. 59–67), emphasizes the differences between the two tomb-building traditions. R. Echt provides a study of 'Les ivoires figurés de Kamid el-Loz et l'art phénicien du II^e millénaire' (pp. 69–83). Of more direct relevance to the Old Testament, specifically to the problem of Molek, is an article by J. B. Hennessy on a 'Thirteenth Century B.C. Temple of Human Sacrifice at Amman' (pp. 85–104), dealing with an important piece of new evidence. J. B. Meyer's 'Zur Herkunft der etruskischen Lebermodelle' (pp. 105–20) will be of less interest, though the next two contributions are important: G. Bunnens, 'Le luxe phénicien d'après les inscriptions royales assyriennes' (pp. 121–33), questioning the usual view of Phoenician luxury goods, and G. Kestemont, 'Les phéniciens en Syrie du nord' (pp. 135–61), reconstructing the expansion of Phoenician commercial colonies and influence beyond the Phoenician homeland. There follows a series of art-historical notes: E. Warmenbol, 'La statuette égyptisante de Sfré' (pp. 163–80); E. Gubel, 'Phoenician Lioness Heads from Nimrud' (pp. 181–202); F. Vandenabeele, 'L'influence phénicienne sur la coroplastie chypriote' (pp. 203–11). Returning to the Old Testament, we have E. Lipiński, 'Products and Brokers of Tyre according to Ezekiel 27' (pp. 213–20), while of considerable importance for Phoenician religion are P. Bordreuil, 'Le dieu Echmoun dans la région d'Amrit' (pp. 221–30), and C. Tzavellas-Bonnet, 'Melqart, Bès et l'Héraclès dactyle de Crète' (pp. 231–40).

J. F. HEALEY

HERRMANN, G.: *Ivories from Room SW 37 Fort Shalmaneser* (Ivories from Nimrud, Fasc. IV). 1986. Part 1: pp. 288, 33 drawings, 1 colour plate. Part 2: 422 pp. of plates. (British School of Archaeology in Iraq, London. Price: £100.00. ISBN 0 903472 10 4)

Nimrud (ancient Calah) has yielded more carved ivories than any other ancient near eastern site. The 1,500 pieces catalogued here lay in a store-room, smashed when Median and Babylonian looters tore the gold foil from the richly decorated furniture. The pictures offer much ancient craftsmanship to admire, and the catalogue describes each piece precisely. Introductory chapters discuss the styles of carving, allocating groups to different 'schools' or 'workshops', located in Syria–Phoenicia. A large group of 'Egyptianizing' ivories, some bearing hieroglyphs as decorative or magical signs, is discussed in detail by K. A. Kitchen (chapter 4). The dominant Phoenician style shows many links with the ivories found at Samaria. This link is strengthened by the inclusion of a Hebrew inscription (Gibson, *TSS/1*, 19, 20) as well as numerous other West Semitic words and fitters' marks (studied briefly by the reviewer, chapter 5). It can plausibly be maintained that the furniture kept in Room SW 37 of Fort Shalmaneser included pieces taken by Sargon from the Israelite palace and mansions in Samaria, so enriching any reconstruction of the luxury Israelite nobles enjoyed. This is a major contribution to the study of a particularly attractive ancient form of art.

A. R. MILLARD

JACQ, C.: *Egyptian Magic*. 1985. Introduction by A. R. David. Pp. xiv, 162, frontispiece, 46 figures. (Aris & Phillips, Warminster. Price: £5.95. ISBN 085668 299 3. Bolchazy-Carducci, Chicago. ISBN 086516 118 6)

This book is not a detailed, analytical treatise on ancient Egyptian magic, but is its author's very personal and 'atmospheric' presentation of that art as if 'from within', as if he believed in the farrago of ancient spells — an approach that will not appeal to all. The ten main chapters deal with the social range of magic, credentials, and powers of magicians, apparatus, deities as patrons of magic, conflicts, magic and medicine including love and childbirth, animals, and Coptic magic. The approach is original but tends to be obsessive; and much fuller documentation is desirable. The headings to the Notes (pp. 158–61) have strayed: for Introduction, read Chapter 1; for Chapter 1, read Chapter 2, and so in turn correct the numbers of the other chapter-heads. There is a tendency to over-interpret data; in fig. 2, Isis merely presents or supports the king before Osiris — no hint occurs that she 'pours fluid' on to his neck, while the supposed 'incense burner' is in fact a libation-vessel as in fig. 20 (correctly described as the king pouring water — but its identification as 'polarised energy' requires justification). Lack of care and rigour is at times apparent: fig. 1 illustrates heart amulets, not heart-scarabs (for which, see fig. 14); p. 13, Khaemwaset was priest of Ptah not Re. On pp. 88–91, it is not made clear that the narratives cited are tales about the reigns mentioned, not documents from those reigns.

K. A. KITCHEN

KREBERNIK, M.: *Die Beschwörungen aus Fara und Ebla*. (Texte und Studien zur Orientalistik, 2). 1984. Pp. xvi, 385, including 5 plates in line. (George Olms, Hildesheim, Zürich, New York. Price: DM 48.00. ISBN 3 487 07479 6)

Fara is a Sumerian site in southern Iraq, Ebla of course in Syria. From both, cuneiform tablets of mid-third-millennium date inscribed with incantations have been found, and they are edited together here because the Fara incantations, all Sumerian, are occasionally duplicated in the Ebla tablets. The latter also contain some in a Semitic language (called 'Eblaite' by many), and since these are the only genuine literary documents from Ebla with any claim to be of Syrian origin, they are part of the intellectual ancestry of Canaanite religion. Number twenty-six in the sequence of this book names six gods, of which five are known from administrative records of the Ebla palace. All this material is extremely difficult and the very competent author mostly comments on the texts, only occasionally being able to translate a phrase or sentence.

W. G. LAMBERT

LÜSCHER, B. (ed.): *Totenbuch Spruch 1, nach Quellen des Neuen Reiches* (Kleine Ägyptische Texte, ed. W. Helck). 1986. Pp. ix, 73. (Harrassowitz, Wiesbaden. Price: DM 32.00. ISBN 3 447 02646 4)

Ancient Egypt's so-called *Book of the Dead* was a long series of spells to benefit the dead magically in the afterlife; it remains an important Egyptian source for religious concepts. Besides examples on coffins, stelae, tombs, etc., its spells fill innumerable funerary papyri. A full re-edition from all second and first millennium sources would be a colossal undertaking; hence, scholars still make shift with the century-old editions by Naville and Budge. This little book offers a practical solution. In parallel columns, it presents the hieroglyphic text of Spell 1 from 20 good MSS, including the ancestral Coffin Text; brief text-critical notes are included at the end. If followed by further such editions of other spells, this work (and successive parts) will be an

immense boon to Egyptologists — only to Old Testament scholars, if they read ancient Egyptian; otherwise, they must rely on the excellent translations by Allen, Barguet, and Faulkner.

K. A. KITCHEN

MARTIN, G. T.: *Scarabs, Cylinders and other Ancient Egyptian Seals: a Checklist of Publications*. 1985. Pp. viii, 61. (Aris & Phillips, Warminster. Price: £7.95. ISBN 085668 317 5)

Scarab-beetle shaped seals and other seal-stones of Egyptian inspiration, or of other origin bearing Egyptian script or decoration, have been found in Egypt and the Levant in considerable quantity. This slim, neatly-produced work is exactly what its title states: a full list of publications of such seals (excluding archaeological site-reports). Almost 700 items are given in alphabetical order of authors, editors, etc.; very little can have been missed. On page 35, under no. 336, read 'Alalakh' for 'Alaeth'. K. A. KITCHEN

MORALDI, L.: *L'Aldilà dell'Uomo nelle Civiltà Babilonese, Egizia, Greca, Latina, Ebraica, Cristiana e Musulmana*. 1985. Pp. 265. (Arnoldo Mondadori Editore, Milan. Price: Lire 16,500. ISBN 0026286 5)

This work of *haute vulgarisation*, by a scholar teaching in the University of Pavia, surveys beliefs about the afterlife in a number of early religions and cultures. When he comes to the Hebrews, he finds little positive in the canonical Hebrew Bible, in which Ecclesiastes says 'the last word' on the subject; postbiblical writings, and in particular 1 Enoch and 4 Ezra, are more fruitful. Similarly in the classical world he is specially interested in the Orphic and mystery contributions to the outlook on life beyond death, and in Christianity he strikes a rich vein in the gnostic literature: he prints in full an Italian translation of the Apocalypse of Paul (a late fourth-century attempt to describe what Paul saw in the third heaven, things, according to 2 Cor. 12:4, 'which man may not utter'). In Islamic literature special attention is paid to the late *Kitāb al-mi'rāj*, which exhibits Zoroastrian influences.

F. F. BRUCE

SPRONK, K.: *Beatific Afterlife in Ancient Israel and in the Ancient Near East* (AOAT, 219). 1986. Pp. ix, 398. (Verlag Butzon und Bercker, Kevelaer. ISBN 3 7666 9454 5. Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 129.50; sub. price: DM 117.00. ISBN 3 7887 1114 0)

The main emphasis of this study, originally a thesis, is on the traditions of Ugarit and Israel, although space is also given to other ancient near eastern traditions (of Asia Minor, Greece, Mesopotamia, Persia, and Egypt). Archaeological evidence is not neglected but texts, especially literary texts are to the fore. Besides relevant passages in Ugaritic, Old Testament texts scrutinized include Gen. 6:1–4; Isa. 14, 26, 52–53; Ezek. 37; Pss. 16, 49, 73, 103; Job 19, and Dan. 12. The introductory historical survey begins with inner-Hebrew interpretation and takes us right up to recent debate. According to Spronk, belief in a happy hereafter can be traced back to Canaanite (practically equated with Ugaritic) tradition and persisted beyond the Old Testament period. Spronk has covered the ground well but some of his interpretations are open to question.

W. G. E. WATSON

VAN DER TOORN, K.: *Sin and Sanction in Israel and Mesopotamia: a comparative study* (Studia Semitica Neerlandica, vol. xxii). 1985. Pp. viii, 252. (Van Gorcum, Essen. Price: Fl. 45.00. ISBN 90 232 2166 4)

The author moves from a study of Israelite and Babylonian penitential prayers to investigate the underlying ideas. After an introduction, he considers rules for conduct under the heading Ethics and Etiquette. Included here are rules of purity and dietary observances, which, like other observances, are seen to be somewhat comparable in the two cultures. Sanctions involved in oaths and curses are the major topic of Chapter 3, their perceived effects, the Wrath of the Gods, of Chapter 4. Here the problem of the individual and his sufferings is to the fore, illnesses, 'leprosy', among them, childlessness and poverty. Perception of these as 'suffering' rather than simply pain or nuisance is culturally conditioned. Chapter 5 discusses briefly the secret sin. Having stressed many similarities, the author tries to find the social basis of these behaviour patterns in an 'aristocracy' in each society. He accounts for the demise of Babylonian and the continuance of Israelite ideas in the unity of faith and practice the latter demands. A long appendix presents some fragmentary Babylonian prayers in transliteration and translation, with hand-copies of several manuscripts. This is an informative and well-documented comparison, with many provocative observations, and several points which will not command general assent. One question remains unanswered: Would a parallel exercise yield similar results for Egypt, the Hittites, or ancient Greece? What distinguished Israel from her neighbours now asks for renewed study.

A. R. MILLARD

TSUKIMOTO, A.: *Untersuchungen zur Totenpflege 'kispum' im alten Mesopotamien* (AOAT, 216). 1985. Pp. ix, 260. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 115.00. ISBN 3 7887 1200 7; Butzon and Bercker, Kevelaer. ISBN 3 7666 9394 8)

The care of the dead in Babylonia is the subject of a variety of texts, and the publication of over seventy found at Mari concerning the *kispum* has given a greater understanding of the ideas and activities involved. After a careful analysis of all texts mentioning *kispum* and of others concerning ghosts and burial, this Tübingen thesis sets out conclusions which are relevant for Old Testament studies and will deserve attention by archaeologists and anthropologists as well, especially where they deal with the burials of illiterate societies. Care for the dead stressed the solidarity of the family and the authority of its head. In politics it could have propaganda value, asserting legitimacy. Attention to the rites could also counter illness and demons, who might cease to afflict the living if they were given the care proper to the dead. Only the unburied and unattended dead presented a threat. The cult involved offerings of food and water, but this was not a shared meal as many have claimed. At Mari the provisions for the living king's meal were not connected with the *kispum*. Mentioning the names of the dead was an element in the rite, an element found outside Mesopotamia (e.g. at Ugarit), and, with others falling outside this investigation, worthy of further study.

