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THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1963

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The Society for Old Testament Study

BOOK LIST, 1963

In the preparation of this, the seventh *Book List* which I have had the honour to edit on behalf of the Society, I have enjoyed the collaboration not only of my colleagues who are members of the *Book List* Panel, but also of the following scholars: Dr. W. Beyerlin, Professors M. Bič, P. A. H. de Boer, and H. Cazelles, Drs. R. E. Clements and H. Donner, Professors C. J. Gadd and E. Hammershaimb, Mr. R. Loewe, and Professors C. R. North, A. Parrot, and T. W. Thacker. In technical and practical matters I have been helped by Mr. C. N. Francis of the firm of B. H. Blackwell, who has provided necessary bibliographical data, Mrs. E. S. K. Paterson of the secretarial staff of New College, whose patience and accuracy have saved me an immense amount of labour, and by the Printer and his staff, whose helpfulness and care are unfailing. To all of these I tender my sincere thanks.

I also owe much to many scholars who from time to time pass on items of information or ensure that review copies of books reach me promptly. But for such ready co-operation the *Book List* could not reach its present level of usefulness. Even so, there are inevitably omissions and errors; and for these I offer my apologies. One most unfortunate error which occurred in the 1962 *Book List* calls for special mention. The review, on p. 59, of J.-R. Kupper's *L'iconographie du dieu Amurru* was written by Professor M. Noth; but by a slip for which I was unwittingly responsible, and which I much regret, my own initials were printed under it.

I have tried, wherever possible, to indicate prices in the currency of the country of publication; but this information has not always been accessible. The classification of books presents a perennial problem. Some notices might with equal appropriateness appear in more than one section. As in former years, books which are recommended for inclusion in school libraries have been marked by an asterisk.

NEW COLLEGE,
UNIVERSITY OF EDINBURGH.

G. W. ANDERSON.



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G.W.A.	= G. W. Anderson	A.S.H.	= A. S. Herbert
D.R.Ap-T.	= D. R. Ap-Thomas	S.H.H.	= S. H. Hooke
J.M.T.B.	= J. M. T. Barton	A.R.J.	= A. R. Johnson
W.B.	= W. Beyerlin	R.L.	= R. Loewe
M.B.	= M. Bič	W.D.McH.	= W. D. McHardy
M.Bl.	= M. Black	J.M.	= J. Mauchline
P.A.H.deB.	= P. A. H. de Boer	C.R.N.	= C. R. North
L.H.B.	= L. H. Brockington	A.P.	= A. Parrot
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
R.E.C.	= R. E. Clements	H.H.R.	= H. H. Rowley
D.D.	= D. Daube	J.N.S.	= J. N. Schofield
G.H.D.	= G. H. Davies	N.H.S.	= N. H. Snaith
H.D.	= Herbert Donner	S.S.	= S. Stein
G.R.D.	= G. R. Driver	T.W.T.	= T. W. Thacker
J.A.E.	= J. A. Emerton	D.W.T.	= D. W. Thomas
C.J.G.	= C. J. Gadd	E.U.	= E. Ullendorff
J.G.	= J. Gray	M.W.	= M. Wallenstein
E.H.	= E. Hammershaimb		

GENERAL

Annual of the Swedish Theological Institute, ed. by H. Kosmala in collaboration with G. Gerleman, G. Lindeskog, and H. S. Nyberg. Vol. I. 1962. Pp. 160+1 map+1 plate. (E. J. Brill, Leiden. Price: Fl. 24).

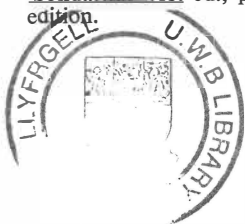
Appropriately, this volume is dedicated to Professor Lindblom, to whose interest the Swedish Theological Institute owes so much. There is a report on the work of the school during 1961, followed by seven important articles. P. R. Ackroyd contributes a discussion of the vitality of the word of God in the Old Testament (this was read as a lecture at the Institute). G. Gerleman writes on 'Die Bildsprache des Hohenliedes und die altägyptische Kunst'. H. Kosmala re-examines the so-called ritual decalogue, which he maintains is an ancient festival calendar. S. Talmon (in a paper read at the Institute) considers DSIa as a witness to ancient exegesis of the Book of Isaiah. B. Noack discusses (also in a paper read at the Institute) the day of Pentecost in Jubilees, Qumran, and Acts. G. Lindeskog writes on 'Die Essenerfrage in Geschichte und Gegenwart'. A. Schalit examines the early Christian tradition about the origin of Herod's family.

