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The Society for Old Testament Study

BOOK LIST
1962

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The Society for Old Testament Study

BOOK LIST, 1962

For various reasons several members of the Book List Panel have had to undertake fewer reviews than might otherwise have been possible. The number of other scholars to whom I have had to turn for help is therefore larger than usual: Professors de Boer and Cazelles, The Revd. J. A. Emerton, Professor Hammershaimb, The Revd. D. R. Jones, Professor Lindblom, Mr. R. Loewe, Professors Neher and Noth, Professor Sweetman, Dr. Vermes, and Professor Weingreen. To them and to the regular members of the Panel I express my gratitude for their co-operation and for their patience with my importunity. I am also indebted to Mr. I. J. C. Foster, Keeper of Oriental Books in the Library of the Durham Colleges, and to Mr. C. N. Francis of the firm of B. H. Blackwell, Oxford, for supplying bibliographical data. As always I have been able to rely on the courteous and prompt help of the Printer. Without his help the editing of the *Book List* would be an even more arduous task.

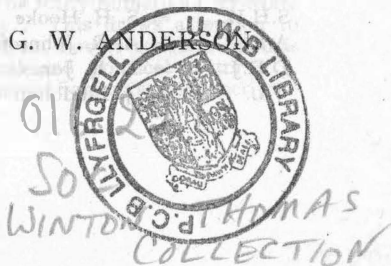
The arrangement of reviews follows the pattern adopted in previous issues. Books recommended as suitable for inclusion in school libraries have been marked with an asterisk.

Experience shows that few items of information are harder to communicate than a change of address. I therefore record here (as I shall do elsewhere) that from 1st August, 1962, all review copies of books and all communications relating to the *Book List* should be addressed to me at NEW COLLEGE, EDINBURGH.

UNIVERSITY OF DURHAM.

G. W. ANDERSON

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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
P.A.H.deB.	= P. A. H. de Boer	A.N.	= A. Neher
L.H.B.	= L. H. Brockington	M.N.	= M. Noth
F.F.B.	= F. F. Bruce	L.A.P.	= L. A. Poore
M.Bu.	= M. Burdess	N.W.P.	= N. W. Porteous
H.C.	= H. Cazelles	B.J.R.	= B. J. Roberts
D.D.	= D. Daube	T.H.R.	= T. H. Robinson
G.H.D.	= G. H. Davies	H.H.R.	= H. H. Rowley
G.R.D.	= G. R. Driver	J.N.S.	= J. N. Schofield
J.A.E.	= J. A. Emerton	N.H.S.	= N. H. Snaith
J.G.	= J. Gray	J.W.S.	= J. W. Sweetman
E. H.	= E. Hammershaimb	D.W.T.	= D. W. Thomas
A.S.H.	= A. S. Herbert	E.U.	= E. Ullendorff
S.H.H.	= S. H. Hooke	G.V.	= G. Vermes
A.R.J.	= A. R. Johnson	M.W.	= M. Wallenstein
D.R.J.	= D. R. Jones	J.W.	= J. Weingreen
J.L.	= J. Lindblom		

GENERAL

BEEK, M. A. : *Auf den Wegen und Spuren des Alten Testaments*, aus dem Niederländischen übersetzt von Cola Minis. 1961. Pp. VIII+308. (J. C. B. Mohr, Tübingen. Price : paper, DM.24 ; cloth, DM. 28).

This is a translation of Professor Beek's *Wegen en voetsporen van het Oude Testament*. (*Book List*, 1954, p. 45 ; *Eleven Years*, p. 582 ; for the English translation see *Book List*, 1960, p. 4.). Some chapters have been abbreviated, six have been omitted (those on the Book of Judges, the Song of Deborah, David as a psalmist, Jeremiah and his friends, Esther and the feast of Purim, and on history of the post-exilic period), together with the entire section on the growth and transmission of the Old Testament, and the illustrations. This vivid presentation of so much of the content of the Old Testament will doubtless continue to have a wide circulation and to stimulate the interest of the general reader.

G.W.A.

BIČ, M. and SOUČEK, J. B. (ed. by) : *Biblická Konkordance*, part 17. *Oldř-Pardus*. 1961. Pp. 80. (Edice Kalich, Prague. Price : Kčs. 10.50).

This unique concordance, whose publication has been unavoidably suspended since 1959, has now resumed its course. Its character has been noted in previous *Book Lists*. It is not merely a concordance to the Czech Bible, but it indicates by symbols the word in the original Hebrew or Greek represented by each word, and in the case of the Old Testament the word in the LXX represented.

H.H.R.

BOWMAN, J. (ed. by) : *Abr-Nahrain*. An annual under the Auspices of the Department of Semitic Studies, University of Melbourne. Vol. I (1959-1960). 1961. Pp. 80. (E. J. Brill, Leiden. Price : Fl. 12).

Articles of interest to Old Testament Scholars are : A. Guillaume : 'Hebrew and Arabic Lexicography. A comparative Study'. This contains a most valuable list of Arabic parallels not noted in Köhler-Baumgartner for Hebrew words in the Old Testament with a discussion of some of the most important. W. Culican : 'Aspects of Phoenician Settlement in the West Mediterranean' : a careful survey of recent archaeological material from Phoenician sites indicates that settlements began in the second half of the eighth century B.C. (Carthage). F. I. Anderson : 'The Early Sumerian City-State in recent Soviet Historiography'. This draws attention to certain valuable contributions from Soviet scholars on this subject especially to sociological and political factors. J. Bowman : 'An Interesting Leningrad Samaritan Manuscript' :

a discussion of MS Firkovitch 1, section IV no. 19, Arabic with Samaritan Bible quotations in Hebrew, possibly fourteenth century. An examination of the 48 positive Commandments indicates the nature of Samaritan orthodoxy. The title of the publication is intended to indicate the interest in 'the regions beyond in Africa and Asia'.

A.S.H.

BULTMANN, R. and WEISER, A. : *Faith*, trans. by Dorothea M. Barton and ed. by P. R. Ackroyd. (Bible Key Words from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*.) 1961. Pp. xiv+126. (A. & C. Black, London. Price : 12s. 6d.).

Practically the entire text of the article *pistis* from the Kittel-Friedrich *Wörterbuch* is here translated with some rearrangement of the sections, and some bibliographical additions. In his editorial preface Professor Ackroyd includes an anticipatory reference to Professor Barr's *The Semantics of Biblical Language* (Cf. this *Book List*, p. 81), which is the more appropriate in view of the latter's discussion of 'faith' and 'truth'.

G.W.A.

CAZELLES, H. and FEUILLET, A. : *Dictionnaire de la Bible. Supplément*. Fasc. xxxvi. (Pastorales—Paul.) 1961. Columns 1-256. (Letouzey & Ané, Paris. Price : 23s. 6d.).

The seventh volume of the *Supplément* to Vigouroux's *Dictionnaire* begins with the present fascicle, which, with two exceptions (one of these being a short article by G. Camps on Patmos) is devoted to introductions to St. Paul's epistles. The other exception is a notable study, running to seventy-five columns of print (81-156) by H. Cazelles, under the heading 'Patriarches'. This work is divided into sections which deal in turn with the state of the question, the Biblical and archaeological data, the archaeology of the sites traditionally associated with the patriarchs, the ethnographical data, the lives and characters of Abraham, Isaac, and Jacob as these are portrayed in Genesis, the latest information bearing upon their dates, and, finally, their religion. In Cazelles's submission the patriarchs are presented to us as persons who really lived, not as names of tribes, and their historical and geographical settings take on an increased importance when these are aligned with the data now accumulating about the movements of populations in the second millennium B.C. No separate bibliography is provided as a tail-piece to the article, but a large number of works are cited in the course of the investigation. As might be expected, this is a thorough and competent handling of the issues.

J.M.T.B.

CORNFELD, G. (ed. by) : *Adam to Daniel : An illustrated Guide to the Old Testament and its Background*. 1961. Pp. 560+many ills. (The Macmillan Company, New York. Price : \$13.95).

This book has been produced in Israel by Hamikra Baolam Publishing House, Ltd. and much of its material has been drawn from Hamikra Ledorenu, an extensive Hebrew commentary on the Old Testament, shortly to be published. It is rightly described as a 'rich book', being expensively produced and lavishly illustrated with hundreds of beautiful photographs, many in full colour, and many maps. Twenty-one chapters give a condensed, interesting, critical, well-illustrated account of Bible history from Genesis to the fifth century B.C. : two final chapters speak of the Wisdom literature and enter the Maccabean period with the book of Daniel ; the conclusion discusses the transmission of the text. The whole Bible background is seen in the light of archaeological discoveries and modern Biblical scholarship. Old Testament texts are quoted in full from the American Revised Standard Version. There is no index and, although many scholars are mentioned, there are no footnotes, documentation, or bibliography. It is an excellent library book or expensive present to gain interest in the Old Testament.

J.N.S.

EISSFELDT, O. : *Kleine Schriften*, herausgegeben von Rudolf Sellheim und Fritz Maass. Erster Band. 1962. Pp. 280. (J. C. B. Mohr, Tübingen. Price : paper, DM. 29 ; cloth, DM. 33).

This is the first of three volumes which will contain the most important of Professor Eissfeldt's articles in periodicals and composite works, arranged chronologically thus : vol. I, 1914-1931 ; vol. II, 1933-1945 ; vol. III, 1947 onwards. The 21 items here printed are : Jahve und Baal ; Zum Zehnten bei den Babyloniern ; Die Bedeutung der Märchenforschung für die Religionswissenschaft, besonders für die Wissenschaft vom Alten Testament ; Die Schichten des Hexateuch als vornehmste Quelle für den Aufriss einer israelitisch-jüdischen Kulturgeschichte ; Das Alte und das Neue Testament in ihrer Stellung zur Kultur ; Julius Wellhausen ; Christentum und Altes Testament ; Luther's "Ein Feste Burg" und der 46. Psalm ; Stammesgeschichte und Novelle in den Geschichten von Jakob und von seinen Söhnen ; Israelitische-jüdische Religionsgeschichte und alttestamentliche Theologie ; Vom Lebenswerk eines Religionshistorikers. Wolf Wilhelm von Baudissin ; Die kleinste literarische Einheit in den Erzählungsbüchern des Alten Testaments ; Jahwe-Name und Zauberwesen ; Jahwe als König ; Götternamen und Gottesvorstellungen bei den Semiten ; Der Gott Bethel ; Franz Delitzsch und Wolf Graf Baudissin ; Ezechiel als Zeuge für Sanheribs Eingriff in Palästina ; Werden, Wesen und Wert geschichtlicher Betrachtung der israelitisch-jüdisch-christlichen Religion ; Gott und Götzen im Alten Testament ; *jehūd* Jos. 19, 45 und *hē Ioudaia* 1 Makk. 4, 15=el-jehūdīje. Professor Eissfeldt's

wine, whether old or new, needs no bush; and it will be evident that this is a collection of outstanding interest and value. The editors are to be commended for the scrupulous care and precision with which they have done their work. This and the succeeding volumes will be welcomed by a wide circle of readers, but by none more warmly than by the members of our Society, of which Professor Eissfeldt has been for so long a distinguished honorary member.

G.W.A.

FRIEDRICH, G. (ed. by) : *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band VII, Lieferung 4, 1961. Pp. 64. (Kohlhammer, Stuttgart. Price : DM. 4.60). Doppellieferung 5/6, 1961. Pp. 128. (Price : DM. 9.20).

Lieferung 4 concludes the articles on *satanas* by Foerster. Of the other articles sections of interest to Old Testament scholars will be found in that by Foerster on *sebomai* and its many cognates especially with reference to their occurrence in the LXX, in the pseudepigraphical writings in Philo and Josephus. The particular value of this Lieferung is to be found in the elaborate article by Rengstorf on *semeion* and its cognates, especially section B, pp. 207 ff. on *'oth* and *mopheth* in the Old Testament and in Judaism and on the corresponding words in the LXX, Philo and Josephus. This article runs right on into Lieferung 5/6. Later articles in Lieferung 5/6 which should be noted are those on *semeron* (Fuchs), *Sina* (Fohse), *skandalon* (Stählin) with special reference to its Hebrew equivalents, and finally the long and very important article on *Sion, Jerusalem*, etc. by Fohrer which deals with its subject from the historical and theological points of view.

N.W.P.

GALLING, K. (ed. by) : *Die Religion in Geschichte und Gegenwart*. 3. Auflage, Band V. Lieferungen 86-87 (cols. 1-192 including map), 88-89 (cols. 193-384), 90-91 (cols. 385-576), 92-94 (cols. 577-864), 95-96 (cols. 865-1056+map in colour), 97-98 (cols. 1057-1216), 99-100 (cols. 1217-1408 including map), 101-104 (cols. 1409-1726+Pp. XXXII). 1961. (J. C. B. Mohr, Tübingen. Price : DM. 4.20 each Lieferung).

This volume contains the articles from 'Pacca' to 'Sexualpädagogik', including the following, which, as their titles show, are of direct interest to the *Alttestamentler* : 'Palästina' (K. Galling and A. Dietrich), 'Panbabylonismus' (C.-M. Edsman), 'Paradies' (F. M. Th. de Liagre Böhl, A. Jepsen, F. Hesse), 'Paralipomena Jeremiae' (R. Meyer), 'Pentateuch' (O. Plöger), 'Penuel' (A. Kuschke), 'Peräa' (H. W. Hertzberg), 'Petra' (O. Plöger), 'Pharao' (H. Brunner), 'Pharisäer' (E. L. Dietrich), 'Philister' (H. Donner), 'Philo von Alexandria' (C. Colpe), 'Philo Byblius' (O. Eissfeldt), 'Phönizier' (M. Noth), 'Phrygien' (H. Güterbock), 'Pithom' (H. Brunner), 'Polyglotten' (A. Bertholet and B. J. Roberts), 'Präexistenz

Im AT und Judentum' (A. R. Hulst), 'Predigerbuch' (K. Galling), 'Priesterschrift' (G. Fohrer), 'Priestertum: In Israel' (R. Meyer, J. Fichtner, A. Jepsen), 'Prophetenspruch' (R. Rendtorff), 'Prostitution, kultische' (W. von Soden), 'Psalmen: Im AT' (K. Galling), 'Psalterbuch' (K. Galling), 'Pseudepigraphen des AT' (W. Baumgartner), 'Put' (R. Bach), 'Qumran' (M. Burrows, R. de Vaux, R. Meyer, K. G. Kuhn, C. H. Huntzinger), 'Rabbiner' (E. L. Dietrich), 'Rabula' (R. Abramowski and M. Black), 'Rama' (H. Gese), 'Raschi' (E. L. Rapp), 'Reich Gottes: Im antiken Judentum' (K. Galling), 'Rein und Unrein: In AT' (R. Rendtorff), 'Reinigungen: Im AT und Judentum' (R. Rendtorff), 'Rekabiter' (H. Bardtke), 'Religionsgeschichtliche Schule' (J. Hempel), 'Responsen, rabbinische' (E. L. Dietrich), 'Richter in Israel' (K. Elliger), 'Richterbuch' (F. Maas), 'Ruthbuch' (J. Fichtner), 'Saadja' (S. Cohen), 'Sabbat' (E. Kutsch), 'Sacharja' and 'Sacharjabuch' (J. Bright), 'Sadduzäer' (E. L. Dietrich), 'Sagen und Legenden: Im AT' (E. Jacob), 'Salbung: Im AT' (E. Kutsch), 'Salomo' (A. Alt and R. Bach), 'Salomo-Psalmen' (H. Braun), 'Salomo-Weisheit' (J. Fichtner), 'Samaria' (R. Bach and C. Colpe), 'Samuel' (H. Wildberger), 'Samuelisbücher' (K. Koch), 'Sanchunjaton' (O. Eissfeldt), 'Sarepta' (H. Gese), 'Saul' (A. Alt and R. Bach), 'Schilo' (E. Jenni), 'Schma' (E. L. Dietrich), 'Schmone Esre' (E. L. Dietrich), 'Schöpfung: Im AT' (G. E. Wright), 'Schriftauslegung: Im AT' (F. Hesse) and 'Im Judentum' (E. L. Dietrich), 'Sedrach-Apokalypse' (R. Meyer), 'Segen und Fluch: Im AT' (F. Horst), 'Sektenregel' (H. Braun), 'Seleukiden' (H. E. Stier), 'Semiten' (W. von Soden), 'Semitische Sprachen' (E. Hammershaimb), 'Septuaginta-Forschung' (P. Katz), 'Septuaginta-Frömmigkeit' (G. Bertram). Many articles have sections headed 'religionsgeschichtlich', which also have relevance to the Old Testament. To the articles on books of the Bible there are appended valuable additional bibliographies on the history of interpretation, compiled by W. Werbeck. The brief biographies of modern scholars include those of at least four past Presidents of our Society. G.W.A.

(GELIN, A.): *A la Rencontre de Dieu. Memorial Albert Gelin*. 1961. Pp. 446+portrait+2 plates. (Editions Xavier Mappus, Le Puy. Price: 28s. 6d.).

Albert Gelin, who was a Sulpician, and professor of Holy Scripture in the Catholic faculty at Lyons, was born in 1902 and died early in 1960. Some seventeen pages of bibliography testify to his remarkably fruitful career as a writer. The present volume contains a graceful tribute by M. Jourjon, and twenty-eight contributions, of which ten are concerned directly with the Old Testament and four others with cognate topics. One may call attention specially to R. de Vaux's excellent study 'Arche d'alliance et Tente de réunion', J. Coppens on the Messianic character of the ideal king in Isaiah ix. 5-6 and xi. 1-5, P. Bonnard's essay on the vocabulary

of the *Miserere*, and P. Grelot on the eschatology of Wisdom and the Jewish apocalypses. But the general standard is high, and most of the contributions are, at the very least, careful assessments of the present state of knowledge.

J.M.T.B.

GLANZMAN, G. S. : *An Introductory Bibliography for the Study of Scripture*. (Woodstock Papers, No. 5.). 1961. Pp. XX+136. (The Newman Press, Westminster, Md. Price : \$1.50).

This is an extremely useful guide to the main tools available for the study of Scripture. In all, 342 items are included, arranged in 21 sections. Periodicals ; Series ; Introductions to the Biblical Texts and Versions ; Biblical Texts and Ancient Versions ; English Versions ; Lexica ; Grammars ; Concordances ; Introductions to the Bible ; Commentaries in Series ; Dictionaries ; Biblical Theology ; Biblical Archaeology ; Biblical Geography ; History ; Intertestamental Period ; Dead Sea Scrolls ; New Testament Apocrypha ; Rabbinical Literature ; Miscellany ; Bibliography. There are brief, discriminating comments on most of the items, and references to some of the more important reviews of them. Rapid reference is facilitated by an index of modern authors. This bibliography ought to be in the library of every theological college and in the possession of every theological student. It may be hoped, however, that in future editions a section will be added on the Religion of Israel.

G.W.A.

HARAN, M. (ed. by) : *Yehezkel Kaufmann Jubilee Volume. Studies in Bible and Jewish Religion Dedicated to Yehezkel Kaufmann on the Occasion of his Seventieth Birthday*. 1960. Pp. 114 (English section) +158 (Hebrew section)+portrait. (Magnes Press, Jerusalem).

Herein are assembled ten studies written in Hebrew and six in English in honour of Prof. Kaufmann on the occasion of his 70th birthday. By far the greater part of the studies deals with Biblical subjects—subjects near and dear to Kaufmann. The studies which have a direct bearing on the Bible in the Hebrew Section are : The South-Western Border of the Promised Land (Y.M. Grintz) ; The Symbolical Significance of the Complex of Ritual Acts Performed Inside the Israelite Shrine (M. Haran) ; The Ceremony of Bringing the First Fruits (Y. Gutmann) ; The Ransom of Half Shekel (J. Liver) ; The Northern Limit of David's Kingdom (A. Biram) ; The Historical Background of Hosea's Prophecies (H. Tadmor) ; The Dependence of Deuteronomy upon the Wisdom Literature (M. Weinfeld) ; Elucidation of Prov. ix 1 (N. H. Tur-Sinai) ; The Ban in Mari and in the Bible (A. Malamat). Those of the English Section are : Some Postulates of Biblical Criminal Law (M. Greenberg) ; Leviticus and the Critics (E. A. Speiser) ; David the Dancer (C. H. Gordon) ; Studies in Hosea i 3 (H. L. Ginsberg) ; The Date of Esra's Mission to Jerusalem (J. Bright). All the contributions are of high scholarly quality.

M.W.

Hebrew Union College Annual, Vol. XXXII (ed. by Elias L. Epstein). 1961. Pp. 350+25 (in Hebrew+index to vols. I-XXXI. (Hebrew Union College, Cincinnati).

This volume celebrates the eightieth birthday of Dr. Julian Morgenstern (one of our Honorary Members), and contains a photograph of him and a short biographical appreciation by M. Lieberman. Unaware that the volume was to be dedicated to him, Dr. Morgenstern himself submitted another of his 'Amos Studies', and so this volume, like the previous thirty-one, contains an article by him. N. Glueck discusses 'The Archaeological History of the Negev'. S. Sandmel outlines the history of the interpretation of Gen. iv. 26b. J. Lewy devotes a long article to a learned examination of some questions concerning the Amorites in Mesopotamian literature. S. H. Blank contributes 'Some Observations Concerning Biblical Prayer'. J. Lindblom writes on 'Theophanies in Holy Places in Hebrew Religion', and H. G. May on 'Individual Responsibility and Retribution'. S. Mowinkel's essay on 'The Name of the God of Moses' maintains that Exod. iii. 13-15 does not imply a previous ignorance of the Tetragrammaton, and that the origin of the divine name was the cultic cry *ya-huwa* ('Oh He!'). J. Muilenburg contributes a detailed study of 'The Linguistic and Rhetorical Usages of the Particle *ki* in the Old Testament'. J. Gutmann discusses 'The "Second Commandment" and the Image in Judaism'. S. Cohen maintains that Amos vii. 14 is to be translated 'No! I am indeed a Navi (prophet), but not a Ben Navi (professional prophet)'. O. Eissfeldt detects in both the Sinai and the Balaam passages two different attitudes towards the land, the cultus and political power. M. Tsevat discusses 1 Sam. ii. 27-36. J. Coppens refutes Bonnard's contention that Pss. vi and xli are dependent on Jeremiah. L. J. Liebreich discusses 'The Impact of Nehemiah 9: 5-37 on the Liturgy of the Synagogue'. H. M. Orlinsky continues his 'Studies in the Septuagint of Job', and challenges some attempts to detect theological motives in the translation. E. R. Goodenough's article, 'The Rabbis and Jewish Art in the Greco-Roman Period', defends his view that many Jews were more deeply influenced by gentile religious symbols than has commonly been admitted. B. J. Bamberger examines some rabbinic laws concerning women of various ages ('Qetanah, Na'arah, Bogereth'). L. Finkelstein writes in Hebrew on *Baraytha debeth din shel lishkath ha-gazith*.

J.A.E.

HEMPEL, J.: *Apoxysmata. Vorarbeiten zu einer Religionsgeschichte und Theologie des Alten Testaments*. Festgabe zum 30. Juli 1961. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 81). 1961. Pp. x+328+portrait. (Alfred Töpelmann, Berlin. Price: paper, DM. 45; cloth, DM. 48).

The present editor of *Z.A.W.*, together with his colleagues and the publisher, join in greeting Professor Hempel on his

70th birthday with this volume in which are reprinted ten of Hempel's own articles, some of which are substantial and most, if not all, of which are familiar and frequently cited. The titles are: 'Jahwegleichnisse der israelitischen Propheten', 'Die israelitischen Anschauungen von Segen und Fluch im Lichte altorientalischer Parallelen', 'Das theologische Problem des Hiob', 'Vom irrenden Glauben', 'Gott, Mensch und Tier im Alten Testament', 'Das reformatorisch Evangelium und das Alte Testament', 'Sünde und Offenbarung nach alt- und neutestamentlicher Anschauung', 'Prophet und Dichter', 'Wort Gottes und Schicksal', 'Das Alte Testament in Religionsunterricht'. The result is a volume of outstanding importance and usefulness, particularly since the author has taken account of work done since these articles were first published.

Like Professor Eissfeldt's *Kleine Schriften* this collection will be warmly welcomed by our Society as the work of a distinguished honorary member of long standing. G.W.A.

(JUNKER, H.): *Lex Tua Veritas*. Festschrift für Hubert Junker zur Vollendung des siebenzigsten Lebensjahres am 8. August, 1961 dargeboten von Kollegen, Freunden und Schülern, herausgegeben von Heinrich Gross und Franz Mussner. 1961. Pp. XVI+320+portrait. (Paulinus-Verlag, Trier).

