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THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1965

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The Society for Old Testament Study

BOOK LIST, 1965



In the preparation of this issue of the *Book List* I have had the co-operation of the members of the *Book List* Panel. In addition I wish to acknowledge with gratitude help received from Professors T. Aiura, W. Beyerlin, and H. Cazelles, Mr. R. Loewe, the Revd. E. T. Ryder, and Dr. E. Wiesenbergh, and bibliographical information supplied by the staff of New College Library and by Mr. C. N. Francis of the firm of B. H. Blackwell. My colleague, the Revd. Dr. R. E. Clements has generously given of his time to check the page proofs; Mrs. E. S. K. Paterson has devoted unremitting care to the many routine tasks which are involved in the making of the *Book List*; and, as always, the Printer and his staff have given their efficient and willing help. To all of these I extend my warm thanks.

Titles to which an asterisk is prefixed are recommended for inclusion in school libraries.

G. W. ANDERSON.

NEW COLLEGE,
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WINTON THOMAS
COLLECTION

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P.R.A.	= P. R. Ackroyd	S.H.H.	= S. H. Hooke
T.A.	= T. Aiura	A.R.J.	= A. R. Johnson
G.W.A.	= G. W. Anderson	R.L.	= R. Loewe
D.R.Ap-T.	= D. R. Ap-Thomas	W.D.McH.	= W. D. McHardy
J.M.T.B.	= J. M. T. Barton	J.M.	= J. Mauchline
W.B.	= W. Beyerlin	L.A.P.	= L. A. Poore
M.Bl.	= M. Black	N.W.P.	= N. W. Porteous
L.H.B.	= L. H. Brockington	B.J.R.	= B. J. Roberts
F.F.B.	= F. F. Bruce	H.H.R.	= H. H. Rowley
H.C.	= H. Cazelles	E.T.R.	= E. T. Ryder
R.E.C.	= R. E. Clements	J.N.S.	= J. N. Schofield
D.D.	= D. Daube	N.H.S.	= N. H. Snaith
G.H.D.	= G. H. Davies	S.S.	= S. Stein
G.R.D.	= G. R. Driver	D.W.T.	= D. W. Thomas
J.A.E.	= J. A. Emerton	E.U.	= E. Ullendorff
J.G.	= J. Gray	M.W.	= M. Wallenstein
A.S.H.	= A. S. Herbert	E.W.	= E. Wiesenber

GENERAL

Annual of the Swedish Theological Institute, ed. by H. Kosmala in collaboration with G. Gerleman, G. Lindeskog, and H. S. Nyberg. Vol. II. 1963. Pp. 120. (E. J. Brill, Leiden. Price: Fl. 20).

In an article entitled 'Israelite Historiography', S. Mowinckel discusses contributions to the subject by Hölscher, Noth, von Rad, and Rost, and presents his own views. There are two main articles by the editor: an examination of the phrase 'at the end of the days' in the Old Testament (including LXX), the Dead Sea Scrolls, the New Testament, and the Targumim; and the first instalment of an important extended study, 'Nachfolge und Nachahmung Gottes. I. Im griechischen Denken'. A. Schalit submits 'Kritische Randbemerkungen zu Paul Winters "On the Trial of Jesus"'. At the end of the volume under the heading 'Miscellanea', there are a number of erudite short studies from the editor's pen: 'The Name of God (YHWH and HU)'; 'Agnostos Theos'; '"Anfang, Mitte und Ende"'; 'Agros Lustrare'; 'A Cryptic Saying of Hillel'; 'The Time of the Cock-Crow'.

G.W.A.

BARDTKE, H.: *Luther und das Buch Esther* (Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, 240/241). 1964. Pp. 90. (J. C. B. Mohr, Tübingen. Price: DM. 4.50; by subscription, DM. 4.10).

Most accounts of the Old Testament canon contain, at least in a footnote, a citation of Luther's vigorous disparagement of Esther and II Maccabees. In the present thorough study Professor Bardtke assembles a mass of evidence, showing that Luther's attitude to Esther was not as simple as that explosive utterance might suggest. Luther's translation of Esther, his citation of it with approval or disapproval, and his use of it as a historical source in his *Supputatio annorum mundi*, are all carefully examined in a praiseworthy attempt to present fairly Luther's views and assumptions.

G.W.A.

BEGRICH, J.: *Gesammelte Studien zum Alten Testament*, ed. by W. Zimmerli. (Theologische Bücherei 21). 1964. Pp. 277. (Chr. Kaiser Verlag, München. Price: DM. 20).

This volume, designed as a sequel to the reprint of Begrich's *Studien zu Deuterоjesaja* in the same series, has a short preface by the editor pointing to the particular significance of Begrich's work, and especially his concern with the examination of method in Old Testament research. The essays, the earliest being 'Mabbūl' (1928) and the latest 'Berīt' (1944), are printed virtually as they were originally, with only a few cross-references added. They include further such important studies as 'Sofēr und Mazkir', 'Der Syrisch-Ephraimitische Krieg und seine

weltpolitischen Zusammenhänge', 'Das priesterliche Heilsorakel' and 'Die priesterliche Tora'. Since they are all from fairly readily accessible German periodicals, the justification for their presentation is to be seen in their providing a convenient picture of the work of an influential scholar.

P.R.A.

BETZ, O., HENGEL, M., & SCHMIDT, P.: *Abraham unser Vater: Juden und Christen im Gespräch über die Bibel*. Festschrift für Otto Michel zum 60. Geburtstag. (Institutum Judaicum, Tübingen. Arbeiten zur Geschichte des Spätjudentums und Urchristentums V). 1963. Pp. viii + 504. (E. J. Brill, Leiden. Price: Fl. 52).

The three editors, with 35 other scholars, have produced this volume to celebrate the sixtieth birthday of the distinguished New Testament professor and director of the Institutum Judaicum at Tübingen. The collaboration of Jewish and Christian writers to do him honour is a specially happy feature of the *Festschrift*, and provides the explanation of its title. The majority of the contributions deal with NT subjects, but some have an Old Testament or general Jewish interest. Thus O. Betz writes on the Jewish heritage in the recently discovered Gnostic documents in Coptic; M. Buber on 'The gods of the peoples and God'; E. Fascher on 'The Charge of Atheism in Controversies between Jews, Greeks, and Christians'; A. Finkel on Jesus' sermon at Nazareth; M. Fischer on the suffering Servant of Isa. liii; D. Flusser on the Sanctus and the Gloria; R. R. Geis on the Mendelssohn family; H. Gese on the cultic singers in the Second Temple; H. Haag on the Biblical roots of the *minyan*; M. Horkheimer on the German Jews (an impressive and thought-provoking essay); G. Kretschmar on the relation between ancient Jewish and Christian art; G. Lindeskog on the trial of Jesus in Jewish-Christian debate; E. Lohse on the Messianic expectation of the Synagogue; R. Mayer on Talmudic interpretation; R. Meyer on Elijah and Ahab; H. van Oyen on Judaism and demythologizing; Basilea Schlink on Christian help to Jews; H. J. Schoeps on anti-semitism in Germany in the thirties and forties of the nineteenth century; S. Schulz on the significance of Targum studies for the Synoptic Gospel tradition; E. Stauffer on Jesus and his Bible; W. Uhsadel on the fall of Jerusalem (a sermon based on Luke xix. 41-48 preached on the approximate anniversary of the event in 1961); K. Wilhelm on Rabbi A. I. Kook and the doctrine of perpetual soul-prayer. P. Schmidt contributes a bibliography of Michel's writings.

F.F.B.

BIČ, M. & SOUČEK, J. B. (ed. by): *Biblická Konkordance*, Parts 24 and 25. Spolu-Učiniti. 1964. Pp. 80 each part. (Edice Kalich, Prague. Price: Kčs. 10.50 each).

Slowly this great Concordance to the Czech Bible wends its way to its now approaching conclusion. To show Hebrew and Greek equivalents of every Old Testament word and Greek equivalents of every New Testament word has been an immense undertaking.

H.H.R.

BRANDON, S. G. F. (ed. by): *The Saviour God*. Comparative Studies in the concept of salvation presented to Edwin Oliver James by colleagues and friends to commemorate his seventy-fifth birthday. 1963. Pp. xxii + 242 + portrait on frontispiece. (Manchester University Press. Price: 37s. 6d.).

This volume contains essays by fifteen friends and colleagues of a devoted and distinguished scholar. Professor James's wide interests and reputation are reflected in the distribution of subjects and authors. C. J. Bleeker of Amsterdam writes on Isis as Saviour Goddess; S. G. F. Brandon of Manchester on the Ritual Technique of Salvation in the Near East, dealing especially with S. Paul's borrowing from non-Jewish sources; Angelo Brelich of Rome on *Politeismo e Soteriologia*. F. F. Bruce of Manchester writes on 'Our God and Saviour', dealing mostly with Yahweh's past victories over Rahab, at the Exodus. Edward Conze of Wisconsin deals with 'Buddhist Saviours', J. Duchesne-Guillemin of Liège with 'Some Aspects of Anthropomorphism', H. D. Lewis of London with 'The Idea of Creation and Conceptions of Salvation', and E. G. Parrinder with 'An African Saviour God' (Ifa-Orunmila of the Yorubas). Anne-marie Schimmel of Bonn discusses the veneration of the Prophet Muhammad as reflected in Sindhi poetry. Marcel Simon of Strasbourg discusses (in French) soteriology in the New Testament. Ninian Smart of Birmingham compares the work of the Buddha with that of Christ. Howard Smith of Manchester discusses Saviour Gods in Chinese Religion. Montgomery Watt of Edinburgh describes Muslim yearning for a Saviour. G. Widengren of Uppsala writes on Baptism and Enthronement in some Jewish-Christian Gnostic Documents. R. C. Zaehner of Oxford concludes the series with an essay on Salvation in the Mahabharata.

N.H.S.

DHEILLY, J.: *Dictionnaire biblique*. 1964. Pp. X + 1260 + 4 tables + 9 maps. (Desclée, Tournai. Price: B.Frs. 320).

This well-printed and attractive popular work arranges a great deal of material of Scriptural interest under short articles set out in alphabetical order, with titles ranging from Aaron to Zorobabel. The short bibliography, printed at pp. vii-viii, is entirely concerned with works available in French and must be considered insufficient, even for the general reader. The articles on the separate books show a reasonable outlook on matters of higher criticism; e.g., it is clearly stated apropos of Jonah (p. 601) under *Genre littéraire*: 'Les faits rapportés ne sauraient relever du genre historique.' The book of Judith is classified as 'midrash apocalyptique' and Daniel is assigned, as regards the first part, to the end of the 3rd century, and as regards the second and the redaction of the work as a whole, to the year 167 B.C.

J.M.T.B.

FRIEDRICH, G. (ed. by): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band VII, Doppellieferungen 13/14, 1963. Pp. 128; 15/16, 1964, Pp. 128; 17/18, 1964, Pp. 128. (Kohlhammer, Stuttgart. Price each Doppellieferung: DM. 9.20).

These three Doppellieferungen contain a considerable number of brief articles which are not of any special concern to Old

Testament scholars. It will perhaps suffice for the purposes of this review if a list is given of a few extremely full and important articles which are relevant — *synagoge* and its cognates by Schrage; *synedrion* by E. Lohse; *syniemi* and its cognates by H. Conzelmann; *synoida* and *syneidesis* by C. Maurer; *sphazo* and *sphage* by O. Michel; *sphragis* and its cognates by Fitzner; *sozo*, *soteria*, *soter* by W. Foerster and G. Fohrer; *soma* and its cognates by E. Schweizer and F. Baumgärtel. Of these articles those on *synagoge* and *sozo*, etc. will be especially eagerly welcomed. The Doppellieferung 17/18 encloses an interesting article by Cardinal Bea containing his reflections upon the great achievement which Kittel's *T.W.B.N.T.* represents.

N.W.P.

(GABRIELI, F.): *A Francesco Gabrieli*. Studi orientalistici offerti nel sessantesimo compleanno dai suoi colleghi e discepoli. (Università di Roma Studi Orientali pubblicati a Cura della Scuola Orientale, Volume V). 1964. Pp. XXVIII+360. (Scuola Orientale, Università di Roma. Price: L. 12.000).

The somewhat shapeless literary *genre* of the *Festschrift* has been put to excellent use in this tribute to one of the foremost Arabists (unhappily almost as extinct a species as the orthodox Hebraist) and *islamists* of our day. The contributors (led by that remarkable scholar, Professor G. Levi della Vida) are all Italians, and it is perhaps a pity that Professor Gabrieli's non-Italian admirers have not been given a chance of participating in this volume. Most of the articles are concerned with Arabic and Islamic problems, but Egyptological, general Semitic, Ethiopian, and Persian subjects have not been excluded.

Readers of the *Book List* may, perhaps, be especially interested in Castellino's article on the Semitic causative which appears to manifest similar formal elements to the elative. Garbini has some interesting and, at least in part, novel things to say about the origins of the Arabic language. Rinaldi contributes a few, perhaps somewhat inconclusive, remarks on Hebrew verbs of the type medial *w/y* and final *y*. The real strength of this presentation volume lies some way outside the sphere of the Old Testament scholar, but all the articles are well written and bear witness to the breadth and quality of Italian scholarship. E.U.

Hebrew Union College Annual, Vol. XXXV (ed. by Elias L. Epstein). 1964. Pp. 274 + 35 (in Hebrew) + 5 plates + index to Vols. I-XXXIV. (Hebrew Union College, Cincinnati. Price: \$6.00).

This issue of *H.U.C.A.* is dedicated to the memory of Abraham and Sarah Neumann of Philadelphia, with a special dedicatory note to their son Sidney, under the terms of whose will funds are provided for the subvention of the *Annual* and a number of other publications and of philanthropic institutions. Incidentally, one might remark on the numerous benefits our Jewish friends are able to derive from such sources.

Old Testament articles are by J. Morgenstern, 'The Cultic Setting of the "Enthronement Psalms"'; B. Z. Wacholder, 'How long did Abram Stay in Egypt?'; H. M. Orlinsky, 'Studies

in the Septuagint of the Book of Job', (Chapter V of the series published in *H.U.C.A.* since 1957). Of Rabbinic importance we have: L. J. Liebreich, 'The Insertions in the Third Benediction of the Holy Day "Amidoth"'; E. Mihely, 'A Rabbinic Defense of the Election of Israel'. Later (medieval) Jewish studies are represented by S. A. Singer, 'An Introduction to *Sefer Hasidim*'; M. A. Cohen, 'Reflections on the Text and Context of the Disputation of Barcelona'; A. Cronbach, '"Manner for Manner" in Dante'; A. J. Reines, 'Abrabanel on Prophecy in the *Moreh Nebhukhim*' (in continuation of Vol. XXXIV). For the 18th–19th century we have B. Brilling, 'Eibenschütziana' (the continuation of an article in Vol. XXXIV on the controversial family of Rabbi Jonathan Eibenschütz). An article written in Hebrew by N. Allony gives a full treatment, with translation, of a treatise contained in an Arabic manuscript written in Hebrew script, T.-S. Ar. 9/5 (with two sheets of facsimiles), on the pointing and Massorah of Moshe ben Asher.

B.J.R.

*HYATT, J. P.: *The Heritage of Biblical Faith. An Aid to Reading the Bible.* 1964. Pp. 368. (The Bethany Press, Saint Louis, Missouri. Price: \$4.50).

The opening words of the Preface say that 'the purpose of this book is to encourage the reading of the Bible, and to give the reader certain basic aids to understanding it as he reads'. It is based on sound scholarship but is so presented that the ordinary reader can fully understand the way in which scholarship has helped to give content of meaning for the Christian of today to the concept of revelation. A chapter is devoted to the history and literature of the Old Testament, another to the faith, and another to the Apocrypha (with four pages on the Dead Sea Scrolls). The New Testament material is similarly discussed. Other chapters discuss the Canon, the history of the English Bible, and the Authority of the Bible. An Appendix gives a few well-chosen books for further reading (especially, though not exclusively, for American readers). It will be a useful book for teachers and Training Colleges.

A.S.H.

KELLER, W.: *The Bible as History in Pictures*, trans. by W. Neil. 1964. Pp. 360 incl. 329 ills. and VIII coloured plates + 2 maps on endpapers. (Hodder & Stoughton, London. Price: 42s. 0d.).

This book is quite different in plan and execution from the same author's (and translator's) *The Bible as History* (*Book List* 1957, p. 18). Much ingenuity and care have been expended in putting together a collection of reasonable scale pictures of admirable clarity to illustrate points in the Biblical narrative of the books from Genesis to Galatians — with certain omissions, but including some of the Apocrypha. Apart from short introductions to the ten chapters, letterpress is confined to annotating the illustrations after quoting the verse being illustrated (AV mostly). The book includes a brief Synoptic Chronological Table of Biblical History, a Bibliography, an Index of Bible References, and acknowledgements of Illustrations with Commentary. In this latter, useful references are given to the main archaeological

campaigns at each site (though the current American dig at Shechem is not included, nor the closing date of the Kenyon Jericho excavation). Finally there is a good General Index. The translation is excellent.
D.R.Ap-T.

KLEINKNECHT, H., FICHTNER, J., STÄHLIN, G., *et al.*: *Wrath*, trans. by Dorothea M. Barton and ed. by P. R. Ackroyd. (Bible Key Words from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*). 1964. Pp. xii+148. (A. & C. Black, London. Price: 15s. 0d.).

This is a translation of an abridged text of the article indicated by the title, the omissions being almost wholly from the section on classical antiquity. As in other volumes in this series the addition of indexes enhances the usefulness of the translation.

G.W.A.

LIEBERMAN, S., ABRAMSON, S., KUTSCHER, E. Y., & ESH, S. (ed. by): Jubilee Volume on the occasion of the Seventy-Fifth Birthday of *Henoch Yalon*. 1963. Pp. 370. (Kiryat Sepher Publishing House, Jerusalem).

This volume contains twelve learned contributions in honour of E. Yalon, the eminent grammarian, on the occasion of his seventy-fifth birthday. A good number of the articles deal with linguistic matters. Of direct interest to the Old Testament scholar are the following: 'Yehudah ibn Bal'am's kitāb al-Tajnis' (S. Abramson); '(A discussion) about the Originality of the Penultimate Accent in Hebrew' (Z. Ben-Hayyim); 'A Contribution to Biblical Hebrew Lexicography' (H. L. Ginsberg). The studies are preceded by an essay dealing with the method employed by Yalon in the investigation of Hebrew (E. Y. Kutscher) and a bibliography of Yalon's publications during 1922-1963 (S. Esh).
M.W.

MCCULLOUGH, W. S. (ed. by): *The Seed of Wisdom. Essays in Honour of T. J. Meek*. 1964. Pp. xii + 200. (University of Toronto Press. Price: 44s. 0d.).

Professor Meek's eighty-second birthday was worthily celebrated by the presentation to him of a volume of essays in his honour, all written by members of the 'Oriental Club of Toronto', of which he himself was the first president. The Society for Old Testament Study would wish to express its felicitations to Professor Meek on the occasion.

The book contains twelve papers; and although all have a historico-religious content, six (at a stretch) relate to Old Testament Studies as such. They are 'The Reign of Nebuchadnezzar' by W. G. Lambert; 'The Formal Aspect of Ancient Near Eastern Law', by R. A. F. MacKenzie, S.J.; 'Yahweh the God of the Heavens', by D. K. Andrews; 'Proto-Septuagint Studies' by J. W. Wevers; 'Zeus in the Hellenistic Age', by F. W. Beare; 'The Molten Sea of Solomon's Temple', by G. Bagnani. The paper which interested the reviewer most of all is, of course, that by Wevers (a masterly performance); and he can only hope that others will have similar satisfaction from their particular *chef-d'œuvre*.
B.J.R.

MALAMAT, A. & REVIV, H.: *A Bibliography of the Biblical Period (with emphasis on publications in modern Hebrew)*. 1964. Pp. 40. (Mif'al Hashichpul, Hebrew University, Jerusalem).

This handy selected bibliography is arranged in the following main sections. The Ancient Near East and its Peoples; Source Collections; Biblical Archaeology and Geography; Hebrew Epigraphy; History of Israel (a comprehensive section including works on law, custom, culture, religion, and theology); History of Israel: Premonarchial; History of Israel: the Monarchies (including works on Exile and Return); and Reference Works.

G.W.A.

OSTERLOH, E. & ENGELLAND, H. (ed. by): *Biblisch-Theologisches Handwörterbuch zur Lutherbibel und neueren Übersetzungen*, third edition, with a cross index. 1964. Pp. 752. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 52).

More than forty contributors have helped to produce this third edition of a popular Bible dictionary. It is intended for the general reader so that literary-critical and bibliographical material has been reduced to a minimum in order to present a straightforward account of major Biblical and theological subjects. Literary and historical problems are not evaded, but they are not allowed to obtrude into the work as a whole, and there is a more conservative tone than is apparent in many of the larger theological dictionaries. A good deal of important theological information is conveniently outlined; and where it is particularly relevant to the life of the church, as e.g., on baptism, the modern theological debate is described. The dictionary represents a theologian's approach to the Bible; and it should be a useful handbook for all who have to teach the Bible in Church and School. No ready equivalent is available in English. R.E.C.

Die Ou Testamentiese Werkgemeenskap in Suid-Afrika: Studies on the Psalms. Papers read at 6th Meeting held at the Potchefstroom University for C.H.E., 29-31 January, 1963. 1963. Pp. 100. (Pro Rege-Pers Boperk, Potchefstroom, S. Africa. Price: 12s. 0d.).

This collection of 8 papers is dedicated to the memory of Professor Gemser, and shows that the O.T. Society in South Africa continues to encourage research into current Biblical problems. The first essay, on 'The Credo in the O.T.' (Th. C. Vriezen) deals specifically with the views of von Rad and M. Noth and touches on the Psalms only incidentally. S. du Toit ('The Psalms and History') also criticizes the forenamed scholars, and even Bright, for seeking to judge Biblical history like ordinary history, but gives special prominence to the historical elements in the Psalter. J. J. Glueck and J. H. Kroze deal with the Psalm-headings and recent trends in Psalm exegesis, respectively; whereas L. M. Muntingh and F. C. Fensham refer to the Canaanite/Ugaritic background to the Psalms, the former for the social concepts, and the latter specifically for Ps. xxix. I. H. Eybers studies the meaning of the stem ShPT in the Psalms; and A. H. van Zyl gives a detailed exegesis of Ps. xxiii from the standpoint that 'shepherd' = 'king'.