A. R. MILLARD

9. APOCRYPHA AND POST-BIBLICAL STUDIES

BAMMEL, E. *Judaica: Kleine Schriften I* (Wissenschaftliche Untersuchungen zum Neuen Testament, 37). 1986. Pp. vi, 331. (Mohr, Tübingen. Price: DM 148.00. ISBN 3 16 144971 1)

This collection of the author's articles spans thirty-five years, and comprises forty items, written either in German or in English. Fifteen articles

on Jewish history are mostly concerned with conditions under Roman domination, illuminating points of detail in the period. A small section on Qumran is concerned with problems relating to the identification of the sect and the relation between Zadokites and Sadducees. Another short section on Rabbinica takes up particular sayings of the rabbis which have seized the author's interest, ending with a fascinating study, not previously published, of the great array of persons with whom Jesus is compared in Jewish sources. This paves the way for the longest section, consisting of sixteen articles on Jewish and Christian dialogue. Many of these relate to Bammel's special study of the *Toledoth Jeshu* and references to Jesus in other Jewish literature, in which he traces the issues at stake in these polemical writings, and shows how they often have roots which can be discerned in the New Testament itself. Another unpublished article demonstrates that the Jew referred to by Celsus represents the views of Jews who opposed Christianity in the time of the Apostolic Fathers. The collection contains two other unpublished pieces. All the articles are notable for the use of detail, often from rare and inaccessible sources, but it must be said that they are often hard going, whether in German or English.

B. LINDARS

BASNIZKI, L.: *Der Jüdische Kalender. Entstehung und Aufbau*. 1986. Pp. 69. (Athenäum Jüdischer Verlag, Frankfurt. Price: DM 19.80. ISBN 3 7610 0387 0)

This charming little book, the work of a professional Jewish mathematician who taught in German schools between the two world wars, was originally published by J. Kaufmann in Frankfurt in 1938 and was primarily intended to guide Jewish schools and communities in matters concerning the Jewish calendar, as well as to encourage more general scientific interests. The lunisolar nature of the Jewish calendar is theoretically explained and practically demonstrated, with diagrams, calculations, and illustrations to clarify the details of the varying lengths of months, the adjustments made to accommodate feasts and fasts, and the manner in which the lunar and solar systems are made to tally every nineteen years ('*Vom Mond wird unsre Zeit regiert, Doch nach der Sonne korrigiert*' — p. 38). The original beneficiaries have of course now disappeared and Professor Basnizki (1885–1957) had to emigrate to Brazil but academic Jewish studies in contemporary Germany will appreciate this new edition, updated by Werner Glaser at the family's request and supported by the Heidelberg municipality.

S. C. REIF

BEALE, G. K.: *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*. 1984. Pp. xiv, 349. (University Press of America, Lanham, Maryland. Price: \$24.75. ISBN 0 8191 4290 5)

As a visionary work concerned with the meaning of current events Daniel had a profound influence on subsequent apocalyptic writing. In this Cambridge Ph.D. thesis Beale plots out the extent to which it is used in Qumran, the Pseudepigrapha and Revelation, paying particular attention to the implied methods of exegesis and the purposes for which it is employed. Because of their relevance to current events Dan. 2, 7, 11, and 12 are most frequently referred to. Often they provide the controlling scheme, as in 1QS 3–4, where the writer was especially indebted to Dan. 11–12. In the heavily biblical 1QM 1 over fifty per cent of the quotations are from Daniel. It is shown that the basic frame is provided by Dan. 12:1–3, and references to Dan. 11 are subordinate to this. It is at this point that Beale discovers an 'ironic typology', whereby the writer 'saw the final assault of the end-time

enemy as an antithetic type of his own defeat.' Further Daniel allusions in the other literature surveyed show that this kind of 'polemic irony' is a recurring feature in the composition of eschatological scenes. It also occurs in Revelation in passages where there is allusion to Daniel. In these passages Daniel is again the controlling factor, though many other eschatological references are brought into play. Daniel was especially important for the author of Revelation, because he was aware of close parallels of situation between the loyal Jews in Daniel and the Christians for whom he was writing. Though some may feel that Beale is too optimistic in tracing the direct influence of Daniel, this is an impressively argued thesis which may well stimulate further studies of scriptural influence. Beale's work is notably free from the wild and speculative claims of Old Testament background so often made in contemporary study of the New Testament.

B. LINDARS

BICKERMAN, E.: *Studies in Jewish and Christian History*. Part 3 (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, Band ix). 1986. Pp. xvi, 392. (Brill, Leiden. Price: Fl. 220.00. ISBN 90 04 04395 0, 90 04 07480 5)

The appearance of the third volume of Bickerman's *opera minora* (for the first two see *B. L.* 1977, p. 8; *B. L.* 1981, p. 9) was delayed by his death in 1981. In addition to eighteen pieces by him (five of them long review articles) it includes a photograph of Bickerman and a brief biography of him by Morton Smith. Most of the articles deal with topics more closely related to the New Testament than the Old, but there are three on Old Testament themes which were published in Bickerman's last years, too late to be included in one of the earlier volumes. One of these, 'Nebuchadnezzar and Jerusalem', deals with the Assyrian and Babylonian ideology of war, especially its religious aspects. A second, 'The Generation of Ezra and Nehemiah', uses the Murashu archive to argue that the Babylonian Jewish community underwent a religious reform in the early fifth century; and the third, 'En marge de la Bible', contains two studies of Achaemenid chronology. There are ample indexes of subjects and references. Bickerman was a scholar of remarkable gifts and the studies in these volumes exhibit them to the full, for all their author's disparaging reference to them as done for 'fun', as a diversion from his primary concern with classical history.

G. I. DAVIES

BIETENHARD, H.: *Der Tosefta-Traktat Sota: Hebräischer Text mit kritischem Apparat, Übersetzung, Kommentar* (Judaica et Christiana, 9). 1986. Pp. 332. (Peter Lang, Bern, Frankfurt am Main, New York. Price: Sw.Fr. 58.00. ISBN 3 261 04041 6)

In this follow-up to his edition of *Sota* for the 'Giessener Mischna' (1956), Bietenhard takes as his base text the Erfurt MS, and systematically records in the apparatus variants from the Vienna MS and Alfasi. (This vital information has to be gleaned, by the way, from an obscure footnote on page 274. There is no discussion of the text-witnesses, or justification of this editorial procedure!) The notes, which are substantial, take the form of discrete glosses appended to the translation, and cover diverse matters: problems of language, Biblical references, halakhah, archaeological, and historical points. Little attempt is made to analyse the argument of the work as a whole, or of the individual chapters. The brief introduction is taken up largely with a discussion of the relationship of *Mishnah Sota* to *Tosefta Sota*. The translation is on the whole careful and competent, and extensive indices are

supplied listing the Sages, the Greek and Latin loanwords, and the Biblical verses to be found in the text. This volume may serve a purpose as an introduction to a Tosefta tractate for non-specialists, but it will be disappointing to the *cognoscenti*: it makes little reference to, or use of, non-German scholarship: Lieberman seems to be ignored; Neusner is mentioned once (the reference being to his *Life of Yohanan ben Zakai*); Schürer is cited from the 4th German edition.

P. S. ALEXANDER

BORGEN, P. (ed.): *The Many and the One: Essays on Religion in the Graeco-Roman World Presented to H. Ludin Jansen* (Relieff, No. 15). 1985. Pp. 265. (Tapir Publishers, Trondheim. Price: N.Kr. 120.00. ISBN 82 519 0670 9. ISSN 0333 029 X)

The octogenerian Jansen is probably best known to Old Testament scholars for his study, *Die Henochgestalt*. This *Festschrift* reprints Jansen's essays on psalmody in late Judaism (translated from the 1937 Norwegian article), consecration in *T. Levi*, marriage rites in Tobit, itinerant Jewish preachers in the Hellenistic period, plus several essays on the New Testament and on Greek literature and religion. There are also four essays by colleagues: on Manichaeism, Socrates' daemon, Augustinian poetry, and Paul's epistle to the Galatians.

L. L. GRABBE

BURGMANN, H.: *Zwei Lösbare Qumrânprobleme: Die Person des Lügenmannes, Die Interkalation im Kalender*. 1986. Pp. 299. (Peter Lang, Frankfurt am Main, Bern, New York. Price: Sw.Fr. 65.00. ISBN 3 8204 8368 3)

This volume consists of xerographic reproductions of ten articles published in journals between 1971 and 1981. Seven of these (including one on the 'Teacher of Righteousness') are gathered as Burgmann's answer to the first 'solvable problem', the solution being that the 'Liar' of the Qumran literature is the Maccabean Simon; the remaining three produce a solution to the problem of intercalation of the 364-day calendar based on data in the book of Daniel. This is a convenient assembly of Burgmann's researches on Qumran. On the 364-day lunisolar, its practicality has indeed been questioned on the slim objection that there is no evidence of how it was intercalated. However, several theoretical possibilities exist beside Burgmann's, all simpler than the system described in rabbinic sources for intercalating the lunar calendar. All this assumes, of course, that we have a consistently described calendar at Qumran, and meanwhile we await Milik's publication of a Qumran fragment apparently reconciling the 364-day and lunar calendars. On the identity of the 'Liar', doubt must remain whether it is really sober to assume that cryptically-phrased midrashim can deliver historical identifications in the way Burgmann (and most others) assume. It remains to be shown that the writers of the *pesharim* (let alone moderns) knew the identity of the 'Liar' or whether he was the same person as the 'Spouter of Lies', 'Man of Scoffing' or even the 'Wicked Priest'. This problem is likely to remain insoluble.

P. R. DAVIES

COHEN, J. M.: *Horizons of Jewish Prayer*. 1986. Pp. 368. (The United Synagogue, Woburn House, London WC1H 0EZ. Price: £7.50 paperback. ISBN 0907104 08 8. Also available in hardback)

Although primarily designed as a popular presentation intended to edify members of the Jewish community, Cohen's book is rich in information relating to the history, theology and practice of Jewish prayer and, furnished

as it is with notes, bibliography and index, will be found useful by students of Judaism from the second temple period until today. As an orthodox rabbi, as well as an established academic, the author combines traditional rabbinic teachings with the findings of modern scholarship and intersperses historical surveys with interesting speculations, contemporary religious comment and halakhic guidance. Not surprisingly, his critical treatment of the Old Testament is, to say the least, somewhat restrained but the scientific strength of the volume increases as it moves into the talmudic period and, despite some minor inaccuracies, there are sound insights into developments in medieval and modern times.

S. C. REIF

DERRETT, J. D. M.: *Studies in the New Testament*, Vol. iv: *Midrash, the Composition of the Gospels, and Discipline*. 1986. Pp. x, 244. (Brill, Leiden. Price: Fl. 112.00. ISBN 90 04 07478 3)

Eighteen articles are here reprinted, all published between 1979 and 1984. They are concerned with specific points in the New Testament, but the Old Testament is frequently invoked to help to elucidate them. Midrash in the title refers to New Testament passages held by Derrett to be evolved out of Old Testament material. This use of the term, frequent among New Testament scholars, is inaccurate, and should be avoided. There is rich use of Derrett's encyclopedic knowledge, including references to Jewish law. The only article not concerned with the New Testament is a fresh examination of *behuqey hagoyim* in CD 9.1. It is suggested that this refers to courts operated by Jews for resident aliens on the basis of the Noachic laws.

B. LINDARS

DORON, P.: *Interpretation of Difficult Passages in Rashi*. Part 1: *Genesis and Exodus* (Hebrew). 1985. Pp. 277 and 4 pp. of English summary. (Ktav, Hoboken, New Jersey. Price: \$20.00. ISBN 0 88125 081 3)

Essential requirements for the student of the medieval Jewish commentaries are to understand the problem that they are addressing and not to lose sight of the fact that one is seeking an explanation of their comments rather than attempting one's own interpretation of the verse. A traditional rabbinic scholar here introduces Rashi's commentary with a summary of thirteen basic, recurrent principles that underlie it and that include his exegetical use of the literal and homiletical senses, the talmudic-midrashic and targumic sources, the syntactical structure and the literary context. Interestingly, Doron's analysis is not without its parallels to the more scientifically based work recently published by Sarah Kamin, *Rashi's Exegetical Categorization* (see p. 108 below). In the body of the book scores of Rashi's comments are explained in an educationally sound fashion and with the assistance of many earlier super-commentaries and the text of the first edition of 1474. Altogether, a helpful introduction to the texts for those who read modern rabbinic Hebrew.

S. C. REIF

EILBERG-SCHWARTZ, H.: *The Human Will in Judaism: The Mishnah's Philosophy of Intention* (Brown Judaic Studies, 103). 1986. Pp. xiv, 250. (Scholars Press, Atlanta, Georgia. Price: \$31.95; members price: \$26.95. ISBN 0 89130 938 1)

Eilberg-Schwartz argues that in the Mishnah, in contrast to the Bible, intention is of fundamental importance in determining the status of an action: only if an action contrary to the law was intended does it constitute transgression, because only in this case does the act repudiate divine

authority, or negate the divine will. In the Mishnah, however, the idea of intention is invoked only in cultic or religious contexts i.e. (to use traditional categories) in *misvot bein adam le-maqom*, not in *misvot bein adam le-adam*. In the religious domain human intention plays a role in the classification of objects. Where the category into which an object falls is uncertain, the sages will consider the intention of its user as a pertinent factor. In the Mishnah's view man, like God, has the power to affect the structure of reality by an act of will: e.g., his intention will determine whether an object is classified as food or as waste. This correlation between the divine and the human will is part of what is meant by saying that man is in the image of God. Man is able so to act because God has made man his agent. Eilberg-Schwartz shows that there are strong affinities between the concerns of the P-source of the Pentateuch and the Mishnah: both reflect the typical interest of intellectuals (as described by Weber) in systematization. However, the Mishnah's notions of intention are significantly absent from P (and, indeed, from 11QTemple as well). Following a Durkheimian model Eilberg-Schwartz argues that this difference indicates that P and the Mishnah emanated from two groups of different social composition — the former from the hereditary, priestly class, which was supported by tithes, the latter from a non-hereditary guild of scholars, a meritocracy which supported itself through a variety of occupations. This study, which began as a doctoral dissertation under the supervision of Jacob Neusner, exemplifies two of the basic axioms of the 'Brown School', viz that (1) the Mishnah embodies a coherent system; and (2) that it is the foundation document of Rabbinic Judaism (hence the connection between the title and subtitle of the work). Intention is one of the most complex problems both of philosophy and law, and it might seem an ambitious topic for a dissertation. Though Eilberg-Schwartz tends to overstate his case, and his analysis does not always plumb the depths, he has unquestionably made a valuable contribution to an important and difficult subject.