The contributions to this *Festschrift* relate in the main to Old Testament exegesis, literature, and theology. F. Auer writes on 'Das Alte Testament in der Sicht des Bundesgedankens'. H. Cazelles contributes some observations on the composition of Esther. J. Coppens re-examines the interpretation of Isa. vii. 14 in the light of recent study. A. Deissler contributes a paper 'Zur Datierung und Situierung der "kosmischen Hymnen" Pss. 8 19 29'. A Diez-Macho writes on 'El texto bíblico del comentario de Habacuc de Qumran', W. Eichrodt on 'Der Sabbat bei Hesekiel', and H. Eising on 'Die ägyptischen Plagen'. Three contributors examine important problems connected with the opening chapters of Genesis: H. Gross on 'Die Gottebenbildlichkeit des Menschen' (relating the theme to a wide range of Biblical material), H. Haag on 'Die Themata der Sündenfall-Geschichte', V. Hamp on 'Die zwei ersten Verse der Bibel', R. Mayer considers 'Iranischer Beitrag zu Problemen des Daniel- und Esther-Buches'. R. E. Murphy studies 'GRB and GBWRH in the Qumran writings'; and F. Nötscher writes on 'Sakrale Mahlzeiten vor Qumran'. J. van der Ploeg discusses 'Les anciens dans l'Ancien Testament'. M. Rehm re-examines 'Das Opfer der Völker nach Mal. 1, 11'. J. Scharbert contributes a study of 'ŠLM im Alten Testament', J. Schildenberger relates Ps. 78 (77) to the Pentateuchal sources. H. Schneider re-considers the identification of 'Die "Töchter" des Blutegels in Spr 30, 15'. R. de Vaux writes on '"Levites" minéens et lévites israélites'. J. Ziegler contributes 'Zur

griechischen Vorlage der Vetus Latina in der Sapientia Salomonis'. Two contributors deal with New Testament subjects : F. Mussner, 'Die Idee der Apokatastasis in der Apostelgeschichte' and A. Vögtle, "'Josias zeugte den Jechonias und seine Brüder'" (Mt. 1, 11)'. E. Haag has compiled a bibliography of Junker's writings. The production of the volume is in every way excellent.

G.W.A.

KAPELRUD, A. S. : *Fra Israels profeter til de vise menn*. 1961. Pp. 95. (Universitetsforlaget, Oslo. Price : Nor. kr. 4.50).

The book consists of a series of lectures given over the Norwegian radio. Even though they are addressed to a general audience the author's wide knowledge and individual approach to the problems make themselves felt everywhere. The first two chapters deal with the prophets of Israel and the individual books of the prophets, the third chapter deals with the Books of Ruth and Esther, the fourth chapter with 'Stjernefyrsten' (the Prince of the Star). Here he demonstrates the religious-historical foundation for the account of the wise men in the New Testament. The fifth and last chapter is a very short survey of the history of the Jews from A.D. 70 till the present day.

E.H.

MACDONALD, J. (ed. by) : *The Annual of Leeds University Oriental Society*, Vol. I (1958-1959). 1959. Pp. 76. (E. J. Brill, Leiden. Price : Fl. 8).

The volume begins with an introduction by A. Guillaume and a statement of the Foundation and Development of the Society by J. MacDonald. Articles of interest to Old Testament scholars are : 'The Dead Sea Habakkuk Scroll' by F. F. Bruce, in which the basic principles and the methods of interpretation current at Qumran are carefully analysed ; 'Some Thoughts on Old Testament Miracles' by C. J. Mullo Weir, in which the distinction is made between the Biblical conception of miracles and ours, and it is noted that while we might find a rational explanation for some of the events and others show evidence of heightening, remarkably little use is made in the Old Testament of what we might describe as the miraculous ; 'The Importance of Samaritan Research' by J. Bowman, in which the conservatism of Samaritan practice is noted and it is suggested that it may well preserve customs from the Biblical period on which the Old Testament is silent ; and 'Notes on Jewish Art in the Period of the Second Temple' by B. Kanael, in which it is shown that the Second Commandment did not always preclude figurative art.

A.S.H.

MACDONALD, J. (ed. by): *The Annual of Leeds University Oriental Society*, Vol. II (1959-1961). 1961. Pp. 78. (E. J. Brill, Leiden. Price: Fl. 12).

We note the following articles that relate to Old Testament studies. B. S. J. Isserlin, 'Excavating in an Ancient Port in Israel': In 1960, limited excavations took place at Mikhmoret (Minet Abu Zabara) and evidence was found of buildings from the Hellenistic and Persian periods and pottery fragments of the Israelite period. P. Kahle, 'Pre-massoretic Hebrew': this is a translation of the last chapter from *Der Bibeltext seit Franz Delitzsch*. J. MacDonald, 'The Theological Hymns of Amrah Darah': six hymns in A. E. Cowley, *The Samaritan Liturgy* are translated and checked by an Arabic translation in Crawford MS 11 in the John Rylands Library. The translation is accompanied by a running commentary. A.S.H.

MULLO WEIR, C. J. (ed. by): *Transactions of Glasgow University Oriental Society*, xviii (1959-1960). 1961. Pp. iv+80. (Oriental Society, Glasgow. Price: 15s. 0d.).

Five of the articles in this volume are of direct interest to the *Alttestamentler*. J. C. L. Gibson writes on 'Life and Society at Mari and in Old Israel', adducing interesting parallels in customs and ceremonies and in prophecy. J. Wood contributes a study of 'The Idea of Life in the Book of Job', and H. Anderson 'Another Perspective on the Book of Job', relating the theological interpretation of the book to its literary structure. A. S. Tritton presents notes on some LXX renderings. J. M. Allegro provides a communication on the Copper Scroll from Qumran. There are also three papers on Islamic subjects: 'Created in His Image: A Study in Islamic Theology', by W. Montgomery Watt, and 'The Formative Stages of the Islamic Religious Orders', by J. Spencer Trimingham. Unpretentious in format, these *Transactions* contain a surprising amount of useful material in a small compass. G.W.A.

Die Ou Testamentiese Werkgemeenskap in Suid-Afrika: Studies on the Books of Samuel. Papers read at 3rd Meeting held at Stellenbosch, 26-28 January, 1960. n.d. (1961?). Pp. 80. (Obtainable from Professor A. H. van Zyl, University of South Africa, P.O. Box 392, Pretoria. Price: 10s. 0d.).

In the *Book List*, 1961 (p. 11) a short mention was made of the young Old Testament Society of South Africa and its praiseworthy effort in publishing the papers read at its second meeting. In the present booklet we have the fruit of the third meeting, held in 1960, this time devoted to studies on the book of Samuel. The contributions are arranged in alphabetic order of contributors, though the article by I. H. Eybers, 'Notes on the Texts of Samuel found in Qumran Cave IV', is the longest as well as the first. It appears from a footnote

that it may be a by-product of the author's doctoral thesis. The sections available for examination were, of course, not very long but permit the author to form conclusions about their relationship to the Massoretic Text. F. C. Fensham, 'A Few Aspects of Legal Practices in Samuel in Comparison with legal material from the Ancient Near East', makes some deductions about the legal basis of slave-owning in Israel, and concludes with a section on David's opposition to blood revenge. 'Some remarks on the prayer of David in 2 Sam. vii.' by C. J. Labuschagne upholds the authenticity of the prayer of David and deduces from it certain ideas concerning kingship in Israel. The same chapter is dealt with as a whole in E. S. Mulder's paper, 'The Prophecy of Nathan in 2 Sam. vii.' with a few references to the work of Rost, Alt, and Noth. 'The Cherethites and Pelethites' by L. M. Muntingh offers several interesting suggestions on this perennial problem. In a short note, J. P. Oberholzer associates 'The *'ibrim* in I Samuel' with the *habiru* or mercenaries. A. van Selms in 'The armed Forces of Israel under Saul and David' deals with the putative development of the military system from voluntary amateurism to professionalism in the early monarchy, a subject which, as the author admits, bristles with uncertainties, especially on the statistical side. Finally A. H. van Zyl, 'Israel and the Indigenous Population of Canaan according to the books of Samuel', after sifting the references to non-Israelites, proceeds to estimate the influence of these peoples and their cultures on kingship, law and religion in Israel.

We congratulate the Society on a very praiseworthy collection of papers.

D.R.Ap-T.

RABIN, C. (ed.) : *Studies in the Bible* (Scripta Hierosolymitana, VIII). 1961. Pp. 400. (Magnes Press, Jerusalem : Oxford University Press, London. Price : 60s. 0d.).

The studies contained in this volume are not united in subject or theme, but the majority are devoted to Old Testament subjects. One on the composition of the Pentateuch by M. H. Segal finds a starting-point in some acknowledged weaknesses of the documentary hypothesis and attempts to argue that the Pentateuch, 'a story of the past and a legislation for the future', is a continuous literary work which, apart from late glosses and additions which are numerous in the Book of Numbers but few in the other books, belongs to Mosaic times. Jacob Liver, writing on Korah, Dathan and Abiram, presents a good case for the thesis that the rebellion of Dathan and Abiram is basic and belonged to an early series of stories on the wilderness wanderings while the story of Korah belongs to the time of the monarchy and reveals the tension which developed between the Levites and the priests officiating at the Jerusalem temple. Yehezkel Kaufmann provides a somewhat discursive article, substantially descriptive, on the early Israelite period in Palestine, in which he discerns

three phases from Joshua to the united monarchy : wars of conquest, of liberation, and of empire. N. H. Tur-Sinai offers a commentary on difficult passages in Isaiah i-xii ; some of his proposed readings and interpretations are attractive but others are highly conjectural. An article by Menahem Haran discusses the rites performed in the Tabernacle and seeks to show how those performed in the outer sanctum symbolized the satisfaction of the deity's 'needs', while the deity's presence was symbolized in the inner sanctum. Two articles are concerned chiefly with matters of literary style : the one by E. Z. Melamed describing as the break-up of stereotyped phrases into parallel clauses what most would describe as the use of parallel clauses to express similar or related ideas, and the other by Shemaryahu Talmon dealing with what he calls synonymous readings in the textual traditions of the Old Testament (MT, MT and Sam., and MT and Dead Sea Scrolls). A few of the articles use archaeological evidence to elucidate historical problems. Yigael Yadin examines some Hebrew weights, which he dates 7th century B.C., to clarify the forms of numeral signs in ancient Israel and uses the evidence thus produced to date the Samaria ostraca. Hayyim Tadmor identifies the Azriyau of Yaudi of the inscriptions with Azariah-Uzziah, king of Judah, and makes an assessment of the political power of that monarch. And Abraham Malamat considers the campaigns of Amenhotep II and Thutmose IV to Canaan in the light of the evidence of two Taanach letters from the former of these Pharaohs to the ruler of Taanach and the Accadian letter from Gezer. Finally, M. H. Goshen-Gottstein discusses the value of the MS. evidence for the production of a critical edition of the Peshitta, and Chaim Rabin writes an interesting linguistic and semantic study under the title of etymological miscellanea.

J.M.

RENDTORFF, R. and KOCH, K. (ed. by) : *Studien zur Theologie der alttestamentlichen Überlieferungen*. 1961. Pp. 176. (Neukirchener Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price : DM. 17.25).

This is a collection of essays presented to Professor Gerhard von Rad on his sixtieth birthday by ten of his former pupils, i.e., R. Bach, 'Bauen und Pflanzen' ; K. Baltzer, 'Das Ende des Staates Juda und die Messias-Frage' ; K. Koch, 'Templeinlassliturgien und Dekaloge' ; K. von Rabenau, 'Das prophetische Zukunftswort im Buch Hesekiel' ; R. Rendtorff, 'Geschichte und Überlieferung' ; H. Köster, 'Die Auslegung der Abraham-Verheissung in Hebräer 6' ; U. Wilckens, 'Die Rechtfertigung Abrahams nach Römer 4' ; W. Pannenberg, 'Kerygma und Geschichte' ; F. Merkel, 'Die biblische Urgeschichte im kirchlichen Unterricht' ; D. Rössler, 'Die Predigt über alttestamentliche Texte'. There is also a bibliography of von Rad's works, which has been compiled by von Rabenau. If there is nothing particularly exciting about these

essays and one reader, at least, is left with the renewed feeling that we are in danger of having a surfeit of *Formgeschichte*, the volume is a pleasing tribute to the influence exerted upon Biblical studies as a whole by one of the most distinguished Old Testament scholars of this century.

A.R.J.

(RUDOLPH, W.) *Verbannung und Heimkehr*. Beiträge zur Geschichte und Theologie Israels im 6. und 5. Jahrhundert v. Chr. Wilhelm Rudolph zum 70. Geburtstage dargebracht von Kollegen, Freunden und Schülern herausgegeben von Arnulf Kuschke. 1961. Pp. XII+326+portrait. (J. C. B. Mohr, Tübingen. Price: cloth, DM. 45).

The essays in this handsome volume are related to the two centuries of Biblical history with which Professor Rudolph's work has been specially concerned. F. Baumgärtel offers a closely packed statistical study of the divine names in Jeremiah and Ezekiel. O. Eissfeldt examines the oracles against Egypt and Babylon in Jeremiah. K. Elliger analyses the law of the sin-offering in Lev. iv f. J. Fichtner considers the exegesis of Isa. lii. 7-10 and its use in preaching. K. Gallig contributes a study of 'Serubbabel und der Wiederaufbau des Tempels in Jerusalem'. H. W. Hertzberg writes on 'the rebels' and 'the many' in Isa. liii. F. Hesse treats the Book of Haggai in terms of recent discussion of the proper tasks of exegesis, exposition, and theological interpretation. F. Horst studies the terms *nahālah* and *'āhuzzah*. P. Humbert discusses the etymology of *to'ebah*. A. Jepsen contributes 'Berith: Ein Beitrag zur Theologie der Exilszeit'. A. Kuschke writes on the topography of Jer. xlviii. 1-8. In a detailed study, taking account of the evidence of the fragment from the 4th cave at Qumran, R. Meyer discusses the bearing of Deut. xxxii. 8f., 43 on the interpretation of the Song of Moses. Returning to a subject discussed in one of his earliest writings, S. Mowinckel re-examines the use of the first and third persons in the Ezra narrative. The only contribution in English is by N. W. Porteous, 'Jerusalem-Zion: The Growth of a Symbol'. By far the longest of the essays is G. Quell's 'Das Phänomen des Wunders im Alten Testament'. Finally, L. Rost offers some observations on the edict of Cyrus. There is also a classified bibliography of Rudolph's publications, compiled by R. Hentschke.

G.W.A.

SCHLATTER, T., GUTBROD, K., and KÜCKLICH, R. (ed. by): *Calwer Bibelllexikon*, 5th ed. 1959-1961. 1. Lieferung, Sp. 1-288 (A—Esra). 2. Lieferung, Sp. 289-576 (Esra—Jagd). 3. Lieferung, Sp. 577-864 (Jahasiel—Megiddo). 4. Lieferung, Sp. 865-1152 (Mehl—Sarg). 5. Lieferung, Sp. 1153-1444 (Sargon—Z). 64 ills.+XIV maps and plans. (Calwer Verlag, Stuttgart. Price: DM. 7.50 each Lieferung).

In this new edition the editors have been assisted by a team of 28 scholars. The articles contain all the information necessary in a work such as this, intended for general use. Space has

been saved by the omission of some names which seldom occur ; and useful articles have been included on some general subjects. For the most part bibliographies have not been appended to the articles, the main exception being articles on the books of the Bible. The inclusion of only simple, black and white illustrations has undoubtedly helped to keep the price low ; but they are admirably clear and have been well chosen. The further the reviewer read in this excellent work of reference the more deeply he was impressed (in spite of weaknesses in one or two articles) by the unpretentious skill with which it has been produced. It deserves a wide circulation.

G.W.A.

Studia theologica cura ordinum Scandinavicornum edita. Vol. XIV, Fasc. ii, 1960. Pp. 72. (C. W. K. Gleerup, Lund. Price : Sw. Kr. 15 each vol. ; or Sw. Kr. 10 each fascicle).

None of the contributions to this fascicle has a direct bearing on the Old Testament. But H. Gottlieb's short article on *to haima mou tes diathekes* and O. Moe's study of 'Der Menschensohn und der Urmensch' contain material of interest to the *Alttestamentler*. J. Munck contributes 'Bemerkungen zum koptischen Thomasevangelium', and J. Aagaard writes on 'Revelation and Religion'.

G.W.A.

(VISCHER, W.): *Maqqēl shāqēdh : la branche d'amandier : Hommage à Wilhelm Vischer.* 1960. Pp. 230, including 2 portraits. (Causse Graille Castelnau, Montpellier. Price : Sw. Frs. 16.50).

It is a somewhat unusual feature of this *Festschrift* that two of the contributions are portraits, one by Exposito-Farèse, the other by Lindegaard. The remainder are essays on Old Testament or Biblical themes. S. Amsler contributes a hermeneutic study, 'Texte et événement'. J. Bright re-examines the problem of Sennacherib's campaigns in Palestine. A Caquot traces royal features in the person of Job. E. Dhorme offers some comments on Biblical demonology. W.-A. Goy submits an interpretation of Psalm lxxvii. The theme of hybris and its consequences is traced through the Old Testament in a characteristically thorough study by P. Humbert. E. Jacob comments on Hos. xii. 13 f. C. Keller contributes a study of Beatitudes in the Old Testament. A. Lacoque writes on 'Israel moderne et prophétique'. In 'Alchimie du verbe et démythisation' D. Lys offers some interesting observations on assonance and paronomasia in the Old Testament. A. Maillot candidly entitles his essay 'Un peu de gnose sur Genèse 3'. R. Martin-Achard provides a study of 'Sagesse de Dieu et sagesse humaine chez Ésaie'. F. Michaëli expounds the importance of Hebrew grammar for Biblical theology. H. Michaud analyses the interplay of religion and politics in Jeremiah. G. Miegge comments on the interpretations of Isa. xl. 6 offered by Calvin and Diodati.

In 'Jérémie le pharisien' A. Neher provides a Jewish counterpart to the Christian typological exegesis of which Vischer is an exponent. A. Parrot surveys 'Gestes de la prière dans le monde mésopotamien'. D. Piccard contributes interpretations of Gen. xviii. 22 f., xxii. 1-19, xxxii. 23-33. G. Pidoux discusses references in the Psalms to the right of asylum. G. von Rad writes on 'Les idées sur le temps et l'histoire en Israël et l'eschatologie des prophètes'. P. Reymond studies the narrative of Solomon's dream (1 Kings iii. 4-15). W. Zimmerli expounds the theme of the new Exodus in Ezekiel and Deutero-Isaiah.

G.W.A.

WEISER, A.: *Glaube und Geschichte im Alten Testament und andere ausgewählte Schriften*. 1961. Pp. 370. (Vandenhoeck & Ruprecht, Göttingen. Price: 52s. 6d.).

This is a most valuable volume, containing the welcome reprint of Professor Weiser's monograph *Glaube und Geschichte im Alten Testament* which originally appeared in 1931 in the series *Beiträge zur Wissenschaft vom Alten und Neuen Testament*. 4. Folge, Heft 4 and made a great impact then with its illuminating study of the way in which history and faith are linked together in the Old Testament, men recognizing both the irrationality of the history in which God reveals Himself and seeking so far as possible to see in it the manifestation of the divine reason. The volume also contains a generous selection of essays by the author published between 1923 and 1955 and thus makes possible an understanding of the development of Professor Weiser's thought. Of particular importance are the three essays on the theological understanding of the Old Testament which represent an important contribution to the current debate, emphasizing as they do that the task of interpretation is not complete till the point of commitment is reached, though this does not mean that something is read into the Old Testament which is not there. Reference should also be made to the elaborate essay discussing religion and morality in Genesis and to the investigation of the place of Theophany in the Cult, a theme which has been further developed in the author's commentary on the Psalms. The concluding item in a peculiarly rich volume is a reprint of the article *Glauben im Alten Testament* in T.W.z. N.T. Vol. VI.

N.W.P.

WRIGHT, G. E. (ed. by): *The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright*. 1960. Pp. 410+portrait. (Routledge and Kegan Paul, London. Price: 50s. 0d.).

Professor Albright has long been in the forefront of Near Eastern studies. Few have rendered such distinguished services to that field of scholarship, and few have so well deserved the honour of a Festschrift. It may be said at once that the book is worthy of the man. It contains twelve essays

of outstanding interest by scholars all of whom have made their mark in the field of Near Eastern studies. It also includes in an appendix an important contribution by Professor Albright himself on the Role of the Canaanites in the History of Civilization. It is perhaps a little unusual for a scholar to contribute to his own Festschrift, but the essay is a valuable addition to the book.

Professor John Bright of Union Theological Seminary, whose *History of Israel* is well-known, opens the ball with an excellent survey of the present state of advance in the field of Old Testament literature, including a judicious estimate of the work of the Scandinavian school. Professor Wright, the editor, whose valuable work in the field of Palestinian archaeology is generally recognized, has given an excellent account of recent work which has been done in that field, especially as it relates to Professor Albright's contribution, reminding us how much remains to be done. His essay includes two valuable chronological tables. The same subject is dealt with in greater detail and with a full chronological chart in another essay by Professors Freedman and Campbell. This essay will be of special value to Old Testament students. Professor Noah Kramer has contributed an essay on the field which he has made specially his own, the field of Sumerian studies. Two competent essays deal with the important field of Egyptian studies as they relate to the history and religion of Israel, while Professor Goetze, the pioneer in the decipherment of Hittite scripts, bring us up to date in the field of Hittite and Anatolian studies. Space does not allow us to mention all the essays which form the content of this noble Festschrift, but all are of the highest value and worthy of the great scholar in whose honour they have been composed.

S.H.H.

EDUCATIONAL

LACE, O. J. : *Teaching the New Testament*. 1961. Pp. 96. (The Seabury Press, Greenwich, Conn. Price : \$1.95).

Like the author's *Teaching the Old Testament* this book is a little masterpiece of succinct statement, penetrating insight, and wise judgment. When Miss Lace writes, ' " Teaching the New Testament " is the process of helping students, of whatever age, to read these earliest Christian books in the spirit in which they were written and to understand the faith to which they witness ' she gives us an apt description of her own pamphlet.

L.A.P.

*LEANEY, A. R. C. : *From Judean Caves, The Story of the Dead Sea Scrolls*. (Pathfinder Series, No. 15.) 1961. Pp. 128+9 plates+ other ill. and maps. (Religious Education Press, Wallington, Surrey. Price : boards, 8s. 0d. ; limp, 6s. 6d.).

This addition to the Pathfinder Series gives a comprehensive account of the Scrolls for pupils in the top forms of secondary

modern and grammar schools. The story of the discoveries is traced from the beginning to the recent finds at Nahal Tseelim; the historical and religious background of the Scrolls is then discussed in some detail and also the relation of the Scrolls to Judaism and Christianity. The author is a competent scholar who writes simply and sensibly, presenting the evidence fairly. He has given us an admirable survey of the whole subject, and his book is to be recommended to teachers as well as their pupils.

L.A.P.

*PATSTON, A. G. : *A Visual Old Testament* (from Abraham to Daniel). 1961. Pp. 47. (Religious Education Press, Wallington. Price : 5s. 0d.).

This book is carefully designed for junior children. It contains twenty-one short, plain accounts of Bible characters, with questions and exercises for the note-book. This is on the left-hand page. The opposite page contains efficient pictures, maps and diagrams of the type that are appreciated by the children for whom they are intended.

N.H.S.

ARCHAEOLOGY AND EPIGRAPHY

ELDER, J. : *Archaeology and the Bible. Scientific Proof of Bible History.* 1961. Pp. 192+26 plates+3 maps. (Robert Hale, London. Price : 18s. 0d.).

Dr. Elder's long service as a missionary in the Near East has familiarized him with the activities of field archaeologists and has deepened his respect for their aims and methods. His book is practically limited to the illustration of the course of the history of Israel and the origin and spread of the Gospel by the citation of the more concrete material remains of archaeology, but three useful chapters are devoted to writing and ancient MSS including the Qumran community and its writings. Originating in lectures at the instance of the American Army Advisory Group in Iran, the book has primarily a popular appeal, and, being generally well-informed, if obviously derivative, may be confidently recommended to interested laymen.

J.G.

MICHAELI, F. : *Textes de la Bible et de l'ancien Orient.* (Cahiers d'Archéologie Biblique, No. 13.) 1961. Pp. 134+12 plates (Delachaux & Niestlé, Neuchâtel. Price : 15s. 0d.).

There are five sections : The origin of the world and man ; From the Patriarchal age to the entry into Canaan ; From the Conquest to the Babylonian Exile ; The return from Exile and the Restoration ; Various texts (legal, poetic, prophetic and proverbial). There is a short introduction to each group

of texts, and then in parallel columns the relevant Old Testament and archaeological texts, with full references; there is a short bibliography and 12 full page plates of illustrations. A very useful addition to this series edited by A. Parrot.

J.N.S.

NOTH, M. : *Die Ursprünge des alten Israel im Lichte neuer Quellen.* (Veröffentlichungen der Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen, Geisteswissenschaften, Heft 94). 1961. Pp. 42. (Westdeutscher Verlag, Köln und Opladen).

Starting from a summary consideration of the importance of personal names for the problem of Israel's origins, Noth proceeds to a discussion of the Mari texts and their many points of contact with the Old Testament, linguistic, sociological, legal, and religious. He then turns to the problem of the classification of the inhabitants of Mari within the family of Semitic peoples, and argues that they are best described as proto-Aramean. Israel's origins may be traced to a proto-Aramean environment; but since proto-Aramean immigration was prolonged and widespread, the extra-Biblical evidence does not justify a more precise conclusion, which must be sought in Israel's own traditions. This closely reasoned and well documented study concludes with an appendix on non-Accadian words in the Mari texts.

G.W.A.

PARROT, A. : *Der Louvre und die Bibel*, trans. by Marc-René Jung (Bibel und Archäologie, V.) 1961. Pp. 178+XII Plates+76 ills. (Evz-Verlag Zürich. Price : Sw. Frs. 15.50).

Well produced, illustrated translation of M. Parrot's *Le Musée du Louvre et la Bible* (Cahiers d'Archéologie Biblique, No. 9, 1957) reviewed in *Book List*, 1958, p. 14.

J.N.S.

WHITCOMB, J. C. and MORRIS, H. M. : *The Genesis Flood : The Biblical Record and its Scientific Implications* (Foreword by J. C. McCampbell.) 1961. Pp. xxvi+518. (Presbyterian and Reformed Publishing Company, Philadelphia, Penna. Price : \$8.95).