G.W.A.

BAUER, J. B. (ed.): *Bibeltheologisches Wörterbuch* I/II. 2nd ed. 1962. Pp. 1292. (Verlag Styria, Graz. Price: S. 350).

This excellent work first appeared, in one volume, in 1959 and was noticed at some length in the *Book List* for 1960 (p. 3). The chief criticism offered was that there were many omissions from the list of key-words employed. In the present two-volume edition a serious attempt has been made to increase the number of subjects discussed so that, out of a hundred and seventy-five articles, no less than seventy have been specially written for the new issue. Though the new articles are not distinguished by any special sign, a comparison with the first edition shows that the following items are new. Abraham, Adam, Almosen, Amen, Anbetung, Antichrist, Arbeit, Barmherzigkeit, Begierde, Betrachtung, Brüder Jesu, Buch, Dekalog, Demut, Drem, Ehe, Eifer, Einfalt, Entrückung, Erbauung, Erbsünde und Erbtod, Evangelium, Fasten, Feuer, Frau, Fürbitte, Furcht, Gehorsam, Gewissen, Gleichnis, Haupt, Heil, Heilsgewissheit, Heimsuchung. (Vol. II) Herrentag, Herz, Himmelfahrt Christi, Hirt, Höllenfahrt Christi, Jungfrauengeburt, Jungfraulichkeit, Kraft, Lamm Gottes, Leib, Leidenschaft, Mächte und Gewalten, Meer, Mensch, Moses, Paradies, Passion Jesu, Primat, Rest, Ruhe, Schöpfung, Sendung, Siegel, Sohnschaft, Tag des Herren, Torheit, Trost, Vater, Verfolgung, Verklärung, Volk (Gottes), Vollkommenheit, Vollmacht, Vorherbestimmung, Wachen, Wasser. The article 'Solidarität' (1st ed., pp. 699-706) does not appear in the new edition.

J.M.T.B.



BEN-HORIN, M., WEINRYB, B. D., ZEITLIN, S. (ed. by): *Studies and Essays in honor of Abraham A. Neuman*. 1962. Pp. xiii+650+portrait. (E. J. Brill, Leiden, for the Dropsie College, Philadelphia. Price: \$7.50).

This volume comprises thirty-three articles, contributed by friends and pupils of Dr. Neuman, three of which are in Hebrew and the rest in English. The articles which have a direct bearing on Biblical studies are: 1. Some Hebrew Manuscripts from Seville, by Francisco Cantera Burgos. 2. *Plurima Mortis Imago*, by Godfrey Rolles Driver. Here we find remarks which have arisen out of the new English translation of the Bible. 3. The YQTL-QTL (QTL-YQTL) Sequence of Identical Verbs in Biblical Hebrew and in Ugaritic, by Moshe Held. 4. S. Baer's Unpublished Targum Onkelos Text, by Abraham I. Katsh. This article is the result of an examination of a USSR. MS. 5. The Liturgical Use of Psalm 78 : 38, by Leon J. Liebreich. 6. The Tribal System of Israel and Related Groups in the Period of the Judges, by Harry M. Orlinsky. Of an indirect bearing on Biblical studies is the article Translation and Mis-translation in the Apocalypse of Baruch, by Frank Zimmermann. The volume is well produced.

M.W.

Bič, M. and SOUČEK, J. B. (ed by): *Biblická Konkordance*, Parts 18, 19, 20, and 21. Pargamén-Rozpálení. 1962. Pp. 80 each part. (Edice Kalich, Prague. Price: Kčs. 10.50 each).

Despite many difficulties this Concordance to the Czech Bible, giving indications of the Hebrew and Greek equivalents in the Old Testament and Greek equivalents in the New Testament, slowly continues its course.

H.H.R.

BOWMAN, J. (ed. by): *Abr-Nahrain*. An Annual under the Auspices of the Department of Semitic Studies, University of Melbourne. Vol. II (1960-1961). 1962. Pp. 76+2 plates. (E. J. Brill, Leiden. Price: Fl. 12).