D.R.Ap-T.

REICKE, B. & ROST, L. (ed. by): *Biblisch-historisches Handwörterbuch*. Landeskunde, Geschichte, Religion, Kultur, Literatur. Band I, A-G. 1962. Pp. i-xvi + cols. 1-616 + 1 coloured plate, 20 black and white plates and 112 drawings + 1 map in folder. Band II, H-O. 1964. Pp. i-viii + cols. 617-1360, including 1 coloured plate, 20 black and white plates and 118 drawings. (Vandenhoeck & Ruprecht, Göttingen. Subscription price: Band I, £4 7s. 6d.; Band II, £5 6s. 6d.).

The aim of this dictionary is to provide a summary of essential information dealing with the literary and historical background of the Bible. The original plan of the work was conceived by Curt Kuhl, whose death prevented his undertaking the editorial task. The articles concentrate on presenting details of the archaeological, geographical, literary, and cultural background of the Biblical text. A very large international team of scholars, of the highest academic standing, have collaborated in the work, which is to be completed in three volumes. The editors have given it a commendable uniformity; and it is well illustrated. A great deal of archaeological and historical information is concisely summarized; and useful bibliographies refer to the most important recent literature. The whole is an exceedingly factual, informative, and convenient work of reference. Of the longer articles, that of H. Kosmala on Jerusalem is particularly noteworthy.

R.E.C.

Les sagesse du Proche-Orient ancien (Bibliothèque des Centres d'Études supérieures spécialisés. Travaux du Centre d'Études supérieures spécialisé d'histoire des religions de Strasbourg). 1963. Pp. 208. (Presses Universitaires de France, Paris. Price: F.18).

The papers collected in this book were read at a colloquium held at Strasbourg in May, 1962. The essay by J. Nougayrol is concerned with Babylonian wisdom, and those by J. Leclant (which contains a bibliography of recent publications), P. Montet, A. Volten, H. Brunner, G. Posener and J. Sainte Fare Garnot, J. Vergote, and B. van de Walle discuss different aspects of the Egyptian sapiential literature. Most of these essays are of interest to the Biblical scholar because of the light they throw on the oriental background of the Old Testament, and the remaining four are devoted more particularly to Israelite wisdom literature: H. Cazelles writes on 'Les débuts de la sagesse en Israël', S. Morenz on 'Aegyptologische Beiträge zur Erforschung der Weisheitsliteratur Israëls', W. Zimmerli on 'Ort und Grenze der Weisheit im Rahmen der alttestamentlichen Theologie', and H. Gese on 'Die Krisis der Weisheit bei Koheleth'.

J.A.E.

Studia Theologica cura ordinum theologorum Scandinavicum edita. Vol. 18, Fasc. 1 and Fasc. 2. 1964. Pp. 1-80, 81-172. (Aarhus University, Aarhus. Price: D.Kr. 30 each volume or D.Kr. 20 each fascicle).

Each of these fascicles contains one article of direct importance for the *Alttestamentler*. In Fasc. 1, J. H. Grønbaek, a promising young Danish scholar, contributes 'Juda und Amalek. Über-

lieferungsgeschichtliche Erwägungen zu Exodus 17, 8–16'. In Fasc. 2, A. S. Kapelrud discusses 'Some Recent Points of View on the Time and Origin of the Decalogue'. Other contributions of Biblical and allied interest are: (in Fasc. 1) 'Jacobus wider den Reichen' (B. Noack), 'Paulus abortivus (1 Kor. 15, 8)' (T. Boman), 'The Gospel of Truth and Valentinian Gnosticism' (H. Ringgren), 'St. Matthew 5, 43' (O. Linton); (in Fasc. 2) 'Einige kritische Bemerkungen zu Stauffer's Darstellungen der spätjüdischen Ketzergesetzgebung' (B. Salomonsen), 'Die Perikope vom gerasenischen Besessenen und der Plan des Markusevangeliums' (H. Sahlin).

G.W.A.

VARDAMAN, E. J. & GARRETT, J. L. (ed. by): *The Teacher's Yoke: Studies in Memory of Henry Trantham*. 1964. Pp. 320. (Baylor University Press, Waco, Texas. Price: \$4.95).

Henry Trantham (1882–1962) was from 1910 to 1958 Professor of Greek at Baylor University. This memorial volume contains twenty-three contributions in archaeological, Biblical, classical, linguistic, theological, and historical studies; a few of these are related to the Old Testament field. J. P. Hyatt discusses 'The Origin of Mosaic Yahwism' and concludes from such passages as Ex. iii. 6, xv. 2, xviii. 4 that Yahweh was the patron deity of one of Moses' ancestors, who worshipped him either as *yahweh X* ('he causes X to exist') or *yahweh 'im X* ('he is with X'). W. H. Rossell writes on the military texts from Mari; E. J. Vardaman and M. Avi-Yonah write on the inscription of the twenty-four priestly courses, fragments of which were found during the excavations at Caesarea in 1962; the fragmentary evidence confirms to an astonishing extent the reconstruction of the priestly courses made by S. Klein on the basis of the *piyyuṭim* and Talmudic sources. E. J. Vardaman also deals with the history of Herodium. W. F. Albright ('Retrospect and Prospect in New Testament Archaeology') stresses (over-stresses?) the Essene element in many New Testament writings. R. G. Jones deals with 'The Manual of Discipline (1QS), Persian Religion, and the Old Testament'; in the passage about the Two Spirits in 1QS 'the determinative faith of the Old Testament has placed its stamp on some themes which are not essentially Jewish in origin' (being derivable from the Yasna).

F.F.B.

WOLFF, H. W.: *Gesammelte Studien zum Alten Testament*. (Theologische Bücherei, neudrucke und berichte aus dem 20. Jahrhundert, Band 22 Altes Testament). 1964. Pp. 384. (Chr. Kaiser Verlag, Munich. Price: DM. 19).

As the title indicates, this is a collection of articles, etc., that have appeared from 1934 to 1964. We can do little more than list the contents. 'Die Begründungen der prophetischen Heils- und Unheilssprüche' (Z.A.W. lii, 1934). 'Das Zitat im Prophetenspruch', the longest section in the book, is a reprint of *Beiheft* 4, 1937, to *Evangelische Theologie*. It is in five sections, in which the form of the prophetic proclamation is discussed and this is followed by an examination of the homiletic and theological

implications. 'Das Thema "Umkehr" in der alttestamentlichen Prophetie' (*Zeitschrift für Theologie und Kirche* xlviii, 1951). 'Der grosse Jesreeltag (Hosea 2, 1-3)' (*Ev. Th.* xii, 1952-53), in which the passage is subjected to text-, form- and historical criticism, and exegesis, and typologically related to the New Testament. "Wissen um Gott" bei Hosea als Urform von Theologie (*Ev. Th.* xii). 'Hauptprobleme alttestamentlicher Prophetie' (*Ev. Th.* xv, 1955). 'Hoseas geistige Heimat' (*T.L.Z.* lxxxix, 1956). 'Zur Hermeneutik des Alten Testaments' (*Ev. Th.* xvi, 1956). 'Das Geschichtsverständnis des alttestamentlichen Prophetie' (*Ev. Th.* xx, 1960). 'Das Kerygma des deuteronomistischen Geschichtswerks' (*Z.A.W.* liii, 1961). 'Das Alte Testament und das Problem der existentialen Interpretation' (*Ev. Th.* xxiii, 1963). 'Das Kerygma des Jahwisten' (*Ev. Th.* xxiv, 1964). The collection concludes with an index of Biblical passages cited and a list of Hebrew words discussed.

A.S.H.

EDUCATIONAL

- *NORTHCOTT, C.: *Bible Encyclopedia for Children*. Designed and illustrated by Denis Wrigley. 1964. Pp. 176 incl. many ills. & maps + 2 coloured maps on endpapers. (Lutterworth Press, London. Price: 21s. 0d.).

This attractively presented book contains some excellent maps and plans, but the details of the Temple are obscure, and the child who wants to know just how the house of Dagon was constructed will get little satisfaction from the dramatic drawing on p. 144. The rather stylized drawings in line and colour are at their best in depicting common objects, and where religious experience is least involved. Some of the articles are excellent, some, (e.g. 'Moses') surprisingly inadequate. A frequent technique is to select some one incident associated with the subject and recount it at some length, with the relevant reference. The rather intrusive theology is evangelical and the scholarship, where discernible, conservative (see 'Daniel').

M.Bu.

ARCHAEOLOGY AND EPIGRAPHY

- DONNER, H. & RÖLLIG, W.: *Kanaanäische und Aramäische Inschriften*. (With contribution by O. Rössler). Band II. Kommentar. Pp. XVI + 330. Band III. Glossare, Indizes, Tafeln. Pp. VII + 86 + XXXIV facsimiles and plates. 1964. (Otto Harrassowitz, Wiesbaden. Price: DM. 40 and 14 respectively).

Volume II contains translations of the texts printed in the first volume (reviewed in *Book List* 1964, pp. 18 f.), each accompanied by an introduction and commentary, with reference to relevant literature. The work is completed by volume III, in which are found glossaries of Canaanite and Aramaic words, and lists of names of people, gods, and places, together with further bibliographical references and four pages of corrections and additions to the earlier volumes; there are also reproductions

of some of the texts, and several photographs, and a list of the sources from which they are derived. The three volumes are a most useful piece of work, and those who teach Semitic languages in this country will regret that we still lack a similar modern book in English.

J.A.E.

HERDNER, A.: *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras-Shamra-Ugarit de 1929 à 1939*. Tome X de la Mission de Ras Shamra dirigée par C. Schaeffer. 1963. Vol. I, Texte. Pp. 339. Vol. II, Figures et Planches. Fig. 307+Pl. LXXXVIII. (Imprimerie nationale, Paris).

This long-awaited publication is the result of the patient and devoted labours of a well-known authority on the Ugaritic texts. The revision of the *editio princeps* has been most careful, and, incidentally, indicates the incomparable quality of M. Virolleaud's copies. After a comparative table of the sigla used by different authorities (Virolleaud, Gordon, Bauer, Eissfeldt, de Langhe, and the present corpus), Herdner gives the Semitic texts arranged thus: mythological, religious, epistolary, economic, hippiatric. Then come the Accadian texts in alphabetic script, the Hurrian texts, *varia*, and finally a general bibliography. There is no translation, but many notes on the script and on philological questions. Thus, in this work, together with *Palais royal d'Ugarit II*. (texts discovered 1939-1953) we have a collection of the alphabetic library of Ugarit, which will be completed by *Palais royal d'Ugarit V* for the texts discovered since 1954.

H.C.

KAPELRUD, A. S.: *The Ras Shamra Discoveries and the Old Testament*, trans. by G. W. Anderson. U.S. edition, 1963. Pp. 92. (Oklahoma University Press, Norman, Oklahoma. Price: \$3.75). U.K. paperback edition, 1965. Pp. 88+2 maps+VIII plates. (Basil Blackwell, Oxford. Price: 14s. 0d.).

The English translation of Professor Kapelrud's *Ras Sjamra funnene og det Gamle Testament* (see *Book List* 1954, p. 18; *Eleven Years*, p. 555) will surely be welcomed as an admirable survey of the discoveries, particularly of the texts, of Ras Shamra and their significance for Old Testament study, with the characteristically clear insight, balanced judgement, and lucid style of the author, to which the translator does full justice. Note has been taken of the results of the post-war excavation of the site, and to a certain extent of new epigraphic material and of recent researches; but in his presentation of the subject as a whole the treatment remains the same as in the Norwegian edition of 1953, i.e., on such controversial matters as the author's thesis of Baal's displacement of El in the religion of Canaan, the annual significance of the Baal-myth with relation to the death and resurrection of Baal as a vegetation deity, and the assumption of a *hieros gamos* in the Canaanite New Year Festival, his position of 1953 is simply restated. Particularly welcome is the account of Mowinkel's view of the significance of the Hebrew New Year Festival in the light of the Baal-text, to the particular relevance of which the author has long been alert.

J.G.

HISTORY AND GEOGRAPHY

The Cambridge Ancient History: Revised Edition of Volumes I & II. Egypt from the Death of Ramesses III to the End of the Twenty-first Dynasty: by J. Černý. Fasc. 27. Pp. 60. Price: 6s. 0d. *Babylonia: c. 2120–1800 B.C.:* by C. J. Gadd. Fasc. 28. Pp. 56. Price: 6s. 0d.

It is cheering to see from the list at the back of these fascicles that already 33 fascicles of the revision have appeared or are in the press. Some of us can hardly hope to see the completion of this great work, but we can at least joyfully welcome each instalment as it comes. In the first of the two new fascicles Professor J. Černý makes his first contribution to the work of revision with a masterly account of the history of Egypt from the death of Ramesses III up to the time of the first Egyptian monarch who established friendly relations with Israel by sending his daughter to Solomon to become one of the king's wives and giving her Gezer as her dowry. In the second of the two new instalments Professor C. J. Gadd, whom age cannot wither, continues in his own inimitable way the early history of Babylonia, and gives a brilliant picture of the famous Third Dynasty of Ur and of the achievements of Ur-Nammu and his successors. For these two new chapters we are duly grateful.

S.H.H.

The Cambridge Ancient History: Revised Edition of Volumes I & II. The Early Dynastic Period in Egypt: by I. E. S. Edwards. Fasc. 25. Pp. 74. 8s. 6d.

In this excellent fascicle a modern Egyptologist of great erudition shows both how much has been done during the last half-century to illuminate the misty period of the first three dynasties of the Old Kingdom, and how much still remains to be done. In chap. VI of Vol. I of the old edition of the *Cambridge Ancient History*, Professor Eric Peet remarks that the early civilization of the Delta remains a closed book to us (p. 256), and in the new fascicle Mr. Edwards says that the early levels of the Delta remain virtually unexplored (p. 40). It is, unfortunately, doubtful whether, under the present regime, this situation may be remedied. Nevertheless, as in the previous fascicles, so in this, much new light is thrown, for instance, on the problem of the identity of Menes, and on the question of the relation between the Sumerian pictographic script, and the early Egyptian hieroglyphic script. Interesting fresh light is thrown on the origins of the practice of mummification in Egypt. This fascicle is fully up to the standard of those which have already appeared, both in scholarship and in readability.

S.H.H.

FINEGAN, J.: *Handbook of Biblical Chronology. Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible.* 1964. Pp. xxvi + 338. (Princeton University Press, Princeton, New Jersey; Oxford University Press, London. Price: 68s. 0d.).

The author of this book has set himself the task of throwing light on the many problems of Biblical chronology; and he has done so with singular success. In the first part he explains the

principles of Babylonian and Assyrian, Egyptian, Hebrew, Greek, and Roman chronology, dealing with everything connected with it: methods of indicating numbers; days, weeks, months, years; calendars; official and regnal years; eras; and finally early Christian attempts at constructing chronologies. In the second part he examines modern schemes of Biblical chronology for both the Old and the New Testaments, from Abp. Ussher's to that of Dr. E. R. Thiele. The reader, as he threads his way through the maze, soon begins to feel that he is being guided by a master of his subject and that a secure basis for the chronology of the Bible is being established, even if he does not accept every proffered solution of a problem; and, what is most important, he will understand the processes involved, inasmuch as the account is made as lucid as the subject permits. It is also supported by numerous tables, all extremely helpful. A few inaccuracies or slips may be noted. On pp. 45-7, 57 the full force of '-*m-n*' eludes the author, although he is right as far as he goes; on p. 193 the identification of Amraphêl with Hammu-rabi ought surely to be abandoned, if only because the names are quite different; on p. 198 ll. 6-9 'this' is used with an impossible double reference (i.e., both Samaria and its destruction as implied in the preceding verb); on p. 231 the priority of Ezra over Nehemiah is accepted without comment; on p. 239, n. 2 'Strassmeier' ought to be 'Strassmaier'; on p. 245 'sceptre' is a mistranslation for 'comet'; on p. 257, l. 25 'Tishri I' is a misprint for Tishri X or the Day of Atonement (l. 20); on p. 254 the Greek *genesis* is translated 'conception' which requires proof; on pp. 258-9 the difficulty that the birth of Christ could probably not have taken place in mid-winter if shepherds were 'abiding in the field and keeping watch by night over their flock (Luke ii. 8) is not mentioned; on p. 278 the Gr. *stoai* is translated 'cloisters' instead of 'colonnades'; and on p. 311, ll. 1-5 the arrival of Peter in Rome is said to have been motivated by a report of something that he did while there! The author wisely eschews Daniel's mysterious figures as well as the solar eclipse in the middle of a lunar month which has appeared, in spite of Dalman's convincing explanation of the occurrence, in the New English Bible (Luke xxiii. 45).

In conclusion, the work is an exhaustive study of the chronological problems of the Bible, as interesting as it is useful, and one which no historian will be able to disregard for a long time to come.

G.R.D.

GALLING, K.: *Studien zur Geschichte Israels im persischen Zeitalter*. 1964. Pp. VIII + 222. (J. C. B. Mohr, Tübingen. Price: Paper, DM. 27; cloth, DM. 32).

This is a collection of eight essays, either new or based on articles which have appeared in various places and revised to take account of more recent discovery and research. Each essay is a thorough and well-documented study of one of the many problems that belong to the post-exilic period; to each the author brings a richly informed mind and an acute judgement, and to each he makes an original contribution. There is a long and valuable study of the political changes in the period between

Nabonidus and Darius, and studies of the proclamation of Cyrus as given in Ezra i, the account of the return of the Temple vessels, and the lists of the returning exiles. Here the author reaches the conclusion that the return should be dated in 521/0 B.C. The rebuilding of the Temple under Zerubbabel and the investiture of the High Priest are studied with new insight into the significance of passages in Zechariah. An essay on Ezra and Bagoas examines the relations between these two men in the light of the later dating of Ezra's mission. The final essay is a topographical study of the Syrian and Palestinian coast in the late Persian period, accompanied by a map. The whole is a stimulating volume.

H.H.R.

HOLT, J. M.: *The Patriarchs of Israel*. 1964. Pp. vii+240. (Vanderbilt University Press, Nashville. Price: \$5.95).

This carefully produced book does great credit to its author. Accepting the literary and form-critical analysis of Genesis since Gunkel and the limitations of the matter as legends related to small ethnic groups rather than as history, he examines the credibility of these in the light of the elucidation of the period 1900-1400 by archaeology in the Near East, particularly legal texts from Mesopotamia, which are more fully and critically treated than in most studies of this kind. The reader will welcome this study and the review of recent studies on the Habiru, and the whole is marked by a just appraisal of the sources with emphasis on the theological purposefulness of J and the erudition and often astonishing accuracy of P on the details of a long bygone age, and by such moderation and commendable honesty.

J.G.

JEPSEN, A. & HANHART, R.: *Untersuchungen zur israelitisch-jüdischen Chronologie*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, Heft 88). 1964. Pp. VI + 96. (Verlag Alfred Töpelmann, Berlin. Price: DM. 18).

Dr. Jepsen, in the first part of this double volume, discusses recent views on the chronology of the kings of Israel and Judah. After briefly examining the works of recent writers on the subject (Mowinkel, Albright, Thiele, Schedl) and dismissing them for reasons which may be accepted as sufficient, the author takes up that of Begrich (published as *Chronologie der Könige von Israel und Juda*, 1927; Mohr, Tübingen) and accepts his conclusions, with a few modifications, on the ground that they do not demand so many unproved assumptions (e.g., co-regencies, arbitrary alternatings between spring and autumn for the New Year, ante- or post-dating the beginnings of the various reigns, incorrect synchronisms and textual corruptions). The criticisms are pointed; but whether Begrich has really said the last word is another matter. In the second part, Dr. Hanhart, starting from a Babylonian chronicle, unfortunately badly damaged (published by Sachs and Wiseman in 1958 in *Iraq* XVI, 202-11) attempts to disentangle the chronological problems set by Daniel and 1-2 Maccabees for the period with which they deal. He concludes that the author of 1 Maccabees uses the

Syro-Macedonian Seleucid era beginning in the autumn of 312 B.C. for secular and the Babylonian-Seleucid and Jewish era beginning in the spring of 311 B.C. for sacred events, but that that used by the author of 2 Maccabees is only a relative chronology, except in the three letters which bear absolute dates (xi. 16–21, 27–33, 34–38). Basing his conclusions primarily on the Babylonian chronicle (so far as it is available) and 1 Maccabees, he briefly sketches Syro-Seleucid and Jewish history for 175–134 B.C. Here his most important point is that the Temple in Jerusalem was rededicated on 14 December (before, not after and so in consequence of, the king's death), that Antiochus IV died soon afterwards, c. 14–17 December (contrary to the figures in Daniel, which put this event on 6 Siwan or 29 Tammuz, depending on the event which is taken as the *terminus a quo* of the apocalyptic figures, which are rejected as schematic) and that the news of his death reached Babylon c. 18–20 December 164 B.C. (from which his death is calculated backwards, as the part of the chronicle recording it is lost).

These two books, or rather pamphlets (for they are commendably concise), are important out of all proportion to their size and call for careful study by everyone interested in the extremely difficult problems of Jewish chronology; but a reviewer may justifiably protest at the undue length of the sentences (many 15 or even 18 lines long) in which the most intricate arguments are obscured and at times made almost unintelligible. G.R.D.

JOHNSTON, L.: *A History of Israel*. 1964. Pp. viii + 248 + 1 map. (Sheed and Ward, London and New York. Price: 12s. 6d.).

This is a brief, scholarly, and readable presentation of the history of Israel by a Roman Catholic scholar. Whilst treading no new paths, it is based on sound critical scholarship, and will be valuable to the student and general reader.

R.E.C.

MALAMAT, A.: *Sources for Early Biblical History*. The Second Millenium B.C. In Hebrew translation. 1964. Pp. IX+387+2 tables+1 map. (The Hebrew University Press, Jerusalem, Israel).