This book is an attempt to harmonize the scientific views of geology and palaeontology with the view of Biblical literalism on the origin of the earth and the question of the Flood. In the purely scientific field the writers find a point of attack in the methods of assessment of time in geological phases, and when science is at variance with their literalistic interpretation of Scripture the latter decides the question. Here, however, the variety of literary sources in Genesis and the conflicting archaeological evidence from Mesopotamia are blandly ignored.

We confess ourselves less edified and much more mystified by this attempt to demonstrate the historicity of the Flood than by the honest effort of critical and comparative scholarship to appraise the spiritual message which Hebrew thinkers conveyed through the old Mesopotamian traditions, the empiric accuracy of which is of no moment to revelation.

J.G.

YEIVIN, S. : *A Decade of Archaeology in Israel, 1948-1958*. 1960. Pp. XIV+62+Plates VII. (Nederlands Historisch-Archaeologisch Instituut in het Nabije Oosten, Istanbul).

A clear well-arranged account of excavations in Israel. 8 chapters arrange the finds chronologically from the Stone Age to the Hellenistic-Byzantine periods, and collect together the discoveries of tombs and religious buildings. The remaining chapters list the archaeological surveys, foreign expeditions, conservation of monuments, inspection of sites, museums and publications. There are 9 pages of figures and maps and 7 full-page plates containing 20 photographs. A 2-paged table of archaeological and historical periods in Israel gives the key to the symbols in which the Bronze Age becomes the Canaanite Period (EC, MC, LC.), the Iron Age is the Israelite Period (unfortunately I stands for both). In the text the Islamic Period appears to be denoted by EA (? Arabic), p. 50. The transliteration of Hebrew words is not consistent—e.g., Aviv but Gat. A very useful book especially if continued as a series.

J.N.S.

YEIVIN, S. and FEREMBACH, D. : *First Preliminary Report on the Excavations at Tel "Gat" (Tell Sheykh 'Ahmed el-'Areyny)*. Seasons 1956-1958. 1961. Pp. 20 (English Text)+8 (Hebrew Text)+9 figs.+XII Plates. (Department of Antiquities, Jerusalem, Israel).

Eleven pages give a straightforward account in English of the excavations and suggest that the site is not Biblical Gath. At the other end of the book is the same account in Hebrew. Pages 12-20 contain the description and discussion in French by Denise Ferembach of human remains found at the site. The booklet is well illustrated by 12 full-page plates with titles in Hebrew and English; there are 10 pages of plans and sketches. The author accepts the identification of Eglon with Tel Nagila and suggests that Tell Sheykh 'Ahmed el-'Areyny was an unknown Judaeen town MMSHT whose name is found with Hebron, Zif, Socho on royal seal impressions on jar handles in the tell.

J.N.S.

HISTORY AND GEOGRAPHY

ALT, A. : *Where Jesus Worked : Towns and Villages of Galilee studied with the help of local history*, trans. by K. Grayston from Beiträge zur biblischen landes- und Altertumskunde 68 (1949), pp. 51-72 ; republished in Kleine Schriften zur Geschichte des Volkes Israel (Munich 1953, 2nd ed. 1959). 1961. Pp. 30+map. (Epworth Press, London. Price : 3s. 6d.).

A well annotated study of the territorial history of Galilee in pre-Roman antiquity which discusses whether the sphere of the ministry of Jesus lay on both sides of the boundary in Palestine between Israel and Hellenism.

J.N.S.

MEEK, T. J. : *Hebrew Origins*. (Harper Torchbooks/The Cloister Library, TB 69). 1960. Pp. xvi+240. (Harper & Brothers, New York. Price : \$1.35).

The first edition of this book appeared in 1936 and the second in 1950 (see *Book List*, 1951, p. 26 ; *Eleven Years*, p. 321). The latter embodied substantial changes ; but no such drastic alterations have been made in this Torch book. There are, for example, some adjustments in Egyptian chronology ; and in a new preface the author refers to more recent discoveries and literature ; but the main positions adopted are those of the second edition. It is unfortunate that, in reaffirming his belief that Joshua must antedate Moses, the author, by a curious verbal slip (p. vii) contradicts himself. Even those who differ from him on this and other points will welcome the reappearance of this stimulating book.

G.W.A.

PFEIFFER, C. F. : *The Patriarchal Age*. 1961. Pp. 128. (Baker Book House, Grand Rapids, Mich. Price : \$2.95).

This book is the third of a projected series of eight books on the Old Testament. Here the author makes good use of recent excavations, especially at Nuzi and Mari, to rebuild the picture of life in patriarchal times. There are descriptions of life, politics, economics, and religion in Mesopotamia, Egypt and Canaan. The volume is based on ' the essential historicity of the Biblical record ' , but it is by no means obscurantist. It is a good study of the period, making use of the most modern material.

N.H.S.

DE VAUX, R. : *Die hebräischen Patriarchen und die modernen Entdeckungen*. 1961. Pp. 110+portrait+3 maps. (Patmos-Verlag, Düsseldorf. Price : 18s. 6d.).

Père de Vaux' articles ' Les Patriarches hébreux et les découvertes modernes ' (*Revue Biblique*, 1946, 1948, 1949) are here presented in book form, in a German translation, with a foreword by Professor Eissfeldt. They have been so widely used

and cited that it is surprising that they have not been thus conveniently collected till now. Teachers and students alike will be grateful to the publishers for their enterprise and to the author for the lucidity and verve with which he presents his data.

G.W.A.

TEXT AND VERSIONS

KAHLE, P. : *Der Hebräische Bibeltext seit Franz Delitzsch*. (Franz Delitzsch-Vorlesungen, 1958.) 1961. Pp. 98+21 plates. (W. Kohlhammer Verlag, Stuttgart. Price : 36s. 6d.).

In this survey, which covers the period between the earliest part of the Delitzsch-Baer Masoretic Text (Genesis, 1869) down to the re-discovery of the Aleppo Codex and its discussion in the Jerusalem periodical *Textus*, Professor Kahle provides information and interpretation in his own inimitable manner. They range from the Babylonian and Palestinian texts to pre-Masoretic Hebrew and in between describe various texts, including *Minḥat Shai* (and Snaith's edition for the *British and Foreign Bible Society*), Mercati's Hexaplaric fragments, Origen, the *Cairo Codex of the Prophets*, Moshe ben Asher, Tiberian pointing, *B19a*, and many other features. Some of the information is already available in *The Cairo Geniza* (2nd edition) and elsewhere but Kahle never repeats himself in the same context, and the present book is as fascinating as any he has written. The plates appended to the book serve both as illustrations and works of art. No one will begrudge me this renewed opportunity of greeting Professor Kahle by sincerely congratulating him, in his advanced age, on his ever-young vigour and freshness.

B.J.R.

(*Peshiṭta*) : *List of Old Testament Peshiṭta Manuscripts* (Preliminary issue), edited by the Peshiṭta Institute, Leiden University. 1961. Pp. XII+114. (E. J. Brill, Leiden. Price : Fl. 12).

The Peshiṭta Institute of Leiden University has put all scholars of the Syriac Old Testament into their debt by publishing this list of available Old Testament Peshiṭta MSS. They are those to be used in the critical edition of the O.T. Peshiṭta, but there is an appendix of MSS lost, unavailable, or not to be used in the critical edition. The list is arranged under the alphabetical order of the place names of libraries where the MSS are to be found. A system of sigla has been devised which gives at a glance the age of the MS (an Arabic numeral for the century) and the contents (very roughly, by using a small letter, a, b, etc.). A third element of the siglum is the serial number of that particular MS. Full indices make for easy reference.

L.H.B.

RABIN, C. (ed. by) : *Textus. Annual of the Hebrew University Bible Project*. Vol. 1. 1960. Pp. 214. (Magnes Press, The Hebrew University, Jerusalem. Price : 50s. 0d.).

This volume is the first issue of a new annual whose aim is to be both the organ of the Hebrew University Bible Project and an international periodical for the textual study of the Hebrew Bible and the Versions. The principal task of the Bible Project is the publication of a reliable critical edition of the Hebrew Bible, based upon the codex of the Ben Asher school known as the Aleppo Codex, with full utilization of the variants recoverable from other early Hebrew manuscripts, the Versions, and Rabbinic literature. The first three articles argue the case for the adoption of the much debated Aleppo Codex as the text for the critical edition. They are by I. Ben-Zvi (with 12 pages of plates of the Codex containing Deut. xxviii. 17-xxxiv. 12), M. H. Goshen-Gottstein, and D. S. Loewinger. G. R. Driver writes on the use of abbreviations in the M.T. A new fragment of Isaiah (xxxv. 9-xxxviii. 11, xl. 27-xlii. 21, xliii. 5-12) with Babylonian pointing is edited by A. Diez-Macho. Double readings in the M.T. are discussed by S. Talmon, and a fragment of a masoretic treatise from the Geniza is dealt with by I. Yeivin. The last-named also discusses a unique combination of accents at Ezek. xx. 31, and the volume ends with a brief report on the Bible Project. Short summaries in Hebrew of some of the articles, which are in English, are supplied; other articles will be published in full in Hebrew elsewhere. This new venture has begun well and promises to be of major importance for the textual study of the O.T. It merits a warm welcome and every possible support.

D.W.T.

EXEGESIS AND MODERN TRANSLATIONS

Bič, M. : *Das Buch Joel*. 1960. Pp. 112. (Evangelische Verlagsanstalt, Berlin. Price : DM. 7.20).

This commentary on Joel embodies a course of lectures which Professor Bič delivered in Halle in 1958. The Introduction is very brief, and this is followed by the author's translation of the text of Joel accompanied by a full commentary. Professor Bič reviews the variety of views on the date and unity of the book of Joel expressed by many scholars, and argues for the unity of the book and its early date. He notes its links with the Ras Shamra texts and thinks the prophet was acquainted with the mythology reflected in them. He also stresses links with the Elijah saga and with Hosea, and accordingly dates Joel in the period immediately before the time of Amos.

H.H.R.

BLACK, M. & ROWLEY, H. H. (ed. by) : *Peake's Commentary on the Bible*. 1962. Pp. xvi+1126+4+16 maps. (Thomas Nelson & Sons, Edinburgh. Price : 70s. 0d.).

The *Commentary on the Bible* edited by the late A. S. Peake was probably the best and most successful work of its kind ; but, since it was published in 1919 and the Supplement appeared in 1937, Biblical scholarship has developed so much that something more up-to-date has long been needed. This need is now fully met by the completely new work prepared under the editorship of M. Black and H. H. Rowley who had oversight of the articles on the New and Old Testaments respectively. The new *Peake's Commentary* follows a similar plan to that of the old, though paragraphs have now been numbered for ease of reference. However, it differs from the original edition in the greater importance attached to archaeology by the presence of articles on this subject by K. M. Kenyon, J. Gray, and W. F. Albright, and in the addition of essays on the English Versions of the Bible (A. Wikgren), on the Form Criticism of the Old Testament (E. T. Ryder), and on the Theology of the Old Testament (N. W. Porteous). It is impossible here to list all the contributors of general articles and of commentaries on particular books, but special mention may be made of the one scholar who has written both for the original edition and for the new one—S. H. Hooke, who is the author of an article on the Religious Institutions of Israel, the Introduction to the Pentateuch, and the commentary on Genesis. Each section has a select bibliography, and there are indexes and some good maps in colour at the end of the volume. The general scholarly quality of this book is fully as good as that of its predecessor, and it will doubtless prove to be a standard work for the specialized scholar, the theological student, and the ordinary reader for many years to come.

J.A.E.

BRILLET, G. : *Meditations on the Old Testament : the Narratives*, trans. by K. Sullivan. 1959. Pp. 240. (Desclée Company, New York. Price : \$3.50).

BRILLET, G. : *Meditations on the Old Testament : the Psalms*, trans. by J. W. Saul. 1960. Pp. 244. (Desclée Company, New York).

The French originals of these books were both published in 1958, at a time when the author was in his eightieth year. Both volumes follow the same general plan of giving a few lines from the Biblical narrative or psalm with the recommendation that the whole passage should be carefully re-read. Then follow the words :—Adore, Speak to God. Finally, there are a few reflections on the contents of the passages cited. The first volume finds its subject-matter in most of the historical books from Genesis down to Second Maccabees ; the approach to the passages cited is pleasant and devotional.

It must, however, be admitted that only too often the comments made are trite and unoriginal with no real attempt to give advice on the deeper sense of the passages. As one example out of many, the account of David's treatment of Uriah the Hittite provokes the comment :— ' How easily crime enters a life. Yet the way is often prepared in advance : dark, tortuous paths, and slow, gentle slopes. What is called a sudden impulse is really a long-prepared-for conclusion '. (p. 111).

J.M.T.B.

CASSUTO, U. : *A Commentary on the Book of Genesis, Part I, From Adam to Noah*, trans. by Israel Abrahams. 1961. Pp. XX+324. (Magnes Press, Jerusalem and Oxford University Press, London. Price : 40s. 0d.).

A mainly homiletical commentary on Genesis i. 1-vi. 8. It will be obvious that to cover so little ground in over 300 pages meant that a great deal of material had to be drawn in somehow. Some of it is made up of elementary remarks about Hebrew idiom, not always trustworthy, some by the accumulation of several different explanations of certain texts by former Jewish scholars, some loosely attached by association of idea. The translation of the Biblical text is made to suit the commentary, e.g., Gen. iv. 26 : ' Then men began once more to call upon the name of the Lord '. The following comment on ii. 21, ' and he closed up its place with flesh ' is typical : ' This detail is also emphasized for the sake of the beauty of the narrative, so that the reader should not picture to himself the body of Adam in a state of mutilation, with a bleeding wound ' (p. 134).

L.H.B.

DEISSLER, A. and DELCOR, M. : *La Sainte Bible. Tome VIII(1) Les Petits Prophètes*. 1961. Pp. 292. (Letouzey & Ané, Paris).

The excellent series of commentaries edited by A. Clamer, is now on the point of being finished with the publication of the Minor Prophets. This is the first instalment, which includes Hosea, Joel, Amos, Obadiah, and Jonah. Delcor tells us in a prefatory note that on being invited to undertake the commentary, he felt the need of a collaborator, and, after a long search, found one in the person of a German professor in the University of Freiburg in Baden. Deissler contributes commentaries on Hosea and Obadiah to the present volume ; he will be responsible for Micah, Zephaniah, Haggai and Malachi in the volume that is still to come. There is, as Delcor remarks, some difference in the method and approach of the two authors, but both make frequent use of the Hebrew text, and take great pains in the interpretation of the prophetic works. As in other volumes of the series some space is taken up by printing the Vulgate text, but the use of very small type for the commentary proper has made it possible to pack a great deal of valuable matter into less than three hundred pages. J.M.T.B.

EATON, J. H. : *Obadiah, Nahum, Habakkuk and Zephaniah : Introduction and Commentary.* (Torch Bible Commentary) 1961. Pp. 160. (S.C.M. Press, London. Price : 12s. 6d.).

A study of such a group of canonical prophets as this gives Mr. Eaton an opportunity, which he uses, to emphasize the association of prophets and priests at the great shrines in ancient Israel, and to show that such association at the temple in Jerusalem resulted in the presence in prophetic utterances of liturgical forms and the use of conceptions found in temple worship. The introduction to each book covers with a wise discretion the essential subjects, and the commentary gives a clear and coherent conception of the prophet's message without paying excessive attention to textual difficulties.

J.M.

DE FRAINE, J. : *Esdras en Nehemias uit de grondtekst vertaald en uitgelegd.* (De Boeken van het Oude Testament, Deel V, Boek II). 1961. Pp. 142. (Romen & Zonen, Roermond en Maaseik).

This commentary forms the sequel to van den Born's edition of Chronicles (*Book List*, 1961, p. 28) and displays the various features which we have come to expect in this excellent series. The date of Ezra-Nehemiah, bound up with that of Chronicles, is placed between 325 and 300 B.C. ; Albright's identification of the Chronicler with Ezra is rejected. The two books are regarded as being of high historical value. Ezra was probably the official whom the Persian government consulted on matters affecting the customs and law of the Jews ('scribe of the law of the God of heaven') ; his Aramaic commission in Ezra vii. 12 ff., like the Aramaic documents quoted earlier in the book, is an authentic excerpt from the official archives. Even the edict reproduced in Hebrew in Ezra i. 2 ff. is treated as genuine. On the question of the time-relation between Ezra and Nehemiah, the traditional order is preferred as the most probable. The wall of Jerusalem whose ruined condition is reported in Neh. i. 3 must have been built shortly before 445 B.C. (not at the time of Ezra's mission 13 years previously) ; its demolition was probably the work of Samaritans (cf. Ezra iv. 23). 'Darius the Persian' of Neh. xii. 22 is identified as probably Darius II ; Jaddua the priest of Neh. xii. 11 is not the contemporary of Alexander, but an earlier Jaddua.

F.F.B.

GERLEMAN, G. : *Ruth.* (Biblischer Kommentar, Altes Testament, XVIII, 1). 1960. Pp. 40. (Neukirchener Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price : DM. 3.50).

Here is a full commentary on the book of Ruth, with abundant text-critical and philological, as well as exegetical notes. The introduction is brief, but it contains a valuable section on the Peshitta of this book. The author briefly reviews the theories

about the book advanced in modern critical works, and rejects the view that it has no historical basis, and also the view that the verses which trace David's genealogy from Ruth are a baseless addition to the book. He thinks it improbable that in the age when the book was written or later it would have been possible for anyone to have invented the statement that David had a Moabite ancestry unless there were an old and established tradition behind it.

H.H.R.

HORST, F. *Hiob*. (Biblischer Kommentar, Altes Testament, XVI), Lieferung 2, 1960. Pp. 81-160. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen, Kr. Moers. Price : DM. 7 each Lieferung : or, by subscription, DM. 5.85).

The first number of this commentary was reviewed in the *Book List* for 1961 (p. 32). In this second number the commentary on chs. iv. 1-v. 27 is completed, and three further sections (chs. vi. 1-vii 21, viii. 1-22, ix. 1-x 22) are treated with the same thoroughness and wealth of detail which characterised the discussion of the earlier chapters. Here and there the meaning of a Hebrew word has been missed, and sometimes an unnecessary emendation is proposed. But all in all the author's persistent attempt to recover the text of the book of Job and its meaning can evoke only admiration. The wide use he makes of extra-Biblical material, Near-Eastern and other, continues to lend his commentary a special distinction.

D.W.T.

HOWIE, C. G. : *Ezekiel. Daniel*. (Layman's Bible Commentaries). 1962. Pp. 142. (S.C.M. Press, London ; John Knox Press, Richmond, Virginia ; The Ryerson Press, Toronto. Price : 6s. 0d.).

Two difficult books are here competently expounded within the limits imposed by the series. Ezekiel is treated as the record of the teaching of a 6th-century prophet in the Babylonian *golah* : and even xxxviii-xxxix, xl-xlvi are held to embody material from the prophet, though with modifications and editorial additions ; but the author makes his readers aware of the existence of other views. Daniel is held to be the work of a single author who drew material from many sources : the problem of its bilingual character is left open. This eminently readable little book should do much to help the ordinary layman to read and understand two books which he usually neglects.

G.W.A.

JONES, E. : *Proverbs and Ecclesiastes : Introduction and Commentary*. (Torch Bible Commentaries.) 1961. Pp. 350. (S.C.M. Press, London. Price : 18s. 0d.).

This is a most useful addition to this series. In the Introductions good illustrative material is quoted from extra-Biblical sources. The composite nature of Proverbs is noted, most of

the book being regarded as pre-exilic ; chapters i-ix and xxxi. 10-31, it is suggested, come possibly from the third century B.C. Ecclesiastes is assigned to about 250 B.C. The article on the concept of Wisdom will be found most helpful ; that on *māshāl*, all the more that it is recognized as a key-word, somewhat less so. The text in the commentary is based on RSV ; recent lexical studies have been well, though critically, used. In the treatment of Ecclesiastes, additions to the original by Sages, the Devout. and an editor are noted. The book will be particularly welcome to teachers and theological students.

A.S.H.

KALT, E. : *Herder's Commentary on the Psalms*, trans. by B. Fritz. 1961. Pp. xxii+560. (Newman Press, Westminster, Md. Price : \$6.75).

Kalt was for many years professor of Biblical exegesis in the Mainz theological seminary. He was born in 1879 and died in 1943. This popular edition of the Psalms appeared in 1935, and this fact accounts for Cardinal Innitzer's preface (dated 21 March, 1935) in which he refers to 'the new Bible commentary, published at Freiburg'. Now, twenty-seven years after its first appearance, a translation has been made, which, so far as one can see, takes no account at all of any more recent work. One example among many of the failure to bring the commentary up to date might be verse 12 of Ps. ii, which is translated : 'Embrace discipline, lest at any time the Lord be angry' on which the author comments that 'the psalmist closes with the admonition : "Kiss the Son".' The now familiar and widely accepted correction of the text, first suggested, it seems, by Bertholet in 1908, is not mentioned. Yet, as a simple and popular commentary, Kalt's work may still be of value to many readers.

J.M.T.B.

KUIST, H. T. : *Jeremiah*. (Layman's Bible Commentaries.) 1961. Pp. 148. (S.C.M. Press, London. Price : 6s. 0d.).

The author deals with sections rather than with particular verses, though detailed explanations are provided in the more difficult instances. It is difficult to cover so large a prophetic work in so few pages, but the author does give more space to the more important passages such as xxxi (9 pages), where he links up with other Scriptural passages in both Testaments. The volume is concise ; it is non-technical, and it is well suited to the lone reader.

N.H.S.

MOWINCKEL, S. : *Salomos høysang. Gammelhebraiske kjaerlighetsdikte*. 1961. Pp. 42, including 14 ills. by Inge Rotevatn. (O. Falch, Oslo).

In this elegant little book Professor Mowinckel offers a rendering of the *Song of Songs* in rhymed verse with a short introduction in which he discusses the interpretation of the book,

rejecting the allegorical and dramatic hypotheses and holding that it is a collection of love songs. This is the position adopted in the introduction to the equally charming unrhymed rendering which he published in 1919 (*Sangeness sang. Gammelhebraiske kjaerlighetssange*), but, as one would expect, the more recent introduction reflects the trend of the scholarship of the past 40 years.

G.W.A.

NOTH, M.: *Exodus: A Commentary*, trans. by J. S. Bowden. (The Old Testament Library). 1962. Pp. 284. (S.C.M. Press. Price : 40s. 0d.).

The original form of this publication in German was entitled *Das zweite Buch Mose: Exodus übersetzt und erklärt* and was volume 5 of the series *Das Alte Testament Deutsch*. Notice was taken of it in the *Book List*, 1960, pp. 21f. No comment need be made on it now, except to say that this excellent English translation of the German text by J. S. Bowden will introduce it to a wider circle of readers and give them a stimulating experience.

J.M.

(*Psalter*) *The Revised Psalter. The First Report of the Commission to Revise the Psalter appointed by the Archbishops of Canterbury and York. Book I: Psalms 1-41.* 1961. Pp. x+70. (S.P.C.K., London. Price : 3s. 6d.).

The first instalment of the new Anglican Psalter is here published and comes fully up to expectation. The revision is scrupulously scholarly, the alterations, aimed always at clarifying the sense, are as few as possible, and the wording everywhere is carefully adapted to Coverdale's style and period. The Hebrew text is accepted; but emendation is accepted only where it is absolutely necessary (e.g., ii. 11, xviii. 30), when the evidence of the Versions is fully weighed and wherever possible given priority, but Coverdale's additional words and phrases, though retained when they may be regarded as legitimate expansions of the original text, are deleted where they are mere doublets (e.g., xv. 5, xxix. 1). Archaisms (e.g., 'leasing', 'reins', and so on), if they are misleading, are removed, and the tenses are freely changed in accordance with the latitude which the Hebrew verbal system is now thought to allow; and new translations which improve the sense are freely admitted (e.g. xxix. 8, xxxiv. 10). Inverted commas are introduced to indicate direct speech; and every new rendering is carefully geared to the musical needs of the congregation. The work may be judged eminently successful (within the limits imposed on the Revisers) in fulfilling the purpose for which it is designed (for it is not meant as an exposition of modern Biblical research), and future instalments will be awaited with eagerness.

G.R.D.

VON RAD, G. : *Genesis : A Commentary*, trans. by J. H. Marks. (The Old Testament Library). 1961. Pp. 434. (S.C.M. Press, London. Price : 50s. 0d.).

The component parts of this commentary in the German edition have been noted in *Book Lists* 1950, p. 40 ; 1952, p. 36 ; 1954, p. 41. The value of it is such that it needed to be translated and made available to the English reader. The Biblical text is given in full and is normally that of RSV with a few exceptions. It is primarily a theological commentary, but critical problems and archaeological data have not been neglected. The translator (in spite of a few awkward renderings) and the publishers deserve our gratitude for making this work available.

A.S.H.

RHODES, A. B. : *Psalms*. (Layman's Bible Commentaries.) 1961. Pp. 192. (S.C.M. Press, London. Price : 6s. 0d.).

This handy-sized volume fulfils the best traditions of the series. The introduction is necessarily short, but it is adequate. The theological part of it is excellent. The author steers well between the Scylla of multifarious detail and the Charybdis of amorphous generalities. The references to background material, Canaanite, Babylonian, historical, and cultic are adequate. The author has not forgotten that he is dealing with a book essentially religious.

N.H.S.

ROUTLEY, E. : *Ascent to the Cross*. (St. Giles Lectures, 1961). 1962. Pp. 94. (S.C.M. Press, London. Price : 5s. 0d.).

Dr. Routley here publishes his 1961 St. Giles' lectures in *The Living Church Books*. He employs a triple strand : a devotional exposition of Psalms 120-134, combined with their imagined use by pilgrims, including Jesus Christ, in the light of today's problems. Orders of service, intercessions, and prayers complete this quite devout book.

G.H.D.