The main article of interest to Old Testament scholars is that by A. Guillaume: 'Hebrew and Arabic Lexicography. A Comparative Study'. This continues the article in Vol. I (*Book List*, 1962, p. 3) and contains a further 200 suggested Arabic cognates to Hebrew words, a few of which are, but the great majority are not, noted in Köhler-Baumgartner's *Lexikon*. A further article is promised for the next volume. W. Ulican continues his Phoenician studies with 'Melqart Representations on Phoenician Seals' (pp. 41-54). N. Milne: 'Prophet, Priest and King and their Effects on Religion in Israel' (pp. 55-67) seems hardly aware of much recent work in this field in presenting his material to demonstrate that 'Kingship broadened the popular mind while priests and prophets fought a rearguard action against this'.

A.S.H.

Catholic Biblical Quarterly (ed. by R. E. Murphy). Vol. XXV:1. 1963. Pp. 118. (Catholic Biblical Association of America, Washington, D.C. Price: \$1.50 per copy).

Although this *Book List* does not normally review quarterlies, the appearance of this special Jubilee issue of the *C.B.Q.*, devoted entirely to Old Testament subjects, merits special mention. A distinguished team of contributors have written on a wide range of subjects: Jethro, Hobab and Reuel in Early Hebrew Tradition (W. F. Albright); La Nouvelle Alliance en Jer. 31. 31-34 (J. Coppens); Biblical Criticism (P. G. Duncker); Der Aufbau der Apokalypse des Jesajabuchs (Is. 24-27) (G. Fohrer); Zur Darbietungsform der "Ich-Erzählung" im Buche Qohelet (O. Loretz); The City and Israelite Religion (R. A. F. MacKenzie); Jacob at Peniel (J. L. McKenzie); The Ancient Near Eastern Background of the Love of God in Deuteronomy (W. L. Moran); "To Know Your Might is the Root of Immortality" (Wis. 15, 3) (R. E. Murphy); The Hand of Judith (P. W. Skehan); Background and Function of the Biblical Nāšîr' (E. A. Speiser). Members of our Society will wish to congratulate the Catholic Biblical Association on reaching this milestone, and the *Quarterly's* Editor on this noteworthy production.

G.W.A.

CAZELLES, H. and FEUILLET, A.: *Dictionnaire de la Bible. Supplément*. Fasc. xxxvii. (Paul-Péché.) 1962. Columns 1-256. (Letouzey & Ané, Paris. Price: 31s. 0d.).

The latest fascicle of this excellent supplement to Vigouroux's now ancient *Dictionnaire* has not a great deal of special interest to an *Alttestamentler*. C. Spicq completes his study of Hebrews, and J. Cambier writes on 'Vie et Doctrine de S. Paul'. A. George has an article on 'Pauvre', considering the Old Testament use of the word in sections concerned with the vocabulary, poverty as a social factor, and the religious sense of poverty. J. Trinquet devotes a column to the life and work of A. S. Peake, and the article on 'Péché' opens with a study of sin in the Old Testament by E. Beaucamp. This is a useful, perhaps a trifle too analytical, handling of the subject. The bibliography evidently does not profess to be complete, most of the works mentioned being fairly recent. The next fascicle will have sections on the concept of sin in ancient Greece and in Judaism.

J.M.T.B.

DOUGLAS, J. D. (ed. by): *The New Bible Dictionary*. 1962. Pp. xvi+1376+XVI plates+17 maps. (Inter-Varsity Fellowship, London, Price: 45s. 0d.).