P. S. ALEXANDER

EISENMAN, R. H.: *James the Just in the Habakkuk Pesher* (Studia Post-Biblica, 35). 1986. Pp. x, 110. (Brill, Leiden. Price: Fl. 42.00. ISBN 90 04 07587 9)

Eisenman here takes further the thesis propounded in his *Maccabees, Zadokites, Christians and Qumran* (1983): the 'Righteous Teacher' (*Moreh ha-Zedeq*) of Pesher Habakkuk is James the Just (= *Ya'aqov ha-Zaddiq*) and the community envisaged by the document is the so-called 'Jerusalem Church' of which James was the head; Paul is the 'Man of Lying' (*'ish ha-kazav*) who flouted the Law in the midst of the whole congregation' (1QpHab v, 11–12) = 'the Pourer out of Lying' (*mat'if ha-kazav*) who led many astray' (1QpHab x, 9); the 'Wicked Priest', the opponent of the Righteous Teacher in Pesher Habakkuk, is the high priest Ananus who, according to tradition, was responsible for the death of James the Just. The greater part of the book is taken up with a detailed exegesis of Pesher Habakkuk in the light of these identifications. Eisenman's arguments in defence of his idiosyncratic position are not easy to follow. He shows acute (and sometimes justified) scepticism of the more orthodox academic views; yet at the same time he accepts with remarkable credulity much of the patristic evidence on James the Just. Symptomatic is his comment on the tradition found in Epiphanius and others that James 'wore the mitre of the High Priest': 'One should be chary of dismissing vivid details such as these without carefully considering them' (p. 4). He does not subject to proper critical analysis the patristic sources on James, and shows little sensitivity to the conventions of hagiography. The only real impediment to his identifications, he avers, lies in the standard interpretation of the archaeology of Qumran (see p. 75). He recapitulates

here his arguments (set out more fully in *Maccabees*) against De Vaux's reading of the archaeological data. In keeping with other proponents of a very late dating for the Qumran community he is rather dismissive of the trained archaeologist's interpretation of archaeological evidence. His innuendo that opponents of his views may be motivated by 'ideological' or 'psychological' considerations (see p. 75) is not acceptable in the context of academic debate. It is also a double-edged argument. Is Eisenman himself unaffected by 'ideological' or 'psychological' considerations in propounding such unusual theories? Despite some useful insights in the detailed analysis of Peshar Habakkuk, this monograph is too idiosyncratic to contribute much to Qumran research and is likely to remain something of a curiosity.

P. S. ALEXANDER

FUJITA, N. S.: *A Crack in the Jar: What ancient Jewish documents tell us about the New Testament*. 1986. Pp. viii, 308. (Paulist Press, Mahwah, New Jersey. Price: \$9.95. ISBN 08091 2745 8)

Intended, as the title implies, to catch a wide readership, this is a serious attempt to explain the significance of the documentary finds in the Judean wilderness not only for the New Testament, but for the wider study of Judaism and Christian origins in the intertestamental period. Besides the Dead Sea Scrolls from Qumran, Fujita describes the finds from Masada, Nahal Hever, etc., and also the older documents from Wadi-ed-Daliyeh and the Christian documents from Khirbet Mird. Particular attention is given to the problems posed by the Temple Scroll. The chapters that follow systematically relate the finds to ancient Jewish history (the Samaritan sect, the Qumran community, the first and second Jewish revolts), to the study of the Old Testament, to the rise of Christianity, and to mysticism at Qumran and in Rabbinic, Christian, and Gnostic literature. Though the information given is inevitably selective, the book succeeds in conveying a broad spectrum of the religious sects and movements of the time, and the final chapter, introducing Merkabah and Hekaloth literature, references to speculations on 'two powers in heaven', and the relation of all this to the beginnings of Gnosticism, will be new to many non-specialist readers. Usually Fujita presents his material with suitable caution. Unfortunately this deserts him when dealing with the New Testament. Enthusiasm for possible links between Qumran and Christian origins leads him to assert that 'John the Baptizer must have played an important role in the interlinkage between the two groups,' and other even more speculative views are expressed. As he tends to tone them down later without retracting them, the reader is likely to be rather confused. Otherwise this is an excellent work of popularization, and very well informed. There are several illustrations and plans in the text.

B. LINDARS

GAGER, G. J.: *The Origins of Anti-Semitism: Attitudes towards Judaism in Pagan and Christian Antiquity*. 1983. Pp. viii, 312. (Oxford University Press, New York. Price: £21.50. ISBN 0 19 3503316 7)

Gager provides a broad, fascinating and well-informed argument contesting many of the views of Rosemary Reuther and her predecessors. Judaism provoked profound internal divisions within both Christians and pagans alike, but the pro-Jewish voices have largely been lost from the record, which was written by the anti-Judaistic winners. Paul is not to be regarded as the source of Christian anti-Judaism. For him, Christ was the fulfilment of God's promise to redeem the gentiles, but did not represent an abrogation of God's covenant with Israel, nor the replacement of Jews by Christians as the

chosen people of God. This well-written book should appeal to lay discussion groups as well as a scholarly audience.

B. S. JACKSON

GOLDMAN, B.: *The Sacred Portal: A Primary Symbol in Ancient Judaic Art* (Brown Classics in Judaica). 1986, reprint of 1966 edition. Pp. 215, and 30 pp. of photographs. (University Press of America, Lanham, Maryland. Price: \$15.75. ISBN 0 8191 5269 2)

Goldman's book is essentially a commentary on the Beth Alpha synagogue mosaic and its symbolism. It is an interesting essay, wide-ranging and richly documented. The purpose of reprinting it twenty years after its first appearance is a puzzle. It is not old or important enough to have achieved monumental status, but it now wears a distinctly dated air, in view of the large amount of subsequent work on Byzantine synagogues in Palestine and their iconography. (On Beth Alpha in particular it is worth mentioning the new interpretation by L. Dequeker, 'Le zodiaque de la synagogue de Beth Alpha et le Midrash', in *Bijdragen, tijdschrift voor filosofie en theologie*, 47 (1986), pp. 2–30.) Reprinting earlier work is an easy option; what would be more useful now is a comprehensive survey of all the interpretations that have been offered of these enigmatic mosaics.

N. R. M. DE LANGE

HAGNER, D. A.: *The Jewish Reclamation of Jesus: An Analysis and Critique of the Modern Jewish Study of Jesus*. 1984. Pp. 341. (Zondervan, Grand Rapids, Michigan. Price: \$9.95. ISBN 0 310 33431 4)

The author has made a special study of the Jewish reclamation (*Heimholung*) of Jesus in our day, a process which will be complete, in Harry A. Wolfson's words, when readers can 'pass on from Talmudic and Midrashic selections to those of the Gospels without being conscious of any difference'. He finds, however, that in this process less than adequate justice is done to the evidence of the Gospels: only a very careful selection of Gospel passages would leave readers conscious of no difference between them and the rabbinical literature. He writes in a sympathetic and eirenic spirit (he acknowledges the encouragement given him at the outset of this study by the late Samuel Sandmel), but maintains that no advantage accrues to dialogue between Jews and Christians by the papering over of cracks which still divide the Jewish and Christian assessments of Jesus.

F. F. BRUCE

VAN HENTEN, J. W., DE JONGE, H. J., VAN ROODEN, P. T., and WESSELIUS, J. W. (eds.): *Tradition and Re-Interpretation in Jewish and Early Christian Literature. Essays in Honour of Jürgen C. H. Lebram* (Studia Post-Biblica, 36). 1966. Pp. viii, 313. (Brill, Leiden. Price: Fl. 168.00. ISBN 90 04 07752 9)

Like many *Festschriften*, the title belies the contents. Twenty-three brief articles (German and English; one Dutch with English summary) deal with subjects as diverse as Egyptian Aramaic ostraca and sixteenth–eighteenth-century interpretations of the Apocalypse. Items of interest to *Alttestamentler* are those by M. J. Mulder on Jachin and Boaz (sites of rituals in early Israel), B. Hartmann on Ps. 141:5d–7 (indications of Canaanite and Babylonian cult traditions; Persian or Hellenistic period, possibly from Babylon), H. Gese on Hosea 12:3–14 as a literary unity (against general opinion), W. A. M. Beuken on the use by Trito-Isaiah of earlier Isaianic materials, illustrated in detail from 56:9–57:13, A. S. van der Woude on Malachi 2:10–16 (protests against

maltreatment of Jewish wives because of foreign wives; divorce is not at issue), A. van der Kooij on the Old Greek of Daniel 11, and P. B. Dirksen on Peshitta MSS of Judges. There are also very interesting articles on the Two Messiahs in the *Testaments of the Twelve Patriarchs* (M. de Jonge), the dating of *IV Maccabees* (J. W. van Henten), the (apparently poorly-attested) Jewish revolt against Gallus (P. Schäfer).

P. R. DAVIES

HÖFFKEN, P.: *Elemente kommunikativer Didaktik in frühjüdischer und rabbinischer Literatur* (Religionspädagogik in der Blauen Eule, 1). 1986. Pp. 536. (Verlag die Blaue Eule, Essen. Price: DM 56.00. ISBN 3 89206 113 0)

The consideration of a number of Jewish texts, biblical and post-biblical, in the light of various modern educational theories has produced an interesting study, originally presented as an *Habilitationsschrift* in the Faculty of Education of the University of Bonn. After introductory sections dealing with the important place of education in Judaism and with previous work in the field, the main parts of the book deal with characteristic types of educational device: 'antitheses', which include parables, symbolic actions, and the like; 'heroes and anti-heroes', in particular the use in Judaism of stock examples drawn mainly from the biblical tradition; and the varied use of narratives in a didactic context. There is a full bibliography, but the lack of an index of references severely limits the immediate usefulness of the book; this is a pity, for there are many interesting insights which enable the reader to gain fresh perceptions of the distinctive characteristics of early Judaism.

R. J. COGGINS

KAMIN, S.: *Rashi's Exegetical Categorisation in Respect to the Distinction Between Peshat and Derash* (Hebrew). 1986. Pp. 297. (Magnes Press, Jerusalem. Price: \$20.00. ISBN 965 223 628 4)

Of the few Old Testament scholars who have paid attention to Rashi's exegesis, most would assume (at least since Zunz 1822) that the medieval commentator had not only a clear idea of what *peshat* and *derash* were, but had a preference for the former. It is Rashi's frequent use of the phrase *peshuto shel miqra* which suggests this point of view, and it is a view which seems to be confirmed by his famous avowal at Genesis 3:8 when, in the context of midrashic explanation, Rashi states that he is only concerned with *peshuto shel miqra* and with such Agadoth as explain the words of scripture in a manner fitting to them. That may have been Rashi's intention but, as Joseph Kara discovered, it is not so easy, in these matters, to adopt such a single-minded approach. But against this one should note that most of Rashi's interpretations are based on Rabbinic writings which, by their very nature, pertain to the *derash* approach. The answer to the problem therefore lies surely in asking the question of Rashi's view of *peshat* and *derash*; and it is interesting to note in this regard that Rashi hardly used these terms and certainly never defined them.

There are five chapters in this book. Dr Kamin begins by examining the phrases *peshuteh deqara* and *peshuto shel miqra*. She then discusses a number of passages in Rashi's commentaries where the problem raises its head, albeit in an ambiguous manner; and follows this with a careful look at the root *drš* and the term *peshuto* first in isolation, and then in the commentaries. Finally, she examines the meaning and scope of the final part of Rashi's dictum '... such Agadoth as explain the words of scripture in a manner fitting to them'.

We are indebted to Dr Kamin not only for the research which she shares with us here, but also for the clear and systematic presentation.