RUST, E. C. : *Judges, Ruth, I & II Samuel*. (Layman's Bible Commentaries). 1962. Pp. 152. (S.C.M. Press, London. Price : 6s. 0d.).

This is the thirteenth of the series, and the seventh so far as the Old Testament is concerned. It follows the pattern of previous volumes, wherein the text is dealt with paragraph by paragraph with careful explanation of the literary structure and the historical background. The author follows the normal pattern, but does not think the Book of Ruth a polemic against mixed marriages. Rather it is to show that 'the greatness of the House of David is neither from nor for Israel alone'. This leads to the universalist position.

N.H.S.

La Sainte Bible traduite en français sous la direction de l'École Biblique de Jérusalem. Les Livres de Samuel, by R. de Vaux. 2nd ed. revised. 1961. Pp. 254. *Les Livres des Chroniques*, by H. Cazelles. 2nd ed. revised. 1961. Pp. 246. *Les Livres des Maccabées*, by F.-M. Abel and J. Starcky. 3rd ed. revised. Pp. 330+2 folding maps. (Les Editions du Cerf. Paris).

These volumes of the Jerusalem have been revised on the lines indicated in the notice in *Book List*, 1959, p. 19. That on Maccabees, originally entrusted to Abel, and brought to completion by Starcky, contains Abel's translation, Starcky's commentary, and an introduction which is their joint work. In addition to the two maps noted above there is a simple plan of Jerusalem at the time of the Maccabees. G.W.A.

STEINMANN, J. (and others) *Deutéronome*. (Connaître la Bible). 1961. Pp. 170+42 ill. (Desclée de Brouwer, Bruges. Price : B.Frs. 69).

STEINMANN, J. (and others) : *Les Juges* (Connaître la Bible). 1961. Pp. 150+45 ill. (Desclée de Brouwer, Bruges. Price : B.Frs. 69).

In each of these two admirable little books there is a short and useful Introduction (and, in *Deutéronome*, a final note on the influence of Deuteronomy), followed by a new translation of the text with a running commentary, in slightly different type, on the page facing, sub-headings and some adjustment of the numerous illustrations making it easy to keep level. Change of source is marked by *retraits*, the gloss or variant narrative is withdrawn a little from the margin which marks the main text, which is a help to the reader who does not want to get too much involved, though with a text as complicated as Deuteronomy it is a very rough guide. The work of a group of scholars, the scholarship is lightly carried, but there is no writing down. An adult and intelligent interest in Biblical criticism and archaeology is assumed, and great trouble is taken to place the material in perspective. The translation is alert and the books have freshness and style and at times a racy humour. The skilfully, even audaciously chosen pictures add a highly suggestive touch. This is *haute vulgarisation* indeed and it is good that we can look forward to more of the same quality. M.Bu.

STEINMANN, J. : *Job*. Texte français, introduction et commentaires. (Connaître la Bible). 1961. Pp. 156+42 ill. (Desclée de Brouwer, Bruges. Price : B.Frs. 69).

For previous volumes in this series, see *Book List*, 1961, p. 35 (Joshua) and p. 36 (Daniel) : translation on the left-hand page, commentary and illustrations on the right-hand page. The introduction comprises 30 pages. It is competent and gives a good summary of the discussions on the date of the book, its composition and intention. The usual moderate attitude is adopted with the Elihu speeches, chapter xxviii, etc., as later

additions. The last 30 pages are devotional in character. The French translation is that in *La Bible de Jérusalem*, see *Book List*, 1958, p. 21 for second edition, and *Book List*, 1951, p. 33 for first edition. N.H.S.

STEINMANN, J. (and others) : *Ézéchiél*. (Connaître la Bible). 1961. Pp. 192 with numerous ills. (Desclée de Brouwer, Bruges. Price : B. Frs. 69).

This is a brief outline commentary in a paperback, supplemented by pictures and a chronological chart. A French translation by Steinmann appears on each left-hand page, and the commentary opposite. The text follows the order of *Lectio Divina*, and in view of the irregular order a table at the end shows on what pages the oracles occur. A brief introduction precedes, and the indices and a catechism follows. The book is very attractive and offers a popular commentary on the prophet on Roman Catholic lines without any great profundity or adequate treatment of the more difficult portions of Ézéchiél. It is good value for money. G.H.D.

WEISER, A. : *Das Buch des Propheten Jeremia*. (Das Alte Testament Deutsch, Teilband 20/21). 4., neubearbeitete Auflage. 1960. Pp. 447. (Vandenhoeck & Ruprecht, Göttingen).

The two parts of the original edition of this commentary were noticed in the 1953 and 1955 issues of the *Book List* (see *Eleven Years*, pp. 494, 673). In this new edition account is taken of the contributions made to the study of the book in the intervening years, thus increasing the usefulness of one of the outstanding commentaries in this series. G.W.A.

WOLFF, H. W. : *Dodekapropheten : Hosea*. (Biblischer Kommentar : Altes Testament, XIV). Lieferungen 3 and 4 and Einleitung. 1961. Pp. 161-240, 241-322, and I-XXXII. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen, Kr. Moers. Price : DM. 7 each Lieferung and DM. 2.95 Einleitung).

These instalments complete Wolff's commentary on Hosea (for Lieferungen 1 and 2 see *Book List*, 1957, p. 35, and 1958, p. 24). Each paragraph of the text is translated afresh into German, and the translated paragraph is followed by notes on the text and a commentary, in which an attempt is made to relate the message of the prophecy to the New Testament gospel and to apply it to men and movements today. The work thus combines features of a critical commentary with those of a theological exposition. In viii. 12 the Kethibh *rubbô tôrâthî* is preferred and translated 'die Vielzahl meiner Weisungen'; in the context this is taken to indicate the presence in Hosea's time of a written tradition of the covenant law, which the people were evading by their concentration on the sacrificial cult, and it is inferred that the sacrificial cult played no part in this written tradition.

The exposition is designedly a contribution to 'Biblical theology' in the modern sense of that term; special attention is therefore paid to the use made of Hosea by New Testament writers. For example, at the end of the exposition of ch. x there is a short homiletical excursus based on the 'rain of righteousness' in x. 12b and its reflection in Paul's 'fruits of righteousness' in 2 Cor. ix. 10, which carries us far beyond the immediate intention of Hosea's words.

The introductory *Lieferung* covers concisely the questions of the prophet's time, life, language, and theology, and of the transmission of his oracles. The book as we know it is viewed as comprising three bodies of tradition, themselves already complex, consisting of chaps. i-iii, iv-xi, and xii-xiv. In addition, three successive stages of redaction are distinguished, the last of these being marked by the *Heilseschatologie* of early Judaism.

F.F.B.

ZIMMERLI, W.: *Ezechiel*. (Biblicher Kommentar, Altes Testament, XIII), Lieferung 7. 1960. Pp. 481-578. (Neukirchener Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price: DM. 7).

This Lieferung, which is slightly larger than normal, brings the first volume of this very detailed commentary to a close, the end of ch. xxiv having been reached. The introductory material will not appear until the exegesis is complete; and accordingly Professor Zimmerli's interpretation of the book and of Ezekiel's ministry is being communicated piecemeal; but already the acuteness of the literary analysis and the depth of theological exposition make it evident that this will rank, with the very greatest commentaries on any of the prophetic books.

G.W.A.

LITERARY CRITICISM AND INTRODUCTION

(including History of Interpretation, Canon, and Special Studies)

ARENS, A.: *Die Psalmen im Gottesdienst des Alten Bundes: Eine Untersuchung zur Vorgeschichte des Christlichen Psalmengesanges*. (Trierer Theologische Studien 11). 1961. Pp. xx+228. (Paulinus-Verlag, Trier. Price: DM. 13.80).

The argument of this interesting monograph is too complex to be summarized satisfactorily in a few lines, and it must suffice to say that the author here develops the thesis that the origin of the canonical Psalter is to be found in a triennial cycle corresponding to the three-year reading of the Law in the synagogue; and he seeks to show that this practice, which is described as a 'dialogue' between Yahweh and His

people, has its roots in the great covenant festivals of the pre-exilic period. Despite the author's conservative attitude to the Old Testament records, this is a work which merits serious consideration, even though one's own conclusions may often be different from those of the author.

A.R.J.

- BALTZER, K. : *Das Bundesformular*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 4). 1960. Pp. 216. (Neukirchener Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price : Ln. DM. 19.50, br. DM. 17.45).

Written by a colleague and former pupil of Professor Gerhard von Rad, this monograph clearly reveals the influence of the master. Using the Hittite material as characteristic of the state treaties of the ancient Near East, the author seeks to show that these possess a literary pattern which may be expressed in terms of a preamble, a sketch of the historical background, the general basis of agreement followed by a more specific elaboration of its terms, the invocation of the gods as witnesses and consequent curse or blessing. This material is then used as the basis for discerning a loosely corresponding *Gattung* as an established method of expressing the covenant relationship between Yahweh and Israel ; and an attempt is made to trace the continuity of this pattern, not merely as a literary device but also as an important aspect of cultic practice, from early times down through post-exilic Judaism (including the Qumran community) into early Christianity itself. Although, as it seems to the present writer, the author tends to overstate his case and one cannot but wonder if the term *Gattung* is not becoming suggestive of a strait jacket, this is a study which may be read with profit by all who are interested in arriving at a sounder appreciation of the covenant idea than that which was characteristic of the Wellhausen era.

A.R.J.

- BARCLAY, W. : *The Making of the Bible* (Bible Guides No. 1). 1961. Pp. 96. Lutterworth, London ; Abingdon, New York and Nashville. Price : 5s. 0d.).

Dr. Barclay is well-known for his New Testament expositions for the non-theologically equipped reader. This book, like the rest of the series, is addressed to the same public. A section each is given to 'The Making of the Old Testament', 'The Making of the New Testament' and 'The Final Test', the last being a discussion of the concept of canonicity. We would question the value in a book of this nature of including in 'Books for Further Guidance' a number which are out of print. If a further edition is made, the date 180 B.C. for the Greek translation of Ecclesiasticus will need to be corrected.

A.S.H.

- BARTH, C. *Einführung in die Psalmen*. (Biblische Studien, 32). 1961. Pp. 92. (Neukirchener Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price : DM. 4.90).

The author, already held in high regard for his monograph *Die Errettung vom Tode in den individuellen Klage- und Dankliedern des Alten Testaments* (Book List, 1948, p. 38), here offers in an expanded form a German translation of the introduction which he wrote for a new Indonesian translation of the Psalms. Although intended for the general reader, it may be welcomed as a simple, but in many respects quite masterly, survey of the modern approach to the Psalter, involving, for example, its literary types, the world of thought which they reveal, and their place in Israel's worship.

A.R.J.

- BEYERLIN, W. *Herkunft und Geschichte der ältesten Sinaitraditionen*. 1961. Pp. 203. (J. C. B. Mohr, Tübingen. Price : DM. 27.80).

One feature of the magnificent contribution to the study of the Old Testament by Noth and von Rad which has aroused serious misgivings is their separation of the Exodus tradition from the Sinai tradition, of the election of Israel from the Covenant. It is the outstanding merit of Dr. Beyerlin's brilliant study of the Sinai perikopes (Exod. xix-xxiv, xxxiii-xxiv) that he challenges their view in a sustained argument which demands the most careful study. He subjects the relevant tests to a meticulous literary analysis followed by a traditio-historical study of their *Sitz im Leben*. A comparison with the structure of the Hittite treaties, to which Mendenhall drew attention and which belong to a period and an area which makes them relevant, is made to throw the burden of proof on those who would deny the original link between God's acts in history and the Covenant in which He claims Israel's obedience. It is shown that not only the Decalogue (which is claimed as Mosaic) but also the other Covenant sections belonging to both J and E reflect the pattern of the Hittite treaties. Like his teacher, Professor Weiser, the author seeks to show how the Theophany was represented in the Hebrew cult. It is maintained that a constant feature of Covenant renewal ceremonies was the writing down of the demands of Yahweh and the reading of the Covenant law before the people. Cult, however, presupposes history and the author joins issue with those who would concentrate on *Heilsgeschichte* alone. This is a book which must not be overlooked by students of the early history of Israel.

N.W.P.

- CASSUTO, U. : *The Documentary Hypothesis*, trans. by Israel Abrahams. 1961. Pp. XII+118. (Magnes Press, Jerusalem and Oxford University Press, London. Price : 20s. 0d.).

This is an attempt to disprove the documentary hypothesis, described in the translator's foreword as a 'masterly exposition of the Documentary Hypothesis'. The book was compiled

as a course of lectures for school teachers, but the style of writing is better suited to their scholars. The author admits that there were pre-Torah traditions but says 'The Torah selected those traditions that appeared suited to its aims' p. 102. Of the divine names he says, 'the Torah chose one of the two names according to the context and intention precisely as follows', and then there follow seven rules to determine which name Torah should choose. One of these rules runs: 'The name YHWH occurs when the context depicts the Divine attributes in relatively lucid and, as it were, palpable terms... 'Elohim, when the portrayal is more general, superficial and hazy, leaving an impression of obscurity' (p. 31).

L.H.B.

HENRY, M.-L. *Jahwist und Priesterschrift: Zwei Glaubenszeugnisse des Alten Testaments*. (Arbeiten zur Theologie, 3). 1960. Pp. 32. (Calwer Verlag, Stuttgart. Price: DM. 3.20).

The sub-title correctly suggests the theme of this exceptionally suggestive lecture. An explanation is sought for the difference between the pessimistic element in J (belonging to the confident period of the monarchy), and the optimistic character of P (belonging to the period of Israel's deepest despair after the Exile). The answer is that J was correcting the hybris of confident Israel by presenting the questionableness of man before the divine grace; whereas P was, in the spirit of a pastor, presenting to disillusioned Israel of the Exile the picture of the Creation that was rational and of the divine purpose that was unchanging. The details of this thesis are worked out with fascinating astuteness. But the unanswered questions are pressing. If P was, as the author assumes, a re-interpretation of J, was P thought up for this pastoral purpose? How far were older traditions used and other motives present? Is P all theology and not a witness to history at all? Surely the discipline of the study of the traditions must precede this kind of theological interpretation.

D.R.J.

KAPELRUD, A. S.: *Central Ideas in Amos*. (Reprint) 1961. Pp. 86. (Oslo University Press, Oslo. Price: 16s. 0d.).

This book originally appeared in 1956 as one of the studies published by Det Norske Videnskaps-Akademi (see *Book List*, 1957, pp. 38f.). No change appears to have been made in this reprint.

G.W.A.

*KNIGHT, G. A. F.: *Prophets of Israel (I) Isaiah*. (Bible Guides, No. 7). 1961. Pp. 96. (Lutterworth Press, London; Abingdon Press, New York and Nashville. Price: 5s. 0d.).

This is probably the best of the author's books hitherto. In accordance with the aim of the series, it offers a guide to the main themes of the book of Isaiah (from a reasonable, critical

standpoint) rather than a commentary on the conventional pattern. This will make it much easier for the 'interested layman' to find out what the book is about and how to appreciate it when he goes back to read Isaiah himself, as he surely will, after gratefully taking his bearings from this guide. There is, first, a very brief literary-critical summary stating the still dominant theory of tripartite authorship; and then we have four chapters dealing with the book's 'Purpose', 'Plan', 'Exposition' and 'Power', with a short excursus on 'The Little Apocalypse' appended to Chap. 3. The Servant is equated with 'Israel' in the first three Songs, but with God Himself in the fourth.

In a book such as this is intended to be it is requisite that the connection between the New Testament and the Old Testament prophet should be touched on, and most readers of this notice will probably feel much sympathy with the position taken up, though many will not see eye to eye with the author on every point. Only four misprints were noticed: p. 73, l. 1; p. 90, l. 13; p. 92, l. 27; p. 93, l. 20; though the assertion, on p. 4, that the RSV 'is used in quotations' is not true of every quotation by any means, several appear to be the author's own translations. We predict a warm and appreciative reception for this little book.

D.R.Ap-T.

MÜLLER, N.: *Die liturgische Vergegenwärtigung der Psalmen. Untersuchungen zur hermeneutischen Problematik der lutherischen Propriumpsalmodie.* (Forschungen zur Geschichte und Lehre des Protestantismus, zehnte Reihe, Band XXI). 1961. Pp. 166. (Chr. Kaiser Verlag, Munich. Price: DM. 10).

The liturgy of the Lutheran Church in Germany contains a considerable number of texts taken from the Old Testament Psalms. This book faces the problems which such a use of the Old Testament raises for modern men. The author starts from modern critical study of the Psalter, particularly the *Gattungsforschung* inaugurated by Gunkel. He emphasizes the importance of the original forms and types for modern Christian liturgy. As regards the subject matter, he maintains that the original meaning of the texts and the historical-exegetical results must be respected; but a sort of transposition into the Christian sphere is necessary, so that the old texts may be able to do service as a divine *kerygma* to us. This must be carried out without allegorizing on one hand and a wrong Christological interpretation on the other. J.L.

PATERSON, J.: *The Wisdom of Israel.* (Bible Guides, No. 11). 1961. Pp. 96. (Lutterworth Press, London; Abingdon Press, New York. Price: 5s. 0d.).

The series is designed to present 'the purpose, plan and power of the Scriptures'. This book, dealing with Job and Proverbs, may justly claim to have done this. The treatment is homiletic,

although full recognition is made of critical scholarship, at least in so far as there is room in so short a book for a full critical approach. There are four short essays on each book dealing respectively with the purpose, plan, exposition and power of the book.

L.H.B.

REVENTLOW, H. G. : *Das Heiligkeitgesetz*. (Wissenschaftliche Monographien zum Alten und Neuen Testament 6). 1961. Pp. 172. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price : cloth, DM. 17.50 ; paper, 15).

The keynote of this detailed study of the Holiness Code is expressed in the words : ' Das Heiligkeitgesetz ist ein gottesdienstliches Dokument. ' After a brief survey of the literary-critical study of the code which has to tackle the troublesome question of the relation of it to D and P (as well as to Ezek.) and commonly arrives at the chronological order D, HC, P, which raises some serious interpretative difficulties, the author, finding a starting-point in some of the work of Klostermann, Noth, and von Rad, states the case for a *formgeschichtliche* approach to the code. In this the endeavour is made to show that, not only in its earliest form with apodictic laws, but in its developed form as we have it, it is rooted in the worship of ancient Israel and, in particular, in the covenant festival. In this festival the main elements were a hortatory prelude with an historical retrospect, the proclamation of the law, the renewal of the covenant and the utterance of blessings and cursings. The author then examines the suitability of the Holiness Code for this festival and affirms that, studied in this way, it is a test-piece of pentateuchal investigation, and can open up new possibilities of judgment on the dating of other parts of the Pentateuch, and in respect of the interrelation of oral and written tradition can supply valuable evidence. This is a book which should be noted.

J.M.

RICHTER, H. : *Studien zu Hiob. Der Aufbau des Hiobbuches dargestellt an den Gattungen des Rechtslebens*. 1959. Pp. 148. (Evangelische Verlagsanstalt, Berlin. Price : DM. 8.50).

This study, presented in 1954 as a thesis for a doctor's degree, takes its start from the work of L. Koehler on the juridical aspects of Hebrew society (1931). The author rejects interpretations of the book of Job from wisdom or from the cult. He places its writer in the line of the prophets, trying to reclaim the people from wrong ideas to the true knowledge of Israel's God. The prophets spoke in times of apostasy ; the writer of the book of Job is acting during a period of traditional and cultic orthodoxy. He does not preach but chooses literature to attain his end. In the opinion of Dr. Richter the book is a unity from which the popular story of the chapters i, ii and xlii. 7 sqq. cannot be separated.

In the first part of this well composed book the author treats the judicial customs of Babylonia and Egypt, very shortly,

and those of Israel, somewhat more amply. Several problems deserve a more detailed treatment, e.g., Ruth iv (p. 39). In the main part of the book the writer often uses extra-Biblical texts for his explanation of Job, in accordance with the place of action chosen by the writer of the drama. See, e.g., the treatment of Job xix. 23-27 with the help of an Egyptian custom (pp. 89 sqq). Job does not receive a reply from the God of his friends. Their God remains mute. God who answers Job is Jhwh, God of former days, speaking without the official cult in thunder and storm as in the days of law-giving and of Elijah (p. 121).

Dr. Richter's conclusions are often convincing and always instructive. Sometimes they are far-reaching but not conclusive. It is a pity that the author confines himself almost completely to German literature.

P.A.H.deB.

VRIEZEN, TH.C. : *De Literatuur van Oud-Israël*. n.d. (1961). Pp. 248. (Servire, The Hague. Price : Fl. 3.95).

This handy introduction to the Old Testament originally appeared in 1948 under the title *Oud-israelitische Geschriften* and was reviewed in *Book List*, 1949, p. 36 (*Eleven Years*, p. 199). In its present form it has been extensively revised and enlarged, including the addition of a short section on the Apocrypha and Pseudepigrapha. There must be few manuals of its kind in which so much information is presented in so short a space and so readable a manner.

G.W.A.

WEISER, A. : *Introduction to the Old Testament*, trans. by D. M. Barton. 1961. Pp. xvi+492. (Darton, Longman & Todd, London. Price : 50s. 0d.).

The German editions of this Introduction were noted in *Book Lists*, 1946, p. 30, 1950, p. 46, and 1958, p. 31. A few additions, mainly notes on recent literature, have been made to the 4th edition, from which this translation has been made. The appearance of this English translation will be greatly welcomed. Each section is preceded by a well-selected bibliography ; the matter combines great learning with a sensitiveness to the life behind the literature. To the theological student the book may be especially commended for its sobriety of judgment.

A.S.H.

LAW, RELIGION, AND THEOLOGY

ACKROYD, P. R. : *Continuity : A Contribution to the Study of the Old Testament Religious Tradition*. (Inaugural Lecture in the Samuel Davidson Chair of Old Testament Studies delivered at King's College, London, 10 October, 1961). 1962. Pp. 32. (Basil Blackwell, Oxford. Price : 3s. 6d.).

Attempts to escape from the kind of criticism which seems to reduce the Old Testament to a collection of *disjecta membra*

have sometimes led to other extremes of imposing on it an artificial unity. In this Inaugural Lecture Professor Ackroyd seeks rather to indicate the interplay of conservatism and innovation, the expression of new truth and fresh experience in old forms, paying particular attention to the *confessio fidei*, legal pattern, wisdom teaching, and prophecy, and to the expressions of public cult and private piety. There are many salutary and timely warnings here against the tendency to dogmatic generalizations. A remarkable amount of material has been packed into the lecture, which is amply and usefully documented.

G.W.A.

AMSLER, S.: *L'Ancien Testament dans l'Église. Essai d'herméneutique chrétienne*. (Bibliothèque théologique). 1960. Pp. 248. (Delachaux & Niestlé, Neuchâtel).

This is a thorough and exceedingly well documented study of a much debated subject; and the author is to be congratulated on the systematic way in which he has tackled it. The first part of the book is devoted to an examination of the way in which the New Testament writers interpret the Old Testament, and consists of chapters dealing with Hebrews, 1 Peter, the Fourth Gospel, the Pauline Epistles, the Acts, and the Synoptics. The second part is a consideration of the use of the Old Testament in the Church. Three chapters are devoted to the question *why* the Old Testament should be read in the Christian Church and five to the question *how* it should be read. There are detailed discussions of the relationship of text to event, of allegorizing interpretation, historicism and symbolism, of the Word of God and the written word, the Word of God and event, and the Word of God and theological interpretation. In a short notice such as this it is impossible to indicate the wealth of material to be found here. Suffice it to say that this is a book which should not be missed by anyone interested in the complex problems which it discusses.

G.W.A.

VAN AS, J. J.: *Skuldbelydenis en Genadeverklondiging in die Ou Testament*. (Confession and Pardon of Sin in the Old Testament.) With a Summary in English. 1961. Pp. iv+184. (Drukkerij Elinkwijk, Utrecht).

This treatise on Confession and Pardon of Sin in the Old Testament is a doctoral dissertation presented to the University of Utrecht; Professor Vriezen was the candidate's promoter. It is written in Afrikaans, with a short English summary at the end. The study begins with the Psalter, in which special attention is paid to the penitential psalms; in these the suppliant takes the place of an accused party making his plea to a judge. Next the Torah, and particularly the cult, is examined. Because the cult is the outward expression of the bond uniting Yahweh and His people, the important place given in it to confession and pardon of sin is thoroughly justified,

for sin weakens the bond of union. Further light on the subject is found in the prophets, in Job, and in outstanding confessions of sin recorded throughout the Old Testament. Pardon does not follow automatically upon confession; true heart-repentance is required if man's fellowship with God is to be restored; the restoration of such fellowship is embodied in the penitential liturgy, which finds room for God's gracious answer as well as man's confession.

F.F.B.

BERNHARDT, K.-H. : *Das Problem der altorientalischen Königsideologie im Alten Testament unter Berücksichtigung der Geschichte der Psalmexegese dargestellt und kritisch gewürdigt*. (Supplements to *Vetus Testamentum*, vol. VIII). 1961. Pp. VIII+352. (E. J. Brill, Leiden. Price : Fl. 46).

The opening pages of this work offer a short history of the different ways in which over the years the psalms have been interpreted, and this leads to a discussion of the currently popular approach to the study of the Psalter in terms of its literary types and the now familiar attempt to impose upon some, if not all, of the psalms the theory of a myth and ritual pattern, centring in the king, which was regarded as common to the ancient Near East. The remainder of the work is devoted to any examination of the attitude to kingship in Israel and a critical survey of the above-mentioned approach to the exegesis of the Psalter. To be frank, it is difficult to know what value to place upon a work in which the arguments of so many different authors are wrenched from their contexts and lumped together in such a way as to provide a convenient target for criticism. The present writer was warned early and with some indignation (by a distinguished O.T. scholar who has no axe to grind in the present connexion) that he would find his views grossly distorted; and it must be admitted that it has been difficult to read with patience a work which, so far as one's own special studies are concerned, can only be described as a farrago of misrepresentation. However, this is not the place for detailed protest; and there is at least some compensation in the fact that the author, through many of his other criticisms and by his general discussion of the Israelite monarchy, offers much which the knowledgeable reader will recognize as lending the reviewer admirable support. In short, if the reader is looking for a balanced survey of the problem, he will not find it here; but with careful winnowing he should find much wheat amongst the chaff, and the author himself has provided an excellent tool for this purpose in the splendid collection of bibliographical material.