Early last year Dr. Malamat published a small volume of 104 pages containing transliterations and texts of 18 Old-Babylonian tablets from Mari, based on the French edition of Prof. Dossin and his colleagues. The present volume is a greatly expanded edition of that work, produced with the help of 7 colleagues. It is divided into 3 main sections, which are here further subdivided. The first, entitled 'From the land of Hebrew origins', contains the same collection of 21 texts from Mari and 2 of Yahdunim, revised and where necessary corrected and with the addition of 2 texts from Nuzi. The second section, called 'Canaan before the Israelite conquest', comprises 11 texts or extracts from texts from Egyptian sources, as well as 25 Accadian texts from Ta'annek, El-Amarna and Alalakh, and 10 texts from Ugarit. The third section on 'Canaanite during the conquest

and settlement' comprises another selection of Egyptian documents followed by 8 treaties in the Egyptian, Hittite, and Accadian languages and 2 Assyrian historical pieces. The transliteration of the Accadian texts (for the Egyptian texts are not transliterated but only translated) seems to be generally accurate and the translations for the most part correct if not always precise; and occasionally the reviewer finds the modern Hebrew rendering not so clear as the ancient Accadian text! The documents are reasonably well selected for the purpose which the editor has in view, and the presentation of the text, though not printed but typed (so that the necessary diacritical points and accents have been added by hand) is fair (even though the translation of 12 lines of one text has failed to come out and is supplied on a loose sheet, which can be pasted on to the page in the proper place). The volume, however, raises one important question: will anyone not acquainted with at any rate one European language want to use such a collection? One in English, French, or German would have an appeal which the Hebrew edition can never have.

G.R.D.

MALAMAT, A.: *Organs of Statecraft in the Israelite Monarchy*. (*El ha'ayin* ['Back to the Sources']). Materials for Bible Study Circles. No. 41). 1964. Pp. 58. (World Jewish Bible Society and the Israel Society for Biblical Research, Jerusalem, in co-operation with the Department for Education and Culture in the Diaspora).

This booklet contains the text of a lecture in which the narrative of the disruption of the kingdom is discussed with special reference to the nature of the covenant between king and people and to the ministers, the elders, and the 'young men' (regarded as princes of the court) as organs of government. A parallel is drawn from the Gilgamesh-Agga epic. It is of interest to have, in addition, a record of the discussion which followed the lecture and the author's replies to questions and criticisms.

G.W.A.

*PEARLMAN, M. & YANNAL, Y.: *Historical Sites in Israel*. 1964. Pp. 248 including many ills. (W. H. Allen, London. Price: 84s. 0d.).

This magnificently produced volume (to which Professor Y. Yadin contributes a commendatory foreword), combines the qualities of a travel guide and a non-technical handbook to the archaeology of Israel. In accuracy of information, effectiveness of presentation, and excellence of photographic reproduction, it is quite first-class. The descriptions of sites and buildings are interwoven with surveys which admirably convey the varying phases in the history of the land.

G.W.A.

PFEIFFER, C. F.: *Egypt and the Exodus*. 1964. Pp. 96 incl. 1 map and 15 ills. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95).

The book comprises a preface and ten chapters relating to the title, with a select bibliography, index, and map of the route of the Exodus and conquest of Canaan, and is a brief introduction

to the geography, history, and archaeology of the wilderness period. The volume is popular, attractive, and well illustrated. The information is generally reliable, with a conservative slant.

G.H.D.

- *RATTEY, B. K.: *A Short History of the Hebrews from Moses to Herod the Great*. 2nd edition. 1964. Pp. 160 incl. many ills., 2 maps & Chronological table + 3 maps on endpapers. (Oxford University Press. Price: 8s. 6d.).

This popular text-book, intended for middle and upper forms of Secondary Grammar schools, and reprinted nine times since it was first published in 1931, has now been carefully and unobtrusively brought up-to-date, and given a new and attractive format, with over thirty well-chosen illustrations and maps. Here the story of Israel from Moses to Herod the Great is presented in an accurate, compressed, readable form that makes the book still one of the best and most reliable of its kind.

L.A.P.

- SPEISER, E. A. (ed. by): *At the Dawn of Civilization. A Background of Biblical History*. (The World History of the Jewish People. First Series: Ancient Times). Vol. I, ed. B. Netanyahu. 1964. Pp. XVI+388 incl. many plates+4 maps. (W. H. Allen, London. Price: £5 5s. 0d.).

This monumental history of which the blurb gives notice that it may extend to 20 vols., to appear in 5 years, is introduced by a study of the various aspects, physical, historical and cultural, of the Near Eastern world. There are studies in physical environment and pre-history and on linguistic and ethnic environment. A feature of these studies is their remarkable success in presenting the subject in clear perspective and brief compass without sacrificing significant detail, and with the undoubted note of authority. Eventually the study is concentrated in the history and cultural achievement of Mesopotamia and Egypt with due respect to objective material and documentary evidence and to the relevance of each culture to the achievement of Israel. In his editorial epilogue Speiser looks forward to forthcoming studies of the history of Israel, for which the present volume is a happy augury.

J.G.

- WILLIAMSON, G. A.: *The World of Josephus*. 1964. Pp. 318. (Secker & Warburg, London. Price: 36s. 0d.).

The translator of Josephus' *The Jewish War* (see *Book List* 1960, p. 15) here provides a very readable introduction to a Jew who repels many and fascinates all. The geographical world and the historical world of Josephus are described, the Jewish world into which he was born and the Roman world which he adopted and which adopted him. The story of the Jewish tragedy is traced with a fulness and balance for which the writer's earlier work had fitted him, and Josephus' standing as author and historian is evaluated against the background of the literary fashions of his day. Mr. Williamson, for long Head of the

Classical Department, King Edward VI School, Norwich, certainly makes his point that this is 'a complex but enthralling story' in which 'Jewish history, Roman history, and Christian history are inextricably intertwined'. As this book is intended for the general reader, it would be pointless to express the wish that more precise references had been given where earlier writers of the subject are cited. His reference to 'St. Dr. John Thackeray' (p. 263) is perhaps unpremeditated rather than precise.

W.D.McH.

TEXT AND VERSIONS

*KENYON, F. G.: *The Story of the Bible*. A popular account of how it came to us. New edition with a Supplementary Chapter by B. M. G. Reardon. 1964. Pp. viii + 148 + 9 ills. (John Murray, London. Price: 6s. 0d.).

This popular account of the Biblical text and versions was the most up-to-date work of its kind when it was first published in 1936 — so up-to-date, in fact, that it contained an announcement which had not had time to get into any more learned publication, the announcement that the Chester Beatty Pauline manuscript, P 46, contained not just the ten fragmentary leaves which Kenyon had edited in 1934, but 66 more. A reprint in 1946 included an additional note mentioning the Rylands fragments of the Greek Deuteronomy and the religious texts from Ugarit. The new paperback edition is enlarged by a chapter on 'Recent Developments' in which B. M. G. Reardon deals with the Qumran and Nag Hammadi texts and their significance for Biblical studies, and with the most recent and forthcoming English versions of the Bible. Some account of the Bodmer Biblical papyri might well have been included.

F.F.B.

RABIN, C. (ed. by): *Textus. Annual of the Hebrew University Bible Project*. Vol. III. 1963. Pp. viii + 170 incl. portrait + 10 (Hebrew) + 24 plates.

This volume opens with a brief tribute by B. Mazar to the late I. Ben-zvi. M. Fitzmaurice Martin believes that Codex Neofiti 1 is the work of a scribe in the employ of Elias Levita, who was acting under orders from Aegidius of Viterbo. M. Z. Kadari shows the significance of *daleth*-clauses in Targum Onkelos for the study of the Hebrew *Vorlage* of the Targum. S. Talmon writes on four fragments of the Samaritan Pentateuch. He collates them with A. von Gall's text, and in the case of Deut. xx. 1-xxi. 2 also with the text of the Abisha Scroll. Other passages included are Gen. xxxi. 43-xxxii. 1; Exod. ix. 25-xi. 2; and Gen. xviii. 31-xix. 18. G. E. Weil presents two studies of the Babylonian Massorah Magna in two Bodleian manuscripts (Exod. xvi. 29-xvii. 15, xxi. 36-xxii. 22, xxiii. 23-xxiv. 12, xxv. 39-xxvi. 18), and in a Cambridge Geniza fragment of the Prophets (I Sam. xxv. 15-25, xxvi. 2-12). I. Yeivin considers a Cambridge Geniza fragment of *haftaroth* (Isa. liii. 3, lvi. 3-5; Hos. x. 6-9; Isa. xi. 8-11, lxiii. 7-9; Mic. vii. 17 f.) and other manuscripts

with mixed pointing. N. Fried finds in this fragment phenomena which differ from other known *haftaroth*. A. Mirsky stresses the importance of Biblical variants in Mediaeval Hebrew poetry. M. H. Goshen-Gottstein discusses the problem of constructing a critical apparatus to the M.T. based on retroversion from different languages, especially the Greek of the Septuagint. Passages considered are Isa. v. 18, iv. 5, xlvi. 1, v. 29, xliii. 12, ix. 2, xlv. 25, xlv. 8 f., 23. Summaries of the articles in Hebrew are provided.

D.W.T.

EXEGESIS AND MODERN TRANSLATIONS

BARUČO, A.: *Le Livre des Proverbes*. (Sources Bibliques). 1964. Pp. 268. (J. Gabalda et Cie., Paris. Price: F.35).

Père Baručo's introduction examines the place of the Wisdom literature in the life of Israel and its relation to that of other nations, and discusses the composition and principal themes of the book of Proverbs; there is also a section on the versions which, although it finds room for the Coptic, fails to describe the later Greek versions, the Peshitta, and the Targum. A French translation of Proverbs is then given, with brief notes on the Hebrew text and a fuller commentary on the subject matter; finally, there are several indexes. The book contains a surprisingly large number of misprints, the use of *daghesh* being particularly erratic.

J.A.E.

Bič, M.: *Die Nachtgesichte des Sacharja: Eine Auslegung von Sacharja 1-6*. (Biblische Studien 42). 1964. Pp. 76. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 5).

In this short book of seven chapters the author provides exegetical studies of Zechariah's seven Night Visions and their accompanying interpretations. The modern Lutheran translation is given, but some emendations have been incorporated and are noted. A great deal of work has gone into these studies, whose simplicity is deceptive, and new suggestions at many points add still more to the book's value. Without betraying in any way the strict historical approach, the underlying contemporary and timeless message of the visions is made sufficiently clear for any attentive reader to grasp.

D.R.Ap-T.

Bič, M.: *Das Buch Sacharja*. 1965. Pp. 182. (Evangelische Verlagsanstalt, Berlin. Price: DM. 9.80).

In a short introduction the author acquaints the reader with the main theories as to integrity, authorship, and date. Deutero-Zechariah is regarded as forming, with the book of Malachi, an anonymous collection of oracles of unascertainable provenance. Both halves of the book proclaim the same message of universalism, looking forward to an ideal, eschatological future and a priestly-royal redeemer. The Night Visions are kept to seven by taking ch. v. as a single vision, and Zechariah's dependance on written works of the pre-exilic prophets is maintained. The difficulties of text and interpretation, especially in the later

chapters, are referred to, but conjectural emendations are resolutely eschewed and no attempt is made to force an historical reference when the evidence is so ambiguous. Throughout, the emphasis is on a positive exegesis, with commentary following translation section by section. A list of some hundred works dealing with Zechariah is appended and will add to the value of this useful book which provides many new insights.

D.R.Ap-t.

BLAIR, E. P.: *Deuteronomy, Joshua*. (The Layman's Bible Commentaries). 1965. Pp. 124. (S.C.M. Press, London. Price: 6s. 0d.).

Eight pages are devoted to technical matters (sources, origin, etc.) for Deuteronomy and three and a half for Joshua. The remainder of the book is commentary, section by section. The core of Deuteronomy was brought to Jerusalem by a Northern Levite some time before 622 B.C.; it stimulated and directed the reform. Moses stands behind it as Jesus behind the Fourth Gospel. Joshua is the second volume of the Deuteronomic history, with chapters xiii-xxi and xxiv probably added later. Like other books in the series, this volume is readable, reliable, and apt for its purpose.

N.H.S.

BREIT, H. & WESTERMANN, C. (ed. by): *Die alttestamentlichen Texte der Fünften Reihe*. (Calwer Predigthilfen, Band 3). 1964. Pp. 280. (Calwer Verlag, Stuttgart. Price: DM. 16).

This volume contains 20 outlines of sermon preparation compiled by the editors in collaboration with W. Rupprecht and W. Warth. These aids relate to the following passages: Gen. xi. 1-9, xxxii. 23-32; Exod. xiv., xxxii. 15-20, 30-34; Deut. vi. 4-13; 1 Sam. ii. 1-10, xvi. 1-13; 1 Kings xix. 8b-18; Isa. xi. 1-9, xxxv. 3-10, xlii. 1-8, xliii. 1-7, 1. 4-9a, lxiii. 15-lxiv. 4; Jer. xx. 7-13, xxiii. 16-29; Ezek. ii. 3-8a, iii. 17-19; Amos v. 4-6, 21-24; Mal. iii. 13-20; Ps. xc. The four editors have dealt with these texts independently but in accordance with the same general approach. After (1) explanations of the Hebrew words and a consideration of the revised Luther translation there follow (2) exegesis, (3) a meditation, and (4) suggestions for homiletic presentation. In the exegetical sections the results of scholarly study are effectively applied. The observations on homiletical preparation are stimulating. To assist in further study there are short bibliographies, confined to works in German, and prefatory sections on the value of ancient and modern Bible translations.

W.B.

BURROWS, M.: *Diligently Compared. The Revised Standard Version and the King James Version of the Old Testament*. 1964. Pp. x + 278. (Nelson, New York and Toronto. Price: \$6.50).

This handbook was originally conceived as a 'companion' to the Revised Standard Version of the Old Testament, but it grew into something different. For the general reader who is interested enough to ask why the Revised Standard Version differs in so many particulars from the version of 1611 Professor

Burrows gives a helpful account of the whole matter. His material is classified under three main heads: 'Changes in English without change in meaning'; 'Differences of interpretation'; 'The Hebrew and Aramaic text'. The general reader must expect to be led over some rather steep territory, but Professor Burrows is an experienced and considerate guide and leads him by the hand through the various uses of the preposition *min* and round the pitfalls of Hebrew sentence structure. By the end of the journey the reader will have received a liberal education in Old Testament text and language, in addition to having his questions answered. It might have been mentioned on p. 58 that *haruṣ* (Dan. ix. 25) is now attested from 3Q 15, with the evident meaning 'water channel' or 'conduit'. And it was not only the makers of KJV who 'simply could not believe that David's sons . . . could be priests' (p. 96, on 2 Sam. viii 18); the Chronicler anticipated them by 2,000 years. F.F.B.

CASSUTO, U.: *A Commentary on the Book of Genesis*, trans. by Israel Abrahams. Part II, *From Noah to Abraham*, Genesis VI 9–XI 32, with an Appendix: a fragment of Part III. First published 1949. 1964. Pp. XIV + 386. (The Magnes Press, The Hebrew University, Jerusalem; Oxford University Press, London. Price: 57s. 0d.).

Like the commentary on i. 1–vi. 8 (*Book List* 1962, p. 26) this is homiletical and expansive (vi. 9–xi. 32 in 386 pages). Embedded in it is some useful material, e.g., a detailed comparison of the Flood story with the Gilgamesh Epic, or the discussion of the word *šōhar* (vi. 16) suggesting either 'cover' or 'window' as its meaning and preferring the latter. But it is too often spoilt by this kind of expansion: explaining the repetition in vi. 19 f. Cassuto writes, 'Above it is stated: *you shall bring into the ark*; now Noah might have queried this instruction and said: How is it possible for me to search out all the different kinds . . . ? To this potential question the following answer is given: *two of every sort shall COME IN to you* — of their own accord, as the result of an inner urge that God would arouse within them. . . . In the light of this interpretation, the meaning of the word *bring* in the preceding verse is: you shall permit them to come into the ark'. (p. 70). L.H.B.

*CUNLIFFE-JONES, H.: *Deuteronomy*. Introduction and Commentary. (Torch Bible Commentaries). 1964. Pp. 192. (SCM Press, London. Price: 7s. 6d.).

This commentary first appeared in 1951 (see *Book List* 1952, p. 31; *Eleven Years*, p. 402), and is here re-issued as a paperback with an additional preface noting recent contributions on Deuteronomy from G. E. Wright and G. von Rad. R.E.C.

EICHHORN, D. M.: *Musings of the Old Professor — the Meaning of Koheles*. A new translation of and commentary on the Book of Ecclesiastes. 1963. Pp. 268. (Jonathan David, New York. Price: \$5.95).

First published as a serial in an American magazine this work on Koheleth has Jewish readers in mind and will appeal mainly

to them. It takes the form of a commentary, sometimes by verse and sometimes by paragraph, composed largely of a wealth of material drawn from Talmudic and Midrashic sources with citations also from a select number of post-Talmudic authorities, all of which as well as those of the Tannaim and Amoraim are listed in convenient tables at the end of the book. Whilst there is much of interest in the author's citations and comments they are not always judiciously presented. Certain interpretations offered are open to question and an occasional homiletical appeal in over-popular style is apt to obtrude. The author has aimed to present 'the thought and spirit of Koheles, as well as the style and meaning of his language' in a translation which he invites his readers to take on trust. Parts of it are effectively done although there is a tendency towards the free paraphrase, so that it is perhaps surprising to find at the opposite extreme the unduly literal rendering of 'vapor of vapors' for the *vanitas vanitatum*. Useful introductory paragraphs of an explanatory character are supplied at the beginning of each chapter. There is a concluding summary of Koheleth's teaching. The unity of the book is assumed and the quality as a teacher of its author well brought out, although current literature on the subject is not discussed.

E.T.R.

FOHRER, G.: *Das Buch Hiob*. (Kommentar zum Alten Testament, Band XVI). 1963. Pp. 568. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 92; by subscription, DM. 78).

This new commentary (a continuation of Sellin's well-known Kommentar zum Alten Testament) on Job follows the usual model of such works. The introduction (pp. 27-68) is useful but ill-balanced; for example, it has 12-13 pages on the *Werden* of the book, including only 1 page on the date, 12 pages on its relation to tradition which include only 2 pages on style and 1 page on vocabulary and metrical forms, and 4 pages on the text and versions. The bulk of the book consists of translation and commentary (pp. 69-545), to which a brief article on the theology is appended (pp. 546-560). The bibliography is full if not exhaustive (pp. 57-68), and the indices are reasonably full (pp. 561-5). The translation, so far as a foreigner can judge, reads very well but is marred here and there by absurd renderings such as 'I will make another face' (ix. 27), 'I become bare (*kahl*) on the skin of my teeth' (xix. 20), 'a bow of bronze pierces him' (xx. 24), 'here is my sign manual' (xxxi. 35), 'his bones, which can no longer be seen, become fleshless' (xxxiii. 21), 'as the gum tastes its food' (xxiv. 3), and so on. These and similar translations are due to a hankering after tradition, retained at whatever cost in sense against modern and improved interpretation. The commentary is divided into three parts: textual and detailed in small print, general in large print. Much of this is far too long with, at times, a marked lack of clarity or even inconsistency: e.g., the note on *rešef* (pp. 148-9) is inconclusive, partly because the meaning of the root and the renderings of the ancient Versions are not brought into the discussion; or again *jemima* is explained once as 'dove' (p. 541) and once as 'sister-in-law' (p. 544). Another weakness is the disregard of the cognate languages, to which resort must be had in solving

problems in another of which so little has survived, if needless emendation is to be avoided; and the only 'Egyptian' word quoted (p. 522 on xl. 15) does not exist. Also the grammatical notes contain some very dubious remarks (e.g., on iii. 3, 22, xxv. 5). Further, the editor's knowledge of natural history is at times faulty: e.g., the hippopotamus 'let's its tail hang (*hängen*) like a cedar' (xl. 17), and 'the crocodile is hunted with fish-hooks and harpoons' (xl. 31)! Much space is wasted by noting all words which occur only once or twice (e.g., on p. 527 "... ist hap. leg." occurs 7 times without comment and is missed once, on *ms*' which is a totally different word from that in 1 Kings vi. 7, with which it is ineptly compared), and by citing modern scholars by full Christian (where known) and surnames; even so, the name of one English scholar is wrongly spelt wherever it occurs! Briefly, this new Commentary gives much but misses much.

G.R.D.

FOHRER, G.: *Das Buch Jesaja*. 3 Band. Kapitel 40–66. (Zürcher Bibelkommentare). 1964. Pp. 286. (Zwingli-Verlag, Zürich und Stuttgart).

Professor Fohrer has contrived to pack a surprising amount of material into this short commentary and yet to maintain an enviable lucidity of style and of general presentation. He rejects as unfounded the view that the entire book of Isaiah is the product of the activity of an Isaianic school, denying in particular that there is any special affinity between Deutero-Isaiah and Isaiah of Jerusalem. He regards xl–lv not as a planned literary unity but as a collection of short passages assembled into larger groups in accordance with subject matter. Six servant passages are recognised: xlii. 1–4, xlii. 5–7, xlix. 1–6, l. 4–9, l. 10 f., lii. 13–liii. 12. These are mainly regarded as autobiographical; but some passages, notably lii. 13–liii. 12, are regarded as coming from another hand, though referring to Deutero-Isaiah. lvi–lxvi is taken to be a collection of prophecies of varying authorship and date.

G.W.A.

GUNKEL, H.: *Genesis* (Göttinger Handkommentar zum Alten Testament. I. Abteilung, Die historischen Bücher. 1 Band). 6. Auflage: Nachdruck der 3. Auflage. 1964. Pp. cxxii+510. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 45).

That new editions of Gunkel's *Genesis* are still called for is not surprising, for his influence is still strong; all libraries must possess this book and all students must have access to it. Apart from being on whiter paper than the 5th (1922) ed., and from having dropped the dedication to Harnack, the present volume differs from earlier reprints of the 3rd ed. only in the inclusion of Baumgartner's address to the Old Testament Congress at Bonn in 1962 on the hundredth anniversary of Gunkel's birth. Baumgartner describes Gunkel's career, traces the influences on his development, and estimates his importance for Biblical studies, the whole essay being enriched by personal notes and illumined by the deep feeling the writer clearly has for his teacher.

W.D.McH.

HERTZBERG, H. W.: *I & II Samuel. A Commentary.* (The Old Testament Library). Trans. by J. S. Bowden from the German *Die Samuelbücher* (Das Alte Testament Deutsch 10), 2nd revised edition 1960. 1964. Pp. 416. (S.C.M. Press, London. Price: 50s. 0d.).