R. B. SALTERS

KÜCHLER, M.: *Schweigen, Schmuck und Schleier: Drei neutestamentliche Vorschriften zur Verdrängung der Frauen auf dem Hintergrund einer frauenfeindlichen Exegese des Alten Testaments im antiken Judentum* (Novum Testamentum et Orbis Antiquus, 1). 1986. Pp. xxii, 539. (Universitätsverlag, Freiburg. Price: Sw.Fr. 98.00. ISBN 3 7278 0362 2. Vandenhoeck & Ruprecht, Göttingen. Price: DM 142.00. ISBN 3 525 53900 2)

Küchler seeks to elucidate certain New Testament passages about the subservience of women (esp. 1 Tim. 2:8–15 and 1 Cor. 11:3–16) in the light of their Old Testament exegesis and early Jewish interpretative traditions. The Old Testament passages examined are primarily found in Genesis, especially Gen. 2–6. Although these New Testament passages appeal to the Old Testament, Küchler argues that they in fact disregard the intention of the Old Testament writers but instead depend on early Jewish exegeses which are hostile to women. The Jewish interpretative traditions show two tendencies: (1) to emphasize the erotic content of the Old Testament narratives; (2) to demonize these same accounts by making beautiful women the cause of the presence and spread of evil in the world (especially found in the Enochic tradition of the sin of angels with women), emphasizing two aspects of this: (a) makeup to enhance beauty and (b) knowledge of the hidden arts. Whatever New Testament scholars may say about K.'s conclusions, his detailed study certainly establishes the existence of the afore-mentioned tendencies in Jewish literature. Where one has reservations is with regard to his sharp distinction between 'the Old Testament' and 'early Judaism'. If for example Gen. 6:1–4 is a fragment of a myth about women and heavenly beings as is currently thought, can one treat the Enochic tradition as only an exegesis of the Old Testament passage?

L. L. GRABBE

LEEMHUIS, F., KLIJN, A. F. J., and VAN GELDER, G. H. J.: *The Arabic Text of the Apocalypse of Baruch. Edited and translated with a parallel translation of the Syriac Text*. 1986. Pp. viii, 154. (Brill, Leiden. Price: Fl. 76.00. ISBN 90 04 07608 5)

The identification in 1974 of an Arabic translation of the Apocalypse of Baruch has provided a means of checking the one existing manuscript of the Syriac version of the Apocalypse proper (chapter 1–77). In the book here reviewed, the Arabic text is printed together with translations of the Arabic and Syriac versions side by side. For the Epistle (chapter 78–87) the Syriac text of the final Epistle of the Milan Manuscript is printed alongside the Arabic version. The Introduction contains a list of nearly fifty passages in which emendations to the Syriac suggested by modern editors may be confirmed by the Arabic version, and the book ends with notes on the text and translation of the Arabic and Syriac versions.

J. W. ROGERSON

LEVY, B. B.: *Targum Neophyti 1, A Textual Study* (Studies in Judaism). Vol. 1: *Introduction, Genesis, Exodus*. 1986. Pp. x, 450. (University Press of America, Lanham, New York, London. Price: \$36.50. ISBN 0 8191 5464 4. Paperback price: \$21.75. ISBN 0 8191 5465 2)

Levy's aim is to clarify, by means of a painstaking, verse-by-verse analysis of the Targum against the original Hebrew, the complex literary

process by which Targum Neophyti 1 (= N) reached its final, composite form. He uncovers the various strata largely by establishing the standard elements and translation procedures of N, and noting deviations from the norm. Much light is thrown on the translation-techniques of N, and at numerous points Levy is able to improve on the transcriptions, or supplements, proposed by Diez Macho in the *editio princeps*. The date of N — as of all the Targumim — is a notoriously complex question. Observing the especially close parallels between N and the Tannaitic midrashim (Mekhilta deR. Ishmael, Mekhilta deRashbi, Sifra, Sifrei and Midrash Tannaim to Deuteronomy), Levy argues that much of the midrashic content of N was introduced into the text in the late Tannaitic or Amoraic periods. He even finds evidence that 'the translator(s) of N had before them written midrashic texts' (p. 78f.). In his doctoral dissertation (New York University 1974), scheduled to appear in a revised form as a supplement to the *Textual Study*, Levy suggested that N's Aramaic is 'relatively late' in character. As to date he concludes: 'While N may be assumed to contain some older ideas, the bulk of it dates well past the first century, and in its final form it appears to be from the Talmudic era' (p. 79). The commentary is full of acute and interesting observations (note, e.g. the suggestion that there are a few poetic passages in N). There is nothing comparable to it available. It will be an essential tool for anyone who wants to make discriminating use of the Targum. (See also pp. 122–23 below.)

P. S. ALEXANDER

LYALL, F.: *Slaves, Citizens, Sons: Legal Metaphors in the Epistles*. 1984. Pp. 288. (Zondervan, Grand Rapids, Michigan. Price: \$9.95. ISBN 0 310 45191 4)

The thesis of this book written by a lawyer from a conservative theological standpoint is that (1) the legal metaphors of the New Testament epistles are better understood when their legal background is identified; (2) with the exception of redemption, this is more likely to have been Roman rather than Jewish or Greek law. Topics discussed include the slave and freedman; aliens and citizens; adoption; inheritance; the family; fiduciary trusts; mercantile images and redemption. A number of appendices serve to supplement the author's argument.

A. PHILLIPS

MARKS, J. H.: *Visions of one world: legacy of Alexander*. 1985. Pp. 257. (Four Quarters Publishing Company, Guilford, Connecticut. Price: \$15.95. ISBN 0 931500 10. Paperback price: \$9.95. ISBN 0 931500 09 5)

Marks's theme is the influence of Alexander's 'ecumenical vision' on the history of the millennium that followed him. The Macedonians, Romans, and Byzantines were heirs to Alexander's attempt to integrate the near eastern and Mediterranean worlds, while the Sasanian and Islamic empires, also heirs, demonstrated the final impossibility. Marks capably distinguishes the wood from the trees and gives a clear survey (e.g., of the complex Diadochoi period), emphasizing the political and military rather than the social and cultural history (except for a useful chapter on aspects of Hellenistic culture). Each chapter ends with sensibly limited suggestions for further reading. Apart from some unfortunate misprints and the sadly inadequate maps (the reader needs a good classical atlas), this is a stimulating guide for students of Hellenistic Judaism and early Christianity.

J. R. BARTLETT

NEUSNER, J.: *Ancient Judaism and Modern Category Formation: 'Judaism', 'Midrash', 'Messianism', and Canon in the Past Quarter-Century* (Studies in Judaism). 1986. Pp. xiv, 123. (University Press of America, Lanham, Maryland. Price: \$22.50; ISBN 0 8191 5395 8. Paperback price: \$9.75; ISBN 08191 553966)

This is the first book in a new series, edited by Neusner, entitled *Studies in Judaism*. It consists mostly of a re-shaping of material which Neusner has published elsewhere. He states that his purpose is to demonstrate that the categories normally used by scholars to describe the religion of the Jewish people (Judaism, midrash, messianism) 'violate the inner composition of the data they are employed to classify . . . They generate constructions that distort the data subject to categorization' (p. xi). Neusner denies that there is any such entity as 'Judaism'; rather, scholars can only describe 'Judaisms'. The Judaism he wishes to discuss is that for which the generative category can only be 'Torah' — by which he means the rabbinic canon of writings. The book constitutes a defence of Neusner's current methodology in his series of studies on the individual documents of the rabbinic canon. It perpetuates his polemic against Geza Vermes on how to compare midrashim, and against Ephraim Urbach and E. P. Sanders on how to describe rabbinic Judaism. The implications for the present in the battle between American 'Judaisms' and Israeli Orthodoxy are always lurking beneath the surface. A. P. HAYMAN

NEUSNER, J.: *Comparative Midrash: The Plan and Program of Genesis Rabbah and Leviticus Rabbah* (Brown Judaic Studies, 111). 1986. Pp. xiii, 211. (Scholars Press, Atlanta, Georgia. Price: \$28.95 (discount price: \$22.95). ISBN 0 89130 940 3)

Having completed his analysis of rabbinic literature on a document by document basis, insisting always that we must know each document in its individuality before making claims about 'rabbinic literature', Neusner here turns to problems of comparison, using as a basis his recently completed studies of Genesis and Leviticus Rabbah. The Introduction deals at length with the theory of comparison (though not engaging with contemporary literary theory). The literary structures of Genesis Rabbah are then examined, and those of Leviticus Rabbah, analysed in earlier work, are reviewed. Next comes comparison. The two documents show the same formal and redactional characteristics. This justifies comparison of their theological programmes, which again display close similarity: 'The message is that when Israel obeys the will of their father in heaven, no nation can rule over them, and, when they do not, then the least of nations governs them. The thesis is that because of God's rule Israel should take heart; Israel can overcome its sorry condition in this time, in this world.' An Appendix provides a highly critical account of the theories of comparative midrash of Renée Bloch and Geza Vermes; such work ignores the documentary context of the traditions it compares. This is a serious and pioneering attempt to introduce new methodological perspectives into the study of rabbinic literature. But, not for the first time as regards Neusner's work, one has to ask whether *inclusio unius est exclusio alterius*.

B. S. JACKSON

NEUSNER, J.: *Genesis and Judaism. The Perspective of Genesis Rabbah: An Analytical Anthology* (Brown Judaic Studies, 108). 1985. Pp. xiv, 208. (Scholars Press, Atlanta, Georgia. Price: \$28.95; discount price \$22.95. ISBN 0 89130 940 3)

Having completed his three-volume commentary on Genesis Rabbah (B.L. 1986, pp. 128f.), Neusner here presents an anthology taken from his

earlier work, designed to show, by way of example, 'how Judaic Sages brought their questions to Scripture and also listened to Scripture's answers'. Genesis, for the early rabbinic sages, gave meaning to the claim that man was made in God's image. In so doing, they reveal multiple layers of meaning in the text, rejecting the modern fundamentalism that looks only for the 'original' meaning ('the one determined by a long-dead context of obscure and unimaginative philology'). The dominant method of scriptural understanding is 'the power to hear Scripture's harmonic music, to perceive each of its distinct melodic lines, all at once, all together, and all in deep union of ultimate meaning'. The stories of Genesis, commencing with the Creation, provide messages about the meaning of the story to come, that of the children of Israel. The fifteen chapters of the book, organized in four thematic parts, range over theological issues (e.g. the doctrine of merits, the encounter with God, the Temple, and the celebration of Creation), narrative topics (Abraham, Isaac, Jacob, the Patriarchs), and the historical context informing rabbinic interpretation (e.g. relations with Rome, expectations of redemption). All Neusner's didactic skills are deployed in this book, designed to introduce a new audience into early rabbinic interpretation of the Bible.

B. S. JACKSON

NEUSNER, J.: *A History of the Mishnaic Law of Damages*. Part 4: *Shebuot, Eduyot, Abodah Zarah, Abot, Horayot*. Translation and Explanation (Studies in Judaism in Late Antiquity xxxv/4). 1985. pp. xxxi, 275. (Brill, Leiden. Price: Fl. 148.00. ISBN 90 04 06853 8; 90 04 07269 1)

Following the principles and rules adopted for the series, and applied to the previous volumes of *Damages* (cf. *B.L.* 1985, p. 135; 1986, pp. 127–28), Professor Neusner presents here the last five Mishnah and, where appropriate, Tosefta tractates of this *Seder*. Two of these, however, *Eduyot* and *Abot*, reveal themselves as misfits as far as the thesis of the general project is concerned, namely 'that Mishnah constitutes its own best commentary, and that Mishnah's commentary is effected through its formal traits'. To quote the author: 'Neither tractate presents a fertile field for the demonstration of the stated thesis or the opposite.' Nevertheless, he concludes: 'Proof of the correctness of my exegetical thesis, therefore, derives from those points at which the thesis is irrelevant and from the simple fact that, where the thesis fails, there — in the contrast — we see its power' (p. ix).

G. VERMES

NEUSNER, J.: *A History of the Mishnaic Law of Damages*. Part 5: *The Mishnaic System of Damages* (Studies in Judaism in Late Antiquity xxxv/5). 1986. pp. xxxi, 228. (Brill, Leiden. Price: Fl. 104.00. ISBN 90 04 06853 8; 90 04 07270 5)

In the concluding volume of *Neziqin*, Professor Neusner describes his understanding of the 'system' underlying the fourth *Seder* of the Mishnah; outlines the formation of the eight tractates; and advances his views on 'the unfolding' of the law of damages between 70 and 170, but essentially in the post-Bar Kokhba period. His own summary of his findings is as follows: 'The character and interests of the division of Damages present compelling, indeed probative evidence of the larger programme of the philosophers of Mishnah. Their intention is to create nothing less than a full-scale Israelite government, subject to the administration of sages. This government is fully supplied with a constitution and by-laws (Sanhedrin, Makkot). It makes provision for a court-system and procedures (Shebuot, Sanhedrin, Makkot), as well as a full set of laws governing civil society (Baba Qamma, Baba Mesia, Baba Batra)

and criminal justice (Sanhedrin, Makkot). This government, moreover, mediates between its own community and the outside world ("pagans"). Through its system of laws it expresses its judgement of the others and at the same time defines, protects, and defends its own society and social frontiers (Abodah Zarah). It even makes provision for procedures to expiate its errors (Horayot). The (the non-existent) Israelite government imagined by the second-century philosophers centres upon the (then non-existent) Temple... Mishnah is above all an act of imagination in defiance of reality' (pp. 173-74).

With this volume, Professor Neusner's mammoth contribution to his Mishnah project (five Orders out of six and no less than forty-three tomes) has come to an end. 'It is not possible' — he confesses in the last paragraph of the Preface — 'to put into words my feelings as I write these concluding words to my final volume of my history of the law of the Mishnah. I began the work. I finished the work. Thank God' (p. xv).