A.R.J.

Brč, M. : *Die Propheten : Brückenbauer vom Knecht zum Sohn*. (Aufsätze und Vorträge zur Theologie und Religionswissenschaft, 10). 1959. Pp. 40. (Evangelische Verlagsanstalt, Berlin. Price : DM. 1.80).

In this booklet, written for wide circulation, the author dis-

claims any intention to offer a creative work on the Old Testament prophets, but in a very brief study considers them as bridge builders from Moses to Christ. After glancing at prophecy outside Israel he notes the varieties of prophets within Israel, and then considers (1) their lot as both conquered and conquering (*überwundene and überwindende*), (2) their mission and message, and (3) the Israel to which they were sent and the New Israel to which they looked forward. From this it will be seen that this study is written from the New Testament standpoint. Professor Bič emphasizes the unity of the two Testaments and the fulfilment of the Old Testament in the New.

H.H.R.

BLANK, S. H. : *Jeremiah : Man and Prophet*. 1961. Pp. xii+260. (Hebrew Union College Press, Cincinnati. Price : \$6.50).

Professor Blank first expounds the biographical sections of Jeremiah in their presumed chronological order. Section II offers a study in the autobiographical sections, in which the author goes beyond J. Skinner's well known treatment. In a third section the themes of Jeremiah's message are set forth, and finally the perspective of Jeremiah is explained and evaluated. There are four additional notes, indices and a glossary of Hebrew terms. The book is like its author and its theme—instructive, suggestive, and deeply moving.

G.H.D.

EICHRODT, W. : *Theology of the Old Testament*. Vol. I., trans. by J. Baker. 1961. Pp. 542. (S.C.M. Press. Price : 50s. net).

The publication of the 6th edition of Part 1 and the 4th edition of Parts 2 and 3 of Professor Eichrodt's monumental *Theologie des Alten Testaments* in 1959 and 1961 respectively has been followed by the appearance of Vol. I of the excellent translation by J. A. Baker. This puts within the reach of English readers one of the most important works of modern scholarship in the field of Old Testament study. Translated as it is from the most recent edition it gives the reader the advantage of having the corrections and additions which the author felt necessary after nearly thirty years. He himself points to his maturer views on the subjects of the kingship and the cultic prophet which have been the centre of so much discussion in recent years. To those, however, who were familiar with the book in its original form, the pages of greatest interest will be the Preface to the Fifth Revised Edition, the Preface to the English Edition and especially the excursus on the Problem of Old Testament Theology which, it should be noted, appears as the Preface to Vol. II (containing *Teil 2/3*) of the recent German Edition. Professor Eichrodt reiterates his conviction that Old Testament Theology is an historical and not a normative science and reasserts his view that the Covenant is the central concept by which the unity of the Old Testament should be demonstrated. He rightly claims

that the activity of God in history must never be isolated from the response of the Old Testament community. 'It is the interior overmastering of the human spirit by God's personal invasion which in the first place brings to life the O.T. understanding of history. Here is to be found the decisive inward event, without which all external facts must become myth'. In the Excursus Eichrodt deals briefly but trenchantly with von Rad's *Theology of the Old Testament*, to the brilliance and value of which he pays a generous and well-deserved tribute. He joins issue with von Rad's depreciation of the importance of history for Old Testament Theology, with his refusal to recognize any underlying unity in the various Old Testament confessions of faith and with his typological interpretation of the Old Testament. It becomes clear that he finds in von Rad's work an existentialism like that of Bultmann which does not do full justice to what is to be found in the Old Testament and pleads himself for an historical realism and a recognition of an inner coherence of the Old and New Testaments and of the reality of a 'divine new creation in which the Old Testament salvation-history reaches its goal'.

N.W.P.

EICHRODT, W. : *Theologie des Alten Testaments*. Teil 2, *Gott und Welt* und Teil 3, *Gott und Mensch*. Vierte neubearbeitete Auflage. 1961. Pp. XVIII+398. (Ehrenfried Klotz, Stuttgart, and Vandenhoeck & Ruprecht, Göttingen. Price : DM. 18.50 ; by subscription, 14.80 ; price of the entire work : DM. 32).

The reappearance of Parts 2 and 3 of Eichrodt's Old Testament Theology in a fourth German Edition is a most welcome event, not only because the earlier Editions were out of print but because the author has carefully revised the text in innumerable places and supplied references to recent literature, changes which make the book more useful than ever. Some of the Sections, e.g., §20, are to a very considerable extent re-written, so that possession of the new edition is highly desirable. English readers who now have Part 1 in translation will await impatiently Parts 2 and 3 in English dress. Meanwhile they have in the Excursus to Part 1 the brief criticism of von Rad's Old Testament Theology which appears in the preface to Parts 2 and 3 of the new German edition.

N.W.P.

DE FRAINE, J. : *La Bible et l'Origine de l'Homme*. (Museum Lessianum, Section biblique, No. 3). 1961. Pp. 126. (Desclée de Brouwer, Bruges. Price : B. Frs. 96).

Professor Fraine states the problem of the origin of man in his preface, and then in the first chapter of this easily readable and delightful study, reviews, the principal solutions and present state of the problem. The second and main chapter offers an

exposition of the six principal Biblical texts (Gen. i. 26-28 ; Gen. ii. 7, 18-24 ; Eccles. xvii. 1-14 ; Rom. v. 12-19 ; Acts xvii. 26). The third chapter is concerned with the teaching of the Roman Church concerning the relevant doctrines ; original sin, monogenism, etc. A very useful volume but of most use to Roman Catholics.

G.H.D.

GLASSON, T. F. : *Greek Influence in Jewish Eschatology, with special Reference to the Apocalypses and Pseudepigraphs*. 1961. Pp. x+90. (S.P.C.K., London. Price : 9s. 6d.).

This small, but important, book is the first of a new series comparable with the S.C.M. series of 'Studies in Biblical Theology'. The author's thesis is that too little attention has been paid to the influence of Greek thought on Jewish eschatology in the pre-Christian period, and he traces a number of lines of influence, particularly on such things as journeys to the realm of the dead, the divisions of the Underworld, resurrection, the intermediate state. In his introductory chapter he argues that it is antecedently likely that ideas which were first developed in Judaism after a century or more of Greek rule came more directly from Greece than from Iranian sources, and notes a number of writers who have recognized Greek influence on Palestinian Jewish thought. He might have included also Norman Bentwich, *Hellenism*, 1919.

H.H.R.

GRELOT, P. : *Le couple humain dans l'Écriture*. (Lectio Divina 31). 1962. Pp. 112. (Éditions du Cerf, Paris. Price : NF. 5.70).

As the author explains, this is not intended to be a complete theological treatment of the Biblical teaching on marriage. It contains three main sections : (1) the basic data of the Biblical revelation in deliberate reaction against the religious thought of the ancient orient ; (2) the development of Biblical teaching through the successive phases of the Old Testament ; (3) the final stage in the New Testament. Grelot gives a very effective account of the sacral character of sexuality in the ancient orient, together with a summary of the relevant myths and rituals. There are 'mythical archetypes, which reveal the relation between sexuality and the polytheism of the period. The Biblical revelation disposes of these myths. A new sacral character becomes apparent in the marriage blessed by Yahweh (gen. i-ii). The Bible often presents the life of husband and wife as a drama, with barrenness, dissension, and infidelity ; but there is a progress towards redemption ; and in the prophetic teaching conjugal symbolism reflects faithful and fruitful love, which appears in post-exilic Judaism with its strong structure of family life. In Canticles love is seen as redeemed and saved from itself. A solid and stimulating book.

H.C.

GROS, A. : *Je suis la route. Le thème de la route dans la Bible.* (Thèmes bibliques). 1961. Pp. 152. (Desclée de Brouwer, Bruges. Price : B. Frs. 84).

This is a small work originally presented as a thesis for a degree in theology, and has as its subtitle *La thème de la route dans la Bible*. After a chapter on the Biblical vocabulary, in which 'route' is frequently used both in the literal and in the metaphorical senses, the author provides chapters on the historic route of God's people, and its progressive spiritualization in the later books, on the fulfilment of the term in the person of Christ and on the new route of the Christian Church. There is an index of Biblical quotations, and a bibliography containing exactly six items. It does not appear likely that this was a difficult book to compose, but the author has at least performed what Professor Saintsbury once styled 'porter's work' in bringing together the many passages that have a bearing on his subject.

J.M.T.B.

GUTHRIE, H. H. : *God and History in the Old Testament.* 1961. Pp. viii+180. (S.P.C.K., London. Price : 17s. 6d.).

This book was originally published in 1960 by the Seabury Press and was reviewed in *Book List*, 1961, p. 46. No changes have been made.

G.W.A.

HEATON, E. W. : *The Old Testament Prophets.* (Pelican Books A 414). Revised reprint, 1961. Pp. 188. (Penguin Books, Harmondsworth, Middlesex. Price : 3s. 6d.).

In its original form, *His Servants the Prophets*, this book was reviewed in *Book List*, 1950, p. 57 (*Eleven Years*, p. 274) and in its revised form under its present title in *Book List*, 1959, pp. 27f.). Minor changes have been made, including additions to the bibliography. It should continue to serve as a stimulating and readable introduction to prophecy.

G.W.A.

HEBERT, G. : *When Israel Came out of Egypt.* 1961. Pp. 128. (S.C.M. Press, London. Price : 8s. 6d.).

Father Herbert reviews in light and popular style the literary, historical, and religious problems of the events of the Exodus and the faith it engendered. Unfortunately the book takes no account of the work of Pedersen, von Rad, or Noth, though it quotes all three in other connections.

G.H.D.

HERRMANN, W. : *Das Wunder in der evangelischen Botschaft*. (Aufsätze und Vorträge zur Theologie und Religionswissenschaft, Heft 20). 1961. Pp. 32. (Evangelische Verlagsanstalt, Berlin. Price : DM. 1.80).

This short study of the interpretation of the terms 'blind' and 'deaf', with special reference to the opening of blind eyes and the unstoppng of deaf ears in the Gospels, begins with a consideration of the Old Testament material. It is easily established that the terms occur in the Old Testament not only in their literal sense, but also to denote spiritual insensitivity. It is this latter sense, the author argues, which gives meaning to the Gospel miracles in which the blind receive their sight and the deaf their power to hear. F.F.B.

HOOKE, S. H. : *Alpha and Omega. A Study in the Pattern of Revelation*. 1961. Pp. xvi+304. (James Nisbet, Welwyn, Herts. Price : 21s. 0d.).

This book is the product of the Speaker's Lectures in the University of Oxford 1956-1961. Only the first part, pp. 108, is concerned with the Old Testament; the remainder continues the subject into the New Testament. It deals with the Biblical pattern of Revelation, though the first chapter considers the culture of Mesopotamia and Egypt in which also the divine activity may be discerned. In the Old Testament we have the historical event in which the Call of God is discerned by men of faith and obedience. This leads to interpretation and re-interpretation. The section on the prophets presents them not only as vehicles of revelation but as instruments in the fulfilment of the divine purpose (the treatment of Ezekiel is particularly satisfying). A chapter is devoted to the Apocalyptists and one to Kingship as providing significant images which are to be realised in the Christ. This is a book which combines sound learning, theological insight and a warm devotional spirit.

A.S.H.

HORST, F. : *Gottes Recht : Gesammelte Studien zum Recht im Alten Testament*. Aus Anlass der Vollendung seines 65. Lebensjahres herausgegeben von Hans Walter Wolff. (Theologische Bücherei 12). 1961. Pp. 344. (Chr. Kaiser Verlag, Munich. Price : DM. 14.80).

Little more than the titles of the various articles included in this collection of studies can be given here, but these give a clear indication of the nature of the contents. Almost half of the volume is devoted to a lengthy treatise, published in 1930 under the title 'Das Privilegrecht Jahwes', on the laws of Deuteronomy 12-18. Other articles deal with Old Testament laws concerning property, theft and oaths, together with a few of a more general character, such as those entitled 'Naturrecht und Altes Testament', 'Recht und Religion im Bereich des Alten Testaments', 'Segen und Segenshandlungen in der

Bibel' and 'Die Doxologien im Amosbuch'. One of notable theological interest is included, 'Der Mensch als Ebenbild Gottes'; it was published in English in 1950 in *Interpretation* IV. Finally, one wholly apart from the theme of the volume is given a place in the collection because it is not now readily obtainable, 'Die Formen des althebräischen Liebesliedes'.

J.M.

HUM, J. M. and CNEUDE, C. : *Guide Pastorale de Cantiques et Psaumes*. 1961. Pp. 404. Éditions du Cerf, Paris. Price : 23s. 6d.).

Little need be said about this interesting work, as it has a rather indirect bearing on Old Testament Studies. It is, in effect, a guide to the use of Psalms and Canticles for catechetical purposes, and, as such, should prove useful. Many of the Canticles are quite modern. References are made throughout to those that have already been recorded, and there are full indices, including one entitled 'Choix de Cantiques selon les Thèmes'. The book has been published simultaneously in nine different collections, and seems destined to have a wide circulation.

J.M.T.B.

JOHNSON, A. R. : *The Cultic Prophet in Ancient Israel*. 2nd edition. 1962. Pp. viii+92 (University of Wales Press, Cardiff. Price : 15s. 0d.).

In the new edition of this much quoted monograph slight changes have been made in the text and in the translations of Biblical passages, and extensive additions have been made to the footnotes. There are also indexes of subjects, authors, Scriptural references, and Hebrew words and phrases. In welcoming this publication we also look forward to its promised sequel, *The Cultic Prophet in the Psalter*, and to the revised editions of Professor Johnson's other monographs.

G.W.A.

KNIGHT, G. A. F. : *Law and Grace : Must a Christian Keep the Law of Moses?* 1962. Pp. 128. (S.C.M. Press, London. Price : 8s. 6d.).

This is an eloquent protest against the modern Marcionite attitude to the Torah, carefully discusses Jesus' treatment of the Law, and devotes particular attention to the concept of 'Christ, the End of the Law'. The phrase in John i:17 is well discussed. Passages from the Old Testament are sometimes given in the author's translation, but the fact should have been noted since the attractive translation of Isa. xliii. 23f. will leave the reader, unacquainted with Hebrew, puzzled and doubtful. The size of the book does not always allow the author to justify some of his statements, e.g. his repudiation of the Greek conception of the soul. But these are small criticisms in a book that successfully repudiates any merely legal treatment of the Law.

A.S.H.

LINDBLOM, J.: *Prophecy in Ancient Israel*. 1962. Pp. viii+449. (Blackwell, Oxford. Price: 45s. 0d.).

This is probably the best and most comprehensive book on Old Testament prophecy that has yet appeared in English, and it may never be surpassed. Individual prophets are not treated separately, but the studies of various aspects of prophecy are so thorough that little if anything important is overlooked.

The book begins with a most valuable account of 'ecstatic' prophecy outside Israel, followed by a brief discussion of 'primitive' prophecy in Israel. The greater part of the book is taken up with elaborate studies of the 'classical' (i.e. canonical) Hebrew prophets from psychological, historical, and theological points of view, ending with a description of the religion of the prophets.

Professor Lindblom has an encyclopaedic knowledge of work done by his predecessors, and his footnotes alone are almost a work of reference. Naturally there are points on which a reader may disagree, but the views maintained are always possible.

Finally this unique work is written in faultless English; it is difficult to realize that this is not the author's native language; it is not even a translation from a foreign language. But this work must be read and studied to be properly appreciated.

T.H.R.

LING, T.: *The Significance of Satan: New Testament Demonology and its Contemporary Relevance*. 1961. Pp. 114. (S.P.C.K., London. Price: 12s. 6d.).

The purpose of this new series is to introduce works of scholarly research on Biblical and related subjects. After a rapid account of Old Testament demonology, the author passes on to the New Testament, where he shows that Satan is there the central emphasis. He then discusses the chief features of 'the symbol of Satan'; e.g., spirit of the world, tempter, deceiver, destroyer. Next there comes a study of the relation between Satan and 'the angelic powers', and finally, the significance of today, which concerns the Conquest of Satan, that victory over evil which is 'the constant justification of the Church's mission'.

N.H.S.

MAARSINGH, B.: *Onderzoek naar de Ethiek van de Wetten in Deuteronomium*. Inquiry into the Ethics of the Laws in Dt., with a summary in English. 1961. Pp. 184. (J. M. van Amstel, Winterswijk. Price: Fl. 8).

This inquiry into the ethical character of the laws in Deuteronomy is a doctoral dissertation presented to the University of Utrecht; the author's promoter was Professor Vriezen. The distinctively cultic laws have been left out of the reckoning.

Attention is paid in turn to the laws protecting life, marriage, and the family, and socially weaker and underprivileged members of the community, to the laws regarding slavery, property, the kingship, and foreigners. Comparison is made between the Deuteronomic laws and those of the other codes of the Ancient Near East. The ethical standard governing the laws within the Israelite brotherhood is high. The *ger* is also treated sympathetically, and almost completely admitted into the brotherhood. The *nokhri* is outside the frontiers; his practices are abominations and must not be imitated. But there are distinctions within the *nokhrim*: Edomites and Egyptians are looked upon more leniently, Canaanites and Amalekites with the greatest hostility.

F.F.B.

MACLAURIN, E. C. B.: *The Hebrew Theocracy in the Tenth to the Sixth Centuries B.C. An Analysis of the Books of Judges, Samuel, and Kings*. 1959. Pp. x+140. (Angus and Robertson, Sydney. Price: 21s. 0d.).

The modest purpose of this monograph is 'to supply students of the development of religious thought with a collated basis for research within a limited period' by a collation of statements in Samuel and Kings on God and His attributes, the functions and relations of king, priests, and prophets, and society in general, gathered, as the author tells us, and as is somewhat too obvious, in card-index form, together with a full table of verses and their sources and dates. The conclusions in this table are uncritically derivative, and are ignored in the main body of the text. The title characterizes the presupposition of the writer rather than the content of the book, which is rather a pedestrian concordance with practically no original discussion or fruitful comment. The evidence beyond the Old Testament, and indeed beyond Samuel and Kings and occasionally Judges, is entirely ignored. Within these narrow limits the writer has effected a useful piece of devilling rather than a book on the subject promised by the title.

J.G.

MAERTENS, T.: *C'est fête en l'honneur de Jahvé*. 1961. Pp. 224. (Desclée de Brouwer, Bruges. Price: B.Frs. 90).

Those who wish to know how to find relevance for the present day in the often avoided ritual stipulations of the O.T. may find help in these pages. The author seeks to show how the original 'literal' meaning of the festivals of Judaism has been gradually modified and spiritualized in the life of Israel by the process of evolution until the final Christian interpretation is not only possible but obligatory—it is this concentration on the 'essential' and 'eternal' significance of these rites which alone makes it legitimate to impose them on Christians of a different cultural heritage.

A brief resumé of the underlying pagan festivals is followed by a treatment of the celebration of New Moon, New Year, Harvest, Tabernacles, First sheaf/Passover, Wheat sheaf/Pentecost, Sabbath/Sunday and other festivals. The interesting point is made (p. 56f.) that, in Israel, pastoral festivals were not accommodated to agricultural rites but, on the contrary, the celebrations proper to a sedentary community were always re-interpreted in terms of Israel's nomadic past though, unless I mistake the author's meaning, it is surprising to have Lev. xxiii. 43 put down as Deuteronomic.

Some of the author's 'transferences' when, as do some others, he adapts the Gospel narrative to the Jewish liturgical year may raise doubts; but the book is interesting, and the author's theme clearly put forward for the reader to accept or modify. One of the useful features of the book, though not its main aim, is the assembly of information (without, however, full documentation) which is not easily found together elsewhere. If we might play on the title, it might be said of this book, *c'est fait en l'honneur de Jahvé*, and it is welcome.

D.R.Ap-T.

MENDENHALL, G. E. : *Recht und Bund in Israel und dem Alten Vordern Orient*. (Theologische Studien 64). 1960. Pp. 63. (EVZ—Verlag, Zürich. Price : Sw. Frs. 5.80).

This is the German translation, by F. Dumermuth, of a study which first appeared in the *Biblical Archaeologist*, Vol. XVII, No. 2 (1954), Pp. 26-46 and No. 3 (1954), Pp. 49-76. It was reprinted and published by the Biblical Colloquium, Pittsburgh, and reviewed by H.H.R. in *Book List*, 1955, p. 62. D.R.J.

MICHAELI, F. : *How to Understand the Old Testament*, trans. by M. Senior. Key Books 10. 1961. Pp. 48 (United Society for Christian Literature, Lutterworth, London. Price : 2s. 0d.).

This is an abridged translation of the author's *L'Ancien Testament et l'église chrétienne d'aujourd'hui* which was noted in *Book List*, 1958, pp. 35f. The abridgement is regrettable and at times misleading.

A.S.H.

MUILENBURG, J. : *The Way of Israel. Biblical Faith and Ethics*. (Religious Perspectives, vol. 5). 1961 (U.S.A.), 1962 (U.K.). Pp. 158. (Harper, New York, and Routledge & Kegan Paul, London. Price : \$3.75 ; 15s. 0d.).

If it be true that *mega biblion mega kakon*, there could hardly be a more convincing example than this book that a short work of scholarship can display a rare degree of excellence in the quality and richness of its thought and the literary grace of its style. Although the grateful reader may wish that the book had been twice as long; yet it is perhaps also

true that the very brevity of the book is one of its supreme merits ; for the author has the gift not only of putting what he has to say in few words, but of suggesting more than he actually says and of constantly stimulating the reader to further thought. Here, in six chapters (The Way of the Word ; The Symbols of the Way ; The Beginning of the Way ; The Way of the Leaders—Lawgivers, Prophets, Wise Men ; The Way of Worship ; The Way of the Future) is a profound and sensitive presentation of the message of the Old Testament, which may be read with profit by beginner and specialist alike.

G.W.A.

PANNENBERG, W., RENDTORFF, R., RENDTORFF, T., WILCKENS, U. *Offenbarung als Geschichte*. 1961. Pp. 131. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 10.80).

This book contains the papers read by a group of younger scholars representing different departments of theological study at a Conference in October, 1960 which dealt with the problem of revelation. Pannenberg, the systematic theologian of the group, discusses the view of revelation as the self-revelation of God and argues that this is made indirectly through history and not directly through the Name of God, or through Word, law and gospel. T. Rendtorff, as an Old Testament scholar, examines the Old Testament evidence in detail, dealing with expressions like *galah*, *nir'ah*, *nodha'*, *kebhodh Yahweh* and *'ani Yahweh*. *Nir'ah* refers to theophanies often associated with a promise. *Nodha'* usually refers to God making himself known by his acts. The *kabhodh* of God has often a cultic significance but can be used with reference to God's eschatological intervention as by Ezekiel. The most important section deals with the expression 'I am the Lord' and links up with the work of Zimmerli. God proclaims himself as the God who has acted on Israel's behalf in history. The same view is developed in the essays on the New Testament and on Church History. This is a useful contribution to the current debate on the nature of revelation. *Heilsgeschichte*, however, should have been balanced by the Covenant. We have in this book, as so often, some over-emphasis on the *Heilsgeschichte*.

N.W.P.

PARKES, J. : *The Theology of Toleration*. (Claude Montefiore Lecture, 1961). n.d. (1962). Pp. 28. (The Liberal Jewish Synagogue, London. Price : 3s. 0d.).

A liberal Christian here pleads for greater understanding with liberal Jews on the ground of a theology of divine toleration. It is difficult to know exactly what this theology is, since there is no systematic statement of it and little direct exposition of Scripture to support it. It seems to amount to a universalism of the kind : 'We shall all get there in the end', expressed in the form : 'The toleration of God is not of different levels of

truth but of different approaches to it'. It involves the rejection of the notion of final judgment and of any separation of sheep and goats, and intolerance of the 'anti-rationalist antics of Dr. Karl Barth' who is alleged to teach that God is wholly unintelligible. The author, to whom otherwise the world of scholarship owes much, has clearly not come to terms with the ineradicable intolerance of the Old and New Testaments.

D.R.J.

PEDERSEN, J.: *Israel, III-IV. Hellighed og Guddommelighed*. 2nd edition. 1960. Pp. 614. (Branner & Korch, Copenhagen. Price : Dan.Kr. 55).

The Danish second edition of the second volume of this outstanding work is now photo-reprinted (The Danish third edition of the first volume was issued 1958, the English second edition of the whole work 1959, cf. *Book List*, 1960, p. 39). There are some minor corrections in the text. The notes, however, have been revised thoroughly and there is a new excursus on gods, king, and cult in Ras Shamra/Ugarit (as in the revised English edition).

E.H.

PFEIFFER, R. H.: *Religion in the Old Testament: The History of a Spiritual Triumph*. ed. by C. C. Forman. 1961. Pp. xii+276. (A. & C. Black, London. Price : 24s. 0d.).