This excellent translation of Hertzberg's commentary follows hard upon the companion volume on I & II Kings by Professor J. Gray. It contains one statement in the preface to the English edition that is hard to understand: viz., that Caspari's 'very learned and difficult' volume published in 1925 was the only commentary on I & II Samuel issued 'since those of Karl Budde (1902) and Hugo Gressmann (1910)'. The bibliography to this volume records no less than nine commentaries on these books published between 1925 and 1956, and even so fails to mention a Médebielle's useful short commentary in the third volume of *La Sainte Bible* published by Letouzey in 1949. In this English edition the translator has had to face the issue that Hertzberg's German translation differs markedly from the text underlying the RSV. Hence it proved simpler to 'print an English equivalent of the author's German text, checked against the Hebrew and Greek, based on RSV but deviating from it wherever this is necessary for a faithful reproduction of the author's work' (p. 12). The work is not merely an admirable commentary; it also supplies a large number of critical notes on the text, in which the Hebrew is quoted in transcription.

J.M.T.B.

*JONES, D. R.: *Isaiah 56-66 and Joel.* (The Torch Bible Commentaries). 1964. Pp. 190. (SCM Press, London. Price: 16s. 0d.).

In a useful short commentary, Professor Jones shows the continuity and vitality of the prophetic tradition as it expresses itself in two sections of prophecy, both of which he dates in the period between Cyrus and Nehemiah. The dating is reasonable, if perhaps disputable at certain points; the emphasis is appropriate and enables the commentator, in showing the relevance of the material to its own time, to bring out its deeper significance.

P.R.A.

*KIDNER, D.: *The Proverbs. An Introduction and Commentary.* (Tyndale Old Testament Commentaries). 1964. Pp. 192. (Tyndale Press, London. Price: 8s. 6d.).

This is the first of a new series of Old Testament commentaries produced under the general editorship of Professor D. J. Wiseman. Mr. Kidner is conservative in his approach to Proverbs and makes every effort to retain the Massoretic Text; but he is well-informed and far from obscurantist. After an introduction and some studies of leading themes in Proverbs, he offers a commentary on the English text (though Hebrew words are often discussed) and does not forget the religious message of the book for modern readers. The English style of the commentary makes it a pleasure to read.

J.A.E.

LAMPARTER, H.: *Prophet wider Willen: Der Prophet Jeremia*. (Die Botschaft des Alten Testaments, 20). 1964. Pp. 414. (Calwer Verlag, Stuttgart. Price: DM. 18).

This commentary is on the same lines as the others in this series. There is a very brief introduction and then the text of Jeremiah is given in sections in translation and a running commentary with homiletic purpose follows each section. Within the limits set by an almost exclusively homiletic approach the translation is useful and takes account of modern interpretation. The text is arranged in the following order: i. 1-xxv. 38; xlv-l; xxx. 1-xxxiii. 26; xxvi. 1-xxix. 32; xxxiv. 1-xlv. 5, partly after LXX, partly to bring together the parts attributable to Baruch and partly to close the prophecies of Jeremiah with oracles of promise (xxx.1-xxxiii. 26).

The author thinks the book gives no indication as to how Jeremiah regarded the Josianic reform. He thinks the enmity of the priests was due to the Temple address, but that the reason for the particular animosity of his own family and the inhabitants of his own town is not discoverable. The false handling of the scribes (viii. 8) is said to be the way their manner of life contradicted the law.

The inner life of Jeremiah could well have been given more critical attention than it has with a greater recognition of the problem of the way in which a prophet becomes aware of the word of God.

L.H.B.

LESLIE, E. A.: *Isaiah: Chronologically arranged, translated and interpreted*. 1963. Pp. 288. (Abingdon Press, New York and Nashville. Price: \$5.00).

The book follows similar lines to the author's treatment of Jeremiah. The dating of some passages would not command general assent and the treatment of them is usually too brief to give adequate grounds for the dating. Chapters xxiv-xxvii are described as a 3rd century Apocalypse; xxxiii as a prophetic liturgy from 160 or 162 B.C. The Servant Songs are not specifically distinguished from the rest of Deutero-Isaiah, though the last has the title 'Israel as the Suffering Servant of the Lord'. I. 4-9 is regarded as autobiographical. Translation is clear and often lively, but few would understand *leben* in vii. 15, 22, and no explanation is given. The interpretation is mainly of a homiletic character. The book will be useful to preacher and teacher.

A.S.H.

LORETZ, O.: *Gotteswort und menschliche Erfahrung*. Eine Auslegung der Bücher Jona, Rut, Hoheslied und Qohelet. 1963. Pp. 224. (Verlag Herder, Freiburg. Price: DM. 15.80).

The author provides an introduction and an exposition of each book followed by a brief chapter in each case on its special significance. The book is well and clearly written. It is founded on scholarly opinion and popularly presents the meaning and message of the books chosen. Qohelet has the longest treatment, and there are also 23 pages of more learned notes and bibliography. The reviewer found the commentary interesting and often stimulating.

G.H.D.

MINN, H. R.: *The Book of Job. A Translation with Introduction and Short Notes*. 1965. Pp. x+115. (University of Auckland, N.Z. Price: 7s. 6d. paperback).

Here we have an attempt to make the book of Job understandable to students in our Biblical Studies departments. To the maturer scholar also the author's own translation is suggestive at many points. Clearly the short bibliography of under a dozen works, all in English, does not mention more than a fraction of the commentaries consulted by the author in deciding on the final form of his most successful rendering of the original into blank verse. In his Introduction the author accepts the integrity of the book; and critical questions are scarcely touched upon. The Analysis of Job merely specifies the chapters assigned by MT to each speaker; and the 8 pages of explanatory notes are necessarily very short though to the point and very useful for the non-Hebraist as far as they go. The book is reproduced from typescript, remarkably clean and legible and attractive to read. At this price, too, no one can really go wrong! D.R.Ap-T.

NORTH, C. R.: *The Second Isaiah: Introduction, Translation and Commentary to Chapters XL-LV*. 1964. Pp. xii + 290. (Clarendon Press, Oxford. Price: 35s. 0d.).

Professor North has at last followed his great monograph on the Servant Songs by his eagerly awaited commentary on Isa. xl-lv. He gives a new translation of the text, marked by great caution in emendation, followed by a full commentary. In the commentary each section is introduced by textual and philological notes, in which Hebrew script is freely used. These are followed by general comment on the section as a whole and verse by verse comments on the English translation. Here Hebrew words stand in transliteration. In this way the author aims to serve readers of more than one level. There is a good Introduction, in which the section on the theology of Second Isaiah deserves special mention. The commentary is throughout judicious and marked by many new insights and by no eccentricities. At last we have an English commentary on the Hebrew text of these chapters which may be commended without reserve.

H.H.R.

NORTH, C. R.: *Isaiah 40-55. Introduction and Commentary*. (Torch Bible Commentaries). 1964. Pp. 158. (S.C.M. Press, London. Price: 7s. 6d.).

The text of the original edition of Professor North's little masterpiece is here reprinted in paperback form, together with an appendix of 8 pages of additional notes to bring it into line with his new full-length commentary (see above). The bibliography has been revised. The first edition was reviewed in *Book List* 1953, p. 38 (*Eleven Years*, p. 491).

G.W.A.

NOTH, M.: *Leviticus. A Commentary*, trans. by J. E. Anderson. (The Old Testament Library). 1965. Pp. 208. (S.C.M. Press, London. Price: 35s. 0d.).

The original work was noticed when it appeared (*Book List* 1963, p. 26). No changes have been made for this edition;

and, as said before, it remains an essential work for all students concerned with Leviticus and the meaning of the cult and its place in the life of Israel. It is remarkable to have the book published in translation so soon, but it might have been better if another eye had looked it over first, in view of the well-known difficulty of giving a precise English equivalent of the author's language. E.g., 'This is especially true of the complex chs. 8-10. Chapter 8 also begins . . . ' (p. 10) would be better rendered, 'One section in particular which does is the complex chs. 8-10. Chapter 8 does indeed begin . . . ' Again, 'A stronger coherence is displayed by chs. 11-15' (p. 11) is really 'A larger nexus is constituted by chs. 11-15'. There are other examples which may mislead; but, as a whole, the translation reads fairly smoothly and the translator has been able to cope with most of the inequalities occasioned by printing the RSV as against Noth's own translation in the German edition, which is still necessary for the scholar.

D.R.Ap-T.

NOTH, M.: *Könige*, Pt. I. (Biblischer Kommentar. Altes Testament, IX. 1). 1964. Pp. 80. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7).

The Book of *Kings* has not really had its meed of full scale commentaries during the present generation. This ensures a double welcome for the first fascicle of the present volume in the above well-known series, of which the author is himself general editor. Professor Noth has indeed already given such clear proofs of his outstanding qualifications for just this task, that our pleasure at having the first instalment is only equalled by our impatience for the remainder, including the Introduction. The present fascicle covers 1 Kings i. 1-v. 14, divided into four sections (the last not completed here). Each section gives a bibliography, a translation, lexical notes, a treatment of the form and setting of the section, and then the commentary proper by paragraphs, all in a clearly set-out form. Non-Germans, at least, will be additionally grateful that Gothic type is confined to the translation.

Space will not permit extensive comment, but it may be noted that ch. ii is regarded as mainly later additions to the continued History of Davidic Succession in ch. i.

D.R.Ap-T.

The Psalms: Fides Translation. Introduction and notes by Mary Perkins Ryan. 1963. Pp. xxxvii + 306. (Fides Publishers, Notre Dame, Indiana. Price: \$1.25).

This translation (originally published in 1955) has been made in accordance with the New Roman Psalter; and it aims at providing a clear, modern version that gives due attention to the requirements not only of individual reading, but also of recitation aloud and of singing. The introduction includes sections on the nature of the Psalms, their use by Christians, their poetic character, their authors and titles, the classification of them, the key-words and themes in them. The arrangement of the Psalms in the Roman and Monastic Breviaries is given in an appendix, and there is an index of first lines. The notes which

accompany each Psalm, and which, like the introduction, are intended for the guidance of laymen, are largely concerned with the way Roman Catholics think of the Psalms when they pray them, and with the occasions on which they are used in their Church's year. The translation combines simplicity with dignity and generally reads very well. The use throughout of 'You' and 'Your' in addressing God is noteworthy, as is the retention of the word 'sheol'. The absence of verse numeration, if a little inconvenient, helps to give a pleasing appearance to the page.

D.W.T.

VON RAD, G.: *Das fünfte Buch Mose, Deuteronomium übersetzt und erklärt* (Das Alte Testament Deutsch, 8). 1964. Pp. 152. (Vandenhoeck & Ruprecht, Göttingen. Price: paper, DM. 6.50; by subscription, DM. 5.50; cloth, DM. 9.80; by subscription, DM. 8.30).

The format and character of this series are now well known, but the interest of this particular volume is in the name of the author. We are all conversant with the main lines of von Rad's exposition of Deuteronomy as exhibiting the form of the Covenant pattern and as containing credos and preached law. In this volume, in its brief but stimulating introduction, and in the commentary, we have the detailed application of his well known point of view to the book. In the turn of phrase, the illuminating comment, and general exposition, this famous scholar puts us further in his debt.

G.H.D.

*RICHARDSON, A.: *Genesis I-XI. Introduction and Commentary*. (Torch Bible Commentaries). 1964. Pp. 134. (S.C.M. Press, London. Price: 6s. 6d.).

This is an unchanged re-issue in paperback of the commentary which first appeared in 1953 (see *Book List* 1954, p. 42; *Eleven Years*, p. 579).

R.E.C.

RODD, C. S.: *Psalms 73-150*. (Epworth Preacher's Commentaries). 1964. Pp. 132. (The Epworth Press, London. Price: 12s. 6d.).

This brief commentary is to be welcomed as a worthy companion to that on Psalms i-lxxii (*Book List* 1964, p. 41). It is an honest attempt to give a straightforward commentary without concealing difficulties or uncertainties of interpretation (cf. Ps. cix) and offering many useful alternative translations to difficult verses. Its brevity is both a strength and a weakness. A strength in that the reader easily finds his way about and comes straight to the point. A weakness is that some assumptions need explaining. For instance, the inquiring reader will be bound to ask why the commentator is so sure that it was a prophet who spoke the words found in Psalm lxxv. 2-9.

L.H.B.

RUPPRECHT, W.: *Die Predigt über alttestamentlichen Texte in den lutherischen Kirchen Deutschlands*. (Arbeiten zur Theologie, II, Reihe, Band 1). 1962. Pp. 403. (Calwer Verlag, Stuttgart. Price: DM. 25).

This work is a dissertation in the field of practical theology written in 1958 with reference to the new lectionary of texts for

use in the United Evangelical-Lutheran Church of Germany. The introduction of many texts from the *Old Testament* raised with a new urgency the special problems involved in modern preaching from the *Old Testament*. Rupprecht offers a historical survey as a contribution to the solution of the problems, confining himself in the main to the *Landeskirchen* of Germany. He surveys briefly the practice of the Church in early and medieval times, following this with a detailed examination of Luther's sermons on the *Old Testament*, and with a briefer account of the subsequent phases of Orthodoxy, Pietism, and the *Aufklärung*, during which there was a decline in *Old Testament* preaching. The 19th-century attempts to reverse this trend are discussed in the principal section of Rupprecht's thesis, which ends with a sketch of the main developments and problems of the 20th century. Since the approach is primarily historical, the importance of the work lies in the expert presentation of the historical material which the author has assembled, and which is amply documented in the notes (pp. 229-379). The author, however, does not omit to relate his findings to the modern situation. His work is clearly arranged and may be read with pleasure and profit.

W.B.

SNAITH, N. H.: *Notes on the Hebrew Text of Genesis xxii-xxv and xxvii*. 1965. Pp. 106. (Epworth Press, London. Price: 16s. 0d.).

An excellent book for beginners who have finished Davidson or Weingreen and need help with their first reading of text. The words are parsed and construed, and where necessary fully discussed — all with an economy of words. Helpful notes are given on accents and anomalous forms.

L.H.B.

VELLAS, V. M.: *To Biblion tes Routh*. Eisagoge. Metaphrasis ek tou Ebraikou. Keimenon ton O'. Scholia. (Ermeneia Palaias Diathekes, 6). 1964. Pp. 58. ("Aster" Publishing House. Athens).

In this elegantly printed short commentary, Professor Vellas provides a valuable discussion of the general problems raised by the book of Ruth, together with a textual and linguistic commentary. The date of composition is assigned to a date between Deuteronomy and Ezra/Nehemiah. The purpose of the book is held to be to present Ruth as an example of family solidarity. The last five verses are treated as a later addition. Account is taken throughout of recent discussion of the relevant problems.

G.W.A.

WOODS, J.: *Jeremiah*. (Epworth Preacher's Commentaries). 1964. Pp. 176. (The Epworth Press, London. Price: 12s. 6d.).

Like the other volumes of the series, this is essentially a preacher's commentary, with lay preachers specially in mind. It gives, in the briefest possible form, an up-to-date critical view of the prophet's writings and then goes on to show what relevance lies in them or springs out of them for modern readers. The comments show a sympathetic and penetrating appreciation

of Jeremiah's work as a prophet both to his own generation and to succeeding ones. In a commentary on Jeremiah for preachers it is not surprising that the Gospel is never very far away.

L.H.B.

WRIGHT, G. E.: *Isaiah*. (The Layman's Bible Commentaries). 1965. Pp. 160. (S.C.M. Press, London. Price: 6s. 0d.).

The book fulfils well the purpose of this series to provide concise non-technical guides for the layman's personal Biblical study; I and II Isaiah each occupy approximately half the volume, each has its own introduction of about 14 pages, and each is treated quite separately. No attempt is made to show the many links in vocabulary and theology between the two sections, and although the Servant Songs are regarded as integral to the contexts, individual songs — especially lii, 13–53 — are not all integrated in the textual setting. Isaiah xl–lxvi is regarded as 'heavily eschatological'.

J.N.S.

LITERARY CRITICISM AND INTRODUCTION

BARCLAY, R. A.: *The Law Givers*. (Bible Guides, No. 3). 1964. Pp. 86. (Lutterworth Press, London; Abingdon Press, New York and Nashville. Price: 5s. 0d.).

This volume is concerned with Leviticus and Deuteronomy. There is the absolute minimum on literary origins. The author is concerned with the books as they are, not with how they came so to be. Perhaps this is wise, because of the severe limitations of space. Leviticus is the guide-book to the laws about sacrifices. Deuteronomy is the book of a mission and the missionary is Moses. The volume deals with subject after subject as they are dealt with in the books. The reader will get a good general understanding of the meaning and contents of the two books.

N.H.S.

FEUCHT, C.: *Untersuchungen zum Heiligkeitgesetz*. (Theologische Arbeiten, XX). 1964. Pp. 257. (Evangelische Verlagsanstalt, Berlin. Price: DM. 14.80).

This monograph was prepared as a dissertation at Greifswald before the author's death in his thirtieth year in 1959. After a detailed examination of Leviticus xvii–xxvi (in which special attention is paid to the style of the laws), it is argued that xvii, part of xxiii, and xxiv do not belong to the Holiness Code; the remaining chapters are divided into H 1 (xviii–xxii and part of xxiii, together with part of Numbers xv), and H 2 (xxv–xxvi). H 1 is dated in the early decades of the seventh century B.C., while H 2 is thought to come partly (xxv) from the period 625–608 B.C. and partly (xxvi) from the time of the exile. There is a painstaking form-critical study of the laws in H, and suggestions are made about their setting in life. The last part of the work discusses the theology of H. Even though it may be doubted

whether the form-critical study of literary forms will support all the conclusions drawn from it, the student of the Old Testament will profit from this careful contribution to the study of H and will regret that the author's scholarly career was cut short so early.

J.A.E.

FOHRER, G.: *Überlieferung und Geschichte des Exodus*. Eine Analyse von Ex. 1-15. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 91). 1964. Pp. 125. (Verlag Alfred Töpelmann, Berlin. Price: DM. 24).

The book offers a critical analysis (almost old-fashioned in its detail) of the literary features, forms, and contents of these chapters, divided into 7 parts. Fohrer postulates a primary course of six Exodus themes. This source leads directly to a nomadic source, N (roughly Smend's J, and Eissfeld's L), found in Ex. i-iv and xi-xv, and indirectly to a second source on which J (South) and E (North) depend, lastly there is P. Each new source adds its special features. Thus the comparison of the sources enables Fohrer to trace the earlier and later materials, and behind these to point to the historical basis of the narrative. A detailed and stimulating discussion. G.H.D.

GEVIRTZ, S.: *Patterns in the Early Poetry of Israel*. (Studies in Ancient Oriental Civilization, No. 32). 1963. Pp. X + 98. (The University of Chicago Press, London. Price: 22s. 6d.).

A study of the poetical texts from Ugarit and of Hebrew poetry has led some scholars to recognize a poetic diction common to the two literatures, more particularly specific pairs of words in fixed parallel relationship, and to conclude that the poets of ancient Syria and Palestine had available to them a body of conventionally fixed pairs of words on which they could freely draw. These literatures accordingly represent two branches of a common, Syro-Palestinian, literary tradition. More than sixty such pairs of parallel terms occur both in Hebrew and Ugaritic. Hebrew poetry contains many more pairs, and it may be assumed that, if a pair of words found in parallel relationship in the Old Testament can be shown to have been a fixed, or relatively fixed, pair for the poets of the Old Testament (even if the pair is as yet unknown elsewhere) it must nevertheless represent an element of the same, or a similar, tradition. In this present work this principle of poetic tradition is applied systematically to a group of ancient poems (1 Sam. xviii. 7; Gen. ix. 23 f., xxvii. 28 f.; Num. xxiii. 7-10; 2 Sam. i. 18-27) and much light is thrown on the understanding of the Hebrew text and its integrity, on the meanings of Hebrew words, and on the poet's craft. The author has succeeded in showing in an interesting, and frequently original way, that this type of research can produce worthwhile results when it is pursued with restraint. Only occasionally does his reconstruction of a text seem less than Hebraic, e.g., in 2 Sam. i. 19 (p. 81).

D.W.T.

HARRELSON, W.: *Interpreting the Old Testament*. 1964. Pp. xii + 530 + 4 maps on endpapers. (Holt, Rinehart and Winston, New York. Price: 60s. 0d.).

Professor Harrelson seeks to supplement the standard introductions to the Old Testament with this volume which, after a brief survey of the history of Israelite literature and the formation of the canon, takes the form of a short commentary on the whole Old Testament. The method is to provide an outline of the contents of each book, a literary analysis together with any relevant traditio-historical information, and a theological interpretation of its significance. The bibliography is full and up-to-date, and there is a table setting out the source division of the Pentateuch and a glossary of terms used in Biblical criticism and interpretation. The book is primarily suitable for theological students beginning the study of the Old Testament, and its greatest usefulness lies in its survey of modern literature which is otherwise only available in German. R.E.C.

HEMPEL, J.: *Geschichten und Geschichte im Alten Testament bis zur persischen Zeit*. 1964. Pp. 256. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 34).

The intense interest in history which the Old Testament writers display, and the historical form of so much of its literature, provides Professor Hempel with his starting point. The tension between historical events and the written accounts of them presents a problem in the Old Testament. After noting the basic geographical and chronological world-view of the Old Testament historians, Hempel examines the part played by the clan-histories, the covenant, the cult, and the knowledge of sin in bringing together the various historical traditions. This leads on to the question of the formation of the historical tradition, and the motives which led to the composition of the longer histories. Hempel distinguishes a 'biographical' motive, which led to the crystallizing of traditions around certain great personalities, and a 'religious' motive, which sought to make plain how God was at work through them. There are supplementary chapters on the language of the traditions, the form and content of the written histories, and the relationship of faith to history. Footnotes provide detailed bibliographical references, and the work does not seek to support the work of any one 'school', either of theological interpretation, or of literary criticism. It represents an important contribution to the elucidation of the literary and theological problems of Israelite historiography, and supersedes many of Hempel's earlier studies on this subject. R.E.C.

HILLERS, D. R.: *Treaty-curses and the Old Testament Prophets*. (Biblica et Orientalia, 16). 1964. Pp. XIX + 102. (Pontifical Biblical Institute, Rome. Price: L. 1.500; \$2.50).