Two of the consulting Editors and about twelve other contributors to this volume are members of our Society. They have contributed to the making of a worthwhile volume. Inevitably in this one-volume work, the Dictionary is neither biographically nor topographically complete, and the 2300 articles are of uneven quality. Some articles, especially those above the initials F.F.B. those on archaeology (J.D.W.) and Palestine and Jerusalem (J.M.H.) are models. Indeed the claim of the Preface that the

Dictionary is an up-to-date handbook on archaeology is largely justified. There are distinct cracks in the belief of the Mosaic authorship of the Pentateuch (308b; 849b f; 963b). Some of the articles on Literature, e.g., Psalms, give little evidence of the new cultic approach to the Literature of the Old Testament as a whole, or of the latest movements of scholarly thought in the perpetual wrestle with O.T. problems. But by and large this is a useful and worthy volume. The indices are valuable though unfortunately there is no list of contributions by the various authors. The Biblical knowledge is fairly complete and almost always reliable, though the interpretations of the material sometimes avoid the problems or fail to face them realistically. The volume is adorned with 237 line drawings, and altogether the pictorial side of the book is excellent. The volume represents wonderful value for money, and interestingly reveals varying degrees of interpretation and standpoint within the conservative point of view. The Editors are to be congratulated on a very good piece of work, even if some of the dogmatic articles are rather extreme.

G.H.D.

ENGNELL, I. (ed. by): *Svenskt bibliskt uppslagsverk*, 2nd edition, vol. I, A-L. 1962. Pp. XI+cols. 1574. (Nordiska Uppslagsböcker, Stockholm. Price of the whole work: Sw. Kr. 290).

The first edition of the first volume of this encyclopedia was published in 1948 by Engnell and Fridrichsen as editors, the second volume in 1952 (see *Book List*, 1949, p. 5, *Eleven Years*, p. 168; and 1953, p. 4, *Eleven Years*, p. 457). Since Fridrichsen's death Engnell alone has prepared the new edition with a large team of Scandinavian Scholars as collaborators. In no other work are the results of recent Scandinavian research to be found in such a clear and brief form. All the articles have been carefully revised or, if necessary, rewritten. About a fifth of the work consists of completely new articles, e.g., those on the Dead Sea Scrolls and the Nag Hammadi texts, other articles have been greatly expanded, e.g., the articles on Hazor, Jericho, and similar localities where excavations have taken place. The selection of literature is up-to-date.

E.H.

FRIEDRICH, G. (ed. by): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band VII. Lieferung 7, 1962. Pp. 64 (Kohlhammer, Stuttgart. Price: DM. 4.60). Doppellieferung 8/9, 1962. Pp. 128 (Price: DM. 9.20). Lieferung 10, 1962. Pp. 64 (Price: DM. 4.60).

Lieferung 7 concludes the article on *skandalon* by G. Stählin and continues with articles on *skenos* by C. Maurer, on *skene* and its cognates by W. Michaelis (especially the discussion of the Tabernacle and of *skenopegia*, the Feast of Booths) and on *skia* by S. Schulz.

Lieferung 8/9. The article on *skorpizo* by Michel has interesting remarks on the Theophany of Sinai and the Holy War. H. Conzelmann contributes a long and important article on *skotos* and its cognates. O. Michel writes on *skythes*, F. Lang on *skolex*

and E. Lohse on *Solomon*. An article of major importance on *sophia*, *sophos* by U. Wilckens includes an Old Testament section by G. Fohrer. O. Michel writes on *spendo* and S. Schulz on *sperma* and its cognates.

Lieferung 10 concludes the article on *sperma* and continues with articles on *splanchnon* and its cognates by Köster, on *spoudazo* and its cognates by G. Harder, and, among other articles of lesser concern to Old Testament scholars, with a long article by J. Schneider on *stauros*.
N.W.P.

GALLING, K. (ed. by): *Die Religion in Geschichte und Gegenwart*, 3. Auflage, Band VI. Lieferungen 105–106 (cols. 1–192), 107–108 (cols. 193–384), 109–110 (cols. 385–576, including map+2 plates), 111–112 (cols. 577–767), 113–114 (cols. 769–960), 115–116 (cols. 961–1152), 117–119 (cols. 1153–1440, including 2 maps), 120–121 (cols. 1441–1632), 122–125 (cols. 1633–1970+pp. XXXVI). 1962. (J. C. B. Mohr, Tübingen. Price: DM. 4.20 each Lieferung).