For those who are already familiar with Pfeiffer's work and at the same time have a good working knowledge of the background of the Old Testament this book will come as a useful summary of Pfeiffer's ideas on Biblical religion. Familiar ideas, however, go hand in hand with unfamiliar ones, and, because the latter are sometimes presented without adequate statement as to how they are come by (due to insufficient editing?), a beginner might well be perplexed. Much of the book is sketchy and often one feels one ought to be told more. It is noteworthy that Pfeiffer attaches the greatest importance to the publication of Deuteronomy in 621. Before that the ancient Israelites 'knew nothing of a code of morality revealed by God or of a moral conscience regulating the conduct of the individual' (p. 96). Again, 'Every mention of the covenant of Jehovah with Israel in the Bible is later than 621' (p. 55). There is much useful material however for those who can use the book to advantage.

L.H.B.

DE PURY, R.: *Der Exodus* (Biblische Studien, 30). 1961. Pp. 78. (Buchhandlung des Erziehungsvereins, Neukirchen. Price : DM. 4.80).

This book offers with Foreword, 23 homiletical studies in the events and institutions of the Book of Exodus. The author seeks to show the Christological significance and religious meaning of passages chosen from every part of the Book of Exodus. The studies are alive and suggestive.

G.H.D.

ROBERTSON, E. *The Role of the Early Hebrew Prophet*. (*Bulletin of the John Rylands Library*, Vol. 42, 1959/60). Pp. 412-431. (The John Rylands Library and Manchester University Press, Manchester).

The prophet is presented as a man called of God to act as His intermediary particularly in situations of national emergency. After the division of the Kingdom the prophets acted as spies and subversive agents on behalf of Judah. Only when that Kingdom was destroyed did they become proclaimers of a moral and spiritual religion. The reader did not find the argument, especially as it related to the eighth-century prophets, convincing.

A.S.H.

RONDELEUX, L.-J. : *Isaïe et le prophétisme*. (Maîtres spirituels). 1961. Pp. 189+many ills. (Éditions du Seuil, Paris).

This attractively produced and well written study of Isaiah sets him in the context of his time, and in the framework of Israel's religion and the prophetic movement, and ends with a short survey of Israel's spiritual pilgrimage after his time to the end of the prophetic movement and a brief glance at the relation of Jesus to prophecy. There are many unusual but attractive illustrations, maps of Palestine and of the Near East and a plan of Jerusalem, a chronological table, and useful, up-to-date bibliographies. A worthy addition to an excellent series.

G.W.A.

ROWLEY, H. H. : *The Faith of Israel : Aspects of Old Testament Thought* (The James Sprunt Lectures delivered at Union Theological Seminary, Richmond, Virginia, 1955.) Reprint, 1961 (paperback). Pp. 220. (S.C.M. Press, London. Price : 12s. 6d.).

This is an unaltered reprint of the volume which originally appeared in 1956 and was reviewed in *Book List*, 1957, pp. 54f. Its many outstanding qualities are so well known that it must suffice here to wish that it will continue to be widely used.

G.W.A.

SCHEEPERS, J. H. : *Die Gees van God en die Gees van die Mens in die Ou Testament*. 1960. Pp. XVI+330. (J. H. Kok N.V., Kampen. Price : Fl. 9.50).

It is with some diffidence that the present writer ventures to comment upon this monograph, as his reading of Afrikaans is painfully slow ; and his apology for attempting it must be the fact of his own deep interest in the subject. The following expression of opinion, therefore, is based primarily upon the excellent summary in English (pp. 304-22) and, in conjunction with this, a sampling of the main argument. The work is based upon a careful and exhaustive study of the term *ruah* notably, as used of wind ; of breath ; of an 'extra-natural'

power which may hold sway over men ; and of the spirit of Yahweh as active in the lives of men, e.g., prophets, national leaders such as judges and kings, the Messiah, and society at large. The author examines all the relevant passages of the Old Testament, and at the same time exhibits a due acquaintance with modern studies in this field ; and, while the reviewer cannot agree with some of the views expressed (e.g., the emphasis upon the idea of 'breath' and the use of the familiar but surely inadequate description of the spirit of Yahweh in terms of 'impersonal power'), there can be no doubt that we have here an informative and stimulating work which will repay and, indeed, should receive careful consideration.

A.R.J.

SCHMIDT, W. : *Königtum Gottes in Ugarit und Israel : Zur Herkunft der Königsprädikation Jahwes* (B.Z.A.W., 80) 1961. Pp. x+90. (Verlag Alfred Töpelmann, Berlin. Price : DM. 14).

In the main this valuable study falls into two parts : (i) an examination of the Canaanite conception of 'Kingship', as used of the gods in the Ras Shamra texts, and (ii) an attempt to show how this terminology came to be used of Yahweh by the Hebrews. While recognizing that the Jerusalem cultus played an important part in this connexion, the author rightly adds that the adoption of this idea need not have begun there but may, perhaps, be traceable also to other centres, particularly Shiloh. Although at times the argument may seem a little laboured (as in the discussion of 'Das Richtertum', pp. 27ff.), this is probably indicative of the author's concern to be thorough ; and, despite the fact that the writer of this note is wrongly cited as holding the view that the autumnal festival was a 'Thronbesteigungsfest' (p. 23, n.44), the monograph as a whole appears to be carefully annotated. Altogether, therefore, a promising piece of work.

A.R.J.

SMART, J. D. : *The Interpretation of Scripture*. 1961. Pp. 318. (S.C.M. Press, London. Price : 35s. 0d.).

The range of the book is wide : the essential mystery of the Scriptures, problems of interpretation such as the difficulty of subjective judgements and the place of the Church, the unity of the Bible, methods of interpretation (typology, allegory, analogy). The concept of the Image of God is treated in detail as an example of methods of interpretation. The author also discusses the inspiration and authority of the Bible, and modern tendencies especially the rebirth of Biblical theology. It is difficult to describe the author's precise aim. He looks for a new approach in interpretation, in which the divine and the human are 'married to each other' in the text of Scripture, and so also history and theology. But all the interpreter's work is preparatory. Fundamentally the reader must be 'unconditionally open towards God'.

N.H.S.

STAMM, J. J. : *Der Staat Israel und die Landverheissungen der Bibel*. 2nd edition. 1961. Pp. 52. (Gotthelf-Verlag, Zürich and Frankfurt a.M.).

The original edition of this booklet was reviewed in *Book List*, 1959, p. 31. In this new edition the author has taken account of some of the comments of reviewers and has added references to more recent literature. A stimulating and attractive study.

G.W.A.

TAYLOR, W. M. : *Moses the Lawgiver*. 1961. Pp. 482. (Baker Book House, Grand Rapids, Mich. Price : \$2.95).

Joseph the Prime Minister. 1961. Pp. 242. (Baker Book House, Grand Rapids, Mich. Price : \$2.95).

These two books are two of altogether eight similar volumes which are reprints of 1886 originals. The author was for twenty years preacher at the Broadway Tabernacle, New York City. He died in 1902. Both volumes are based on the Bible text as it stands. The stories are interwoven with popular homiletical material, and the whole style and approach would doubtless have been considered quite bold seventy-odd years ago.

N.H.S.

THURIAN, M. : *The Eucharistic Memorial*, Part I. The Old Testament, trans. by J. G. Davies. (Ecumenical Studies in Worship, 7.) 1960. Pp. 118. (Lutterworth Press, London. Price : 9s. 6d.).

The object of this study is to provide a firm Biblical basis for eucharistic theology and the liturgy. It starts from the word *anamnesis*, and investigates the main Old Testament passages, sacrificial terms, and customs which throw light on its meaning. The conclusion is that, though the Old Testament conception of memorial has varied applications, it 'always indicates a sacrificial movement'. There are valuable comments on the Passover, intercession, vestments, music, images, angelic mediation, lights, etc. The interest of the book is beyond question. Its weakness is that the Biblical basis for its main positions is not firmly laid. Not only does the author betray a defective knowledge of the sacrificial system of Israel, but also he constantly oversteps the evidence. On page after page one scribbles : *non sequitur*. Devotion and science are out of step.

D.R.J.

DE VAUX, R. : *Ancient Israel. Its Life and Institutions*, trans. by J. McHugh. 1961. Pp. xxiv + 592. (Darton, Longman and Todd, London. Price : 55s. 0d.).

The English translation of Père de Vaux' magisterial vols. *Les Institutions de l'Ancien Testament* (see *Book List*, 1958. p.39 and 1961, pp. 52f.) is cordially welcome inasmuch as such

a lucid and positive presentation of the subject in just perspective by such a master as Père de Vaux has an appeal for students of the Old Testament at all levels. The translator is to be congratulated on a translation which loses nothing of the force and lucidity of the original.

J.G.

WESTERMANN, C. : *A Thousand Years and a Day. Our Time in the Old Testament*, trans. by S. Rudman. 1962. Pp. x+280. (S.C.M. Press, London. Price : 21s. 0d.).

The purpose of this book is indicated by its sub-title. The thousand years of Jewish history are interpreted as fulfilled in the one day of the crucifixion and exaltation of Christ. The book is addressed to the general, non-specialist reader, who wishes to understand the Bible as a whole, and let the O.T. speak to our present situation. The author deals mainly with the Law and the Prophets, and devotes only a tenth of the book to the Writings. He gives us valuable insights into the significance of the O.T. narratives, and preachers in particular will find here grist for their mill.

L.A.P.

YARON, R. : *Introduction to the Law of the Aramaic Papyri*. 1961. Pp. xiv+136. (Clarendon Press : Oxford University Press. Price : 30s. 0d.).

This brief introduction to the law of the Aramaic papyri from Egypt (both Cowley's and Kraeling's documents, with occasional reference to those edited by the reviewer, which are of a different type) is welcome ; it breaks new ground, raises many problems and throws out many interesting suggestions. The documents deal with a wide range of subjects ; but so few are there relating to any one subject, e.g., marriage or divorce, that the author's conclusions, as he admits, can often be nothing but tentative ; nonetheless, they are always well argued and clearly stated. The concluding chapter shows that the Jewish Colony in Egypt in the 5th century B.C. did not have their own law ; but, while much of their language reflected Babylonian law, they would seem rather to have followed Egyptian demotic terminology, form, and practice (although this suggestion raises the question of the extent to which Babylonian and Assyrian law may have influenced that of Egypt) ; and faint but possible traces of the influence of Graeco-Egyptian law can perhaps be detected. Nothing is known of Persian law at this time so that, although a few Persian commercial terms occur, no legal influence can be traced to this source. Finally, these documents have left some slight mark on the language of Talmudic law ; but many technical terms which seem at first sight likely to have passed from the earlier to the later law are strangely missing from it.

G.R.D.

ZIMMERLI, W. : *Die Botschaft der Propheten Heute* (Calwer Hefte, 44). 1961. Pp. 32. (Calwer Verlag, Stuttgart. Price : DM. 1.60).

This contains four broadcast addresses in which the author finds a parallel in the modern world, threatened with disintegration, to the conditions to which the prophetic word was originally addressed. The personal God comes into this human situation and requires whole-hearted obedience. The prophet is both revolutionary and conserver ; he looks with confidence for Him who comes.

A.S.H.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLES

HOOKE, S. H. : *Babylonian and Assyrian Religion*. 1962 (reprint). Pp. xii+128. (Blackwell, Oxford. Price : 14s. 0d.).

This is a reprint of Professor S. H. Hooke's well-known book on Babylonian and Assyrian Religion, which first appeared in 1953, when it was reviewed in the *Book List*, p. 68 (*Eleven Years*, p. 521). It appears to be entirely unchanged except that it is now issued in an improved form, in which it will be doubly welcome.

G.R.D.

JONES, T. B. and SNYDER, J. W. : *Sumerian Economic Texts from the Third Ur Dynasty*. A Catalogue and Discussion of Documents from Various Collections. 1961. Pp. xx+422 (Lithographed). (University of Minnesota Press, Minneapolis, and Oxford University Press, London. Price : 80s. 0d.).

Thousands of Sumerian tablets of the time of Dynasty III of Ur are already known, and the present volume adds another 355 tablets from American collections ; these are presented in European transliteration (based on Labat's system) and not translation, which is not necessary, as the contents are usually bare lists of commodities. The editors are not Sumerologists in the strict sense but historians, and their work is geared not so much to the detailed interpretation of words and phrases as to restoring the archives to their original form and determining the nature of the agricultural, commercial and technical activities reflected in them. They also throw out hints regarding the last stage of such studies, which will be the synthesis of the whole matter with a view to producing a composite picture of the period ; but they admit that the time for this work has hardly yet come. The first part of the work (pp. 3-199) contains the text in transliteration, the second (pp. 203-344) is taken up with the commentary ; the last part (pp. 347-421) contains a useful bibliography and valuable indices of names, titles and occupations and selected Sumerian

words and phrases. The whole work reproduced from type-script which is clearly reproduced (except for the loss of some lines on two pages) although the individual texts taken alone often have little interest, shows how much can be made out of such documents when discussed in the mass with intelligence and competence.

G.R.D.

KUPPER, J.-R. : *L'iconographie du dieu Amurru dans la glyptique de la I^{re} dynastie babylonienne*. (Académie Royale de Belgique. Classe des lettres et des sciences morales et politiques. Mémoires. Tome LV, fasc. 1). 1961. Pp. 95+49 ills. on 9 plates. (Académie Royale de Belgique, Brussels. Price : B. Frs. 80).

This fine study analyses the material relating to the god Amurru which is available up to the time of the first dynasty of Babylon. In the first chapter it is shown to be probable that the frequently represented figure with the 'bâton recourbé' ('crooked stick') is that of the god Amurru. In chapter two, which is the main part of the book, the author presents the entire range of representations on seals of the god with the crooked stick; but shows that there is no uniformity of type, since posture, dress, headgear (generally a tall cylindrical hat, but frequently the horned tiara), and the accompanying animal (often a gazelle, it seems) vary. The third chapter contains an investigation of the references to the god Amurru in the texts (inscriptions on seals, literary sources, votive inscriptions, etc.). Finally, chapter four is a discussion of the cult of the god Amurru, in which the following conclusions are reached : there are traces of a cult of the god Amurru as early as the third dynasty of Ur; representations of the god first appear, on seals, after that dynasty and are quite frequent during the old Babylonian period. The characteristic 'crooked stick' cannot be interpreted with certainty. As 'Lord of the Steppe', the god Amurru was a creation of theological speculation in Mesopotamia, and was not imported by alien elements; but his cult acquired added importance as a result of the immigration of the 'Western Semites'.

G.W.A.

LIVERANI, M. : *Storia di Ugarit nell'età degli Archivi politici*. (Studi Semitici, 6.) 1962. Pp. 175. (Centro di Studi Semitici, Rome. Price : paper, 45s. 0d.; cloth, 52s. 0d.).

Under Professor Moscati's active guidance Rome has become a remarkable centre of Semitic studies. The present volume is the sixth in an excellent series of monographs (published in quick succession), all dealing with vital subjects in the field of Near Eastern research. It is particularly encouraging that several of the authors are pupils of Professor Moscati who is carrying out the Rabbinic maxim *ha'amidu talmidim harbe*—and there are very few more important things that Orientalists can do.

The present work is limited to a reconstruction of the political history of Ugarit, excluding cultural, social, economic, etc., aspects. Chronologically it deals with about two centuries (1380-1195 B.C.), from the age of el-Amarna to the sea-borne invasions. It is based on the yield of the international archives of the Palace of Ugarit, written in both Akkadian and Ugaritic, on archaeological evidence, and on data drawn from places outside Ras Shamra. Much of the material bearing upon the history of Ugarit is as yet unpublished, and it is therefore possible that Signor Liverani's outline will require modification in due course.

To us the great value and importance of Ugarit lie in its language, religion, society, and its role as a pivot of cultural irradiation in the world of the Eastern Mediterranean; but its political status between the Hittites and the Egyptians was relatively subordinate. Signor Liverani has rendered an important service. May there soon be others to investigate the internal conditions of Ras Shamra society as reflected in the Ugaritic documents.

E.U.

MOSCATI, S.: *Die altsemitischen Kulturen*. 1961. Pp. 244+23 plates. (W. Kohlhammer, Stuttgart. Price: DM. 7.20).

Ten years ago Professor Moscati published his valuable *Storia e civiltà dei Semiti*. Since then it has appeared with alterations and additions in two German translations. Now, however, the immense increase of new archaeological material has made it necessary for the learned author to produce an entirely new book, and the present volume is the German translation (by Bruno Sandkühler) of his recently published *Le antiche civiltà semitiche*. It is to be hoped that the book may soon be translated into English and appear in a paperback edition, as there is no comparable book in English which provides in a handy form such a comprehensive and authoritative survey of the whole field of ancient Semitic religion. A specially valuable feature of the book is the inclusion of an account of ancient Arabian and Ethiopian religion and culture. There is a full and up-to-date bibliography, a useful index, and an excellent collection of illustrations.

S.H.H.

VIEYRA, M.: *Les Assyriens*. 1961. Pp. 189+many ills. (Editions du Seuil, Paris. Price: 7s. 3d.).

This is the twenty-fourth volume of the series edited by Michel Chodkiewicz and contains an index, table of Chronology, a bibliography and fifty-two illustrations. There is a long list of misprints. The scope of the book includes an account of the archaeological rediscovery of the Assyrian civilization, a critical appreciation of the Assyrian empires, a chapter on the texts and their decipherment, a brief account of Assyrian kings, wars, gods, capital city, and finally assistance in using the Assyrian rooms at the Louvre. A useful introduction to the subject.

J.N.S.

THE DEAD SEA SCROLLS

BLACK, M.: *The Essene Problem*. (Friends of Dr. Williams' Library, Lecture No. 14. 1960). 1961. Pp. 28. (Dr. Williams' Trust, 14 Gordon Square, London, W.C.1. Price : 4s. 6d.).

Principal Black compares the Graeco-Roman description of the Essenes with the Scrolls, and scrutinizes them on three counts : (i) the Essene meal and the sacred meal of Qumran, (ii) the monastic order (mainly the question of Essene and Qumran celibacy), (iii) common ownership. In all three comparisons the divergences are substantial. Josephus describes an 'ordinary' meal whereas Qumran is 'certainly a ritual or ceremonial meal'. Whatever is meant by Josephus' and Philo's Essene celibacy, Qumran simply delayed marriage to a later age than usual in Judaism. Common ownership in Qumran was limited to the priestly hierarchy. On all three points Graeco-Roman sources are unreliable, and there is no room in them for a challenge to the view that the scrolls actually described the Essenes.

B.J.R.

BLACK, M.: *The Scrolls and Christian Origins : Studies in the Jewish Background of the New Testament*. 1961. Pp. x+206+16 plates. (Thomas Nelson, Edinburgh. Price : 25s. 0d.).

This book, which is based upon the Morse Lectures delivered by Principal Black in Union Theological Seminary, New York, in 1956, is the best contribution which any one author has made thus far to the important subject indicated in the title. The central thesis of the book is that there was, both in the north and south of Palestine, a longstanding strain of nonconformist Judaism with which historians for the most part have never reckoned adequately, and that this nonconformist Judaism supplies the background both of the Qumran community and of the early Church. The nonconformist tradition goes back ultimately to such ascetic groups in early Israel as the Rechabites, the Kenites, and the Nazirites ; it survived the work of Ezra, from which normative Judaism stems, and may be recognized in the Samaritan schism and other sects whose peculiarities are recorded in rabbinical and patristic writings. More convincingly than Professor Cullmann, who links the Qumran community with the 'Hellenists' of the New Testament, Principal Black suggests a link between the community and the 'Hebrews' who stand over against the Hellenists. The men of Qumran, whose identity with the Essenes is accepted, represent the southern branch of Jewish nonconformity ; the origins of Christianity are to be sought in the northern branch. The comparative discussions of baptismal rites and the sacred meal ; legalism, prophetism, and apocalyptic ; Messianic expectation and related beliefs ; Essene celibacy and the 'virgins' of 1 Cor. vii, contribute substantially to the value of this highly important study.

F.F.B.

BRUCE, F. F. : *Second Thoughts on the Dead Sea Scrolls* 2nd edition. 1961. Pp. 160 + frontispiece. (Paternoster Press, London. Price : 12s. 6d.).

The first edition of this book was noticed in *Book List*, 1957, p. 64. Professor Bruce has slightly enlarged it and made certain other minor revisions ; but substantially this is the same book. We wish it the increasing circulation which it merits. G.W.A.

CARMIGNAC, J. and GUILBERT, P. : *Les textes de Qumran traduits et annotés. La Règle de la Communauté, La Règle de la Guerre, Les Hymnes*. 1961. Pp. 284. (Letouzey et Ané, Paris. Price : 31s. 6d.).

This is the first of two volumes in which the whole of the published scrolls is ultimately to be published in translation, with introduction and notes. Volume two will contain the Damascus Document, Biblical Commentaries, the Genesis Apocryphon, diverse fragments from Caves One and Four, and, in appendices, the relevant texts of Philo, Josephus, and Pliny. Indexes, and, presumably, a table of contents will also be included. The present, first volume is excellent.

The Rule is translated by Guilbert. A comprehensive introduction covers the usual topics of literary genre, the historical situation, theological themes, and a short bibliography. The translation is careful and readable. Annotation, reduced to a minimum, is thorough and particularly helpful in the matter of O.T. quotations.

Warfare and *Hymns* are rendered by Carmignac. In each case the introduction follows the same pattern. The *Warfare Scroll* had already been translated by the same author (cf. *Book List*, 1959, p. 34f.), and his standpoint is much the same in the present volume, though the notes accompanying the translation are fuller. The Hymns, twenty-five plus eight or nine culled from MSS fragments, are arranged editorially by the translator (thus Poem 1 comes from column XIII, 1-26 and three fragments ; the second from column XIV, 1-7, plus fragments of it and of col. XIII). Carmignac, on the whole, is more venturesome than his colleague Guilbert in the matter of emendation and conjectural restoration, but this does not substantially affect the balance of his contribution. B.J.R.

DUPONT-SOMMER, A. : *The Essene Writings from Qumran*, trans. by G. Vermes. 1961. Pp. xvi + 428. (Basil Blackwell, Oxford. Price : 45s. 0d.).

The first French edition of this work was reviewed in the 1960 *Book List*, p. 46 (see also the notice of the German Translation, *Book List*, 1961, p. 62), and the hope was expressed that an English edition would soon be forthcoming. Here it is, translated by Dr. G. Vermes from the second (revised and enlarged) French edition. An author is indeed fortunate

when he secures a translator who not only possesses the requisite linguistic ability for his work, but is thoroughly conversant with the subject-matter, and yet reproduces the author's views with complete fidelity, even where they clash with his own. Dr. Vermes has elsewhere given us his own views, and will no doubt have further opportunities of doing so ; it is Professor Dupont-Sommer who speaks to English readers throughout the present volume. For example, in the *pesher* on Hab. ii. 15, the day of atonement on which 'he appeared before them to swallow them up' is still, as in Dupont-Sommer's earlier discussions of the subject, the capture of Jerusalem by Pompey in 63 B.C., viewed as the Teacher of Righteousness's vengeance upon his persecutors. The Essene origin of the *Testaments of the Twelve Patriarchs* and the *Similitudes of Enoch* is still maintained. Here, then, we have an English version of all the non-biblical texts from Qumran which are accessible to date, introduced and elucidated by a scholar who has exceptional authority for the task—a magisterial work on what Père Daniélou, in words here quoted with approval, describes as 'the most sensational discovery ever made'.

F.F.B.

HEMPEL, J. : *Die Texte von Qumran in der heutigen Forschung : Weitere Mitteilungen über Text und Auslegung der am Nordwestende des Toten Meeres gefundenen hebräischen Handschriften*. (Reprinted from Nachrichten der Akademie der Wissenschaften zu Göttingen I, Philologisch-Historische Klasse, Jahrgang 1961). 1962. Pp. 281-374. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 9.80).

In 1949 Professor Hempel communicated to the Göttingen Academy 'vorläufige Mitteilungen' on the Qumran texts. This further study is dedicated to Professor Albright on his seventieth birthday. Half of the study is devoted to a detailed and documented account of the manuscripts obtained in Caves I-XI. The second half contains three sections, dealing with (i) the significance of the discoveries for text, language and canon ; (ii) the history of the community ; (iii) the place of the community in the history of religion (in relation to Judaism and early Christianity). Hempel suggests that the copper scroll may record a plan for the concealment of the temple treasures, which was never put into execution. Of three possible datings of the rise of the Teacher of Righteousness—under Alcimus (c. 160 B.C.), under Simon (c. 140 B.C.), under Salome Alexandra, whose son Hyrcanus II would then be the 'Wicked Priest' (c. 70 B.C.)—he inclines to the earliest. He sees no objection to calling the men of Qumran Essenes, if the word 'Essenes' be understood in a sufficiently comprehensive sense. He acknowledges the resemblances between them and John the Baptist's movement, but thinks it unlikely that John was indebted to them or to any similar group. He thinks that the Zadokite work, as against the Manual of Discipline, is the 'rule' for the non-monastic members of the community.

F.F.B.

JEREMIAS, J. : *Die theologische Bedeutung der Funde am Toten Meer* (Vortragsreihe der Niedersächsischen Landesregierung, zur Förderung der wissenschaftlichen Forschung in Niedersachsen, Heft 21). 1962. Pp. 28. (Vandenhoeck und Ruprecht, Göttingen. Price : DM. 2.50).

In this lecture Professor Jeremias gives a brief survey of the Qumran discoveries and then considers their significance for theology, in particular for our understanding of the New Testament. He deals with their enrichment of our knowledge of the world in which Jesus lived, the resemblances between the Qumran community and the primitive Church, and the cleavage between the men of Qumran and Jesus. This cleavage appears especially when we contrast the religious *apartheid* of the men of Qumran (who are held to be Essenes) with the call of Jesus to the sinners and outcasts of the 'highways and hedges'.

F.F.B.