In this doctoral thesis submitted to the Johns Hopkins University the author examines the ideas and vocabulary of the curses of the Near Eastern vassal treaties, and compares them with the threats of doom pronounced by the great prophets of Israel.

He concludes that only in Isa. xxxiv. 16 and Jer. xxxiv. 18 did the prophets deliberately use expressions derived from the treaty-curses. Elsewhere they may have been influenced by this wider Near Eastern form; but the nature of the material makes certainty impossible, since 'what we have called "treaty-curses" are for the most part simply traditional maledictions which happen to occur in treaties' (pp. 86 f.). R.E.C.

HÖPFL, H. O.: *Introductio specialis in Vetus Testamentum*. 1963. Pp. xxvi + 701. (M. D'Auria, Naples. Price: £2 4s. 0d.).

This, the sixth edition of Höpfl's excellent *Introduction*, is edited by S. Bovo, and takes the place of the 5th edition edited by A. Miller and A. Metzinger, which was reviewed in *Book List* 1946, p. 25 (*Eleven Years*, p. 25). The reviewer then noted some points on which the ultra-conservative position had been abandoned, and the process has continued in the new edition, e.g., with regard to the midrashic character of Wisdom's treatment of Exodus (p. 421) and to Darius the Mede, described as *prorsus historiae ignotus et probabiliter pseudonymus*. The bibliographies and indices are excellent, and help to make this a really useful compendium.

J.M.T.B.

KOCH, K.: *Was ist Formgeschichte? Neue Wege der Bibelexegese*. 1964. Pp. XIV + 260. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: Paper, DM. 17.80; cloth, DM. 20.80).

This book should receive a warm welcome. It is written to answer clearly and fully the question in the main title. Whether, by so doing, the author enhances or detracts from the mystique of this and similar much-banded terms is for each reader to decide. In the list of works bearing on the subject frequently cited, only two books are in English (both translations), which shows how badly handicapped the English student has been, and how useful a translation of this work would be.

After explaining the theory of style analysis, what it tries to do and what it cannot, the author says some pertinent things on the literary criticism versus oral tradition debate. In the second half of the book are given examples of the method and its results when applied to specific narratives, psalms, and prophecies. In a short appendix the Beatitudes from the Sermon on the Mount are analyzed. There are indexes of *Gattungen* and of the many Scripture references.

D.R.Ap-T.

KÜLLING, S. R.: *Zur Datierung der "Genesis — P — Stücke", namentlich des Kapitels Genesis XVII*. 1964. Pp. XII + 322. (J. H. Kok N.V. Kampen. Price: Fl. 12.75).

This is a doctoral thesis submitted to the Free University of Amsterdam in 1964, which endeavours to examine in as comprehensive a manner as possible, the arguments which have led scholars to date the Priestly covenant narrative of Genesis xvii in the late exilic, or post-exilic age. In the first section the author traces the development which led up to Graf's assigning

a late date to the Priestly strand of the Pentateuch in 1869. This is followed by an examination of the questions of linguistic style, literary form, and general religious development which have been claimed to support this date. The inconclusiveness of such arguments is asserted, and throughout there is an extremely conservative tendency, although the major issues are well presented, and there is a comprehensive bibliography. In the third section an early date for Genesis xvii is claimed on the grounds of both form and content. A major argument for this claim is the conjectured analogy with the form of the ancient Near Eastern vassal treaties. The attempt to use such an analogy to prove a specific dating is unconvincing in view of the wide area over which such a treaty form appears, and more attention needs to be given to the development of the idea of the covenant within the Old Testament itself. The careful presentation of many details of the origin and basis of Pentateuchal criticism, lead to the hope that the author will seek a more promising subject for his evident gifts.

R.E.C.

MARGALIOH, R.: *The Indivisible Isaiah. Evidence for the Single Authorship of the Prophetic Book*. 1964. Pp. x + 246. (Sura Institute for Research, Jerusalem Yeshiva University, New York. Price \$4.75).

This is an attempt to prove the single authorship of the present book of Isaiah by means of arguments based on vocabulary and style. The occurrences of certain designations of God, and of references to Israel and Zion, as well as some introductory formulas, are held to show a common authorship of the book. There is a limited survey of the rise of the critical view.

R.E.C.

MAUCHLINE, J.: *Prophets of Israel (3). The Twelve*. (Bible Guides, No. 9). 1964. Pp. 94. (Lutterworth Press, London; Abingdon Press, New York and Nashville. Price: 5s. 0d.).

Here we have a series of short 'introductions' to the twelve so-called 'minor' prophets. In the case of each prophet, the scheme is the Purpose, the Plan, the Exposition, and the Power of the book. Conservative views are given, but the author himself adopts a modern 'critical' attitude. Like all the books in this series, it is designed to be acceptable to all.

N.H.S.

MOWINCKEL, S.: *Erwägungen zur Pentateuch Quellenfrage*. 1964. Pp. 138. (Universitets Forlaget, Trondheim. Price: N.Kr. 30).

This important Pentateuchal study begins with a survey of recent work on Pentateuchal source criticism. Thereafter it examines the P material and comes to the conclusion that the author of it was not simply a redactor or collector, but a narrator and codifier of law. But his concern was with cultic rules, not with civil regulations, and, as narrator, with church history rather than political or social history. He used J as his basis, but J as modified and amplified in oral tradition. Mowinckel maintains the post-exilic date of P, and proposes Jerusalem as its place of origin.

The source J he finds to have been expanded by later additions which are less factual than the original J and show more advanced moral and religious conceptions. But Mowinckel does not find sufficient evidence in Gen.-Num. to constitute a continuous source (E) parallel to J. He affirms that alongside the written document J there continued to develop an ancient oral tradition, which became modified according to the psychological and artistic laws of tradition history and under the influence of religious, moral, and social forces. This developed material was later incorporated into J, so that we may speak of J, J¹, J²; but Mowinckel, for the sake of clarity, prefers to speak of J and J^v (*variatus*).

J.M.

MOWINCKEL, S.: *Tetrateuch-Pentateuch-Hexateuch*. Die Berichte über die Landnahme in den drei Altisraelitischen Geschichtswerken. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 90). 1964. Pp. V + 87. (Alfred Töpelmann, Berlin. Price: DM. 18).

In this book Mowinckel is not concerned with the actual occupation of Palestine by the Israelites after the wilderness period, but with what the ancient historical sources say about it. It has to be noted that the material in the Pentateuch which is often attributed to the document E he regards as a later expansion of J. The saga of J he believes to be the prototype of all later presentations of Israel's history. Where he finds ancient traditions incorporated in or attached to a historical narrative of an event (as Num. xxxii. 39-42; Josh. ii. 11 and 13, xv. 13-19, 63, xvi. 10, xvii. 12-13, 14-18), these he attributes to J. They are mostly very brief, and in style and content differ notably from their context. Jdg. i he considers to be a piece of narrative history which was originally part of a much larger unit. It does not mention Joshua as leader in the occupation of Palestine; it preserves anecdotes about eponymous clan fathers and aetiological stories about place names, and shows knowledge of the areas in which individual tribes settled. This material, too, he attributes to J. D's saga of the occupation is contained in Josh. ii-xi, in which certain anecdotes from J are incorporated. P's interest is not in the occupation of the land, but in the development of the religious institutions of the chosen community in the promised land; of this interest he finds traces in Numbers and in Josh. ii-xii and xiii-xix. The underlying assumption that each of these sources J, D, P, would be incomplete without a narrative of the Israelite occupation of Palestine in fulfilment of the promise is intelligible and plausible; but the attribution of the oldest elements of such historical traditions to J is not proved, but it is claimed to be justified since J is the earliest of these sources.

J.M.

MOWINCKEL, S.: *Studien zu dem Buche Ezra-Nehemia*. I. Die nachchronische Redaktion des Buches. Die Listen. II. Die Nehemia-Denkschrift. (Skripter utgitt av Det Norske Videnskaps-Akademi i Oslo. II. Hist.-Filos. Klasse. Ny Serie. No. 3 & 5). 1964. Pp. 168 & 136. (Oslo University Press. Price: N.Kr.: 26.00 & 20.00).

In these two volumes Mowinckel presents an important and complicated literary study in a notoriously difficult field. He

begins Vol. I by affirming that 3 Esdras goes back to a Hebrew-Aramaic source and corresponds substantially to the original form of Ezra-Nehemiah. He believes that the Nehemiah memoirs existed as an independent source long after the time of the Chronicler, and were combined with the Ezra history by a redactor belonging to a date c. 200 B.C.

Mowinckel devotes most of the space in Vol. I to a detailed examination of the various lists in Ezra-Nehemiah. He believes that some came from the Temple archives, and, for the rest, he attributes much to later redaction. And, notably, he says that the list of Ezra ii (Neh. vii) is to be dated c. 400 B.C., and makes no distinction between families which shared in the Babylonian Exile and those which had remained in the Holy Land.

The second volume deals with the Nehemiah memoirs. Mowinckel maintains that Josephus used a haggadic, embellished version of the memoirs, which sometimes can supply corrections and expansions, but at other times appears to be a secondary text. He proceeds to make a literary analysis of the memoirs, and points to additions and modifications made by a later redactor. As a piece of literature, it celebrates Nehemiah's merits and his piety, and was intended to be laid up in the Temple before God as a *monumentum aere perennius*. In a comparison of the Nehemiah memoirs with ancient oriental royal documents, Mowinckel traces a connection in style and literary *genre*, but a difference in religious content.

In an appendix concerning the Samaritan schism, Mowinckel affirms that the Samaritans wanted to remain Israelites, and that the influence of the Assyrian colonists among them has often been exaggerated. The fact that Nehemiah excluded them from the old religious association with Jerusalem conditioned the schism and made a separate temple in Samaria necessary. That temple Mowinckel believes to have been built in the time of Darius II.

J.M.

NEIL, W.: *Prophets of Israel* (2). *Jeremiah and Ezekiel*. (Bible Guides, No. 8). 1964. Pp. 96. (Lutterworth Press, London; Abingdon Press, New York and Nashville. Price: 5s. 0d.).

Like the other volumes in this series, this paperback is concerned with exposition almost wholly. Literary problems are not discussed, except where there is absolute necessity. The studies of the character and mission of the two prophets are detailed and useful. The traditional view is taken of Ezekiel: he prophesied in Babylon and had second sight. The last nine chapters are his.

N.H.S.

PAYNE, D. F.: *Genesis One Reconsidered*. (The Tyndale Old Testament Lecture, 1962). 1964. Pp. 30. (The Tyndale Press, London. Price: 2s. 0d.).

The author attempts a reappraisal of the Creation Narrative in the light of the scientific challenge, comparative religion, and literary criticism. He adopts a very conservative position, holding that the sequence of events in Genesis i and ii is dramatic rather than chronological, and emphasizing the coherence of

the two chapters. He concludes that the Biblical creation story is consistent in all essentials and totally opposed to the ancient Near Eastern myths.

L.A.P.

PRIGENT, P.: *Justin et l'Ancien Testament*. L'argumentation scripturaire du traité de Justin contre toutes les hérésies comme source principale du dialogue avec Tryphon et de la première apologie. (Études Bibliques). 1964. Pp. 358. (J. Gabalda et Cie, Paris. Price: F. 54).

This is the latest volume in the *Études Bibliques*, and is the work of the author of *Les Testimonia dans le Christianisme primitif. L'Épître de Barnabe . . . et ses sources*, published in the series in 1961. The aim of the book is explained in the sub-title. In his effort to trace the lost work which has been so extensively used for the later writings the author makes a reasonably full analysis of the *Dialogue*, and less systematically of the *First Apology* and the treatise on the Resurrection. He wisely does not attempt any sort of textual criticism in regard to the possible sources of the lost *Syntagma*. He is right in considering that his first chapter (which runs to fifty-four pages) will prove long and difficult. In the course of his later argument he is able to throw light on Justin's treatment of such topics as Christ's pre-existence, the Virgin Birth, the Passion and Resurrection, the relations between the Old and New Testaments, and universalism.

This is a work of learning and a search pursued with enthusiasm, which will be mainly of interest to patristic scholars. J.M.T.B.

RENAUD, B.: *Structure et attaches littéraires de Michée IV-V*. (Cahiers de la Revue Biblique, 2). 1964. Pp. 126. (J. Gabalda, Paris. Price: F. 16.000).

The author, beginning from Nielsen's study of this section in his *Oral Tradition* (see *Book List* 1954, p. 52), traces a unity of structure in which iv. 1-4 corresponds to v. 8-14, iv. 6-7 to v. 6-7, and iv. 8-14 to v. 1-5. He also links ii. 12-13 with iv. 6-7. The tracing of literary connections with a whole range of Old Testament passages leads him to describe the section as 'a meeting point of the complex strands of messianism and eschatology' (p. 74). The whole is characterized as midrashic in its reading and actualization of scripture; method, style and vocabulary all point to the post-exilic period.

This interpretation represents a reaction against recent tendencies to find considerable elements of genuine Micah material in these chapters. It is an attempt to appreciate more fully the nature of the later prophetic tradition. But one may doubt whether its division of the material and exegesis are entirely satisfactory and whether the opening part of Mic. iv can be adequately discussed without examining its relationship to Mic. iii.

P.R.A.

RENCKENS, H.: *La Bible et les Origines du Monde*, quand Israël regarde le passé, apropos de la Genèse 1-3. 1964. Pp. 200. (Desclée, Tournai. Price: B.Frs. 110).

The original Dutch text of this book, entitled *Israëls visie op het verleden*, was published in 1958, and is here translated and

adapted by A. de Brouwer, O.S.B. It is a useful and up-to-date study of the first three chapters of Genesis, which explains the modern attitude of critical scholarship towards these chapters, and supplies a concise bibliography of works in French, Flemish, and German. It may be criticized on the ground that the twenty-five chapters are sometimes repetitious in style, if not in content, e.g., there are no less than three on Eden under the headings 'Le Paradis', 'Encore le Paradis', and 'Le paradis terrestre'. Surely one chapter would have been sufficient? One of the later chapters is more than welcome, being entitled: 'Démolition de l'interprétation sexuelle'. J.M.T.B.

ROBERTS, B. J.: *The Old Testament Canon: A Suggestion* (Reprinted from the *Bulletin of the John Rylands Library*, Vol. 46, No. 1, September, 1963). 1963. Pp. 164-178. (The John Rylands Library, Manchester. Price: 4s. 0d.).

Professor Roberts, in a lecture based on a paper read to the Society in 1961, presents some reflections on the nature of the tradition which leads into the formation of the Canon. He shows how Rabbinic type glosses in the Old Testament text, Aramaic Targums, and Rabbinic use of scripture reveal a continuity of use, and how the apocalyptic literature likewise witnesses to the use and authority of Biblical writings. He claims nothing new for his statement, but it usefully emphasizes the connection between the growth and stabilizing of the Canon and the life and needs of the Jewish community in the period from Ezra to Jamnia.

P.R.A.

SCHMITT, G.: *Der Landtag von Sichem*. (Arbeiten zur Theologie, I Reihe, Heft 15). 1964. Pp. 108. (Calwer Verlag, Stuttgart. Price: DM. 9.50).

This is a critical study of the form and content of Josh. xxiv, a subject which is peculiarly significant since Sellin promulgated the view that it actually related to the union of elements of Israel freshly arrived from Egypt with others who had been long settled in the land. The interest is accentuated by significant reflections of what is now recognized as the vassal treaty condition in this passage. After acute literary criticism the author rejects Sellin's particularist view, but concludes that the passage does relate to a decisive juncture comparatively early in the Hebrew settlement, reflecting not the incorporation of new elements in the Covenant society, but a definite giving of the law by Joshua, with emphasis on the ritual of Yahwism. J.G.

SUNDBERG, A. C.: *The Old Testament of the Early Church*. (Harvard Theological Studies XX). 1964. Pp. x + 190. (Harvard University Press, Cambridge, Mass.; Oxford University Press, London. Price: 24s. 0d.).

The major and most important part of this work is an argument that there never was, in the days of the Second Jewish Commonwealth, an Alexandrian Canon divergent from, and more com-

prehensive than, the Palestinian Canon. The third division of the Hebrew Bible, the Writings, was defined for the first time at Jamnia, and at Jamnia a strict limitation was imposed on the range of this division. Before Jamnia, both in Palestine and in Alexandria, many more writings had been popularly regarded as canonical. This applies also to the Church of apostolic days; it is evident that some New Testament writers attributed canonicity to books which were excluded at Jamnia. (But all the documents cited for parallel references to New Testament passages need not have been regarded as canonical by the New Testament writers in question, any more than all the books in the Qumran library need have been regarded as canonical by the Qumran community.) After Jamnia, the definitive limitation of the Hebrew Canon influenced the Church, as may be seen from early Christian lists of Old Testament books. As for the Samaritan Bible, this does not hark back to a period when Jews and Samaritans alike regarded the Pentateuch only as canonical; it represents a deliberate rejection of the 'Prophets'. Not all the arguments in this interesting study are equally convincing, but it is an important contribution to the literature on the Old Testament Canon.

F.F.B.

UMEN, S. & STRICKLAND, M. B.: *A Pathway to the Bible*. 1964. Pp. 276. (Vision Press, London. Price: 30s. 0d.).

The volume is written by a Jewish rabbi and a Congregational minister, both American; and it is 'dedicated to all freedom loving people'. It consists of short summaries of every book in the Old and New Testaments, without any 'attempt to interpret or theologize'. The volume is mildly modern, but with an occasional surprise: e.g. Isa. lvi-lxvi is dated 516 B.C., but Isa. xl-lv is c. 200 B.C. According to the preface the book was written for 'our community leaders, bankers, architects . . . educators. . .'

N.H.S.

WIJNGAARDS, J. N. M.: *The Formulas of the Deuteronomic Creed* (Dt. 6/20-23: 26/5-9). Excerpta ex dissertatione ad Lauream in Facultate Theologica Pontificiae Universitatis Gregoriana. 1963. Pp. 58. (E. J. Brill, Leiden. Price: Fl. 12).

This book, part of a thesis, complete with list of abbreviations, and a useful and classified bibliography of ten pages, is a survey of the Exodus and landgiving formulas. By a comparison of the formulas throughout the Old Testament describing the Exodus and Settlement traditions, the author claims that these traditions belong together in a recognizable pattern which is the structural backbone of the history of salvation. The pattern is both ancient and covenantal, the ninety texts exhibiting the structure appearing also in the seven literary forms in which covenants are expressed. On these findings the author claims (a) that von Rad's view of the separate origins of the Exodus-Settlement and the Covenant traditions is unjustified, and (b) that this part of Old Testament Theology is not only recital but functional for divine land tenure. An important and original study.

G.H.D.

ZIRKER, H.: *Die kultische Vergegenwärtigung der Vergangenheit in den Psalmen*. (Bonner Biblische Beiträge, 20). 1964. Pp. XVIII+158. (Peter Hanstein Verlag, Bonn. Price: DM. 26).

A doctoral thesis devoted to a study of the Psalter with a view to determining the use made of the appeal to history in the cultic theory and practice of early Israel, but one which touches far too lightly upon the many issues involved for the present writer to regard it as anything like a satisfactory treatment of the subject.

A.R.J.

LAW, RELIGION, AND THEOLOGY

ALTMANN, P.: *Erwählungstheologie und Universalismus im Alten Testament*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 92). 1964. Pp. 31. (Verlag Alfred Töpelmann, Berlin. Price: DM. 9).

In this carefully presented short study Altmann argues that a proper theology of election requires not only a relationship between Yahweh and Israel in the covenant, but a conscious universalism which relates Israel to other nations. He studies this from the Yahwist's history through to the post-exilic Judaism, and finds not a unified doctrine of election, but a continual struggle to interpret its meaning. Both nationalist separatism as well as a belief in Israel as Yahweh's representative and servant to the nations can be found under the one heading. Altogether this is a significant contribution to an important theological theme.

R.E.C.

ANDERSON, B. W. (ed. by): *The Old Testament and Christian Faith*. Essays by Rudolf Bultmann and others. 1964. (1963 in U.S.A.). Pp. xii + 272. (S.C.M. Press, London. Price: 35s. 0d.).

This extremely valuable symposium is in a sense the sequel to the volume of essays edited by C. Westermann reviewed elsewhere in this *Book List* (p. 54). The debate which these essays represent has gone on and the issues have become still clearer. An essay entitled 'The Significance of the Old Testament for the Christian Faith' published by Bultmann in 1933 is translated here; and then a representative group of scholars, American, British, and Continental, give their reactions to it. Names like Alan Richardson, Oscar Cullmann, J. M. Robinson, G. E. Wright, C. Westermann, Emil Brunner, and J. L. McKenzie (a noted Jesuit scholar) among the contributors will make it evident how important this book is. The reactions to Bultmann's essay are most varied in character and show clearly how far we are from agreement on some of the biggest issues in Old Testament interpretation. One of the most illuminating contributions in its searching criticism of Bultmann's existentialist position is that by G. E. Wright. An interesting example of the way in which the post-Bultmannians are using form-critical methods to get back to history is given by Robinson's essay 'The Historicity of Biblical Language'.

N.W.P.

- BARTHEL, P.: *Interprétation du langage mythique et théologie biblique*. Étude de quelques étapes de l'évolution du problème de l'interprétation des représentations d'origine et de structure mythiques de la foi Chrétienne. 1963. Pp. 400. (E. J. Brill, Leiden. Price: Fl. 26).

Although this book hardly concerns itself directly with the Old Testament material, it is a penetrating discussion of those movements in modern theological and philosophical thinking which seek to interpret the Biblical material in contemporary thought forms. It is prompted by R. Bultmann's attempt to demythologise the Gospel and follows the developments of his work in the various theological schools of thought and relates this to the existentialist approach. It seeks to effect a necessary demythologisation in the interests of a kerygmatic theology without falling into a disastrous 'demythisation'. Already in Codex Bezae at Acts i. 9-11 a beginning had been made in the early Church, while, even more clearly, the authors of Genesis i and ii had effected a theological demythologisation of ancient creation recitals to present a theology of the prophetic and creative Word of God. Its careful analysis and exhaustive review of the recent developments in this field will make this an indispensable tool for the student of Biblical theology as well as the systematic theologian.

A.S.H.

- BRAUN, F. M.: *Jean le Théologien: Les grandes traditions d'Israël et l'accord des Écritures selon le Quatrième Évangile*. (Études Bibliques). 1964. Pp. XXII + 346. (J. Gabalda, Paris. Price: F. 50).