Professor Galling and his collaborators are to be warmly congratulated on the completion of this, the final volume of the new *R.G.G.* Their immense task has been carried out with great expedition. In this volume the following articles or parts of articles have been noted as of direct interest to the *Alttestamentler*: Siblyllinen (F. C. Grant); Sichem (E. Kutsch); Sidon (R. Bach); Siegel (K. Galling); Silo (E. Kutsch); Simon ben Kosiba (C. H. Hunzinger); Simson (H. Gese); Sinai (O. Eissfeldt); Sintflut, religionsgeschichtlich (W. von Soden); Im AT (C. A. Keller); Sittlichkeit: Im AT (G. Fohrer); Im Judentum (E. L. Dietrich); Sodom und Gomorrha (O. Eissfeldt); Sopherim (E. L. Dietrich); Speiseverbote: Im AT und Judentum (R. Rendtorff); Stämme Israels (M. Noth); Stein, heilige (K. Galling); Stierdienst (W. von Soden); Sünde und Schuld: Im AT (Th. C. Vriezen); Im Judentum (E. Lohse); Sündenbock (E. Kutsch); Sündenvergebung: Im AT (Th. C. Vriezen); Sumerer (F. M. Th. de Liagre Böhl); Susa (W. von Soden); Susannabuch (M. Weise); Symbole, jüdische (K. Galling); Synagoge (K. Galling); Synhedrium (E. Lohse); Syrien, Geschichte (H. Donner), religionsgeschichtlich (O. Eissfeldt); Syrische Literatur (B. Spuler); Tabor (E. Kutsch); Talmud (E. L. Dietrich); Tammuz (W. Röllig); Tanit (O. Eissfeldt); Tarphon (E. Lohse); Tarsis (R. Bach); Tekoa (E. Kutsch); Tempel, religionsgeschichtlich (K. Galling); In Israel (K. Galling); Tempelgeräte in Israel (K. Galling); Teraphim (K. Elliger); Testamente der XII Patriarchen (L. Rost); Tetragramm (D. W. Thomas); Teufel: Im AT, Judentum und NT (F. Horst); Textkritik der Bibel: Altes Testament (E. Würthwein); Theophanie: Im AT (J. Hempel); Tibboniden (E. L. Rapp); Tiberias (E. Lohse); Tirza (A. Kuschke); Tod und Totenreich im AT (H. Schmid); Todesstrafe, Biblisch (F. Horst); Tora (R. Rendtorff); Tosefta (E. Gross); Totenverehrung: Im AT (H. Schmid); Tradition: Im AT (L. Rost), Im Judentum (E. Lohse); Trauerbräuche: Im AT, NT und Judentum (H. Schmid); Traum: Im AT (E. L. Ehrlich); Typologie: Im AT (F. Hesse); Ugarit (A. Kuschke, H. Donner, O. Eissfeldt); Universalismus und Partikularismus: Im AT (J. Hempel);

Uriel (E. Lohse); Urim und Tumim (K. Galling); Urmensch (K. Rudolph); Urstand: Im AT und Judentum (Fr. Ellermeier); Vaternamen Gottes: Im AT (H.-J. Kraus); Verborgtheit Gottes, AT (H. Bandt); Verdienst: Im Judentum (E. Lohse); Vergeltung: Im AT (F. Horst); Im Judentum (C. H. Hunzinger); Versiegelung (E. Dinkler); Versöhnung: Im AT (K. Koch); Im Judentum (C. H. Hunzinger); Verstockung: Im AT (F. Hesse); Vision: Im AT (V. Maag); Völkertafel (H. Gese); Wein und Wein-enthaltung: Im AT (R. Rendtorff); Weisheit, Weisheitsdichtung (H. Gese); Weissagung (F. M. Th. de Liagre-Böhl); Weissagung und Erfüllung: Im AT (F. Baumgärtel); Weltbild: Alter Orient (F. M. Th. de Liagre Böhl): Im AT (H. W. Hertzberg); Wirtschaftsgeschichte: In Israel (K. Galling); Wort Gottes: Im AT (W. Zimmerli); Wunder: Im AT (W. Vollborn): Im Judentum (E. Lohse); Zadok (W. Schottroff); Zebaoth (O. Eissfeldt); Zedekia (R. Bach); Zehnten, religionsgeschichtlich (O. Eissfeldt): Im AT (W. Schmidt); Zeloten (E. Lohse); Zelt (E. Kutsch); Zephania-Apokalypse (R. Meyer); Zephania-buch (H. Gese); Zorn Gottes: Im AT (W. Eichrodt); Zwölfprophetenbuch (F. Hesse). In addition, many other articles have an indirect bearing on our field.