G. VERMES

NEUSNER, J.: *Judaism in the Matrix of Christianity*. 1986. Pp. xix, 148. (Fortress Press, Philadelphia. Price: \$12.95. ISBN 0 8006 1897 1)

Neusner's essential thesis in this book is that as we move from the second to the fifth centuries C.E. some things in rabbinic Judaism remained the same — 'doctrines governing fundamental categories of Israel's social life to which the triumph of Christianity made no material difference.' (p. 24). But other things did change — 'those components of the sages' worldview that now stood in direct confrontation with counterparts on the Christian side' (p. 24). In separate chapters he treats those that did not change (the doctrine of the emotions and the structure of sanctification) and those that did (the doctrine of Rome, the Messiah, Torah and methods of biblical exegesis). The book is a hymn to the vitality of a rabbinic Judaism which, in contrast to Christianity, when 'Islam gained its victory' in the Middle East and North Africa 'retained the loyalty and conviction of the people of the Torah' (p. xii). We have here the simplest and most straightforward summary of the results of Neusner's recent work on the Yerushalmi and the Palestinian midrashim. The book should be on the reading lists of all courses dealing with Judaism in Late Antiquity.

A. P. HAYMAN

NEUSNER, J.: *Judaism and Scripture: The Evidence of Leviticus Rabbah* (Chicago Studies in the History of Judaism). 1986. Pp. xxii, 641. (University of Chicago Press, Chicago and London. Price: £42.50. ISBN 0 226 57614 0)

The bulk of this book consists of a new translation of *Leviticus Rabbah* in the format and the style used for Neusner's translation of *Genesis Rabbah* (see *B.L.* 1986, pp. 128f.). The author translates the base text presented in Margulies's edition, which is an emended and corrected version of a tenth-century manuscript now in the British Museum. This belongs to only one of three recensions in which *Lev.R.* has been transmitted, not to speak of the substantial amount of the text preserved in the Genizah fragments. Margulies despairs of restoring the 'original text' of *Lev.R.* (see his edition, vol. 5, p. xxxif.). As usual, Neusner sidesteps this issue, though he is aware of the problem. For a recent critique of his methodology in this respect with reference to *Gen.R.* see Peter Schäfer, 'Research into Rabbinic Literature', *JJS*, xxxvii (1986), 146ff.

Neusner's translation is much more intelligible than the older Soncino version and it certainly makes the argument easier to follow. Errors in the translation are rare. However, there are frequent mistakes in cross references, both in his own internal reference system and in biblical references which sometimes follow EVV and sometimes the Hebrew. A more serious

drawback is that Neusner does not relate his judgements on the original form of a text to the manuscript evidence, even when such evidence would support his opinion (e.g., Parashah 1:3. 7), let alone when it undermines his conclusion (e.g., 1:4.5F — what Neusner regards as the original conclusion of 1:4 is, in fact, omitted by the Genizah fragment).

In a lengthy introduction (130 pages), Neusner places *Lev. R.* in its context within the emerging rabbinic canon of writings. He sees it as a radical departure from the texts produced in the 200 years after the Mishnah (*Tosefta*, *Sifra*, and the two *Sifres*). Unlike these earlier texts its authors 'make no pretense at all at undertaking a verse-by-verse or even phrase-by-phrase exegesis of their chosen text. Rather, they selected a large topic and, using the chosen verse, worked out the sense and implications — the inner logic, the structure, the governing principle — of that topic' (p. 13). Neusner argues forcefully, and I think convincingly, that *Lev. R.* is not a miscellany — 'a scrapbook', but a carefully constructed statement about Israel and its salvation in the crisis caused for Judaism by the consolidation of the Christian Empire c. 400 c.e. With the initial proviso about the state of the manuscript evidence, this book marks a major advance in understanding the haggadic midrashim.

A. P. HAYMAN

NEUSNER, J.: *The Religious Study of Judaism: Description, Analysis, and Interpretation*. Vol. 1. (Studies in Judaism). 1986. Pp. xvi, 172. (University Press of America, Lanham, Maryland. Price: \$23.50. ISBN 08191 5393 1. Paperback price: \$11.75. ISBN 08191 5394 X)

Completed three weeks later than *Ancient Judaism and Modern Category Formation*, this book goes over the same ground. It also updates and revises papers which Neusner has published earlier. He explains his method of working in his Acknowledgements:

Over the years I work and rework essays of mine, in the beginning through successive drafts, later in shorter and longer versions of the same study, each with its intended audience and for its distinct purpose. In this book, some are old and completely rewritten, others are new.

Your reviewer recognized material he had not seen before, in some form or other, in chapter 1 (Parsing the Rabbinic Canon: Explaining a Fresh Approach), chapter 2 (Defining a New Category: The Virtues of the Inner Life in Formative Judaism) — a remarkably penetrating essay, and chapter 8 (The Theological Enemies of Religious Studies) — a sustained polemic against the position of Religious Studies in the American universities which would be equally applicable in the UK. Chapter 1 summarizes in nine pages where Neusner's studies have brought him to date and points to where he will go in the future. If the following is anything to go by, the future looks promising:

'... while people commonly maintain that Christianity in the first century was born in the matrix of Judaism, in fact, Judaism in its most enduring form in the fourth century was born in the womb of Christianity. (p. 11)

For those without the time to tackle Neusner's larger publications, these essays will provide rewarding reading.

A. P. HAYMAN

NEUSNER, J.: *The Religious Study of Judaism: Description, Analysis, Interpretation. The Centrality of Context*. Vol. 2. (Studies in Judaism). 1986. Pp. xiii, 215. (University Press of America, Lanham, Maryland. Price: \$24.50. ISBN 08191 5450 4. Paperback price: \$12.75. ISBN 08191 5451 2)

These essays 'serve to illustrate the larger issue of the definition and role of context in the study of religion, its text and its ideas' (p. x). As the author

tells us in his Preface, chapter 1 (Description and Category-Formation) 'reworks ideas in the Preface and Chapter Two of my *Ancient Judaism and Modern Category Formation*'. Chapter 2 is an attempt 'to introduce Judaism to beginning students of religion' (p. 29). Chapter 3 (Description and the Category of History: Another Exercise) is a survey of the development of Judaism (in interaction with Christianity) in the first four centuries c.e. Chapter 4 is a revision of the preface to Neusner's translation of *Sifre*. Chapter 5 is a revision of the introduction to Neusner's translation of *Genesis Rabbah* (see B.L. 1986, pp. 128f.). Chapter 6 is another of Neusner's exercises in tracing the development of an idea (in this case, Israel's attitude to Rome) through the principal documents of rabbinic Judaism. In this paper he completely disowns one he published on a similar topic one year earlier ('*To See Ourselves as Others See Us*', edited by J. Neusner (1985), pp. 373–96). Chapter 7 is a hatchet job on Michael Walzer, *Exodus and Revolution* (1985) and Aaron Wildavsky, *The Nursing Father: Moses as Political Leader* (1984). Again, this book will be of use to those with no time to read the larger works from which these essays are mostly drawn.

A. P. HAYMAN

NEUSNER, J.: *The Tosefta: Its Structure and its Sources* (Brown Judaica Studies, 112). 1986. Pp. xi, 250. (Scholars Press, Atlanta, Georgia. Price: \$39.95; members price: \$29.95. ISBN 1 55540049 3)

In this monograph, addressed to the problem of the relationship between the Tosefta and the Mishnah, Neusner challenges the traditional view that the Tosefta consists of *baraitot* 'left over' after the editing of the Mishnah. This is only partially true: the relationship between the two documents is much more complex. The matter of the Tosefta can be classified into three broad categories: (A) commentary on the Mishnah, which takes the form of verbatim quotation + interwoven glosses and supplements; (B) rulings which at first sight appear to be autonomous of the Mishnah, but which, on closer inspection, prove to be responding to, and amplifying, statements in the Mishnah; (C) rulings which are genuinely independent of the Mishnah, and bear no relationship to its text. In the redaction of the Tosefta the material belonging to each of these categories tends to be kept together within a chapter, and is usually arranged with category A first, B next and C last. The Tosefta, Neusner concludes, is, on the whole, post-Mishnaic, and emanated from the same circle of Sages as the Mishnah. Indeed, it can be seen as the earliest stage of commentating on the Mishnah, a forerunner of the *gemarot* of the Bavli and Yerushalmi. However, since there are some notable materials in the Mishnah about which the Tosefta appears ignorant, and a few instances where the Tosefta is arguably prior to the Mishnah, the Tosefta probably reached conclusion *before* the final redaction of the Mishnah as we now have it. This study reprints the sections on the relationship between Mishnah and Tosefta scattered through Neusner's 22 volume *History of the Mishnaic Law of Purities* (1974–77). It covers, therefore, only the Order of *Tohorot*. However, since that constitutes about 18% of the whole Tosefta, it offers a substantial basis for generalizing. Whether or not one agrees with Neusner that he has 'finally solved the problem of the Tosefta's structure and sources' (pp. x–xi), this is undoubtedly one of the most important analyses of the problem to appear in recent years.

P. S. ALEXANDER

PRAAG, H. VAN: *Damit die Erde Blüht: Das Phänomen Israel* (Judentum Heute). 1986. Pp. 128. (Scriba Verlag, Köln. Price: DM 16.80. ISBN 3 921232 37 6)

This work, which has appeared in Dutch as *Het verschijnsel Israel*, is in the series *Judentum Heute*. The author, who has written a number of books, is

Rektor der Internationalen Universität Lugano, and is concerned to contribute to the on-going Christian-Jewish dialogue. He does this by looking for aspects of Christianity and Judaism which are related, in spite of traditional views one of the other, and by criticizing some features of both faiths which are not of the essence of true religion but which keep adherents sceptical of one another. The book seems to be directed at the thinking layman rather than the scholar, and members of the society, though finding it interesting, need not be detained by it.

R. B. SALTERS

REEG, G.: *Die Geschichte von den Zehn Märtyrern: Synoptische Edition mit Übersetzung und Einleitung* (Texte und Studien zum Antiken Judentum, 10). 1985. Pp. vi, 107, and pp. 109* of Hebrew text. (Mohr, Tübingen. Price: DM 258.00. ISBN 3 16 144783 2)

The well-known story of the martyrdom of ten rabbis by the Romans at the time of the Bar Kochba revolt is found, in differing forms, in a number of sources. This painstaking parallel edition of the various texts (only a few of which date back as far as the fourteenth/fifteenth century) follows the excellent model of P. Schäfer's synopsis of the Hekhalot literature. It is therefore of interest not only from the point of view of its contents, but also for its method, which has implications for the edition of any 'text' which has no clear, fixed form. The approach is carefully explained in the introduction, as is the use of the computer in the preparation of the edition.

N. R. M. DE LANGE

RONAI, A., and WAHLE, H.: *Das Evangelium — ein jüdisches Buch?: Eine Einführung in die jüdischen Wurzeln des Neuen Testaments* (Herderbücherei 1298). 1986. Pp. 190. (Herder, Freiburg im Breisgau. Price: DM. 9.90. ISBN 3 451 08298 5)

The joint effort of an orthodox Jew and a Roman Catholic nun, this booklet is intended to provide an elementary introduction to the Jewishness of Jesus and of the New Testament for Christians with no prior historical or theological education. The major topics (Jesus's childhood, baptism, teaching, attitude to Jews and Gentiles; the last Supper; and the separation of the Church from Judaism) are all presented first from a Jewish, then from a Christian point of view. There is no scholarly pretence and a truly irenic spirit characterizes the whole enterprise.

G. VERMES

ROTH, N.: *Maimonides. Essays and Texts: 850th Anniversary*. 1985. Pp. 169. (The Hispanic Seminary of Medieval Studies, Madison. Price: \$10.00. ISBN 0 942260 59 7)

Having delivered a number of papers at conferences commemorating the 850th anniversary of Maimonides's birth, the author was reluctant to subject them to the delays normally associated with the conventional channels of publication, preferring to publish them more hastily in this way in a revised form, together with other work of his, including a review of I. Twersky's *Introduction to the Code of Maimonides* (New Haven, 1980), six new translations of Maimonidean texts and some bibliographical guidance. Since the main themes relate to the place of Maimonides in medieval cultural history, especially in Spain, and to specific aspects of his philosophy, they are of little relevance to Old Testament scholarship, but there is a brief treatment of Maimonides on Hebrew language and poetry that may attract the attention

of Hebraists. Those whose wider interests include Maimonides should be aware of the highly individual nature of some of the views ('Maimonides was never a rabbi') and the polemical style in which many of them are expressed.

S. C. REIF

RUSSELL, D. S.: *From Early Judaism to Early Church*. 1986. Pp. 150. (SCM Press, London. Price: £4.50. ISBN 0 334 00496 9)

The author writes here for the non-specialist, addressing the same readership and covering the same period as in his earlier volume, *Between the Testaments* (1960; *B.L.* 1961, pp. 61f.; *Decade*, pp. 304f.), to which this is intended as a supplement. Inevitably there is some overlap in content, though subjects treated there are dealt with briefly here. The new material consists of a brief section on Judaism and Jesus, and chapters on Biblical Interpretation in Early Judaism and the New Testament, The Development and Meaning of Torah, Prayer and Mediation, and Demonology and the Problem of Evil. Footnotes have been avoided. The bibliography is updated, doubled in length, and includes more reference to primary sources. It deserves to be widely used alongside its companion volume.