This outstanding contribution to Biblical scholarship (a sequel to the author's *Jean le Théologien et son Évangile dans l'Église Ancienne*) examines (i) the Fourth Evangelist's quotations from the Old Testament, comparing his method of quotation and exegesis with those found in the Synoptic Gospels, (ii) his treatment of the prophetic hope (under the headings Messiah, Lamb of God, High Priest, Unknown Christ—the last of which includes 'Son of Man' and 'Son of God') and of the wisdom themes (under the headings Wisdom and Logos), (iii) his eschatology and history (in this section we are given an exposition of the Johannine presentation of the mystery of salvation, the patriarchal cycle, Moses and the Exodus, and world redemption). Professor Braun thinks it would be going too far to reject completely the view that John's aim was to reconcile the primitive Christian faith with the problem of salvation as it presented itself in the Graeco-Roman world; but he insists that the Fourth Gospel is mainly concerned to portray Jesus as the one in whom a wide variety of Old Testament strands are brought together. While the volume is of more immediate relevance to New Testament studies, it deals with a very important phase in the history of Old Testament interpretation. Three appendices consider the bearing on the author's thesis of (i) the Testaments of the Twelve Patriarchs, (ii) Essenism and Hermeticism, (iii) St. John and the Greeks.

F.F.B.

- CLEMENTS, R. E.: *Prophecy and Covenant*. (Studies in Biblical Theology, 43). 1965. Pp. 136. (S.C.M. Press, London. Price: 13s. 6d.).

This study is concerned to emphasize that the canonical prophets are to be understood in relation to the cult, and not in isolation

from it or in antipathy to it; the covenant and the choice of Jerusalem and of the House of David were of basic importance for both. From a form-critical approach it seeks to show that the teaching given in the cult was preparatory to that of the prophet, and that prophetic forms of utterance are marked by the influence of cultic forms. The fact that the canonical prophets protested strongly against a debased cult is admitted; but it is maintained that they directed their charge of infidelity and failure particularly against the people's leaders.

Dr. Clements affirms that the prophets did not introduce a new morality; they appealed to 'a long and deeply embedded tradition of morality and ethical religion'.

This study is well worked out and carefully presented and documented, but it may be said that so much care is taken to relate the canonical prophets to the law and the cult in ancient Israel that the tension which often existed between them becomes somewhat overlaid.

J.M.

DAHL, N. A.: *Das Volk Gottes*. Eine Untersuchung zum Kirchenbewusstsein des Urchristentums. (Photostat second impression of 1st edition, Oslo 1941. First published in Skrifter utgitt av Det Norske Videnskaps-Akademi i Oslo. II. Historiskfilosofisk Klasse. 1941. No. 2). 1963. Pp. XVI + 352. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 37).

This is a photo-mechanical reprint of Dahl's important book which was originally published in Oslo in 1941 and has been out of print for many years. It was reviewed in *Book List* 1948, pp. 41 f. (*Eleven Years*, pp. 151 f.). The first part of this book is of great interest to Old Testament scholars.

N.W.P.

DAUBE, D.: *The Sudden in the Scriptures*. 1964. Pp. 86. (E. J. Brill, Leiden. Price: Fl. 14).

Professor Daube here runs quickly through all the terms expressing 'suddenness' and the like in the Old and New Testaments, examining their occurrences respectively in the Hebrew and the Greek texts, the renderings of them in the principal ancient versions, and the light thrown on them by Rabbinic usage. He shows that in the Old Testament they commonly indicate the imminence of misfortune or disaster but rather what is startling or unexpected in the New Testament. Nothing much is said that cannot be gleaned from an intelligent use of a concordance, and the philological remarks at the end are dubious and inadequate; but readers will enjoy the references to the New English Bible (New Testament), which he charges (not without justice) with negligence in translating or even omitting these words or with sacrificing accuracy of interpretation to smoothness of diction in a certain number of places.

G.R.D.

DENTAN, R. C.: *The King and His Cross*. 1965. Pp. xii + 178. (The Seabury Press, New York. Price: \$3.50).

This is a popular and devotional study of those eighteen Old Testament passages, excluding Holy Week Psalms, used in

Common Prayer and Communion for Holy Week. Their meaning is discussed and their relevance and value for Christian faith assessed. Ministers of religion will find the book helpful for sermon preparation and prayer.

G.H.D.

DUBARLE, A. M.: *The Biblical Doctrine of Original Sin*, trans. by E. M. Stewart. 1964. Pp. 245. (Geoffrey Chapman, London. Price: 25s. 0d.).

The original French text of this book was reviewed in the *Book List* 1960, p. 33. It contained six chapters, on the human condition in the Old Testament, original sin in Genesis, in the Wisdom Literature, in the Gospel, and in the Pauline epistles, and on original sin and the justice of God. To these has now been added a seventh, on original sin in the light of modern science and Biblical studies, in which the recent emphasis on the social character of sin is reflected. Some bibliographical additions have been made to the footnotes.

H.H.R.

EISSFELDT, O., HEMPEL, J., OTTEN, H. & OTTO, E.: *Religionsgeschichte des Alten Orients*. (*Handbuch der Orientalistik*, ed. by B. Spuler. Erste Abteilung, VIII Band, I Abschnitt, Lieferung I). 1964. Pp. 154. (E. J. Brill, Leiden. Price: Fl. 28).

Emerging from a multiplicity of titles, this volume proves to be the first section of the eighth volume of the *Handbuch der Orientalistik*. It contains four essays by eminent German scholars dealing with the religion of the ancient Near East. The first and longest essay is by Eberhard Otto and deals with the religion of ancient Egypt. The second is by that veteran and universally respected Old Testament scholar whose vitality remains unimpaired by the lapse of years, Otto Eissfeldt, and deals in brief compass but perfect clarity with that form of Canaanite religion revealed to us in the Ugaritic literature. The third essay deals with the religion of the Hittites, now made known to us by the decipherment of the tablets from BoghazKöi and other sites in Asia Minor. The author, Heinrich Otten is one of the group of Hittite specialists whose names he lists at the beginning of his essay, whose labours have opened up this new and exciting field of Near Eastern archaeology. The final essay deals with the religion of the Old Testament, and is by a scholar who has contributed much of the greatest value to Old Testament studies, but has recently, alas, gone from us, Johannes Hempel. Each of the essays is a valuable résumé of the latest findings in the field of which they treat respectively.

S.H.H.

GRAVES, R. & PATAI, R.: *Hebrew Myths: the Book of Genesis*. 1964. Pp. 312, incl. 3 maps. (Cassell, London. Price: 36s. 0d.).

Those who have read *King Jesus* and *The Nazarene Gospel Restored* must have wished *ne sutor supra crepidam*, in spite of the poet's eminence in many other fields. Now, with the expert guidance of Professor Patai, he has invaded the Old Testament field, and most members of the S.O.T.S. will probably echo the same proverb. In this book the author has gone through the whole of Genesis, making no distinction between the early

mythological material in the first eleven chapters, the saga material in cc. xii-xxxvi, and the historical romance of Joseph. He has grouped indiscriminately side by side the Yahwist's sober treatment of the ancient traditional Hebrew myths, and the fantastic embroideries of late rabbinical and cabbalistic speculations. The uninstructed reader might well think that all this stuff, amusing as it often is, may be regarded as Hebrew myth. The book cannot be recommended as a serious study of Hebrew mythology.

S.H.H.

HEMPEL, J.: *Das Ethos des Alten Testaments*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 67). 2nd enlarged edition. 1964. Pp. XII + 343. (Verlag Alfred Töpelmann, Berlin. Price: DM. 58).

This new edition of a book published originally in 1938 and reviewed in *Book List* 1939, p. 14, is one of the last parts of the literary legacy of a very great scholar who stuck to his task to the end. The body of the book, but for a few corrections, is unchanged, but the notes are vastly increased and contain innumerable references to relevant literature appearing since 1938. The author has also taken account of the evidence of the Dead Sea Scrolls. Hempel can have missed very little relevant to his theme and these notes should prove a stimulus to further research.

N.W.P.

JOHNSON, A. R.: *The Vitality of the Individual in the Thought of Ancient Israel*. 2nd edition. 1964. Pp. xii + 154. (University of Wales Press, Cardiff. Price: 18s. 0d.).

Like the other new editions of Professor Johnson's valuable monographs, this book is sure to be warmly welcomed and widely used. The increase in size is almost wholly caused by the addition of very full indexes and the expansion of the footnotes. The first edition was reviewed in *Book List* 1950, p. 59 (*Eleven Years*, p. 276).

G.W.A.

JONES, E.: *The Greatest Old Testament Words*. 1964. Pp. 128. (S.C.M. Press, London. Price: 6s. 6d.).

This provides 25 short studies of Hebrew words, or word groups, intended to help those who have little or no knowledge of Hebrew to understand the Old Testament text. As such it should fulfil a useful service. There is an obvious homiletical interest, and much of the discussion ranges beyond the strict investigation of word meanings into questions of theological and social concepts of ancient Israel.

R.E.C.

KLOPFENSTEIN, M. A.: *Die Lüge nach dem Alten Testament. Ihr Begriff, ihre Bedeutung und ihre Beurteilung*. 1964. Pp. XVI + 518. (Gotthelf-Verlag, Zürich and Frankfurt a.M. Price: Swiss Fr. 35).

This doctoral exercise examines in every detail the occurrences of the terminology, particularly *šqr*, *kzb*, and *khš*, giving exegeses of the passages in which these are found. In addition *rmh* and

šw' are considered, and more briefly in the second part of the book the passages are reviewed and discussed in which lies are indicated without the terminology being employed. The areas of life and thought in which the terms appear to belong are traced; it is shown that lying creates a breach between man and God and within the life of the community — it is 'gemeinschaftswidrig'. There is much very valuable comment on particular passages and many questions are usefully raised concerning correct interpretation. It is odd that there is no reference to Barr's *Semantics* in a work which in its range touches on so many of the questions raised there. It may be wondered whether every detail of the research needed to be published; there are 110 pp. of notes and a further 50 of indexes and bibliography.

P.R.A.

KNEVELS, W.: *Die Wirklichkeit Gottes: Ein Weg zur Überwindung der Orthodoxie und des Existentialismus*. 1964. Pp. 286. (Calwer Verlag, Stuttgart. Price: paper, DM. 9; cloth, DM. 13.50).

The aim of this book is to find a way between 'the Scylla of Orthodoxy and the Charybdis of Existentialism'. It contains a careful study of the concept of Myth, of the demythologising enterprise of Bultmann, of Existentialism (*existential* and *existentiel*), and of Revelation as Salvation-event. Demythologisation is regarded as an unsatisfactory and unclear term. Myth is defined as the result (*Niederschlag*) of an encounter with a transcendent Power, expressed in the form of symbol and story. Thus the Transcendent has actuality; it meets man in the here and now; it works in and upon the world; what is recited is not therefore fantasy but it must necessarily be symbolic; the myth has reference to the totality of the world. So the myth, rightly understood, is a constituent ingredient of religion. The Old Testament myths of Gen. i–xi (especially i–iii), Job xxxviii–xl and Ezekiel xxviii. 11–19 are briefly discussed. This is followed by a longer discussion of the New Testament Myth, with a special section on the Resurrection of Jesus. The book is an important contribution to the modern debate, while the concluding section, a theological reflection on the faith in the divine actuality, is a moving and deeply religious statement, a *confessio fidei*.

A.S.H.

KNIGHT, G. A.: *A Christian Theology of the Old Testament*. Second (Revised) Edition. 1964. Pp. 366. (S.C.M. Press, London. Price: 18s. 0d.).

This new edition of Professor Knight's book (originally published 1959. *Book List* 1960, pp. 37 f.) contains numerous small changes with certain additions, subtractions, and re-arrangements. It is, however, essentially the same book as before, as the author himself states, since he has seen no reason to change his mind on the main issues. Many of the oddities which the reviewer previously noted remain, including a curious inability to explain clearly the Massoretic pointing of the Tetragrammaton and careless transliterations from the Hebrew. The highly questionable statement about the *nephes* of God is still there (p. 89).

The book is full of ideas and brilliant insights, but there is something wayward, unregulated, and over-ingenious about it which detracts considerably from its value. And that is a pity.

N.W.P.

KRAUS, H.-J.: *Prophetie in der Krisis*. Studien zu Texten aus dem Buch Jeremia. (Biblische Studien 43). 1964. Pp. 124. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 6.80).

A suggestive study in the phenomena of prophecy and the distinction between true and false prophets. An introductory chapter on Jeremiah and his time is followed by three detailed textual studies of Jer. xxiii, 9-32; xxvii; xxviii. There is a chapter on true and false Prophets based on I Kings xxii (showing a recognition of primary and secondary inspiration), Num. xii, 6-8 (gradations in inspiration), Mic. iii and Jer. xxiii, 14-17 (the true prophet as one who uncovers guilt). The book finishes with a sermon on Jer. xxiii. 23f.

J.N.S.

LINDBLOM, J.: *Israels religion i gammaltestamentlig tid*. 3rd edition. (Verbum Series). 1964. Pp. 284. (Diakonistyrelsens Bokförlag, Stockholm. Price: paper, Sw.Kr. 16; cloth, Sw.Kr. 21).

Earlier editions of this admirable textbook appeared in 1936 and 1953 (see *Book List* 1953, p. 58; *Eleven Years*, p. 511). The text has now been further revised and the references to literature brought up to date. It remains a model of clear and balanced presentation.

G.W.A.

LORETZ, O.: *Die Wahrheit der Bibel*. 1964. Pp. 140. (Verlag Herder, Freiburg. Price: DM. 16.80).

In eight chapters discusses the relationship between the reliability of the Scriptures and the value of the Christian revelation of God made through them. The book is well documented from a very wide range of reading and should prove useful to readers worried by the conflict between uncritical and critical orthodoxy.

J.N.S.

MACDONALD, J.: *The Theology of the Samaritans*. (New Testament Library). 1964. Pp. 480. (S.C.M. Press, London. Price: 60s. 0d.).

By this work the author puts all Biblical students in his debt and himself in the first rank of Samaritan scholars. Dr. Macdonald has in recent years produced a series of studies, many of which had a specialist appeal; now he has written a very substantial volume which appears likely to be for many years to come the standard work of reference, to which will turn not only those whose primary interest is the Samaritan community through the ages but also those whose pursuits are in the fields of Old Testament religion or New Testament origins. After an introduction on history, literature, and creed, he deals with the main articles of Samaritan theology under the heads: God and the World; Moses, Lord of the World; Life of Man in the World; Eschatology; the World to Come. He summarizes his conclusions in the final

chapter entitled Samaritanism Assessed. A comparison of this publication with earlier work on the subject makes clear how important an advance this book brings. This is due not only to Dr. Macdonald's wide knowledge and careful scholarship but also to the great increase in the amount of evidence made available to the author, whose generous citation of published and unpublished material is most welcome.

W.D.McH.

MCKANE, W.: *Prophets and Wise Men*. (Studies in Biblical Theology, 44). 1965. Pp. 136. (S.C.M. Press, London. Price: 13s. 6d.).

The vocabulary of Wisdom, and the functions of Sage, Counsellor, and Scribe are examined with an industry and perspicuity worthy of the subject. Earlier treatments are carefully and critically reviewed and the Biblical passages carefully discussed. 'Old Wisdom' is seen especially as statesmanship or political wisdom and it is against this that the prophetic polemic is directed. The passages in the prophetic books relating to Wisdom are examined; Deuteronomy is understood as subjugating Wisdom to Law. In the concluding chapter an attempt (too brief perhaps) is made to see what this means in the actual historical situation of Israel and the modern world. Some of the exegesis will provoke vigorous debate; the book is to be warmly welcomed for its treatment of an important and somewhat neglected aspect of Old Testament study.

A.S.H.

MORRIS, L.: *The Biblical Doctrine of Judgment*. 1960. Pp. vi + 72. (The Tyndale Press, London. Price: 5s. 0d.).

Dr. Morris provides a short survey of the use in the Old Testament of words connected with judgement, especially *mishpat*. There is a helpful discussion of many recent interpretations of such words, and two chapters on the idea of judgement in the New Testament.

R.E.C.

NAHMANI, H. S.: *Human Rights in the Old Testament*. 1964. Pp. 146. (Joshua Chachik Publishing House, Tel Aviv, Israel).

The book is divided into two parts, the first of which deals with various aspects of social legislation in the Pentateuch, such as the weekly day of rest, the year of release, and the Jubilee Year. In the second part some sections of 'the written constitution of the theocracy during the time of Moses' are compared with the Constitution of the United States and that of Great Britain. The extensive use of modern legal terminology does not in this case contribute to the historical understanding of a literature which extends from Genesis to the First Book of Kings. In spite of the title of the book, one looks in vain for an evaluation of the writings of the literary prophets.

Although the author shows familiarity with recent work on Babylonian and Assyrian Laws, he nowhere succeeds in presenting a convincing comparative analysis of his source material. His approach is almost entirely uncritical.

Bibliographical references to the modern study of the Old Testament are restricted to a few standard works, some of which go back to the 19th century.

S.S.

PORÚBČAN, Š.: *Sin in the Old Testament. A Soteriological Study.* (Aloisiana Scritti pubblicati sotto la direzione della Pontificia Facoltà Teologica Napoletana "San Luigi", 3). 1963. Pp. XVI+632. (Herder, Rome. Price: L. 6,000).

In this long and careful study, Part I discusses the terminology, first the Hebrew of the Old Testament, then the Aramaic of the Targums and the Greek of the LXX. Then follows, in Part II, an analysis of the nature of sin, its relation to the divine holiness, the forgiveness of sin, sin and sacrifice, and the social consequences of sin. Part III examines the history of sin in the Old Testament, with sections on the New Covenant, the nations outside Israel and Original Sin. An Appendix is added on Sin in Postbiblical Judaism. The Old Testament passages are examined in detail, but sometimes emendations are accepted without acknowledgement. It is not always clear why some words are quoted without comment, e.g. (p. 42), *tummin*; and one could have wished for more consistency of translation, e.g. (pp. 29 f.), obstinacy, rebellion, and wrongdoing are not really synonyms. One would question whether 'the official meaning of the sacrifice' as a 'gift presented . . . in order to please Him and to attain, or regain' God's favour is adequate. To describe the Servant of Yahweh as a descendant of David is going beyond the evidence. This will prove an invaluable source-book for all engaged in the study of Old Testament Theology, and of Hamartiology in particular.

A.S.H.

RESCH, A.: *Der Traum im Heilsplan Gottes: Deutung und Bedeutung des Traums in Alten Testament.* 1964. Pp. XVI+152. (Verlag Herder, Freiburg).

The first section of the book (pp. 1-36) is a survey of present day psychological theories about dreams admitting the possibility of telepathic communication in certain circumstances and also of anticipatory and even pre-cognitive functions, although it is recognised that the latter is rarely demonstrable. The rest of the book examines the Biblical records of dreams and shows that some of them can be understood entirely in relation to the circumstances in which they occurred, i.e., they can be explained psychologically, but that others can only be satisfactorily explained as being caused directly by God for prophetic purposes and therefore as part of his *Heilsplan* for Israel. It is a suggestive book which deserves thorough recognition of the value of its attempt to assess the dreams in the light of modern psychological methods and theories, but it is a provocative one in that it regards all the stories of dreams as factual and is not prepared to allow any place for myth, folk-lore, fairy-tale, or legend. Nebuchadnezzar's dream in Dan. ii is regarded as actual and self-evident, the explanation in vv. 36-45 being treated as a later Maccabaeen addition.

L.H.B.

ROMEO, A.: *Il Presente e il Futuro nella Rivelazione Biblica.* 1964. Pp. XXXVI+288. (Desclée, Tournai.)

In this substantial volume Romeo has assembled ten studies of dominantly Biblical interest that have appeared in various

periodicals from 1929 onwards. It is claimed that they have all been revised and brought up to date. Among them may be mentioned articles on the Antithesis of the two Cities in St. Augustine's spirituality; a lengthy exegetical comment, written throughout in Latin, on 1 Cor. xv. 51; a Marian study on the Woman clothed with the sun in Rev. xii; 'Religious Collectivism and Individualism'; and Judaism in the post-exilic and later periods, a treatment which includes an account of its historical evolution and of its articles of faith. The final essay, written in French, was delivered in 1957 as a lecture to the Montreal theological faculty and is an analysis of the Papal encyclical against Modernism, *Pascendi Gregis* (8 September, 1907) to commemorate the fiftieth anniversary of its promulgation.

J.M.T.B.

ROWLEY, H. H.: *The Biblical Doctrine of Election*. 2nd impression. 1964. Pp. 184. (Lutterworth Press, London. Price: 25s. 0d.).

This book first appeared in 1950 and was reviewed in *Book List* 1951, p. 65 (*Eleven Years*, p. 360). No change has been made in this reprint.

G.W.A.

RUSSELL, D. S.: *The Method and Message of Jewish Apocalyptic*. (Old Testament Library). 1964. Pp. 464. (S.C.M. Press, London. Price: 60s. 0d.).

Here is a first-class treatment of the source and message of the apocalyptic literature of the period running roughly from 200 B.C. to A.D. 100. It consists of three parts: (1) the nature and identity of Jewish apocalyptic; (2) the method of Jewish apocalyptic; and (3) the message of Jewish apocalyptic. It brings within its scope the relevant sections of the Dead Sea Scrolls, and emphasizes the common elements and ideas running through all the apocalyptic literature, despite its great diversity. The author gives an excellent account of the development of thought among the apocalyptists, tracing it in part to Iranian influence, and emphasizes the enduring values of their message. On the psychology of apocalyptic and the problem of pseudonymity he expresses the most original ideas the volume contains, arguing that just as 'corporate personality' offers an explanation of the identification of an individual with the community he represents, so it offers an explanation of the self-identification of an author with an ancient worthy whose name he took and into whose school of tradition he had entered. This is by far the most notable work in English on the apocalyptic literature for a very long time.

H.H.R.

SCHEFFCZYK, L.: *Der moderne Mensch vor dem biblischen Menschenbild*. (Aktuelle Schriften zur Religionspädagogik, 4). 1964. Pp. 138. (Verlag Herder, Freiburg).