MANSOOR, M. : *The Thanksgiving Hymns, translated and annotated with an Introduction*. (Studies on the Texts of the Desert of Judah, vol. III.) 1961. Pp. XII+228. (E. J. Brill, Leiden. Price : Fl. 30).

This work, a small part of which was published in the form of articles in collaboration with J. M. Baumgarten in *Journal of Biblical Literature*, is essentially eclectic. This is the more true with regard to part of the book where there was no collaboration with Baumgarten. It deals with the familiar topics peculiar to the Hymns in particular : topics which have been dealt with with more originality by a number of other writers and especially by J. Licht from whom Mansoor borrows liberally. Following these comes a translation with copious textual notes which, alas, include, as do the other parts of the book, numerous inaccuracies. This again is followed by useful Reference Tables which contain a classified and fairly extensive bibliography and four Indexes. The book on the whole is not void of some merits and the publishers are to be congratulated on the neat and handy production.

M.W.

RABIN, C. and YADIN, Y. (ed. by) : *Essays on the Dead Sea Scrolls in Memory of E. L. Sukenik* (in Hebrew). 1961. Pp. 240+portrait. (Hekhal Ha-Sefer, Jerusalem).

This volume of essays in memory of the late E. L. Sukenik, is a fitting tribute to a scholar who was the first to recognize the antiquity and the significance of the Scrolls. There are, all told, eleven highly meritorious essays, four of which (those of N. Avigad, N. A. Segal, S. Talmon, and Y. Yadin) have already appeared in English in *Aspects of the Dead Sea Scrolls* IV, Jerusalem, 1958 (see *Book List*, 1959, p. 39) and the other eight appear here for the first time in Hebrew with short English summaries. The eight contributions are : 1. The War Scroll—its Time and Authors (J. M. Grintz). It was written under the rule of the Roman Procurators by a sect greatly resembling

the *Stiphos* (see Josephus, B.J.XIII 4). 2. The Literary Structure of the War Scroll (C. Rabin). The War Scroll is composed of three distinct books : (a) The Book of the War ; (b) The Book of God's Time ; (c) The Book of Victory. 3. The Plant Eternal and the People of Divine Deliverance (J. Licht). There are two contradictory notions in the eschatology of Qumran (not realized by the Sect itself), one that only members of the Sect shall survive in the final catastrophe ; the other that the people of Israel will accept the leadership of the Sect at the End Time. 4. Remnants of a Hebrew Dialect in IQIs(a) (D. S. Loewinger). Some 'long' and 'irregular' forms of words are not textual variants but relics of a Hebrew dialect—relics found in other Biblical texts from Qumran and in the Massoretic Version of several Biblical books. 5. The Author of the Genesis Apocryphon knew the Book of Esther (J. Finkel). The author of the Apocryphon understood the Book of Esther, by which he was greatly influenced, in a way similar to later *Midrashim*. 6. Damascus Document VII, 9-12 (H. Kosmala). The reader will find a fuller discussion of the problems dealt with in this article in Kosmala's book entitled *Hebräer—Essener—Christen*, etc., Leiden, 1959. 7. The Baptism of John and the Dead Sea Sect (D. Flusser). John's theology of baptism is similar to that gathered from the Dead Sea Scrolls, the major difference, however, being the exclusiveness of the Sectarian rite. The difference between various concepts of ritual purity and Baptism are shown, and a line of development leading to baptism as understood by the Early Christian Church is suggested.

M.W.

RENGSTORF, K. H. : *Hirbet Qumran und die Bibliothek vom Toten Meer*. (Studia Delitzschiana, Band. 5.) 1961. Pp. 82. (S. Kohlhammer Verlag, Stuttgart. Price : DM. 9.30).

The brochure, originally the Montague Burton Lecture at Leeds, consists of some thirty pages of text and over 200 notes of a bibliographical and explanatory nature, and together they form an attractive, if not wholly convincing, case against attributing the scrolls to the Essenes and for regarding them as remnants of the official library of the Temple stored away before the fall of Jerusalem in 70 A.D. The Scrolls library needs to be regarded as a whole ; the O.T. texts reveal a process of 'correction' towards standardisation, other texts witness to the totality of spiritual movements in Judaism between 200 B.C. and 100 A.D. Neither of these points is met by the Essene theory, and it is significant that even supporters of the theory implicitly allow this by the admission that an Essene origin cannot be postulated for each one of the scrolls simply because it was found in Qumran. But this is a drastic over-simplification of a carefully constructed argument.

B.J.R.

RINGGREN, H. : *Tro och liv enligt Döda-havsrollarna*. 1961. Pp. 202. (Diakonistyrrelsens Bokförlag, Stockholm. Price : Sw. krs. 17.50).

In this book the author aims at giving in moderate compass a general survey of the religious teaching of the Dead Sea Scrolls, prefaced by a brief account of the materials available and the literary and historical problems which they raise. The bulk of the book is an exposition of theological themes; but there are also short sections on the organization of the community and its cult, and of its relation to other religious movements. The discussion is illustrated throughout by citations from the texts in the author's own renderings, which sometimes include modifications of those which he has previously published. The entire treatment of the subject is marked by the author's gift for lucid and balanced exposition. There are useful bibliographical notes, which, though selective, concentrate on the essentials.

G.W.A.

ROWLEY, H. H. : *The Qumran Sect and Christian Origins*. (Reprinted from the *Bulletin of the John Rylands Library*, vol. 44, No. 1, September, 1961). 1961. Pp. 119-156. (The John Rylands Library and the Manchester University Press, Manchester. Price : 6s. 0d.).

With characteristically full documentation and equally characteristic fair-mindedness Professor Rowley discusses the main points of similarity which have been alleged between the Qumran Sect and the beginnings of Christianity (Messianic teaching; legal and ritual usage; organization; religious terminology), and rejects the extreme views that the Dead Sea Scrolls are either all-important or unimportant for our understanding of the New Testament. As usual, he seems to be able to cram into a *parergon* what some would regard as adequate for a *magnum opus* : and readers will be grateful for his gift of compressing without distorting.

G.W.A.

SCHREIDEN, J. : *Les énigmes des manuscrits de la Mer Morte*. 1961. Pp. VI+408. (Editions Cultura. Wetteren. Price : B.Frs. 300).

The author pleads that his book should not be read 'like a novel, from beginning to end', but consulted as a book of reference. It consists of surveys of various studies mainly of the historical controversies about the Righteous Teacher, the Wicked priest and their suggested identification. The works discussed are mainly written in French, Del Medico, Dupont-Sommer, Goossens, Vermès, Vincent, Michel, Delcor, but brief discussions are also included of Roth, Teicher, I. Levi among others. Obviously the book lacks unity and a great deal of repetition might be expected, but it was rather tiresome to find, e.g., Del Medico turning up on p. 296f. when one had imagined he had been disposed of about two hundred pages earlier. Furthermore, there are far too many lengthy quotations. On the other hand, the notes on a divergence of minor topics, such as the sign *NOUN*, Essenes in Patrologia,

Tikkun in Essene writings and Kabbala are rather slight. A translation ('literal rather than elegant') of the Habakkuk Scroll, Manual of Discipline (*sic*), and the Damascus Document (based on Rost's edition) rounds off the volume. B.J.R.

SUTCLIFFE, E. F. : *The Monks of Qumran as Depicted in the Dead Sea Scrolls, with Translations in English*. 1960. Pp. xvi+272. (Burns and Oates, London. Price : 30s. 0d.).

This is one of the best of the many general works on the Dead Sea Scrolls, containing an account of the Scrolls and of the life and thought of the community from which they come and a translation of all the sectarian texts available at the time of its preparation. Particularly valuable is the section dealing with the manner of life of the community, while that on the relations between the sectaries and early Christianity is marked by sobriety of judgement and careful attention to the evidence. In a number of works the tendency to set the Teacher of Righteousness in the first century B.C. was very marked for a time, but now the tendency is to move back to the second century B.C. Father Sutcliffe shares this tendency, and he sets him in the middle of that century, in the time of Jonathan, who is identified with the Wicked Priest. H.H.R.

DE VAUX, R. : *L'Archéologie et les manuscrits de la Mer Morte*. (Schweich Lectures, 1959.) 1961. Pp. xvi+104+xlvi plates and drawings. (Oxford University Press, London. Price : 30s. 0d.).

After a foreword by Professor Driver, Father de Vaux offers in an eminently clear and comprehensive form a statement of the current position in the presentation of the scrolls. Far from being a survey of all that has been written, he describes, as only the Director can describe, the actual examination of the site and its relevance for the interpretation of the scrolls. The first lecture deals with the ruins; the Israelite traces, the three main periods of occupation and the later semi-occupation during 132-5 A.D. The second lecture deals with the caves, Cave 1, those of the cliffs (Caves 2, 3, 6, 11) and of the marl terrace (Caves 4, 5, 7, 8, 9, 10) and with the relationship of the caves with the monastery, and of the latter with the settlement at 'Ain Feshḥa. The third lecture, again mainly archaeological, discusses the date of the scrolls, and their being placed in the caves. In a lengthy discussion of the history of the community the author reconstructs strictly according to the archaeological indications wherever this is possible, but it is significant that there are questions, especially about the early phases, which must still remain open. Likewise, for the identity of the community with the Essenes, archaeology obviously does not offer a final answer. Nevertheless, though archaeology must necessarily play a supplementary role, its contribution is always a safeguard where speculation is rampant B.J.R.

WEISE, M. *Kultzeiten und kultischer Bundesschluss in der "Ordensregel" vom Toten-See.* (Studia Post-Biblica, III.) 1961. Pp. xi+126. (E. J. Brill, Leiden. Price : Fl. 18).

Two sections of the Order Scroll (IQS) come for special scrutiny: the one, IQS i, line 18b-11, line 18 as a liturgy, and the other, IQS ix line 26b-x line 8 as instruction for the observance of cultic occasions and set prayers. The latter is discussed first. Worship must follow a distinct temporal order, fixed by the daily and annual circle of the sun. Prayers are fixed for daily observance (dawn, nightfall), and also in three-monthly periods; the first of the month, and Sabbaths, New Year, Sabbatical year, and Jubilee year are likewise named. The structure of the whole passage shows that the author of IQS had before him a fixed cultic order into which he inserted two further passages consistent with it.

The former consists of the well-known section of columns 1 and 2 in which the priests, Levites and the community participate in the annual renewal of the covenant. The writer argues that here, as in the former case, a traditional cult was followed, and that the covenanters were not a separate community but represented the whole of the Jewish cultic community. We have here—the author insists—an example of post-exilic cultic celebration, and solid ground for the hypothesis of a cult-history development of Psalmody. Furthermore, the manipulation of the text, e.g., in the Aaronite blessing, has parallels in the comments of Rabbinic Judaism.

B.J.R.

APOCRYPHA AND POST-BIBLICAL JUDAISM

AVI-YONAH, M. : *Oriental Art in Roman Palestine* (Studi Semitici, 5). 1961. Pp. 104+XII Plates. (Centro di Studi Semitici, Rome).

Professor Avi-Yonah, who has made many valuable contributions to the archaeology of Israel and of the Middle East, sums up in this short book the conclusions at which he has arrived, after many years' study, concerning orientalizing tendencies in Roman and Byzantine art. The subject is an interesting and important one and has occupied the attention of many scholars in recent years. Dr. Avi-Yonah's main thesis is that in the late period of the Roman Empire the glyptic art of what is now called the Middle East bears witness to a profound revolution which had taken place in the religions of these countries. According to him they had regained a spirituality which they had possessed in the early period of their development, but had lost during the struggle for political power. The theory is supported by a careful analysis of the archaeological evidence, and illustrated by 12 excellent plates.

S.H.H.

BROCKINGTON, L. H. : *A Critical Introduction to the Apocrypha*. (Studies in Theology, No. 61). 1961. Pp. vi+170. (Duckworth, London. Price : 12s. 6d.).

Some four years after Dr. B. M. Metzger's *An Introduction to the Apocrypha* Mr. Brockington's volume comes as a very welcome addition to the well-known 'Studies in Theology'. It is perhaps a shade less picturesque and alluring than the Metzger book ; it is not the less a clear and scholarly account of the books, which with the exceptions of I and II Esdras and the Prayer of Manasseh, are included in the Tridentine canon of Scripture and usually described as 'deuterocanonical'. Perhaps the most outstanding chapters are those on 'The Old Testament in the Apocrypha' and 'The Merit and Worth of the Apocrypha'. All readers of the Bible, whether Catholic or Protestant, will find much of interest in the last-named chapter and will, at the very least, accept Mr. Brockington's description of the books as being 'marginally canonical'. The bibliography includes only one foreign work (Eissfeldt's invaluable *Einleitung*) and might well have referred to a French volume of proved value : the late Père M. J. Lagrange's *Le Judaïsme avant Jésus-Christ* (Gabalda, Paris, 1931).

J.M.T.B.

CASARIL, R. : *Rabbi Siméon bar Yohai et la Cabbale*. (Maîtres Spirituels.) 1961. Pp. 189, with many ill. (Editions du Seuil, Paris.).

This small illustrated volume offers the general reader an intelligible account of the history of Jewish mysticism. The book opens with a portrait of Siméon bar Yohai, the stern nationalist and proud visionary of the Talmud and Midrash, the Teacher *par excellence* of the Zohar. Then, in the path traced by G. G. Scholem, the author follows the development of Kabbalistic doctrines (*Hekhaloth*, *Yezirah*) to their flowering in the 'democratic' Hasidism of mediaeval Germany, and particularly in the intellectual mysticism of the Catalan Kabbalah. In this connection he lays stress on the importance and complex thought of the *Zohar*, treating it sympathetically and without undue simplification. The sixteenth-century revival at Safed, under the influence of Cordovero and Luria, is admired but considered to bear the seed of decadence because of the divorce between devotion and philosophy. Polish-Russian Hasidism, with its popular appeal and personality cult, is also found to be degenerate.

Although transcriptions such as Abboth, Kaddosh, Rimon, ghémétrie, etc., may irritate the Hebraist, this work as a whole is undoubtedly a balanced and useful first introduction to Kabbalism.

G.V.

CASPER, B. M. : *An Introduction to Jewish Bible Commentary*. (Popular Jewish Library). 1960. Pp. viii+128. (Thomas Yoseloff, London. Price : 7s. 6d.).

Rabbi Casper's short history of Jewish Bible interpretation is written from the 'orthodox' point of view and addressed primarily to 'traditional' Jews. The first half of the book deals with the origins of exegesis, the work of the Scribes and Targumists (though only Onkelos is considered), with the establishment of the Canon (the Apocrypha failed to come up to the standards of the Pharisees), with the Mishnah and with the Rabbinic exegetical *middoth*, and finally with the contribution of the Masoretes without which 'we should hardly be able to read the text'. The second half of the volume contains a series of portraits, among them Sa'adya (accompanied by an impassioned condemnation of Karaism); the great mediaeval philosophers such as Ibn Gabirol, Maimonides, etc.; Rashi, who ably blended *peshat* with *midrash*: the clear and reasonable Ibn Ezra; and other men of renown such as the Kimhis, Nahmanides, Abravanel and Mendelssohn. In the author's view, these worthy Bible interpreters, all convinced of the unity and divine origin of the Torah, contrast most favourably with modern critics who assume 'the right to amend the text, and to analyse . . . the books . . . according to date, place and authorship'.

G.V.

DUENSING, H. *Verzeichnis der Personen- und der geographischen Namen in der Mischna*. Auf Grund der von Emil Schürer hinterlassenen einschlägigen Materialien bearbeitet und herausgegeben. 1960. Pp. 51. (W. Kohlhammer, Stuttgart).

This Mishnaic *Onomasticon* first appeared in 1913, based on material assembled by Schürer. It is now republished with minor additions (including the notation of the generations of the Tannaitic rabbis) and a supplementary *index geographicus*, in Dr. Duensing's 85th year. Since 1913 there have appeared both Kassovsky's Hebrew *Concordance* of the Mishnah and Danby's translation, the index to which renders this reprint superfluous for English readers. Some orthographic collation has been added, in a few cases through comparison with Dead Sea material, but mainly from Mishnaic MSS (no *Genizah* fragments). Since such alterations were being made, it is to be regretted that summary identifications of the place-names was not included, together with reference to substantiation in the *Sepher Ha-Yishub* (Hebrew), in which all the relevant material from Eusebius, etc. is assembled.

R.L.

EDELMANN, R. : *Jødisk litteratur gennem 2000 år* (Folkeuniversitetets bibliotek, kulturhistorie, Vol. 2). 1961. Pp. 116. (Rhodos, Copenhagen. Price : Dan. Kr. 9.85).

The author of this small book has earlier written an excellent book on Jewish mysticism (*Jødisk mystik*, Verdensreligionernes hovedværker under redaktion af Poul Tuxen og Aage Marcus, Copenhagen, 1954). In the present book he displays the same

familiarity with many other parts of the comprehensive Jewish literature. The book starts after the Old Testament period, i.e., neither the Canonical books nor the Apocrypha and the Pseudepigrapha are taken into consideration. In brief chapters he gives a survey of the Talmudic and Rabbinic literature, Bible translations, exegesis, Hebrew linguistics, ethical and edifying literature, philosophy, mysticism, history, and many other themes. The last chapter deals with the literature in Yiddish; and in an appendix he gives specimens of the older Hebrew literature. The present writer has only some minor objections to the book. The author ought to have extended his description and furthermore added an index of names and a bibliography. There is, however, good reason to expect that these deficiencies will be removed in a forthcoming English edition.

E.H.

HENGEL, M.: *Die Zeloten. Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 nach Chr.* (Arbeiten zur Geschichte des Spätjudentums und Urchristentums, I). 1961. Pp. XIV+406. (E. J. Brill, Leiden/Köln. Price: Fl. 42).

This monograph, the first to be devoted to the Zealots, considers the movement founded by Judas the Galilean primarily as a religious sect, and not merely as a political party. Dr. Hengel begins by surveying and assessing his sources, in particular the works of Josephus, and studies the various names by which the sect was known among its opponents (robbers, *sicarii*) and its own title 'Zealots'. He then sets out to reconstruct the message of its founder and, by collating the bare statements of the sources with parallel Rabbinic teachings, arrives at the following fundamentals of Zealot belief. God is the only Ruler. He desires Israel to be free. Jews must collaborate with Him in bringing about salvation and must, as a religious duty, oppose the Roman census. Dr. Hengel next enquires into the meaning of 'zeal' (for the Law and the Temple), this being one of the main characteristics of Jewish piety between the Maccabaeen uprising and the time of Bar Kokhba. He shows how, in Rabbinic sources, Phinehas (and also Elijah) typifies religious 'zeal'. As regards the character of the Zealot movement, he describes it as being eschatological and messianic. Prophecies were applied to the present time and more than one Zealot leader (e.g. Menahem or Simon bar Giora) considered himself to be the Messiah. Favourite eschatological themes were the exodus into the desert, martyrdom and religious suicide seen as voluntary self-sacrifice, and the Holy War. Finally the author examines the prehistory of the Zealot movement under Herod, together with the three phases of its history—the first ending with the death of Agrippa I, the second taking place at the time of the last Procurators, and the third during the Jewish War.

This careful and thorough work has considerably advanced our knowledge of first-century Judaism and, with it, our understanding of the New Testament background.

G.V.

KATZ, J. : *Exclusiveness and Tolerance. Studies in Jewish-Gentile Relations in Medieval and Modern Times.* (Scripta Judaica III). 1961. Pp. xvi+200. (Clarendon Press. Oxford University Press, London. Price : 2ls. 0d.).

This fine scholarly work, written by a professor of the Hebrew University, illuminates and explains the attitudes adopted by the Jews towards their gentile neighbours from the Middle Ages up to the 18th century. The author, though drawing the greater part of his data from Ashkenazi Jewry in its wider sense, and thus confining himself to Northern France and Germany in the Middle Ages and later to Germany, Poland and Lithuania, leaves the reader with a good insight into the problem of Jewish-Gentile relations as a whole. In the first part of the book which sets forth the problem and its terms of reference, subjects such as Doctrinal Difference, Economic Interchange and the Religious Factor, Social and Religious Segregation, Juridical and Moral Controls, are dealt with. The second part, which concerns itself mainly with the tenth-fourteenth centuries, deals with the following : Apostates and Proselytes, The Martyrs, The Hasid, The Disputant, Men of Enlightenment. The last part, which concentrates on the sixteenth-eighteenth centuries, deals with Ghetto Segregation, The Attitude of Estrangement, The Development of Common Ground, Enlightenment and Toleration, The Political Application of Tolerance.

The book, which is well produced, comprises a selected bibliography and an Index.

M.W.

LERLE, E. : *Proselytenwerbung und Urchristentum.* 1960. Pp. 156. (Evangelische Verlagsanstalt, Berlin. Price : DM. 9).

In his analysis of proselytism the author reconstructs the atmosphere of animosity and polemics in which zealous Jews of the inter-Testamental period sought to persuade Gentiles to accept circumcision and the Torah and thereby enter into full membership of the Chosen People. As he plainly shows in a survey of inconclusive Jewish apologetical arguments, adult circumcision appears to have proved the greatest obstacle, being dangerous in practice and contrary to the accepted ideal of Hellenistic beauty. He also deduces, from statements ascribed to the school of Hillel, that the subsequent baptism of the proselyte was as integral a part of his initiation into the People of God as his circumcision, and he sees in this, and in the so-called theology of death and rebirth through circumcision, the Jewish foundation of Christian baptism.

The second half of the book is concerned with the Christian mission to the Gentiles which eventually, under the influence of the Hellenists and St. Paul, accorded equality of status to both Jew and Gentile in the Church independently of the Mosaic Law.

The student of Judaism may regret the absence of all mention of the atoning value of circumcision and of baptismal customs

in sectarian circles. It may also be asked why the writer of this richly documented and scholarly work should have seen fit to designate Christian teaching and preaching as a 'mission', whilst attaching to similar Jewish fervour the terms 'agitation' and 'religious propaganda'.

G.V.

MANTEL, H. : *Studies in the History of the Sanhedrin* : (Harvard Semitic Series XVII). 1961. Pp. 374+xv. (Harvard University Press, Cambridge, Massachusetts. Price : 62s. 0d.).

Information about the Sanhedrin emanates from two main sources, Rabbinic and Greek. The Talmud represents the Sanhedrin as a religious body concerned mainly with the interpretation of the Law and, consequently, legislative in character. At the same time it served as an educative institution, with students attending its deliberations. The accounts in the New Testament and Josephus, however, assign to the Sanhedrin political authority. Again, according to the Jewish accounts, the president of the Sanhedrin was known as the *Nasi*, while the Greek sources state that he was the High Priest. Our author reconciles these apparently conflicting accounts with the conclusion that there were two bodies known as Sanhedrin, the one was political and presided over by the High Priest, while the other was religious and its president was the *Nasi*. It was only after the Destruction, i.e. after 70 A.D., that the *Nasi* also assumed the highest political office.

Though there is, on this theory, no contradiction between the Rabbinic sources and the New Testament concerning the court before which Jesus was tried, the author raises questions concerning the circumstances of the trial and the nature of the charges brought against him. Taking the Gospel story as history, he accepts the view that the charges were of a political, and not of a religious nature for, he claims, Jesus did not infringe any religious laws in the eyes of the Pharisaic authorities. This point vindicates the conclusion that the court which investigated the charges was not the Great Sanhedrin, also known as *Bet Din Haggadol*, but the political council-court. One chapter is devoted to the office of *Nasi* and his special duties. Apart from presiding over the Sanhedrin, he was concerned with the proclamation of a leap year (with the extra intercalary month), he visited distant Jewish communities and collected funds. The title first appears in Jewish literature along with, what appears to have been, the junior associate, the *ab bet din*. They are known as the *Zugot* or 'pairs'. Our author believes that the title is older than its first literary appearance, as the senior of the 'pair', ca. 150 B.C. To New Testament scholars this book will have a special appeal, in that the Gospel accounts are placed in the Rabbinic background of the period. The reader will be impressed by the vast host of references from the Talmud, not only as indicating great erudition, but also because of the author's skilful use of this source as historical material.

J.W.

NEWMAN, J. : *The Commentary of Nahmanides on Genesis 1-68 : Introduction, Critical Text, Translation and Notes*. (Pretoria Oriental Series, Vol. IV). 1960. Pp. 95+76 (text)+xxv (notes). E. J. Brill, Leiden. Price : Fl. 30).

This book provides us with a critically edited text (based on manuscripts and early printed editions), conveniently printed in square Hebrew characters on the right-hand pages, while the English translation is given on the corresponding left-hand pages. Points arising out of the text and the translation are dealt with in full notes at the end of the book. Source references and variant readings are noted in footnotes. In his introductory chapter the author briefly sketches the life of Nahmanides and describes his personality and religious outlook, as reflected in the commentary.

Nahmanides' *Haḳdamah*, or preface to his commentary, is written in typical poetical style, in which biblical quotations are skilfully interwoven. In this he declares his high admiration for Rashi and his lesser regard for Ibn Ezra. His references, however, go beyond these two authorities and, in the commentary under review, he cites Onkelos several times, Maimonides twice, Saadya and Sharira once each.

Nahmanides regards the Torah as the repository of all truth, that is to say, not only religious truth, but also scientific truth. The theme of creation offers him ample scope for a discussion of his views and these are given at length in an introduction to Genesis. The Peshat, or plain sense of a line, is not sufficient for a complete understanding of all that is inherent in the text. Only those initiated into the mysteries of the Kabbalah can fully appreciate the wider range of knowledge implicit in the words. True satisfaction is to be attained only through the mystic, or Kabbalistic, interpretation of the text. Thus Nahmanides exhibits his opposition to the metaphysical approach of Maimonides, who attempted to harmonize the tenets of Judaism with reason. Of special interest is a summary of what Dr. Newman calls the Mosaic cosmogony, in which an account is given of the creation of material and spiritual elements.