G. I. EMMERSON

SCHIMANOWSKI, G.: *Weisheit und Messias: Die jüdischen Voraussetzungen der urchristlichen Präexistenzchristologie* (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe, 17). 1985. Pp. xiii, 410. (Mohr, Tübingen. Price: DM 78.00. ISBN 3 16 144997 5)

As the sub-title indicates, this monograph aims at uncovering the Jewish roots of the New Testament presentation of the pre-existent Christ. Of the two terms in the main title, Wisdom, 'the beginning of Yahweh's ways', is, of course, well attested in the Hebrew Bible; the other, Messiah, belongs in its special sense to post-biblical Judaism. The author's treatment of the Wisdom concept in the Hebrew Bible and in the Hellenistic tradition (LXX, etc.) is therefore directly relevant to his main purpose; his study of the pre-existent Messiah in post-biblical Judaism (the Ethiopic Enoch, the Targums, rabbinic literature in general) deals more with parallel developments. If this be borne in mind, the work will prove to have great value as it traces the growth of the idea of pre-existence in Jewish thought, quite apart from its provision of a background to the development of the idea in primitive Christianity.

F. F. BRUCE

SCHMIDT, F., *Le Testament grec d'Abraham. Introduction, édition critique des deux recensions grecques, traduction* (Texte und Studien zum Antiken Judentum, 11). 1986. Pp. ix, 199. (Mohr, Tübingen. Price: DM 98.00. ISBN 3 16 144949 5)

Francis Schmidt began his doctoral thesis on the *Greek Testament of Abraham* in 1971 under the direction of M. Philonenko, and this critical edition and translation of the text is the fruit of fifteen years sustained and painstaking study of a complex and important document. In his Introduction, Schmidt gives detailed descriptions of the extant MSS and clearly states the principles which he has followed in presenting the text: the long and short recensions of the *Testament* are edited and discussed separately. We are given a fine account of the ancient versions (Slavonic, Roumanian, Coptic, Arabic, and Ethiopic) and the previous translations of the text. There is excellent scholarship here, which increases one's regret that Schmidt says nothing

about the date and provenance of the original *Testament*: even a few general remarks on these subjects would have been welcome. The text of the short recension according to the two families represented in the manuscript tradition is given first. Rather than printing a composite text, Schmidt chooses an eleventh-century Italo-Greek MS Milan Ambrosian Greek 405 (G 63) f. 164r–171r to represent the first family of the short recension: all significant variant readings of the other MSS in the family are faithfully recorded in the apparatus. The translation is set on the page opposite to the text, and is generally accurate, reliable, and readable. Schmidt takes MS B as representative of the second family of this recension: no translation is given, but variant readings of the other manuscripts are supplied in the apparatus. Omissions from MS B are supplied from MS F.

The long recension survives in three families of MSS which represent a long, short, and very short text. Schmidt argues for the originality of the long text, and presents it in printing MS A, which M. R. James used for his edition and translation of the *Testament* in 1892: again, all MS variants are given in the apparatus. A final index of Greek words, which is effectively a concordance to both recensions, usefully concludes this valuable edition.

C. T. R. HAYWARD

SCHNABEL, E. J.: *Law and Wisdom from Ben Sira to Paul: a Tradition Historical Enquiry into the Relation of Law, Wisdom and Ethics* (Wissenschaftliche Untersuchungen zum Neuen Testament: 2. Reihe, 16). 1985. Pp. xvi, 428. (Mohr, Tübingen. Price: DM 84.00. ISBN 3 16 144896 0)

Scholars frequently note the correlation of law and wisdom in Ben Sira's work and in Pauline thought separately, but few have brought the two together or seen development of this link in the inter-testamental period. Schnabel traces the history of these concepts not only in Ben Sira and Paul, but through the whole period in between, with separate sections on the Wisdom of Solomon, Baruch and the Apocalypse of Baruch, the Letter of Aristeas, the third Sybilline oracle and the fourth books of Ezra and Maccabees — with detailed attention to the Dead Sea Scrolls. Studies treating so many varied texts need to be meticulous in detail, and Schnabel shows such meticulous diligence in notes and bibliography as well as in exact references to particular passages. This book will be a mine of information for anyone studying the period covered by the title, whether studying Jewish or Christian works: bibliography and indexes of subjects, authors and passages cited are commendably full.

J. G. SNAITH

SCHÜRER, E.: *The History of the Jewish People in the Age of Jesus Christ (175 B.C.–A.D. 135)*. A New English Version revised and edited by G. Vermes, F. Millar and M. Goodman. Volume III. 1. 1986. Pp. xxii, 704. (T. & T. Clark, Edinburgh. Price: £25.00. ISBN 0 567 02244 7)

The first two volumes of the new Schürer were noticed in *B.L.* 1974, p. 91; 1980, pp. 125–26. With the appearance of the first part of the final volume, where 'modernization reaches a climax' (p. v), the publication of the revision of this classic work is brought almost to completion. Section 31, for which Fergus Millar took primary responsibility, provides a masterly survey of the literary, archaeological and epigraphic evidence for the diaspora and examines the internal organization and life of the diaspora communities. The remainder of the work (sections 32–34) provides an introduction to the literature of the intertestamental period, but here, instead of the old distinction between Palestinian and Hellenistic Judaism, a distinction solely

on the basis of language has been introduced. Section 32, which was revised by Geza Vermes, is concerned with works composed in Hebrew or Aramaic and includes a chapter on the Qumran sectarian literature. Section 33A, revised by Martin Goodman, is devoted to Jewish writings composed in Greek. Sections 33B (on Jewish writings of which the original language is uncertain) and 34 (on Philo) will appear in the second part of this volume together with the much-needed indexes. The present part includes a valuable and interesting chapter by Philip Alexander on Jewish incantations and books of magic.

One may still wonder, particularly on reading the present volume which contains so much new material, whether the decision to revise an old work, albeit a classic, rather than to prepare a totally new one was correct. But granted that this decision was right, one can only congratulate the editors on what they have done. For the wealth of information it contains, its balanced views, and its very full and up-to-date bibliographies, this work will remain indispensable to scholars for many years.

M. A. KNIBB

SEGAL, A. F.: *Rebecca's Children: Judaism and Christianity in the Roman World*. 1986. Pp. xii, 207. (Harvard University Press, Cambridge, Mass. and London. Price: £16.95. ISBN 0 674 75075 6)

This is a survey of the development of Judaism and Christianity during the Roman period and is primarily intended for the general reader. The book is clear, balanced, and shows itself well abreast of current scholarship. The one frustrating aspect to the specialist reader is that he will find many statements to query with regard to interpretation or nuance; in most cases Segal undoubtedly has good reasons for his particular view, but one would like to see it justified in more detail. The frequency of queries is by no means due to deficient scholarship on Segal's part but to the many disputed points of interpretation for the history of this period. Although Segal does indicate differences of opinion, the breadth of coverage makes detailed discussion impossible in the text. However, one way of overcoming this problem would have been to devote his notes to the finer points of the debate and to explain reasons for a particular interpretation. As it is, the notes are infrequent and brief, usually giving fairly basic secondary sources. In his preface, Segal refers to the 'controversial ideas' in the book: they are controversial only when compared with certain standard handbooks which are out of date and often extremely conservative. For those abreast of current scholarship, S. appears decidedly middle of the road. Highly recommended for students.

L. L. GRABBE

STENHOUSE, P.: *The KITĀB AL-TARĪKH of ABŪ'L-FATH translated into English with Notes* (University of Sydney Studies in Judaica, No. 1). 1985. Pp. xxxvi, 249, and Pp. lxxvii of notes. (Mandelbaum Trust, University of Sydney. Price: A\$43.50., plus A\$5.00 postage and packing. ISBN 0 949269 75 1)

Abū'l Fath's fourteenth-century *Chronicle* has never been translated in its entirety into a modern western language. Now Stenhouse has followed up his edition of the Arabic text with this literal but perfectly readable translation. The *Chronicle* is divided into chapters for ease of reference; there are more than 1,000 notes, mostly dealing with lexicographical points but also drawing attention to historical and other details. Specific points in the translation will require assessment by the select company of Samaritan Arabists; for the rest it is helpful to have available a manageable version of

this work, often referred to as an important contribution to Samaritan self-understanding, but rarely accessible in practice.

R. J. COGGINS

Stow, K. R.: *'The 1007 Anonymous' and Papal Sovereignty: Jewish Perceptions of the Papacy and Papal Policy in the High Middle Ages*. 1986. Pp. 89. (Ktav Publishing House, Hoboken, New Jersey. Price: \$18.75. ISBN 0 87820 603 5)

This book will be of great interest to those engaged in medieval studies, but it should also interest students of Judaism generally.

Although a great deal has been written about papal attitudes to the Jews in the Middle Ages, very little has been said about Jewish attitudes to the popes. The author of this book seeks to redress the balance by giving us an insight into Jewish thinking of these times.

The author concentrates primarily on two documents: the thirteenth-century *Milhemet Misvah* of Meir b. Simeon of Narbonne, and the brief but intriguing narrative known simply as 'The Terrible Event of 1007' whose author is unknown. Stow admits that he is being selective here, as indeed he must be, but he is careful not to exclude reference to other discussions of the period. In fact, before addressing himself to these texts, he provides a background in two chapters — 1. Old and New Views: An Introduction. 2. The Growth of Papal Policy.

The main section of this work is the third chapter: Jewish Perceptions of Papal Policy. The Author begins briefly with *Milhemet Misvah*. A mature and sophisticated approach to the thirteenth-century world emerges here. The papacy may work to Jewish advantage, yet it is neither sufficiently powerful nor secure to guarantee its constant reliability. Nor is any individual pope a friend. The popes grant and protect what the canons permit and no more. But better the canons you know than the whim of a king you don't know. Stow then takes a hard look at the '1007 Anonymous'. Long considered legitimate, this document is found to belong to the thirteenth century, informing Jews of that period (by means of a tale of one, Jacob b. Yekutieli) of their position *vis à vis* the papacy, and assuring them of papal protection under the law, the author remaining anonymous probably because of the fear of some king. The position taken by Stow is a sound one and makes a real contribution to the history of the period (in the realm of Judaism and Jewish-Christian relations).

R. B. SALTERS

TUBACH, J.: *Im Schatten des Sonnengottes: der Sonnenkult in Edessa, Harran und Hatra am Vorabend des christlichen Mission*. 1986. Pp. xviii, 546, and 12 plates. (Otto Harrassowitz, Wiesbaden. Price: DM 198.00. ISBN 3 44702435 6)

By carefully combining the testimonies of classical western and eastern sources this book provides a completely new look at these three important religious centres. Their importance for establishing the later development of ancient Mesopotamian religion as a seedbed for Christian evangelists and a harvest field for Islam is well known (cf. recently Altheim und Stiehl, Drijvers, Segal, to whom the writer regularly refers). By narrowing his field to Sun worship he has been able to treat each site separately in exhaustive detail, and include reasoned arguments of interest, to art historians, theologians and epigraphists alike. The plates are clearly presented and indispensable — it is a pity that there are not more — and new translations of Aramaic inscriptions concisely annotated. I know of two theses in this area of study, both by Iraqi scholars, which have been presented at British Universities. Tubach mentions one of them (J. K. Ibrahim, London, 1981) but not the other (Adil H. al-Jadir, Cardiff, 1984). But we may conclude that this field of study continues to be appreciated where it all began as well as in Europe.

M. E. J. RICHARDSON

Übersetzung des Talmud Yerushalmi, herausgegeben von M. Hengel, H. P. Rüger, P. Schäfer. Band 1/6: Terumot—Priesterhebe, übersetzt von G. A. Wewers. 1985. Pp. xi, 240. (Mohr, Tübingen. Price: DM 122.00. ISBN 3 16 144987 8)

Terumah is the portion of produce set aside for the priests. It is a prominent term in the Mishnah (from the very first sentence on); the rules associated with it rest in the main on Num. xviii:8ff. This judiciously annotated translation follows the excellent pattern set in earlier volumes (see *B. L.* 1985, p. 147). The next tractate, *Peah*, is already announced, but the sad news of Wewers's early death presumably means that this magnificent series of pioneering translations will be cut short — unless another translator can be found with his remarkable combination of skills.

N. R. M. DE LANGE

WATSON, F. B.: *Paul, Judaism and the Gentiles. A Sociological Approach* (Society for New Testament Studies, Monograph Series, 56). 1986. Pp. xii, 246. (Cambridge University Press. Price: £22.50. ISBN 0 521 32573 0)

This lucid and elegant study rejects the traditional picture of Paul as a champion of the doctrine of 'sola gratia' in the face of a Judaism which took its stand on human achievement and good works. Such a Lutheran view, argues Watson (with E. P. Sanders), misrepresents both Paul and Judaism. Watson's Paul was a man who recognized that Judaism, like the Christian gospel, was based on both grace and good works. His campaign was against those Judaizers, among them the authorities of the Jerusalem church, who saw the church as a reform movement within Judaism. Early on in his preaching ministry experience had taught Paul to abandon this view, and the position that in his letters he wished to propagate was that the church is a sect clearly differentiated from the Jewish community. Paul's theology should be viewed as a historically conditioned ideology which he deployed in the interests of justifying the separation from Judaism. Light, Watson, argues, is shed on what Paul was really doing — something 'sociological', in a very broad sense — by an examination of parallels between the literature produced by Paul, the Johannine church, and Qumran: in each case we find a sectarian group justifying its secession from the parent body by the use of a rhetoric compounded of denunciation, antithetical language, and a reinterpretation of the inheritance in such a way as to claim it as the exclusive possession of the secessionists. Evidence for Watson's thesis about Paul's sectarian view of the church is drawn from a study of his letters: Galatians and Philippians are examined fairly briefly, and half the book is devoted to a careful and illuminating analysis of Romans, which is interpreted not as a systematic dogmatic treatise but, more sociologically, as an attempt to persuade a Jewish Christian congregation in Rome to sever links with the synagogue and to join in fellowship and worship with the Roman gentile congregation that it had hitherto shunned.