The purpose of this book is to examine the conception of man as portrayed in modern philosophy, Hegelian, Marxist, and Existentialist and in the modern novel, especially American and German, in the light of the Biblical conception, with particular reference

to the Incarnation. The conception of man in the Old Testament follows conventional lines, though the reviewer would question the statement, p. 30, 'Die Entdeckung des individuellen Menschen ist ein Vorgang, der sich erst beim Propheten Jeremias abzeichnet.' And perhaps the word *Kollektivität* is less than adequate for the Biblical sense of corporate solidarity. The book will be welcomed as a sensitive appreciation of modern philosophy and literature in their attempt to understand human nature, and the contribution that can be made by the Biblical theologian to meet the deep need of modern man implied in them. A.S.H.

SCHMID, R.: *Das Bundesopfer in Israel*. Wesen, Ursprung und Bedeutung der alttestamentlichen Schelamim. (Studien zum Alten und Neuen Testament, Band IX). 1964. Pp. 140. (Kösel-Verlag, München. Price: DM.18).

This is a careful study of the origin and meaning of the Hebrew-Jewish sacrifice known as *zebach* or *zebach-shelamim*. It is, as the title declares, a covenant-sacrifice, a meal of which the parties to the covenant partook together. It was a covenant-meal in ancient time and developed into the Covenant-meal of Israel. A thoroughly competent piece of work, involving detailed study of this particular offering both in ancient and later Israel and among neighbouring nations. N.H.S.

SCHNACKENBURG, R. & THIEME, K.: *La Bible et le Mystère de L'Église*. 1964. Pp. 202. (Desclée, Tournai. Price: B.Frs. 120).

This is a translation of a book published in German in 1962 as part of a work entitled *Mysterium Kirche in der Sicht der theologischen Disziplinen*. Schnackenburg's contribution is concerned with the nature and mystery of the Church in the New Testament, and has chapters on the development of ecclesiology in the primitive Church, on the Church's essential characteristics, and on the mystery of the Church as the people of God and the body of Christ. Thieme considers the mystery of the Church and the Christian vision of the people of the old covenant under headings such as the patriarchal covenants, the covenant of Sinai, the *Cathedra Moysis* and the renewed 'Israel of God', and the people of the old covenant at the present day. The bibliography to the first part is characteristically good and thorough. The Catholic and Protestant authors are listed separately. J.M.T.B.

SCHOFIELD, J. N.: *Introducing Old Testament Theology*. 1964. Pp. 126. (S.C.M. Press, London. Price: 9s. 6d.).

In an introductory section this book acknowledges that man can learn about the being of God only as in experience he becomes aware of God's activity in relation to himself or his environment. From an awareness of the wonder of created things, he may be led to believe in a divine creator; from an experience of spiritual renewal in himself or observation of the effects of it in others, he may be led to believe in a Saviour-God; and such beliefs in correlation may constitute a theology. So Mr. Schofield has

initial chapters on *The God Who Acts* and *The God Who Speaks* (these two functions inevitably overlap). This leads to a consideration of the way in which the relation between God and man is conceived.

The final chapter considers further God's relation with man with regard to His dwelling and the mystery of His being on the one hand, and man's attitude to life and his experience of it on the other. This little book has had to be limited to basic essentials, and both in the choice and in the presentation of these the author shows a wise discretion and a skill in communication.

J.M.

SNAITH, N. H.: *The Distinctive Ideas of the Old Testament*. Paperback reprint. 1964. Pp. 194. (Schocken Books, New York. Price: \$1.75).

Dr. Snaith's stimulating Fernley-Hartley Lecture was originally published in 1944 and was reviewed in *Book List* 1946, p. 52 (*Eleven Years*, p. 52). Since then it has been frequently reprinted. Its appearance in this handy form will extend its usefulness still further.

G.W.A.

SNAITH, N. H.: *The Distinctive Ideas of the Old Testament* (in Japanese), 1963. Pp. ix + 286. (The Board of Publication, United Church of Christ in Japan, Tokyo. Price: Y. 950).

This is a Japanese edition of Dr. Snaith's book with a slightly altered title: *The Distinctive Characteristics of the Old Testament Religion*. The translation was done by Mr. K. Hayashi, and it was further corrected by Mr. M. Shinya and Professor J. Asano, and was published with the aid of the Theological Education Fund. The author has contributed a special preface to the Japanese edition. Except for Prof. Asano's postscript and Mr. Shinya's introduction on the life and work of Dr. Snaith, it is a faithful replica of the original book, including all the footnotes and indexes. Since the form 'Yahweh' is now universally used by Japanese scholars, the word 'Jehovah' in the original work (I am using the seventh edition) is changed accordingly. The translation is so faithful to the original that it is a little stiff in style, and ambiguous phrases occur now and then. For example, on page 132 of the original is found the following sentence, 'it is used once only of a woman loving a man', which has become, 'it is used of a woman loving a man once only'. It is also difficult to understand why the translators have chosen the phrase, 'love of covenant' for the characteristic expression of Professor Snaith, 'covenant-love'. Nevertheless, these shortcomings are few in number, and do not detract from the merit of this attempt to introduce Dr. Snaith's excellent book to a wider circle of Japanese readers.

T.A.

DE VAUX, R.: *Les Sacrifices de l'Ancien Testament*. (Cahiers de la Revue Biblique 1). 1964. Pp. 110. (J. Gabalda, Paris. Price: Fr. 13). *Studies in Old Testament Sacrifice*. 1964. Pp. xii+120. (University of Wales Press, Cardiff. Price: 15s. 0d.).

The almost simultaneous publication of the French and English texts of Fr. de Vaux's Elizabeth James Lectures, delivered at

University College, Cardiff in 1961 is a notable event, providing an elaboration of what the author had already written on the subject of sacrifices in his magisterial work on Israelite institutions. The four chapters of which the book consists are devoted to (1) the Passover sacrifice, (2) holocausts and communion sacrifices, (3) human sacrifices in Israel, (4) expiatory sacrifices. The author reaffirms his views on the nomadic origin of Passover, and records briefly his dissent from the conclusions of Professor J. B. Segal, whose book appeared too late to be fully discussed. Of particular interest and importance is the discussion of human sacrifices (which are held never to have been lawful in Israel) and the meaning of sacrifices 'to Moloch': de Vaux concludes that when such sacrifices were borrowed in Israel the term *molk* was not understood, but was taken to refer to a king-god. Expiatory sacrifices are held not to have been a late institution, but to have increased in importance with the passage of time, and to have had a special place in Israelite worship because of the moralism of Yahwist religion. The book combines clarity of presentation with rich citation of comparative material and an important element of theological interpretation. It is good to have so much in so limited a compass on so complex a subject. In the French volume we welcome the first item in what should prove to be an outstanding new series: *Cahiers de la Revue Biblique*. G.W.A.

WALLACE, R. S.: *The Ten Commandments. A Study of Ethical Freedom*. 1965. Pp. xiv + 182. (Oliver & Boyd, Edinburgh. Price: 21s. 0d.).

This book contains a homiletic exposition of the Ten Commandments for the Christian today. While it is legitimate, from a Christian point of view, to interpret the Decalogue in the light of the total revelation of God, including the New Testament as well as the Old, Dr. Wallace sometimes pays too little attention to the problems of the original meaning of the commandments. However, this does not alter the fact that the book contains much that is true and helpful.

J.A.E.

WESTERMANN, C. (ed. by): *Essays on Old Testament Interpretation*. English translation edited by J. L. Mays. 1963. Pp. 364. (S.C.M. Press, London. Price: 45s. 0d.).

The hope expressed in the review of the original German edition of this book in the *Book List* 1961, p. 53, has been fulfilled and this English translation should do much to acquaint a wider circle of readers with the debate that is in progress about the correct interpretation of the Old Testament and, in particular, about the true relation of the Old Testament to the New. The English edition has this advantage over the German that the whole of von Rad's important and provocative article on the typological interpretation of the Old Testament which originally appeared in *Evangelische Theologie* has now been reproduced. This book forms an indispensable companion volume to *The Old Testament and Christian Faith*, ed. by B. W. Anderson, reviewed in this *Book List* (p. 42).

N.W.P.

WOLFF, H. W.: *Amos' geistige Heimat*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 18). 1964. Pp. 70. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 5.80; cloth, DM. 8.50).

An excellent antidote to the still fashionable tendency to find a liturgical origin for all the Old Testament, and should be made available to English readers. After an introduction that states the problem there are three sections considering Amos' peculiar speech forms, his characteristic themes, and some related background problems. The carefully reasoned conclusion is that the prophet sprang, not from a cultic milieu, but from the oral traditions of old Israelite tribal wisdom. There are five indexes.

J.N.S.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLES

GRAY, J.: *The Canaanites*. (Ancient Peoples and Places, Vol. 38). 1964. Pp. 244 incl. 61 photographs, 54 line drawings & 3 maps. (Thames and Hudson, London. Price: 30s. 0d.).

Lavishly illustrated and confined to the 2nd millennium B.C., Gray's new book is in some ways a companion to his *Legacy of Canaan* (*Book List* 1958, p. 42). After an introduction which summarizes the contributions made by the Amarna tablets, the Mari archives, and the Ras Shamra texts, the author groups his material under the following heads: Habitat and History; Daily Life; Canaanite Society; Canaanite Religion; Letters and Literature; Canaanite Art. The selected bibliography gives a good picture both of the range of the subject and the quality of recent studies. Professor Gray is an experienced guide; and those who emerge from studying his book will not be perplexed.

E.U.

HEIDEL, A.: *The Gilgamesh Epic and Old Testament Parallels*. 1963. Pp. x + 270. (University of Chicago Press, London. Price: \$1.95; 14s. 0d.).

This is a paperback edition of a book that was published by the late Professor Alexander Heidel in 1946. Since then several translations of the Epic have appeared, notably Speiser's in ANET. Comparison with the latter shows that some changes in the interpretation of the text have appeared since Heidel's translation was published. Nevertheless his comments and discussion of Old Testament parallels are still of value to the student. The author's conservative position is well known. He does not admit that there are any discrepancies in the Biblical account of the Flood, due to the use of different sources by the compiler of Genesis. Nor does he admit any direct borrowing from Babylonian sources by the Hebrew writer. The phototype used in this edition is small and trying to the eyes. There is no index.

S.H.H.

HINZ, W.: *Das Reich Elam*. (Urban-Bücher 82). 1964. Pp. 160 + 32 plates. (Kohlhammer Verlag, Stuttgart. Price: DM. 4.80).

This account of Elam, its country and people and rulers, is pieced together from archaeological discoveries, the rare and often still imperfectly understood Elamite inscriptions, and incidental notices in Sumerian, Babylonian, and Assyrian records; and it takes the story from the earliest traces of man in Elam, through the early local dynasties of Awan and Simash (c. 2600–1830 B.C.), and those of the old kingdom (c. 1850–1200 [?] B.C.) and of the new kingdom (c. 760–644 B.C.), in spite of the long gaps in the history, down to 538 B.C., when the country came under Achaemenid rule. Chapters are devoted also to the language and writing of the Elamites, their religion and law, and their arts, as well as to their place generally in history. Thus this new work forms an admirable companion to G. G. Cameron's *History of Elam* (1936), which deals mainly with political history. The book, which contains a concise bibliography, is a masterpiece of compression and skilful presentation by an author who has not only himself made many notable contributions to Elamite studies but is also fully acquainted with the work of other scholars in the same field; it is thus completely trustworthy and fully abreast of modern research.

G.R.D.

ROUX, G.: *Ancient Iraq*. 1964. Pp. 431 + frontispiece + many ill. + 5 maps. (George Allen & Unwin Ltd., London. Price: 50s. 0d.).

The author of this book has spent over twenty years in Iraq and neighbouring countries. Between 1956 and 1960 he wrote a series of articles for *Iraq Petroleum*, and this book is a revised version, substantially enlarged, and completely rewritten, of these articles. It aims at assembling all the information about ancient Iraq which laymen and students will wish to have. It tells the long story of the political, economic, and cultural history of Mesopotamia from the first traces of human presence in north-western Iraq in palaeolithic times down to the collapse of the Sumero-Akkadian civilization at the dawn of the Christian era. A full bibliography with explanatory notes is supplied, as well as chronological tables, and an index; and texts are quoted liberally throughout. The book is clearly written, up-to-date in its information, and generally accurate. The author seems to think, however, that Ethiopic is still spoken today (p. 124), and *Aram Naharaim* is said to mean 'Aram of the Rivers' (p. 227). We may wonder too why Marduk, and not Shamash, is thought to be the god represented on the Hammurabi stele (Plate 12A), and why Ezekiah appears several times for Hezekiah (p. 265).

D.W.T.

THOMPSON, J. A.: *The Ancient Near Eastern Treaties and the Old Testament*. (The Tyndale Lecture in Biblical Archaeology, 1963). 1964. Pp. 40. (The Tyndale Press, London. Price: 2s. 0d.).

This short study gives an admirable survey of the type of vassal treaty, known from Hittite and other ancient Near Eastern sources, which has been used to illustrate certain features of the

covenant form in ancient Israel. It contains an extensive documentation of the sources where such a treaty form appears, and shows the similarity with certain Old Testament passages recounting the covenant between Yahweh and Israel. There is a tendency to overstress the influence of such a form on the Old Testament, and to overlook differences. Nevertheless this is an excellent and convenient guide to an important subject. R.E.C.

THE DEAD SEA SCROLLS

BARDTKE, H.: *Die Handschriftenfunde in der Wüste Juda*. 1962. Pp. 115 + 16 plates + 3 maps. (Evangelische Haupt-Bibelgesellschaft zu Berlin. Price: DM. 6.80).

Professor Bardtke is well-known for his clear, comprehensive, and sound assessments of the Scrolls, especially as published in *Theologische Literaturzeitung* over the years, and this is the third volume in his series *Handschriftfunde am Toten Meer*. It covers the finds in Murabba'at, Khirbet Mird, and other places with extra-Qumran material, and also sets in the same perspective the Israeli discoveries of 1960 and again of 1961 on their side of the Dead Sea. Two chapters are devoted to the significance of the Biblical texts, especially the text of the Twelve Minor Prophets from Cave V of Murabba'at which diverges from MT and to that of the non-Biblical texts for the history of Bar Cochba. The last section contains translations of the texts, beginning with letters from Murabba'at, legal documents, and translations of ancient documents relating to the Second Jewish Revolt (Bar Cochba) — a most useful collection. B.J.R.

BECKER, J.: *Das Heil Gottes: Heils- und Sündenbegriffe in den Qumrantexten und im Neuen Testament*. (Studien zur Umwelt des Neuen Testaments, Band 3). 1964. Pp. 302. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 32).

After a very brief treatment of the Old Testament and Jewish background, the main part of this book, 152 of its 266 pages of text, is devoted to the Qumran documents and is of special interest to Old Testament scholars. The author's method is to discuss the meaning and usage of the various terms used to describe man's salvation and the part played by God in it and to build up from the discussion a picture of the conceptions and beliefs reflected in different parts of the literature. He shows how they develop out of the Old Testament background and yet how far at some points they differ from it. The critical work is thoroughly done and makes a valuable contribution to the literature about the Qumran sect. In the final section of the book three main conceptions are taken, representative of each of the main strata of the New Testament, the kingdom of God in the Gospels, the idea of truth in the Johannine literature, and the righteousness of God in the Pauline writings. It is taken more or less for granted that the Qumran writings represent an Essene background, although it is recognized that the documents do not reflect a single, simple, and uniform body

of religious thought and belief. What emerges from this study is chiefly the fact that the Qumran Community must have been one of the workshops in which some of the dominant New Testament beliefs were forged and partially moulded. The influence of the Qumran practice and belief cannot be left out of account in any study of New Testament doctrine for there are indications that there are strong echoes of both in the New Testament.

L.H.B.

BROWNLEE, W. H.: *The Meaning of the Qumrân Scrolls for the Bible with special attention to the Book of Isaiah*. The James W. Richard Lectures in Christian Religion given at the University of Virginia. 1964. Pp. xxii + 310. (Oxford University Press, New York. Price: 52s. 6d.).

The work here reviewed is based on a number of lectures which the author, who was responsible for an excellent translation of *Discipline* in 1951 (see *Book List* 1952, p. 64), gave at various places between 1957 and 1960. It falls into two parts, the one on the meaning of the Scrolls for the Bible and the second on the significance of the scroll of *Isaiah A* for the Hebrew text of the Old Testament; and six appendices are added at the end of the book. The arrangement of the matter, due to the origin of the book, presents difficulties; for no reasoned argument can be detected running through it, and much of the first part is nothing but unproved statements. For example, the wicked Priests (*sic*), mentioned in the plural number although no 'wicked priests' are named anywhere in the Scrolls, are said to be Hyrcanus I and his two sons (pp. 103-4); the Teacher of Righteousness is left unidentified beyond the statement that he fled to Damascus 'like a bird from its nest' (p. 133), although neither the Teacher nor Damascus *eo nomine* is mentioned in the *Thanksgiving Hymns* and his authorship of them is merely assumed and nowhere proved; and other evidence of prime importance, e.g., the identity of the 'house of Absalom' and of the 'house of Judah', is completely disregarded. Similarly, the Kittides are assumed to be the Romans; but the identification is nowhere proved and 'Romans', whether Republican or Imperial, is left undefined, although plenty of evidence is available to settle the point. The other part of the book is devoted to examining the light thrown by the Scrolls on the Massoretic text; here a number of good points are made, but the author's interpretation of the text will raise doubts here and there in the reader's mind. Unfortunately, although the book ostensibly deals with the importance of the Scrolls for the understanding of the Bible, while eleven chapters are devoted to the Old Testament, only two are given to the New Testament; and it can be plausibly argued that their significance for the latter is considerably smaller than it is for the former. Their use for the Old Testament is confined almost exclusively to divergent readings, their significance for the New Testament is a matter of substance. Briefly, the book is ill-balanced (if the title-page is taken at its face-value) and shows few signs of deep thought even though a certain number of valuable observations are made.

G.R.D.

GÄRTNER, B.: *The Temple and the Community in Qumran and the New Testament*. A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament. (Society for New Testament Studies, Monograph Series). 1965. Pp. xii + 164. (Cambridge University Press. Price: 25s. 0d.).

The sub-title to this work serves to indicate its chief feature, viz., a symbolic rather than a literary-historical treatment. The nature of Temple and Priesthood was, above all, holy, and this also characterises the Qumran community. This makes it 'possible to trace a connexion (*sic*) between Qumran and the temple', and 'the community constituted a new temple'. A number of Qumran texts are then discussed from this standpoint. Temple symbolism in the New Testament shows parallel features with that of Qumran, and again a number of illustrative texts are examined, taken from Epistles and Gospels. A final chapter discusses the more general topic of Temple symbolism and Christology. The book is workmanlike and interesting, though possibly more suggestive than convincing.

The Society for Old Testament Study congratulates its Sister Society on launching a monograph series in addition to its now well-established *Journal*.

B.J.R.

LOHSE, E.: *Die Texte aus Qumran. Hebräisch und Deutsch mit masoretischer Punktation, Übersetzung, Einführung und Anmerkungen*. 1964. Pp. XXIV + 294. (Kösel-Verlag, Munich. Price: DM. 36).

A pattern seems to be emerging in the presentation of the Scrolls, consisting of a general introduction, a translation, and annotation; and the present book fits into it. The differences found here are that the introduction is more doctrinal than historical, and the notes make quite a substantial use of cross-references — a good thing. An unusual feature, though not an isolated instance of it, is that the Hebrew transliteration is supplied with Tiberian vocalization. It has undoubtedly pushed up the price of what is at best a student text-book, and one might well question even the wisdom of pointing the text. It is an anachronism, and, still more serious, we do not know nearly enough about the niceties of Qumran Hebrew grammar to superimpose a vocalization of this kind on the text.

B.J.R.

LURIE, B.: *Megillath ha-Neḥosheth* (in Hebrew). 1963. Pp. VIII + 126. (Kiryath Sepher, Jerusalem).

In this scholarly book, containing an introduction followed by the Copper Scroll text fully annotated, the view is expressed that the Scroll forms a genuine list of the sacred treasures of the Holy Temple of the Bar-Kokhba era — treasures stored away in the plains of Jericho by the Jerusalem Priesthood on seeing the Roman legionaries approaching the city. The treasures, which contained vast quantities of gold and silver, came mainly from the millions (!) of Jews living in the Roman Empire and especially, in countries beyond it, Jews who had been greatly inspired by Hadrian's permission to build the Temple anew.

The author quotes twenty-eight sources, mostly Talmudical, to show that a Holy Temple of some sort was in existence in the Bar-Kokhba era — an era in which are included a few years which preceded the commencement of the rebellion. M.W.

MANSOOR, M.: *The Dead Sea Scrolls. A College Textbook and a Study Guide.* Pp. X + 210. (E. J. Brill, Leiden. Price: Fl. 14).

This students' handbook covers not only the manuscript discoveries at Qumran and the excavations at Khirbet Qumran but the discoveries at Khirbet Mird and Wadi Murabba'at and more recent discoveries associated with the Barkokhba revolt. The data are tabulated and arranged in orderly sequence, and the author endeavours to be as objective as possible, although he properly exercises his own judgement in assessing (for example) the relative probability of the various identifications suggested for the Qumran community. The student is enabled to follow him here by the summarized information about the various Jewish sects of the relevant period which he gives before proceeding to the question of identification. At the end of each section topics for study and discussion are listed, and the student is encouraged to form his own judgement on the questions that arise (on the identity of the community, for example, or on its relation to primitive Christianity) on the basis of the evidence bearing on each one. The first general inference following a discussion of the Qumran writings and Christianity is that 'the tradition behind the Gospels and the Epistles seems to be related to Qumran thought, but it is a thought taken up and radically reinterpreted in the light of Jesus'. The book concludes with a general review, topics for further study, a glossary of technical terms and proper names, a list of the main scrolls, a short bibliography, a chronological table, and an index of subjects.

F.F.B.

ROWLEY, H. H.: *The Dead Sea Scrolls and the New Testament*, 2nd edition. 1964. Pp. 32. (S.P.C.K., London. Price: 3s. 6d.).

The first edition of this excellent booklet appeared in 1957 and was reviewed in *Book List* 1958, p. 49. A few additional foot-notes have been added in this reprint.

G.W.A.