This work has not a direct bearing on O.T. studies, but it will, nevertheless, be welcomed as illuminating an interesting phase in religious thinking among some mediaeval Jewish writers and as an important contribution to the golden age of the Spanish School of Bible commentators.

J.W.

PETUCHOWSKI, J. J. : *Ever Since Sinai*. A Modern View of Torah. 1961. Pp. vii+134. (Scribe Publications, Inc., New York. Price : 2.95).

This little book is not primarily intended for serious Bible students ; but those of them to whom Judaism in the modern world poses problems may be interested to find here outlined an approach (written by a Reform Jewish Rabbi for a lay public)

that retains all the dynamism of *Torah* as indispensable to Judaism, without tying it to the apron-strings of a fundamentalist position. The old God-Israel Marriage metaphor is taken as a basis and details of the 'marriage contract' filled in—in terms that testify to a contemporary trend within Reform Judaism back towards traditionalism.

R.L.

RABINOWICZ, H. *A Guide to Hassidism* (Popular Jewish Library). 1960. Pp. 163. (Thomas Yoseloff, London and New York. Price : 7s. 6d.).

This guide to Hasidism traces the history of the movement from the time of the Besht to the present day. It introduces the reader to the Baal Shem Tov himself, to the scholar Schneur Zalman, to the story-teller Nachman of Bratslav, and to the fierce opponent of the Hasidim, Elijah ben Solomon the Gaon of Vilna. Short studies are devoted to many others also, among them the Maggid, the Seer of Lublin, Jacob Isaac called the holy Yehudi, founder of the Pzysha school, and the pious Rabbi Simcha Bunam. Later chapters discuss Hasidism and the Hasidic way of life more generally and the book ends with an account of the present strength and activities of the movement in Israel, America, and the United Kingdom. Dr. Rabinowicz writes in a spirit of enthusiastic admiration. This does not, however, lead him to conceal some of the less commendable qualities of some of the Hasidic leaders.

G.V.

ROSENTHAL, E. I. J. : *Griechisches Erbe in der jüdischen Religions-philosophie des Mittelalters*. (Franz Delitzsch-Vorlesungen 1957). 1960. Pp. 110. (W. Kohlhammer Verlag, Stuttgart).

In this series of lectures Dr. Rosenthal has succeeded in presenting an old problem in a new light. Without minimising the importance of the influence of Greek and Arabic philosophy on medieval Jewish thinkers, he shows that they treated fundamental questions from a religious standpoint derived from their own ancient traditional faith. They did not simply imitate Aristotle or borrow from Islam ; and it is the originality of their approach which explains their influence on medieval and modern spirituality. The confrontation of *Torah* and *Nomos*, with their theoretical and practical implications, provide the author with material for extensive discussions, which he supplements by clear and closely-packed appendices on *Eudaimonia* and the theory of prophecy. The numerous notes provide ample and up-to-date bibliographical documentation, which enhances the value of this fine study.

A.N.

ROSENTHAL, E. I. J. : *Judaism and Islam*. (Popular Jewish Library). 1961. Pp. xvi+154. (Thomas Yoseloff, New York, in conjunction with the World Jewish Congress, British Section. Price : 7s. 6d.).

Published under the auspices of the British Section of the World Jewish Congress. Here is *multum in parvo*, a well-produced survey of the whole cultural and historical field and a most useful introduction. In discussing origins much must still remain conjectural, e.g., between the Talmud and the Qur'an. Which came first, the hen or the egg? Only documentation can help here and its omission is understandable in a book of this scope and size. The survey of approximations in law and of the mediaeval inter-relations is very sound and of the latter the author has already given evidence of his learning. There is a good bibliography and index. A minor slip is noted (p. 15). The Ka'ba is the building in the S.E. corner of which the Black Stone is set.

J.W.S.

ROTH, L. : *Judaism : A Portrait*. 1960. Pp. 240. (Faber & Faber, London. Price : 25s. 0d.).

A series of essays, arranged in five groups 'The Pattern'; 'Composition'; 'Harmonies & Discords'; 'Groundwork'; 'The Outcome'. The kernel is perhaps the chapter on the 'Community of Holiness', whose continuance, despite manifold default on the part of individuals, is underwritten by 'the remorseless determination, and the undying hope and confidence, of God' (p. 113). The presentation is permeated by the spirit of Maimonides with all its universalistic potential (the great *responsum* to the convert who hesitated to use the liturgical formula 'Our God and the God of our fathers' is given in translation, p. 96), and the implicit as well as the explicit precedents for this approach in the earlier rabbinic literature are indicated. As always, Leon Roth is stimulating—not least where he describes *Aggadah* as *Halakhah* in the making (p. 76). Even Judah Hallevi's philosophy of Judaism, based though it is on a mystique of blood and soil, is shown (p. 110f.) to hinge ultimately upon voluntary submission to the Yoke of Torah.

R.I..

SHUTT, R. J. H. : *Studies in Josephus*. 1961. Pp. x+132. (S.P.C.K., London. Price : 22s. 6d.).

It is many years since Dr. Shutt first made his name as a student of Josephus; and we are glad to welcome this volume of studies, which must henceforth stand beside Thackeray's *Josephus, the Man and the Historian*. Some of the discussions in Thackeray's work are here carried further, especially on Josephus's use of amanuenses and literary sources. Dr. Shutt's detailed verbal and stylistic studies lead him to doubt seriously Thackeray's theory about the use of a 'Thucydidean' assistant in Books xvii-xix of the *Antiquities* and of a 'Sophoclean' assistant in Books xv-xvi. He realizes,

however, that some alternative explanation must be given of the unusual words and phrases in Books xvii-xix, and he endeavours to provide one. He thinks it quite possible that a second edition of the *Antiquities* was published together with the *Life* some time after A.D. 100, after the death of Agrippa II, and that in this edition Josephus gives freer expression to his own assessment of Herod the Great, which would not have been politic while Agrippa was alive. Dr. Shutt finds himself unable to accept Weber's view that Josephus used a documentary source of Roman origin in the composition of the *War*, although he agrees that for such matters as the disposition of the Roman legions in A.D. 66 he would certainly be indebted to Roman information. There is an important chapter on Josephus's indebtedness to Nicolaus of Damascus, Dionysius of Halicarnassus, Polybius, and Strabo. In the discussion of Josephus's chronology it might have been observed that this has been affected by variant interpretations of Daniel's seventy heptads.

F.F.B.

STEWART, R. A.: *Rabbinic Theology: An Introductory Study*. 1961. Pp. xvi+202. (Oliver and Boyd, Edinburgh. Price: 21s. 0d.).

Under the familiar headings of a Christian theological manual (God, Messiah, Angels and Demons, Creation, Sin, Atonement, Immortality), Mr. Stewart has assembled many sayings from the haggadic portions of the Babylonian Talmud and the Midrash Rabbah, and has attempted, with their help, to give some idea of the religious thought of post-Biblical Judaism. It is to be hoped that his book, which is colourful and easy to read, will induce beginners to embark on a thorough study of Rabbinic literature.

Some pitfalls have not been avoided. For example, the alien framework in which the author has set his study has caused him to omit the characteristic Jewish themes of Sinai, Covenant, circumcision, etc. Again, by ignoring the historical perspective and by limiting his source material, he has failed to achieve a correct balance of emphasis. Nor has he sufficiently discriminated between *obiter dicta* and established traditions. On the other hand, the book not only pays close attention to New Testament connections, but it also makes a sincere effort to represent and appraise Judaism objectively. Its one weakness in this respect resides at those points where Rabbinic teaching, such as the doctrine of the 'treasury of merits', offends too sharply the writer's evangelical Christian convictions.

A translation of selected Jewish prayers is given in an Appendix.

G.V.

STRACK, H. L. and BILLERBECK, P. : *Kommentar zum Neuen Testament aus Talmud und Midrasch*. Sechster Band. *Verzeichnis der Schriftgelehrten. Geographisches Register*, herausgegeben von Joachim Jeremias in Verbindung mit Kurt Adolph. 1960. Pp. 198+3 folding tables. (C. H. Beck, Munich. Price : paper, DM. 25 ; cloth, DM. 29).

The immense amount of patient labour and the ingenuity of arrangement which must have gone into the compiling of these indexes will be amply justified by the usefulness of the result. Against the names of the various *Schriftgelehrten* there are indications of date, whether they belonged to the Tannaim or Amoraim, who quotes them and whom they quote ; and the three folding tables at the end of the book indicate their relationships. The geographical index is furnished with useful cross references, and, in the longer entries, with handy subdivisions. This is a worthy companion to the earlier index volume, which was noticed in *Book List*, 1957, p. 72. G.W.A.

VERMES, G. : *Scripture and Tradition in Judaism : Haggadic Studies*. (Studia Post-Biblica, IV). 1961. Pp. X+244. (E. J. Brill, Leiden. Price : Fl. 36).

This book brings together a collection of eight studies on themes in Haggadic literature and, though each study is complete in itself, they are linked together by the unifying thesis that the Midrash Haggadah can now be placed in an historical setting. The themes selected are grouped under four main headings, namely :— (1) the symbolism of words, (2) the re-written Bible, (3) Bible and tradition, and (4) theology and exegesis. Under (1) the individual themes are Pharaoh, Lebanon, and significant other words, under (2) comes the life of Abraham, under (3) is the story of Balaam, and under (4) is treated 'circumcision and Exodus iv. 22' and 'redemption and Genesis xxii'.

The author summarizes the conventional conclusions of scholars during the 1920's as follows :— (a) that the Targums of Onkelos and Jonathan, stemming from the 2nd Century, A.D., represent the Tanaitic interpretation of the Torah and the Prophets, (b) that the Haggadah is the creation of individual teachers and the Haggadic traditions resulted from popular adoption and (c) that the Tanaitic Midrashim are the most ancient form of the Haggadah.

The author's aim is to show that these conclusions are no longer tenable and he draws upon the new knowledge which has become available since the 1920's. This is, on the one hand, the recognition of Haggadic elements in the writings of Josephus and in pseudo-Philo's 'Biblical Antiquities' (1st Century, B.C.), and, on the other hand, the discovery of new Haggadic literature. Apart from the Cairo Genizah Targum fragments published by P. Kahle, the main new sources are the Midrashic works of the Qumran community

and the Codex Neofiti, identified by A. Diez-Macho as being the first complete version of the Targum Yerushalmi. The new evidence points to pre-Tanaitic, and even pre-Christian, roots in the Midrashic process, stretching back to the post-Biblical period. It is, then, but a step to the further conclusion that 'the exegesis of the primitive Haggadah must coincide with that of the last redactors of the written Torah' (p. 127). This book brings a stage further the consideration of the impact of Rabbinic writings on the study of the O.T. If we accept the premiss that the exposition of Biblical texts began with the circulation of these texts, then it follows that 'the first readers and commentators of the Bible were faced with the same problems of harmonization as were the later Midrashists' (p. 127). The Haggadic process, then, is not a late Rabbinic phenomenon, but a line of tradition which developed in direct continuity with the Bible itself.

J.W.

WAGNER, S.: *Die Essener in der wissenschaftlichen Diskussion vom Ausgang des 18. bis zum Beginn des 20. Jahrhunderts: Eine wissenschaftsgeschichtliche Studie.* (B.Z.A.W. 79). 1960. Pp. XII+284. (Alfred Töpelmann, Berlin. Price: DM. 36).

A most learned and valuable survey of the history of the study of the Essenes and the theories advanced about them from the Enlightenment to the beginning of the present century. The extended bibliography of 34 pages is an indication of the thoroughness of the work. The author divides his study into four sections, dealing with the period of the Enlightenment, where the beginnings of freemasonry and the treatment of Essenism in novels and plays about Jesus are dealt with; the middle of the nineteenth century; the later nineteenth century; and the end of that century and the beginnings of the twentieth. The revived interest in the Essenes which the discovery of the Dead Sea Scrolls has brought, has doubtless dictated this study, though it terminates before the discovery of the Scrolls, and so does not discuss the vexed question of the relation of the Qumran community to the Essenes.

H.H.R.

WALLENSTEIN, M.: *Four Unpublished Poems in Rylands Hebrew MS 6—One by Abraham (Ibn Ezra).* (Reprinted from the *Bulletin of the John Rylands Library*, vol. 44, No. 1, September, 1961). 1961. Pp. 238-264. (The John Rylands Library and the Manchester University Press, Manchester. Price: 5s. 0d.).

This Hebrew manuscript, which contains a Passover Haggada, has incorporated in it eighty-two *piyyuṭim*. Seventy-three of them are recorded elsewhere and most of their composers have been identified. Two more were published by Dr. Wallenstein in 1960 (see *Book List*, 1961, p. 68), and in this present work

he publishes four further poems. Each one is introduced by a discussion, reconstructed so as to indicate its external artistic features, translated, and annotated. The first, with the name Mosheh spelt acrostically, may be by Mosheh b. Nahman or Mosheh Hacohen Ibn Chiqatilla. The second, with the name Abraham spelt acrostically, is attributed, for reasons that are given, to Abraham Ibn Ezra. It falls, however, below the standard of his best poems. The third contains favourite ideas of Yehudah Halevi, which were, however, shared also by several other well-known poets. No suggestion is made as to the authorship of the fourth poem. The translation is accurate, but suffers at times from being too literal. The critical notes contain much that is of interest and value, especially for Hebraists. We may hope that Dr. Wallenstein will in due course treat the remaining three poems in a similar way.

D.W.T.

WINTER, P. : *On the Trial of Jesus*. (Studia Judaica : Forschungen zur Wissenschaft des Judentums, Band 1). 1961. Pp. x+216. (Walter de Gruyter & Co., Berlin. Price : DM. 22).

Dr. Winter presents us with an extremely learned investigation of some of the principal aspects of the trial of Jesus. He discusses such questions as the identity of the high priest, the character of Pilate, the competence of the Sanhedrin, the Barabbas incident, the mockery of the prisoner, the inscription of the cross. All the available evidence on the successive points at issue is marshalled and evaluated. In discussing the question whether the Sanhedrin at that time had the right to execute a capital sentence or not he makes telling use of the parallel narrative of Paul's arrest and trial in Acts xxi. ff. He dismisses the statement in TJ *Sanh.* i. 1, vii. 2 that the right to inflict capital punishment was taken away from Israel 40 years before the destruction of the Temple as a later interpretation of statements in TB about the Sanhedrin's abandonment of the Hall of Hewn Stones at that time. But insufficient attention is paid to the fact that TJ claims to be quoting a *baraita*. Dr. Winter's estimate of the historical element in the Gospels is unduly negative. He accepts the Johannine evidence that Jesus was arrested by a detachment of Roman soldiers, but other features in the Johannine passion narrative are rejected without adequate weighing of the Evangelist's claim that his narrative here is based on the testimony of an eyewitness. Indeed, so scanty is the historical element in the Gospels, according to Dr. Winter, that one wonders what historical basis he has for his affirmation on page 148 that Jesus 'was the norm of normality'. But nothing can diminish the importance of Dr. Winter's study, which must be taken into serious account by anyone who writes about the trial of Jesus in future.

F.F.B.

PHILOLOGY AND GRAMMAR

BARR, J. : *The Semantics of Biblical Language*. 1961. Pp. x+314. (Clarendon Press, Oxford. Price : 37s. 6d.).

Everyone whose business is the language and interpretation of the Bible is urged to study this able book. It has been written in the conviction that sound interpretation of the Bible is today endangered by procedures which, though they claim to be based upon a knowledge of Israelite and Greek ways of thinking, mishandle the linguistic evidence of Hebrew and Greek as they are used in the Bible. Especially characteristic of the modern attempt to relate theological thought to Biblical language is its unsystematic nature, which is due to a double failure—both to examine Greek and Hebrew as a whole, and to relate what is said about these languages to a general semantic method related to general linguistics. Current views on Hebrew morphological and syntactical phenomena are criticised, and the dangers involved in etymologizing interpretation, as against the semantic value of a word, are illustrated by studies of the meanings of particular words, e.g. 'holy', *qahal-ecclesia*, *dabhar*, 'baptism', 'man'. Some recent linguistic arguments concerning 'faith' and 'truth' are examined, and also the linguistic and theological principles followed in Kittel's *Theol. Wörterbuch*. Interesting suggestions and salutary warnings abound. For example, a better approach to Biblical language and theology can be made at the sentence level (and larger linguistic complexes) than at the lexical (word unit) level. And there is the possibility of misuse of interpretation of words which results from 'seeing the Bible as a unity'. The views of Thorleif Boman are considered at length and come under heavy fire, as do also those of some other well-known scholars. The book is, so to say, a *praeparatio* to further, constructive, study of Biblical theology.

D.W.T.

BAUMGÄRTEL, F. : *Hebräisches Wörterbuch zur Genesis*. (Einzelwörterbücher zum Alten Testament, 1). Dritte, ergänzte Auflage. 1961. Pp. VIII+44. (Alfred Töpelmann, Berlin. Price : DM. 1.50).

This simple Hebrew-German dictionary is intended for students beginning to read the Hebrew Bible at Genesis. It contains a table of abbreviations, 37 pages of dictionary, some notes and a register of proper names. An excellent tool for a beginner. The same sort of thing is needed in English.

G.H.D.

LEVI DELLA VIDA, G. (ed. by) : *Linguistica Semitica : Presente e Futuro. Linguistique Sémitique : Présent et Avenir. Semitic Linguistics : Present and Future. Semitische Sprachwissenschaft : Gegenwart und Zukunft*. (Studi Semitici, 4). 1961. Pp. 184. (Centro di Studi Semitici, Rome).

In May, 1961, the Centro di Studi Semitici in Rome invited six distinguished scholars to survey the present position in Semitic studies and to state the most important tasks to be undertaken in the future. This volume contains the addresses, all

of them of the highest quality, delivered on this occasion. Comparative Semitics is surveyed by E. Ullendorff (in English), Akkadian by W. von Soden, Arabic by A. Spitaler (both in German), Hebrew by H. Cazelles (in French), North-West Semitic and Aramaic by G. Garbini, and Ethiopic by E. Cerulli (both in Italian). A preface and a concluding summary are contributed by G. Levi Della Vida. The claims of fresh material and the need for new methods of dealing with it are everywhere stressed. Two general conclusions that emerge are that greater progress appears to have been made in the study of the structure and historical development of the individual languages than in some larger questions, such as the problem of proto-Semitic and the relationship between Semitic and Hamitic; and that the view that Arabic has preserved better than any other Semitic language primitive elements must be considerably modified, if not given up altogether, in the light of greater knowledge today of archaic elements in Akkadian. There is an insistent call for more adequate aids—lexica, grammars, dialectical studies—for a more satisfactory classification of the Semitic languages, and for further investigation into the Semitic tense system. The full documentation provides a valuable guide to important recent research. An English edition would be very welcome.

D.W.T.

MURTONEN, A.: *Materials for a non-Masoretic Hebrew Grammar II. An Etymological Vocabulary to the Samaritan Pentateuch* (Studia Orientalia editio Societas Orientalis Fennica, XXIV). 1960. Pp. 227. (Helsinki. Price: Fmk. 1,800).

The first volume of *Materials*, a sketch of Hebrew grammar according to the Palestinian tradition, was reviewed in the *Book List* for 1958 (pp. 59f.). Often the forms noted there appear to be closely related to the Samaritan pronunciation of Hebrew. The Samaritan vocabulary presented here is based mainly upon material drawn from modern recitation of the Pentateuch among the Samaritans, the earlier material available being supplemented by recent tape recordings. A few vocalised manuscripts too are used. The material is presented mainly in simple transcription, and the vocabulary is arranged under roots in the order of the Hebrew alphabet, except in the case of words beginning with an initial guttural which are all entered at the beginning. Meanings of words are rarely given, and references to the Pentateuch are generally only provided in the case of proper names. An interesting feature is the employment of a new terminology, especially verbal, of Hebrew grammar. The word 'etymological' in the sub-title is not easy to justify since only little comparative etymological material is included. While not all scholars are convinced of the value of the Samaritan tradition of Hebrew pronunciation for the recovery of the pre-Masoretic form of Hebrew, additional means for the study of the subject, such as is here provided, must always be welcome. A third volume, which will deal with the grammar of Samaritan, is promised.

D.W.T.

ROSENTHAL, F. : *A Grammar of Biblical Aramaic* (Porta Linguarum Orientalium). 1961. Pp. x+100. (Otto Harrassowitz, Wiesbaden. Price : DM.10).

Clearly and concisely written, well arranged and beautifully printed, this grammar covers the usual topics, provides a short bibliography and ends with paradigms and vocabulary. Two features may be noted. This introduction does not presuppose a knowledge of Hebrew as do so many. The section on vocabulary, which is more advanced than the rest of the book, gives a useful survey of the various influences, Hebrew, Akkadian, Persian and Greek, which are to be found in Biblical Aramaic.

W.D.McH.

STEVENSON, W. B. : *Grammar of Palestinian Jewish Aramaic*. Second Edition, with an Appendix on Numerals by J. A. Emerton. 1962. Pp. 108. (Clarendon Press, Oxford. Price : 15s. 0d.).

This lithographic reprint of the late Professor Stevenson's grammar makes available once more a work too well-known to require commendation. While it contains almost too much for the beginner, for it introduces him to the dialects of the Targums, the Palestinian Talmud and Midrashim, and the Aramaic portions of the Old Testament, more advanced students find the parallel paradigms convenient for quick reference. Mr. J. A. Emerton has added a useful appendix on the numerals; the omission of this part of the subject was a serious defect in the 1924 edition. Unfortunately the Hebrew script in the addition is but indifferently reproduced.

W.D.McH.

Books received too Late for Notice

- ANDERSON, H. : *Historians of Israel* (2). (S.C.M. Press, London).
- BARR, J. : *Biblical Words for Time*. (S.C.M. Press, London).
- CASTELLINO, G. R. : *Le civiltà mesopotamiche*. (Istituto per la collaborazione culturale, Venice).
- DOUGLAS, J. D. (ed. by) : *The New Bible Dictionary*. (Tyndale Press, London).
- ELLIOTT, R. H. : *The Messages of Genesis*. (Broadman Press, Nashville, Tenn.).
- DE FRAINE, J. : *The Bible and the Origin of Man* (Desclée & Co., New York & Tournai).
- GANDZ, S. & KLEIN, H. (trans. by) : *The Code of Maimonides. Book Three. The Book of the Seasons*. (Yale University Press, New Haven, Conn.).
- GERHARDSSON, B. : *Memory and Manuscript*. (Acta Seminarii Neotestamentici Upsaliensis, XXII). (Gleerup, Lund, and Munksgaard, Copenhagen).
- GRAY, JOHN : *Archaeology and the Old Testament World*. (Thomas Nelson, Edinburgh).
- GIBLET, J. (ed. by) : *The God of Israel : The God of Christians*. (Desclée & Co., New York & Tournai).
- HERTZBERG, A. (ed. by) : *Judaism* (Prentice-Hall International, London).
- HERTZBERG, H. W. : *Beiträge zur Traditionsgeschichte und Theologie des Alten Testaments*. (Vanderhoeck & Ruprecht, Göttingen).
- HORST, F. : *Hiob*. (Biblicher Kommentar, XVI, 3). (Erziehungsverein Neukirchen).
- JOCZ, J. : *The Spiritual History of Israel*. (Eyre & Spottiswoode, London).
- KRAMER, S. N. : *Sumerian Mythology*. (Harper Brothers, New York).
- MAUCHLINE, J. : *Isaiah 1-39*. (S.C.M. Press, London).
- MORAWE, G. : *Aufbau und Abgrenzung der Loblieder von Qumran*. (Evangelische Verlagsanstalt, Berlin).
- NAPIER, B. D. : *Song of the Vineyard* (Harper Brothers, New York).

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BOOKS RECEIVED TOO LATE FOR NOTICE

- OSSWALD, E. : *Falsche Prophetie im Alten Testament*. (J. C. B. Mohr, Tübingen).
- VAN DEN OUDENRIJN, M. A. : *Het Hoogleid* (B.O.T. VIII, III) (J. J. Romen & Zonen, Roermond en Maaseik).
- PRITCHARD, J. B. : *The Water System of Gibeon*. (University of Pennsylvania, Philadelphia).
- ROBINSON, G. : *Historians of Israel* (1). (S.C.M. Press, London).
- RINGGREN, H. & ZIMMERLI, W. : *Sprüche, Prediger*. (ATD 16/1). (Vandenhoeck & Ruprecht, Göttingen).
- RIDDERBOS, N. H. : *De Psalmen*, I (Korte Verklaring der Heilige Schrift). (J. H. Kok, Kampen).
- REVENTLOW, H. GRAF. : *Wächter über Israel. Ezechiel und seine Tradition*. (B.Z.A.W. 82). (A. Töpelmann, Berlin).
- SIEGMANN, E. F. : *The Book of Ezechiel*, Part 1. (Paulist Press, New York).
- SKLADNY, U. : *Die ältesten Spruchsammlungen in Israel*. (Vandenhoeck & Ruprecht, Göttingen).
- STEINMANN, J. : *Michée, Sophonie, Joël, Nahoum, Habacqouq*. (Connaître la Bible). (Desclée de Brouwer, Bruges).
- TAYLOR, C. L. : *Let the Psalms Speak*. (Seabury Press, Greenwich, Conn.).
- TOOMBS, L. : *Nation Making*. (Bible Guides). (S.C.M. Press, London).
- VINK, J. G. : *Leviticus* (B.O.T. II, I) (J. J. Romen & Zonen, Roermond en Maaseik).
- WORDEN, T. : *The Psalms are Christian Prayer* (G. Chapman, London).
- YADIN, Y. : *The Scroll of the War of the Sons of Light against the Sons of Darkness*. (O.U.P., London).

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