There is a whiff of reductionism about this book, but the thesis is very cogently argued and I am persuaded that there is a fair amount of substance in it. A fascinating book, which students of Christian origins will have to take very seriously.

B. P. ROBINSON

WEISS, J.: *Studies in Eastern European Jewish Mysticism*. 1985. Pp. viii, 272. (Oxford University Press/Littman Library, Oxford. Price: £18.00. ISBN 0 19 710034 1)

Although the subject of these essays, eighteenth-century Hasidism, seems *a priori* to offer only limited appeal to *Book List* readers, nevertheless

acquaintance with this fairly recent resurgence of charismatic Judaism may shed valuable light on a certain type of popular religion which flourished in Old Testament times and in the inter-Testamental age. Eight out of the sixteen papers included in this volume have never been published, and a further three appear here for the first time in English. They form an impressive collection and convey the authoritative views of one of the leading experts on Hasidism, whose tragic death in 1969 dealt a grievous blow to scholarly research into East-European Jewish mysticism.

G. VERMES

10. PHILOLOGY AND GRAMMAR

ARMSTRONG, T. A., BUSBY, D. L., and CARR, C. F.: *A Reader's Hebrew-English Lexicon of the Old Testament*. Vol. III: *Isaiah-Malachi*. 1986. Pp. viii, 220. (Zondervan, Regency Reference Library, Grand Rapids, Michigan. Price: \$14.95. ISBN 0 310 37010 8)

This is part of a proposed four volume work designed as an aid to rapid reading of the Hebrew text, particularly for students and clergy. Words occurring fifty times or less in the Old Testament are listed by chapter and verse, with a note of their frequency. Other words are listed in alphabetical order in an appendix. Each entry refers to the appropriate page in *BDB*, thus giving quick access to the information provided there. A defect noted in the review of vol. II (*B.L.* 1983) has been rectified, and difficult forms are included under chapter and verse even when their root appears in the appendix. The usefulness of the volume is therefore much increased. I note a missprint in the Hebrew script on page 154, in the vocalization on page 170, and a strange example of incorrect information on page 149. It should, however, prove a helpful tool for those for whom it is designed.

G. I. EMMERSON

BEYER, K.: *The Aramaic Language: Its Distribution and Subdivisions*. 1986. Pp. 61. Translated by J. F. Healey. (Vandenhoeck and Ruprecht, Göttingen. Price: DM 25.00. ISBN 3 525 53571 6)

This volume contains a translation of the first chapter, 'Die Verbreitung und Gliederung', of K. Beyer's book, *Die aramäischen Texte vom toten Meer samt den Inschriften aus Palästina, dem Testament Levis aus der Kairoer Genisa, der Fastenrolle und den alten talmudischen Zitaten* (Vandenhoeck and Ruprecht, Göttingen, 1984), pp. 23-76. E. Ullendorf reviewed this monumental work in *B.L.* 1985, p. 150. Deservedly the panoramic survey of Aramaic dialectology from first millennium Old Aramaic to contemporary Modern Aramaic has been made available for non-German reading students and stands well on its own, although a translation of Beyer's important second chapter which comprises a diachronic account of Aramaic phonology is a desideratum. The translation is excellent and the footnotes which have been brought up to date contain a store of historical and bibliographical information.

P. W. COXON

CAGNI, L. (ed.): *Il Bilinguismo a Ebla: Atti del convegno internazionale (Napoli, 19-22 aprile 1982)* (Istituto Universitario Orientale, Dipartimento di Studi Asiatici, Series Minor 22). 1984. Pp. xix, 487. (Istituto Universitario Orientale, Naples. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 50,000)

Twenty-one papers from the Naples conference are published here, with a posthumous article of M. Dahood appended. The theme, bilingualism at

Ebla, is highly technical, covering Sumerian and its relationship to the Semitic language (or languages?) known from the Ebla archive. Great learning is displayed in many of the contributions and important advances are made, but much is not directly relevant to the Old Testament. Hebraists interested in Semitic grammar should refer to the articles of H.-P. Müller (the verbal system), K. Hecker (word forms expanded by two *t*'s), B. Kienast (same as Hecker), F. Vattioni (evidence for Aramaic?), and F. A. Pennacchietti (genitive constructions). M. Dahood, 'Hebrew hapax legomena in Eblaite', treats Eblaite as he has previously Ugaritic. The abundant originality needs much sifting.

W. G. LAMBERT

GOLOMB, D. M.: *A Grammar of Targum Neofiti* (Harvard Semitic Monographs, 34). 1985. Pp. viii, 253. (Scholars Press, Chico, California. Price: \$16.75. ISBN 0 89130 891 1)

Based on a Ph.D. thesis which was confined to Genesis, this work sets out to produce a synchronic model of the language of the whole of Targum Neofiti. The author eschews confusion between the spoken and literary forms of the language, between oral translation and written Targum, and between evidence found in Mishna and that in Gemara. He argues that Targum Neofiti is not a simple translation but an interpretative commentary. It is a coherent body of literature and, if interpolations and medieval copyist phenomena are excluded, its language is reasonably consistent. After a short chapter on orthography the book offers a systematic record of the accidence of Neofiti, comprehensive except for a section on numerals. A final chapter on syntax is more selective, covering compound verbal forms (auxiliary use of *hwh*), expression of the direct object, use of the predicate adjective and expression of the genitive relation. (See also pp. 109–10 above.)

A. GELSTON

NICCACCI, A.: *Sintassi del verbo ebraico nella prosa biblica classica* (Studium Biblicum Franciscanum, Analecta N. 23). 1986. Pp. 127. (Franciscan Printing Press, Jerusalem. Price: \$5.00)

These notes on the syntax of the Hebrew verb derive directly from teaching experience and indirectly from W. Schneider's *Grammatik des biblischen Hebräisch* (see *B.L.* 1976, p. 106 and *B.L.* 1980, p. 134). Like Schneider, Niccacci has applied the text linguistics of H. Weinrich to classical Hebrew. This means that N. describes the different verbal forms (*wayyiqtol*, *qatal*, etc.) not as isolated grammatical abstracts or even as parts of a sentence but in terms of longer stretches of text. The author begins by setting out key oppositions (nominal/verbal clauses; narrative/discourse; narrative/comment; foreground/background; new information versus old, etc.) which he then applies to Hebrew syntax. He shows, for instance, that when a chain of identical verbal forms is broken the reason can be determined. For example, the interruption by *w^e* + interposed word(s) + *qatal* of a *wayyiqtol* sequence serves as comment on the event narrated. One of his conclusions is that the basic verbal forms in Hebrew prose are not *yiqtol* and *qatal* but *wayyiqtol* and *qatal*. He also discusses emphasis, introductory particles and other topics including syntax in poetry. There are indices. A clear, concise handbook well illustrated by examples.

W. G. E. WATSON

NORIN, S. I. L.: *Sein Name allein ist hoch. Das Jhw-haltige Suffix althebräischer Personennamen untersucht mit besonderer Berücksichtigung der alttestamentlichen Redaktionsgeschichte* (Coniectanea Biblica, Old Testament Series 24). 1986. Pp. 227. (Gleerup, Malmö. ISBN 91 40 05113 7)

Following an earlier brief study of Hebrew theophoric personal names with prefixed *yhwh*-elements (VT 29 (1979), pp. 87–97), Norin here studies in detail the suffixed forms. His purpose is to account for the mixture of variant forms (*-jhw*, *-jh*, and *-jw*), and also to enquire whether their distribution sheds light on the redaction-history of the Deuteronomistic History, the Book of Jeremiah and the 'Chronicles' History'. Both the extra-biblical and biblical material point to a chronological development, with the *-jhw* form predominating from the seventh century B.C. and the *-jh* form after the Exile; but geographical provenance and theological motives also played a major role. The study has brought to light many fascinating facets of the phenomena. As a contribution to the study of redaction-history it also deserves serious consideration, although in view of the complex nature of the factors involved it may be questioned whether some of the data here presented might not be interpreted differently and made to support alternative redactional theories.

R. N. WHYBRAY

RIBICHINI, S., and XELLA, P.: *La terminologia dei tessili nei testi di Ugarit* (Collezione di Studi Fenici, 20). 1985. Pp. 102. (Consiglio Nazionale delle Ricerche, Roma).

A study of seventy-eight lexical terms relating to textiles in Ugaritic forms the core of this work. The materials used, the workers involved and their products are described in the short introduction. In the appendix several Ugaritic passages concerned with the supply and manufacture of textiles are transliterated and translated. The indices provided include a list of Hebrew terms discussed. In fact, there are always remarks in the text on whether or not particular words are relevant to the Old Testament. Although some of the terms remain obscure, this survey gives us a valuable glimpse of everyday life in the kingdom of Ugarit in the Bronze Age.

W. G. E. WATSON

RICHTER, W.: *Untersuchungen zur Valenz althebräischer Verben, I. 'RK* (Arbeiten zu Text und Sprache im Alten Testament, 23. Band). 1985. Pp. x, 180. (Eos Verlag, St Ottilien. Price: DM 30.00. ISBN 3 88096523 4)

This study is concerned with the classification of the parts and constructions of sentences in the Hebrew Bible, especially with regard to the contribution of verbs to sentence structure. For this purpose the verb 'RK is chosen and all its occurrences are subjected to a thorough syntactical analysis. After an introduction of 25 pages, most of the book consists of this treatment of 'RK and in appearance resembles a book of algebra. It is a study which those conversant with structural linguistics will want to have. Applied to all Hebrew verbs, the treatment would eventually lead to new kinds of syntactical concordances and lexicons.

J. H. EATON

SILVERMAN, M. H.: *Religious Values in the Jewish Proper Names at Elephantine* (Alter Orient und Altes Testament, Bd. 217). 1985. Pp. xxii, 311. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 148.00. ISBN 3 7887 1223 6. Butzon & Bercker, Kevelaer. ISBN 3 7666 9423 5)

This book has been in the making (by way of a 1967 dissertation) since 1963. It is nevertheless curious that Grelot's work (1972) arrived in time for

inclusion only in the footnotes and that Kornfeld's monograph (1978) could not be consulted at all (let alone the Aramaic texts from North Saqqāra, published in 1983). However, it is unlikely that they would have caused Silverman to change his presentation in any significant way. There are two aspects to the book. On the one hand we have a very detailed collection and discussion (grammatical, lexical etc.) of all the personal names from Elephantine, with particular attention to those of west-semitic origin. Moreover, Silverman attempts carefully to date each text on whatever grounds are available, and this leads him into the second and more controversial aspect of his work — an attempt to discern a religious trend in what he sees as a development in the style of Jewish names. Briefly, the Elephantine community at first reflects the heritage of Judah at the time of the exile but then develops in a way which prefigures later Egyptian Hellenistic Judaism. There is much use of statistics here in an area where there are so many unknown factors that we really cannot be sure what influenced parents in the choice of names for their children. Moreover, the data base for some of the statistical tables is perilously narrow. However, Silverman is well aware of these and other dangers. He carefully justifies each step of the argument and he does not hide (though he may underestimate) the enormous assumptions which he sometimes has to make. But these comments should not detract from the value of the great wealth of material which he has so painstakingly assembled and arranged.

H. G. M. WILLIAMSON

SPERBER, D.: *A Dictionary of Greek and Latin Legal Terms in Rabbinic Literature*. 1984. Pp. 226. (Bar-Ilan University Press, Ramat Gan. Price: \$32.50. ISBN 965 226 050 9)

This is a pilot project, the first in a series of small specialized etymological dictionaries dealing with specific topics. There are well over three thousand Greek and Latin loanwords in rabbinic literature and this dictionary contains less than two hundred words culled from rabbinic texts of the first five or six centuries of the common era (the Roman and early Byzantine period). The work is intended as a help to scholars working in a variety of fields, philological, historical, and cultural. Some words of disputed origin are not included. Special attention is paid to morphological and dialectal phenomena and their relationship to Greek dialectology as attested in epigraphic and papyrological sources. The author expresses the hope that a larger dictionary will appear which will supercede the magnificent work of Samuel Kraus, *Griechische und Lateinische Lehnwörter im Talmud, Midrash und Targum* (1899).