SIEDL, S. H.: *Qumran: Eine Mönchsgemeinde im Alten Bund.* (Bibliotheca Carmelitica, Series II; Studia, Vol. 2). 1963. Pp. v + 374. (Teresianum, Rome. Price: L. 4,500; \$7.00).

This work, which bears the sub-title *Studie über Serek ha-Yahad*, falls into three divisions. Division I deals with the designations of the Qumran community and of its individual members; Division II deals with the religious character and aims of the community; Division III deals with its organization, discipline, and rites. The author rightly emphasizes that God was central to the thought and life of the community; their whole aim was to seek after God, to know God, and to obey God. The eschatological orientation of all this is, however, inadequately stressed. Their study of the Scriptures, it is true, 'was conceived as a preparation of the way by which God comes to us' — but this

coming was his coming in judgment on the world, to put an end to the age then present and to inaugurate the new age. On the discipline of the community he considers it more probable that its members were celibate, not only on practical grounds but also because only so could they avoid those temporary occasions of ceremonial impurity mentioned in Lev. xv. 18. There is a useful discussion of the procedure laid down for addressing the assembly of the many in IQS vi. 8–13. The author evinces the utmost sympathy with the ideals of Qumran and dedicates his work ‘to the men of Qumran and to all who before them and after them live for the same end: to seek God with their whole heart, soul, mind and strength’.

F.F.B.

STAUFFER, E.: *Jesus and the Wilderness Community at Qumran*, trans. by Hans Spalteholz. (Facet Books, Biblical Series, 10). 1964. Pp. xiv + 38. (Fortress Press, Philadelphia. Price: 75 cents).

This booklet translated from *Jesus und die Wüstengemeinde am Toten Meer*, which appeared in the Calwer Hefte series in 1957, is provided with a useful introduction by John Reumann, who also amplifies several of Stauffer's footnotes for the benefit of English-speaking readers. Stauffer, who dates the formative period of the Qumran community about the middle of the second century B.C. and thinks that the Essenes were most likely one of its later offshoots, considers the resemblances and contrasts between the teaching of the community and that of Jesus. Qumran was the spiritual home of John the Baptist, but not of Jesus; eight features are listed in which the community was at the opposite pole from Jesus: its ‘clericalism’, its ritualism, its hatred of the unrighteous, its militarism, its concern about the calendar, its pre-dilection for secret teachings, its doctrine of an Aaronic Messiah, and its repudiation of the Temple services — but more important than all these is its ‘Torah piety’. ‘Jesus opposed the spirit of the Wilderness sectarians just as relentlessly as he did the spirit of the Pharisees’, and had he fallen into their hands, ‘according to their logic and exegesis of the Torah they would have condemned to death the rebel against the Sabbath in Qumran’.

The reference to John Allegro as ‘formerly of the University of Manchester’ is probably (and happily) an instance of prematurely realized eschatology.

F.F.B.

APOCRYPHA AND POST-BIBLICAL JUDAISM

ANDREWS, H. T.: *An Introduction to the Apocryphal Books of the Old and New Testament*. Revised and Edited by Charles F. Pfeiffer. 1964. Pp. 142. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95).

This is a rapid survey of the contents and probable date of rather more than fifty different literary works: the Old Testament Apocrypha, other late Jewish literature designated in the book as ‘the wider Apocrypha’, including apocalyptic literature, New Testament apocryphal books, and other books, such as the Shepherd of Hermas, which had a firm place in early

Christian literature. It has been brought up-to-date by the addition of the non-Biblical material from Qumran and the texts discovered at Chenoboskion.

With all this crowded into 125 pages it is little wonder that time and again the reader finds himself asking for more information and wanting to be told how such and such a conclusion was reached. Despite its severe limitations it is useful as a descriptive catalogue of extra-Biblical material.

L.H.B.

DANIÉLOU, J.: *The Theology of Jewish Christianity*, trans. and ed. by John A. Baker. (The Development of Christian Doctrine before the Council of Nicaea, Vol. I). 1964. Pp. xvi+446. (Darton, Longman & Todd, London. Price: 45s. 0d.).

This is the first of a new series on *Dogmengeschichte*, supplying a Roman Catholic counterpart to Harnack or Loofs. This first volume, it is important to note, is not, like H. J. Schoeps's studies in the theology of Jewish Christianity, an account of Jewish Christian heresies (though the evidence of the latter is fully discussed) but a 'reconstruction' of the earliest Jewish Christian phase in the history of doctrine. The 'breakthrough', which, in the author's opinion, has made this possible, has come through the Qumran and Nag Hammadi discoveries (p. 3). Three chapters on the Literary Heritage of Jewish Christianity (Old Testament Pseudepigrapha, New Testament Apocrypha, Barnabas, Hermas, Ignatius and Clement), Heterodox Jewish Christianity and Jewish Christian Exegesis, are followed by chapters on The Trinity and Angelology, The Son of God, Theology of the Incarnation, of Redemption, the Church, Baptism and Eucharist, etc. If Daniélou's reconstruction and use of sources is legitimate, we have travelled a long way from Harnack, or, for that matter, from H. J. Schoeps. Perhaps, as with Gnosticism, an agreed definition of 'Jewish Christianity' (Jewish-Palestinian, Jewish-Hellenistic, etc.) is needed to clarify the issues.

M.Bl.

FÖRSTER, W.: *Palestinian Judaism in New Testament Times*, trans. by Gordon E. Harris. 1964. Pp. xiv+248. (Oliver & Boyd, Edinburgh. Price: 30s. 0d.).

In view of the immense additions to our knowledge of inter-testamental Judaism in the last eighteen years alone, there is an urgent need for a new Schürer. This is not such a book — Schürer's *Geschichte des Jüdischen Volkes* is, in fact, at present being brought up-to-date in a new English translation — but a highly competent and well-documented German text-book which has now gone into its third German edition. The book is in three parts, I. The Historical Situation (from the Exile to the Fall of Jerusalem), II. Palestine in Jesus' Day, and III. The Religious Situation, dealing with Pharisees, Sadducees, Essenes, etc. The successive editions have meant that attention has been paid, within the limits of a text-book, to the new knowledge, in particular from Qumran. The book seeks to take account of the relevant and important rabbinical and pseudepigraphical material and to estimate, not only the extent of indebtedness of Jesus and the primitive Church to the Synagogue, but also the

contribution made by the New Testament to the Judaism of the period (see especially page 223ff.). The book contains a very useful, if necessarily short and select bibliography. M.BI.

- DE KUIPER, A.: *Israel tussen Zending en Oecumene*. 1964. Pp. X + 226. (H. Veenman & Zonen, Wageningen. Price: Fl. 13.50).

This is a welcome and timely study of the problem which must be faced by the Christian Church when it seriously seeks to secure the inclusion of the Jewish people in the Church which is the new Israel. This cannot be achieved by a simple process of missionary work, for that would be to overlook the historical standing of the Jews as a chosen people before the advent of Christianity and it would have no power to heal the schism caused by that advent. It must be achieved by fuller understanding on both sides gained by thorough-going and heart-searching conference and discussion at all levels, each being prepared to learn from the other. The book is an excellent survey of the attitude of Christians towards the Jews, both sympathetic (missionary) and hostile, throughout the centuries. As the title suggests, it sees the Jewish people not only as an object of missionary concern and zeal, but also as a theological and practical problem for the oecumenical church. L.H.B.

- LEVY, I.: *The Synagogue. Its History and Function*. 1963. Pp. 152. (Valentine, Mitchell, London. Price: 21s. 0d.).

This well-written book containing a survey of the history of the synagogue, portrays mainly the contemporary synagogue. It should appeal to the general reader. M.W.

- LURIE, B.: *Megillath Ta'anith* (in Hebrew). 1964. Pp. 202. (Mosad Bialik, Jerusalem).

This book in its first part surveys views of scholars concerning this Aramaic Megillah and concludes that the dates mentioned therein do in the main bear on significant historical events which took place during the first generations of the Hasmonean era, beginning with Mattathias the High Priest and ending with Jannaeus — events which are also echoed in early Midrashim. The document, according to the author, might well have come from Jannaeus. In the second part of the book, entitled 'elucidations of the Mishnah-paragraphs of the (Ta'anith-) Scroll', each paragraph is well scrutinized and assigned to its respective event or events. M.W.

- MAYER, D. G.: *Para (Die Rote Kuh)*. Text, übersetzung und ausführliche Erklärung mit eingehenden geschichtlichen und sprachlichen Einleitungen und textkritischen Anhängen. (Die Mischna, ed. Rengstorff-Rost). 1964. Pp. VIII+164. (Verlag Alfred Töpelmann, Berlin. Price: DM. 38).

The work under notice, like its immediate predecessor in the series known as the *Giessener Mischna* (reviewed in the 1964 *Book List*, p. 75), consists of four main parts: 1. the Introduction which sets forth the essentials of the mishnic tractate Parah; 2. the vocalised Hebrew text of this tractate mainly copied from MS Kaufmann, with German Translation and Notes; 3. an

Appendix with *variae lectiones* in 4 MS Codices, (with the interesting innovation of the distinction between the hands of several copyists at work in 2 of the Codices concerned), 8 fragments in the Cambridge Taylor-Schechter Collection and the *ed. pr.* of *Parah* in 2 Mishnah recensions. (Regrettably enough, there is again no notice taken of the older MSS of the Mishnah with Maimonides' Arabic commentary; even though variants in these are easily accessible for *Parah*, as for *Tohoroth* as a whole, in the *ed.* published by J. Derembourg (Berlin, 1887-9) and in the numerous excerpts from a text named *Nusah 'Ereš Yisra'el* (=Palestinian Text) in the glosses *Tosefoth Yom Tov* by the erudite commentator R. Yom Tov Lipmann Heller (1579-1654). Equally neglected are the text-critical glosses in *Melekheth Shelomoh* by Heller's contemporary the Yemenite R. Shelomoh 'Adeni, which is an indispensable tool in the textual criticism of the Mishnah); 4. several Indices; in their wonted competency, comprehensiveness and great serviceability. Readers of this *Book List* will be mainly interested in the author's treatment of the scriptural texts, Num. xix and xxxi, 19-24, which form the background to *Parah*. In his discussion of these Dr. Mayer shows himself an adherent to the old school of the documentary hypotheses. He assumes the texts concerned to be late additions to the source P. Pivotal in this *Quellenscheidung* is his claim (p. 7) that the manner of the ritual burning of the Red Heifer (Num. xix. 5b) represents a *Sonderfall im Opfersystem*. Therein he is evidently forgetful of the numerous parallels, just to this aspect of the Red Heifer, in Ex. xxix 14 (=Lev. viii. 17), Lev. iv, 11-12, 20-21 and *ibid.* xvi. 27. It is also to be noted that in his chapter on the ritual of the Red Heifer among the Qumran Covenanters, Dr. Mayer follows too credulously the speculations of J. Bowman. His translation and notes are, on the whole, competent. There are occasional slips, e.g., the misquotation of *mish-she-'alu* (instead of *ke-she-'alu*) from Tos. Parah III 5, in the Notes on the Mishnah Parah III 3c (p. 47), which in turn leads to a perverted historical perspective. Notwithstanding this and its like, the author deserves credit for the undoubted merits of his work.

E.W.

PINES, S. (trans. by): *The Guide of the Perplexed, Moses Maimonides*. With introductory essay by Leo Strauss. 1963. Pp. cxxxiv + 658. (The University of Chicago Press. Price: £5 5s.).

This is a superb translation of S. Munk's Arabic text (edited by I. Joel). It reflects a profound understanding of Maimonides' objectives; and, while it is written in excellent English, no attempt is made to simplify into easy intelligibility what is deliberately ambiguous or obscure in the original. Italic type is used to mark off phrases which, in the original, appear in Hebrew or Aramaic. Not the least valuable parts are the two introductions. Strauss discusses the nature of the work ('How to begin to study the Guide'); some of this will be familiar to readers who have followed his publications over the past thirty years (*Gesetz und Philosophie* appeared in 1935). Pines investigates 'The Philosophic Sources of the Guide' and has interesting things to say not only about the authors Maimonides draws on but also about those he does not use or uses only little; his Jewish predecessors fall in the latter class.

D.D.

SOWERS, S. G.: *The Hermeneutics of Philo and Hebrews*. A Comparison of the Interpretation of the Old Testament in Philo-Judaeus and the Epistle to the Hebrews. (Basel Studies of Theology edited by the Faculty of Theology, Basel, No. 1). 1965. Pp. 154. (EVZ-Verlag, Zürich. Price: Fr./DM. 12; \$2.75).

In this dissertation, by a former pupil of Oscar Cullmann and Bo Reicke, the background and character of Philonic allegorical exegesis is outlined, with special reference to the allegorization of Temple, sacrifice, and priesthood. Such allegorization is absent from the Epistle to the Hebrews, the more strikingly so in view of its manifest Alexandrian background and Philonic affinities. It is not that the writer to the Hebrews was ignorant of this allegorization; he shows in various ways that he had received some training in it. But he denies some of the chief emphases of the allegorical exegesis, such as the eternity of the law and the universal applicability of Judaism, because his mind has become controlled by 'the common thinking and faith' of the Church; and his understanding of the history of salvation in terms of the two covenants leads him to prefer a typological to an allegorical exegesis.

F.F.B.

PHILOLOGY AND GRAMMAR

ALCALAY, R.: *The Complete English-Hebrew Dictionary*. 1962. Pp. 4270. (Massadah Press, Jerusalem. £7 7s. 0d.).

Since the appearance in 1929 of Dr. J. Kaufman's English-Hebrew Dictionary, the Hebrew language has made startlingly rapid progress, and the lack of a new dictionary abreast of the times was strongly felt for some time. This we have in the present work. The old material has been brought up-to-date and much more new material has been added.

The dictionary is noteworthy in that it gives renderings for a great number of English expressions. There are, for instance, Hebrew renderings of forty-three expressions which contain the noun 'eye' and sixty-eight which include the noun 'hand'. In many cases, besides giving the literal translation, an equivalent original Hebrew expression is offered. Here are a few felicitous renderings bearing on the Bible: 'congratulations', *sā' berākḥāh* (cf. Ps. xxiv. 5); 'one hand washeth the other', *ṭobhīm hashshenayim min-ha'ehādh* (cf. Eccles. iv. 9); 'a six-footer', *sheshay* (originally a proper noun — one of the three tall, long-necked men. Cf. Num. xiii. 22). Students of the Hebrew language will do well to consult this fine dictionary.

M.W.

MOSCATI, S. (ed. by): *An Introduction to the Comparative Grammar of the Semitic Languages. Phonology and Morphology*. (Porta Linguarum Orientalium, Neue Serie, VI). 1964. Pp. viii + 186. (Otto Harrassowitz, Wiesbaden. Price: DM. 28).

This book was written by Professor Moscati with the help of Professors A. Spitaler, E. Ullendorff, and W. von Soden, who

suggested additions and alterations to his first draft. It is a well-informed and judicious summary of a complicated subject and will undoubtedly prove a most useful introduction to its study. There is a bibliography of fifteen pages. In a work intended as 'an elementary introduction' suitable 'for a beginners' course' (p. 1), it would have been helpful to explain more of the technical terms used (e.g., 'glottalized ejectives' on p. 23); and the writers might sometimes have been more venturesome in seeking to account for phenomena as well as listing them. However, such minor criticisms do not alter the fact that Professor Moscati and his collaborators have ably met a need that has long been felt and have earned the gratitude of all who study and teach Semitic languages.

J.A.E.

NIDA, E. A.: *Toward a Science of Translating*. With special reference to principles and procedures involved in Bible translating. 1964. Pp. x + 332 incl. 47 figs. (E. J. Brill, Leiden. Price: Fl. 25).

This is an important and complex book written by a distinguished American linguist and couched in (mostly inevitable) technical terminology. It deals with the theories of meaning, the main factors in communication, the tradition of translation in the western world, the principles of correspondence in translation, translation procedures, and machine translation. The book ranges over a very wide area and does so with great learning and acumen. A bibliography of some 55 pages underlines the author's catholicity of approach and treatment.

The present reviewer is not competent to judge what precise contribution this work is likely to make to questions of Bible translation, but he has no doubt that its closely reasoned arguments and vast body of factual information will enrich the understanding and penetration of anyone interested in the theory and practice of translation — be he concerned with multilingual scribes of cuneiform tablets or the electronic equipment used in simultaneous interpretation. A word of caution: in the context of this book MT stands for machine translation and *not* for Masoretic text.

E.U.

ROSENTHAL, F.: *Die aramaistische Forschung seit Th. Nöldeke's Veröffentlichungen*. 1964. Pp. XVI + 308 + 5 tables + 1 map. (E. J. Brill, Leiden. Price: Fl. 35).

The reprinting of this survey of scholarly work on the Aramaic dialects is very welcome. The original edition (1939) was reviewed in *Book List* 1940, p. 6. Its merits are so well known that no further comment is needed.

J.A.E.

ULLENDORFF, E.: *The Knowledge of Languages in the Old Testament*. (Reprinted from the *Bulletin of the John Rylands Library*, Vol. 44, No. 2, March, 1962). 1962. Pp. 455–465. (The John Rylands Library, Manchester. Price: 3s. 0d.).

In this brief but interesting article, on a topic which has received less attention than it deserves, two problems receive special

consideration. The first relates to 2 Kings xviii.26, and the conclusions which may be drawn from it concerning the linguistic knowledge both of the Assyrian officers and of the Jewish negotiators. The second problem is the language in which Samson and Delilah, and more broadly, Israelites and Philistines, may have conversed, and the solution is found in the probability that the Philistines spoke a Canaanite *lingua franca* (*sefath kena'an*) which was widely understood by the peoples of Canaan. Many other well-known Old Testament passages are touched upon, among them Gen. xxxi. 47; Deut. ii. 11, 20; Ezek. iii. 5f.; Neh. xiii. 24, and the article ends with a strong plea for more intensive research into Hebrew dialects, colloquialisms, and pronunciation.

D.W.T.

WASH WATTS, J.: *A Survey of Syntax in the Hebrew Old Testament*. 1964. Pp. 12 + 164. (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price: \$3.95).

The original form of this work was published in 1951, and was briefly reviewed in the *Book List* 1952, p. 82 (*Eleven Years*, p. 453). In this later form the presentation of the author's views remains obscure, and the historical aspect of the problem of the Hebrew tenses receives as little attention as previously. Indeed, the author can write of *wāw* consecutive — 'we know that probably we must look to Biblical Hebrew alone for evidence bearing on an explanation' (p. 53). However, he sometimes proposes translations of Old Testament passages which should interest students. A full index of the passages treated is supplied. Surprisingly and regrettably, both 'aleph and 'ayin are, except in a few cases, represented in transliteration by a smooth breathing.

D.W.T.

WILCOX, M.: *The Semitisms of Acts*. 1965. Pp. xiv+206. (Clarendon Press, Oxford. Price: 50s. 0d.).

This book had its origin in research done at Edinburgh for a Ph.D., and clearly the author was fortunate to have as a supervisor Dr. Black, who had made a special study of the Aramaic background of the New Testament and produced a standard work in this field. After a historical survey of earlier investigations, Dr. Wilcox deals with the Old Testament in Acts, finding, for example, traces of Targumic tradition, and studying the evidence for an aberrant Old Testament text, the Septuagintalisms and the sources of an alternative Greek Old Testament version. Detailed treatment is given to all the Semitisms which have been found in Acts, and the author is inclined not to favour the theory of an underlying Aramaic or Hebrew document. Many other points of significance are discussed, but most of them fall just outside the Old Testament field; their importance for the textual and literary criticism of Acts and the study of early Christian tradition is clear. This is a scholarly work, well-documented, very cautious and careful. The one slip I have noted occurs at p. 89, n. 6.

W.D.McH.

Books received too Late for Notice

- AP-THOMAS, D. R.: *A Primer of Old Testament Text Criticism*, 2nd Ed. (Basil Blackwell, Oxford).
- BRIGHT, J.: *Jeremiah* (The Anchor Bible) (Doubleday, New York).
- BURCHARD, C.: *Bibliographie zu den Handschriften vom Toten Meer*, Band II (B.Z.A.W. No. 89) (Verlag Alfred Töpelmann, Berlin).
- FALK, Z. W.: *Hebrew Law in Biblical Times* (Wahimann Books, Jerusalem)
- FREEDMAN, D. N. & CAMPBELL, E. F. (ed. by): *The Biblical Archaeologist Reader*, 2 (Doubleday, New York, Trans Atlantic Book Service, London).
- GRAY, J.: *The KRT Text in the Literature of Ras Shamra* (Documenta et Monumenta Orientis Antiqui, Vol. 15) (E. J. Brill, Leiden)
- GRINTZ, J. M. & LIVER, J. (ed. by): *Studies in the Bible*. Presented to Professor M. H. Segal (Kiryat Sepher, Jerusalem).
- GRISPINO, J. A.: *The Old Testament of the Holy Bible, Confraternity Version* (Guild Press, New York).
- HEATHCOTE, A. W.: *From the Exile to Herod the Great* (London Divinity Series, Book III, Old Testament) (James Clarke, London).
- KOSMALA, H. (ed. by): *Annual of the Swedish Theological Institute* (Vol. III) (E. J. Brill, Leiden).
- MARTIN-ACHARD, R.: *An Approach to the Old Testament* (Oliver & Boyd).
- MAYER, L. A.: *Bibliography of the Samaritans* (ed. by Donald Broadribb) (E. J. Brill, Leiden)
- Mémorial du Cinquantenaire 1914-1964—École de langues Orientales anciennes de L'Institut Catholique de Paris* (Travaux de L'Institut Catholique de Paris, 10) (Bloud & Gay, Paris).
- METZGER, B. M.: *The Oxford Annotated Apocrypha of the Old Testament* (Oxford University Press).
- MURPHY, R. E.: *Old Testament Reading Guide*. Introduction to the Wisdom Literature of the Old Testament. (The Liturgical Press, Collegeville, Minnesota).
- POPE, M. H.: *Job* (The Anchor Bible) (Doubleday, New York).
- ULLENDORFF, E.: *The Challenge of Amharic*. An inaugural lecture delivered on 28th October, 1964 (School of Oriental and African Studies, University of London).
- WHYBRAY, R. N.: *Wisdom in Proverbs—The Concept of Wisdom in Proverbs 1-9* (Studies in Biblical Theology No. 45) (S.C.M. Press, London)

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