P. WERNBERG-MØLLER

STÄHLI, H.-P., and CHIESA, B.: *Corso di Ebraico Biblico*. Vol. 1: *Grammatica Ebraica*, translated by B. Chiesa from H.-P. Stähli, *Hebräisch-Kurzgrammatik*, 1984. Vol. 2: *Esercizi, Crestomazia e Glossario*. 1986. Pp. xvi, 109 (Vol. 1), 191 (Vol. 2) (Paideia Editrice, Brescia. Price: Lire 24,000 (2 vol. set))

Volume 1 of this set comprises grammar and syntax, and is a translation of Stähli's short Hebrew grammar (reviewed in *B.L.* 1985, pp. 156–57). Some changes have been made and a brief bibliography, by R. Contini, of works in Italian has been inserted. The second volume (exercises, selection of texts and glossary) is not a translation but was compiled by Chiesa to complement the grammar. Since vol. 1 is laid out as a reference grammar (with some account of diachronic elements) and since the exercises of vol. 2 accompany each section of the grammar, the whole work can be used as a refresher course by students who have done one year of Hebrew. The choice of texts for

translation is wide and there are extensive notes. Some thought has gone into the 1,600-word glossary and in general the printing, Hebrew script included, is clear.

W. G. E. WATSON

ULLENDORFF, E.: *A Tigrinya (Ṭəgrəñña) Chrestomathy* (Äthiopistische Forschungen, 19). 1985. Pp. 242; 1 plate. (Franz Steiner Verlag, Stuttgart. Price: DM 86.00. ISBN 3 515 04314 4)

This work forms in many respects a companion volume to the author's *An Amharic Chrestomathy* (1965; revised edition: 1978; not noticed in the *Book List*). It provides an introduction to the study of Tigrinya and a description of the language, grammatical tables, a selection of texts, a very valuable Tigrinya-English glossary, and a select bibliography. Documents written in Tigrinya date from comparatively recent times, and the texts reproduced here are representative of the fairly limited range of Tigrinya literature. They include the first chapter of Ruth, extracts from books, official documents, newspaper articles, and also letters written to the author during his period of service in Eritrea. The texts have for the most part been photographically reproduced from the original sources, but there are occasional annotations and corrections in the margin. This book, which has been written with the author's characteristic mastery and erudition, is not of direct concern to Old Testament scholars, but it is important to all those concerned with the Semitic languages in their wider context. M. A. KNIBB

ZUBER, B.: *Das Tempussystem des biblischen Hebräisch. Eine Untersuchung am Text* (Beihefte zur ZAW, 164). 1986. Pp. xii, 198, 18 detached tables in end-pocket. (De Gruyter, Berlin. Price: DM 84.00. ISBN 3 11 010402 4)

An unusual and eccentric work, which rejects the common aspectual theory of the Hebrew verb system and proposes a solution in terms of an opposition between *indicative* and *modal-futuristic* (e.g. p. 12). The strength of the argument lies in the numerous cases where the current handbook views fail to fit the facts. A peculiarity of the approach is the degree to which the author depends upon the tenses used by the LXX and Vulgate as evidence relevant to his theory. Special studies are undertaken into the role of common particles like *kī* or *gam*, and into tenses in the Qumran documents. The reader has to master a completely new terminology. The reader cannot avoid the feeling that a veritable minefield of snags and traps lies under the surface of the argument.

J. BARR

Books Received too Late for Notice in 1987

The books in the following list will be reviewed in the *Book List* for 1988.

- ABITZ, F.: *Ramses III. in den Gräbern seiner Söhne* (Orbis Biblicus et Orientalis, 72). 1986. (Universitätsverlag, Freiburg, Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0369 X, 3 525 53701 8)
- ACHTEMEIER, E.: *Nahum — Malachi* (Interpretation: a Bible Commentary for Teaching and Preaching). 1986. (John Knox Press, Atlanta, Georgia. ISBN 0 8042 3129 X)
- AEJMELAEUS, A.: *The Traditional Prayer in the Psalms* and SCHMIDT, L.: *Literarische Studien zur Josephsgeschichte* (BZAW 167). 1986. (De Gruyter, Berlin. ISBN 3 11 010480 6)
- ALBERTI, A. and POMPONIO, F.: *Pre-Sargonic and Sargonic Texts from Ur edited in UET2, Supplement* (Studia Pohl, Series Major 13). 1986. (Biblical Institute Press, Rome. ISBN 88 7653 585 3)
- ALONSO SCHÖKEL, L.: *Hermeneutica de la Palabra I: Hermeneutica biblica* (Academia Christiana 37). 1986. (Ediciones Cristiandad, Madrid. ISBN 84 7057 401 5)
- ANDERSEN, F. I. and FORBES, A. D.: *Spelling in the Hebrew Bible* (Biblica et Orientalia, 41). 1986. (Biblical Institute Press, Rome. ISBN 88 7653 342 7)
- AUGUSTIN, M. and KEGLER, J.: *Bibelkunde des Alten Testaments: ein Arbeitsbuch*. 1987. (Gerd Mohn, Gütersloh. ISBN 3 579 00079 9)
- BALDWIN, J. G.: *The Message of Genesis 12–50: From Abraham to Joseph* (The Bible Speaks Today). 1986. (Inter-Varsity Press, Leicester. ISBN 0 85110 759 1)
- BARGUET, P.: *Les Textes des Sarcophages Egyptiens du Moyen Empire* (Littératures Anciennes du Proche-Orient, 12). 1986. (Éditions du Cerf, Paris. ISBN 2 204 02332 9, ISSN 0459 5831)
- BARKER, K. L. (ed.): *The Making of a Contemporary Translation: The purpose and method of the New International Version*. 1987. Hodder and Stoughton, London, for the International Bible Society. ISBN 0 340 40263 6)
- BARSOITI, D.: *Meditazione sul Libro di Guiditta* (Collana Bibbia e Liturgia 29). 1985. (Queriniana, Brescia)
- BARTHÉLEMY, D., GOODING, D. W., LUST, J. and TOV, E.: *The Story of David and Goliath: Textual and Literary Criticism — Papers of a Joint Research Venture* (Orbis Biblicus et Orientalis, 73). 1986. (Éditions Universitaires, Fribourg, Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0372 X, 3 525 53702 6)
- BECKER, J.: 1 *Chronik* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg 18). 1986. (Echter Verlag, Würzburg. ISBN 3 429 01038 1)
- BLANQUART, F. (ed.): *Le Création dans l'Orient Ancien* (Congrès de l'ACFEB, Lille (1985). Lectio Divina 127). 1987. (Éditions du Cerf, Paris. ISBN 2 204 02595 X, ISSN 0750 1919)
- BOCKMUEHL, K.: *Books: God's Tools in the History of Salvation* (Regent College Monographs, 1). 1986. (Regent College, Vancouver and Helmers & Howard, Colorado Springs. ISBN 0 88865 414 6)
- BODENMANN, R.: *Naissance d'une Exégèse: Daniel dans l'Eglise ancienne des trois premiers siècles* (Beiträge zur Geschichte der Biblischen Exegese, 28). 1986. (Mohr, Tübingen. ISBN 3 16 145143 0)
- BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band V. Lfg. 9–10 (Cols 1025–1208, Index and Title Pages for Vol. v). 1986. (Kohlhammer, Stuttgart. ISBN 3 17 009465 3)

- CENTRE: INFORMATIQUE ET BIBLE (ed.): *Bible and Computer: The Text — Proceedings of the First International Colloquium* (Louvain-la-Neuve (Belgique) 2–3–4 septembre 1985) (Travaux de Linguistique Quantitative, 37). 1986. (Champion–Slatkine, Paris–Genève. ISBN 2 05 100769 1, ISSN 0773 3968)
- CLAUSS, M.: *Geschichte Israels: Von der Frühzeit bis zur Zerstörung Jerusalems (587 v. Chr.)*. 1986. (Verlag C. H. Beck, München. ISBN 3 406 31175 X)
- COGGINS, R. J.: *Haggai, Zechariah, Malachi* (Old Testament Guides). 1987. (Sheffield Academic Press. ISBN 1 85075 025 4)
- COHEN, D.: *La Phrase Nominale et l'Évolution du Système Verbal en Sémitique: Études de syntaxe historique* (Collection Linguistique publiée par la Société de Linguistique de Paris, LXXII). 1984. (Éditions Peeters, Leuven–Paris. ISBN 2 8017 0000 0)
- COX, C. E.: *Hexaplaric Materials Preserved in the Armenian Version* (Septuagint and Cognate Studies, 21). 1986. (Scholars Press, Atlanta, Georgia. ISBN 1 55540 028 0, 1 55540 029 9 (pbk))
- CURTO, S. and MONTEVECCHI, O.: *Egitto e Società Antica* (Atti del Convegno Torino 8/9 VI–23/24 XI 1984). 1985. (Vita e Pensiero, Milano. ISBN 88 343 3003 X)
- DURAND, J.-M. and Kupper, J.-R. (eds): *Miscellanea Babylonica: Mélanges offerts à Maurice Birot*. 1985. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. ISBN 2 86538 147 3)
- EBERLEIN, K.: *Gott der Schöpfer — Israels Gott: Eine exegetisch-hermeneutische Studie zur theologischen Funktion alttestamentlicher Schöpfungsaussagen* (Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums). 1986. (Peter Lang, Bern, Frankfurt am Main, New York. ISBN 3 8204 8921 5, ISSN 0722 0790)
- EGGER, R.: *Josephus Flavius und die Samaritaner: Eine terminologischer Untersuchung zur Identitätsklärung der Samaritaner* (Novum Testamentum et Orbis Antiquus, 4). 1986. (Universitätsverlag, Freiburg, Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0373 8, 3 525 53903 7)
- ELIADE, M. (Editor in Chief): *The Encyclopedia of Religion*. 1987. (Macmillan, New York, Collier Macmillan, London. ISBN 0 02 909480 1 (set))
- FERGUSON, D. S.: *Biblical Hermeneutics: An Introduction*. 1987. (SCM Press, London. ISBN 0 334 01906 0)
- FOX, E.: *Now These Are The Names: A new English Rendition of the Book of Exodus — translated with Commentary and Notes*. 1986. (Schocken Books, New York. ISBN 0 8052 4020 9)
- GALBIATI, E. (ed.): *Dizionario Enciclopedico della Bibbia e del Mondo Biblico*. 1986. (Massimo, Milano. ISBN 88 7030 719 0)
- GARCÍA MARTÍNEZ, F., DE GEUS, C. H. J. and KLUN, A. F. J. (eds): *Profeten en profetische gestalten* (Essays in honour of A. S. van der Woude). 1985. (J. H. Kok, Kampen, G. F. Callenbach, Nijkerk. ISBN 90242 4036 0)
- DE GENNARO, G.: *L'Antico Testamento Interpretato dal Nuovo: Il Messia* (Studio Biblico Teologico Aquilano). 1985. (Edizioni Dehoniane, Napoli)
- GIBERT, P.: *Bible, Mythes et Récits de Commencement* (Parole de Dieu). 1986. (Éditions du Seuil, Paris. ISBN 2 02 009379 0)
- GIVEON, R., KERTESZ, T.: *Egyptian Scarabs and Seals from Acco* (From the Collection of the Israel Department of Antiquities and Museums). 1986. (Universitätsverlag, Freiburg. ISBN 3 7278 0371 1)
- GONEN, R.: *Biblical Holy Places: an illustrated guide*. 1987. (A. & C. Black, London. ISBN 0 7136 2872 3)
- HAAG, E. and HOSSFELD, F.-L. (eds): *Freude an der Weisung des Herrn:*

- Beiträge zur Theologie der Psalmen – Festgabe zum 70. Geburtstag von Heinrich Gross* (Stuttgarter Biblische Beiträge, 13). 1986. (Verlag Katholisches Bibelwerk, Stuttgart. ISBN 3 460 00131 3)
- HADIDI, A. (ed.): *Studies in the History and Archaeology of Jordan II*. 1985. (Department of Antiquities, Amman, Routledge & Kegan Paul, London. ISBN 0 7102 0734 4)
- HART, G.: *A Dictionary of Egyptian Gods and Goddesses*. 1986. (Routledge & Kegan Paul, London. ISBN 0 7102 0167 2)
- HAYTER, M.: *The New Eve in Christ: The Use and Abuse of the Bible in the Debate about Women in the Church*. 1987. (SPCK, London. ISBN 0 281 04262 4)
- HECKER, K. and SOMMERFELD, W. (eds): *Keilschriftliche Literaturen: Ausgewählte Vorträge der XXXII. Rencontre Assyriologique Internationale* (Berliner Beiträge zum Vorderen Orient, Bd. 6). 1986. (Dietrich Reimer Verlag, Berlin. ISBN 3 496 00879 2)
- HÖGLUND, K. G., HUWILER, E. F., GLASS, J. T. and LEE, R. W. (eds): *The Listening Heart: Essays in Wisdom and the Psalms in honor of Roland E. Murphy* (JSOT Supplement Series, 58). 1987. (Sheffield Academic Press. ISBN 1 85075 085 8)
- HORN, J.: *Studien zu den Märtyrern des Nördlichen Oberägypten I: Märtyrerverehrung und Märtyrerlegende im Werk des Shenute — Beiträge zur ältesten Ägyptischen Märtyrerüberlieferung* (Göttinger Orientforschungen: Reihe Ägypten; Bd. 15). 1986. (Otto Harrassowitz, Wiesbaden. ISBN 3 447 02576 X, ISSN 0340 6342)
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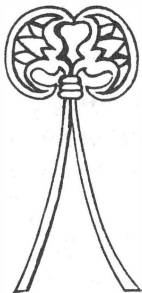
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