G.W.A.

Hebrew Union College Annual, Vol. XXXIII (ed. by Elias L. Epstein). 1962. Pp. 276+portrait+26 (in Hebrew)+index to vols. I-XXXII. (Hebrew Union College, Cincinnati.)

In the first article of the present volume, W. Hallo attempts to establish 'A Typology of the Royal Inscriptions of Ur'. As historical documents and as objects of art they have a value of their own. The literary analysis of their inscriptional *genre* shows that they were subject to strict rules of composition, which remained largely unchanged for a period of nearly a thousand years, i.e., up to the time of Hammurabi. Looking towards the west of the Mesopotamian area, we might add that a discernible influence of their pattern (a dative phrase naming the deity, a nominative giving the builder's or donor's name, an accusative identifying the object built or donated, and a verb expressing the act of construction) extends to the Palmyrenian inscriptions of the second post-Christian century and beyond. Julius Lewy discusses 'Old Assyrian Evidence Concerning Kuššara and its Location' and provides interesting new material for more comprehensive studies in the field of the early history of Anatolia. Julian Morgenstern concludes a series of articles on 'The Book of the Covenant', started as early as in 1928. Only few of the more recent books on the subject are referred to. One misses, for example, a consideration of Alt's *Ursprünge des Israelitischen Rechts*, of Cazelles' *Études sur le Code de l'Alliance*, or of Cassuto's relevant observations in his Hebrew Commentary on Exodus. Morgenstern holds that most of the Covenant Laws belong to the time of Jeremiah or even Ezekiel, but his view is unlikely to carry conviction, since — to make only one reservation — they reflect the social conditions of a group of half-sedentary people, who, for the time being, were assured of their livelihood by a pastoral mode of life. M. Tsevat

offers 'A New Interpretation of I Samuel, 10:2', dealing with the topographical identification of Rachel's tomb. H. Orlinsky continues his 'Studies in the LXX of Job' with chapter IV on 'The Present State of the Greek Text of Job'. He confines himself to an examination of those seemingly corrupt readings of the LXX, which represent original Greek renderings, identical with or closely related to the masoretic text.

Articles by E. Wiesenberg, M. Harris and A. Reines comprise researches on Mishnaic, Kabbalistic and mediaeval philosophical literature, but have no direct bearing on the study of the ancient Near East or on that of the Hebrew Bible. A. Scheiber publishes a number of letters, exchanged between Schechter, Bacher, and Goldzieher. The last article by D. Jarden is written in Hebrew and offers a pointed and carefully annotated edition of hitherto unknown religious poems by the 13th-century poet Eleazar ben Jacob ha-Babli.

S.S.

HERTZBERG, H.-W.: *Beiträge zur Traditionsgeschichte und Theologie des Alten Testaments*. 1962. Pp. 186. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 14.80).

This contains fourteen articles, thirteen of which have appeared in various journals from 1925 to 1960. The author's intimate knowledge of Palestinian geography and place-names has provided him with a powerful tool for the investigation of some Old Testament problems. If we single out certain articles for special notice, it may indicate the value of the whole collection. The paper on 'Adonibesek' (Jdg. i. 1-7) argues for the originality of the name which preserves therefore the name of a Perizzite god Bezek, after whom the place (now *chirbet ibzik*) was named. The battle appears to precede the incident in Gen. xxxiv. 30. The article 'Die Melchisedek-Traditionen' takes note of various traditions linking the king with Jerusalem, Golgotha, Gerizim, and Tabor. The Melchizedek story is seen to be the *hieros logos* of an old Canaanite sanctuary, perhaps originally at Tabor, and later transferred by Jews to Jerusalem, by Samaritans to Gerizim and by Christians to Golgotha. Deut. xxxiii. 19 may originally have been 'sacrifices of (the god) Sadik'. Again we would note the perceptive article, 'Die Nachgeschichte alttestamentliche Texte innerhalb des Alten Testaments', which discusses the glosses, additions and omissions in the MT of Isaiah i-xxxix as furnishing a valuable insight into the use made by later Judaism of the received Word of God. We are grateful that these articles have been assembled in this form.

A.S.H.

KLEINKNECHT, H. & GUTBROD, W.: *Law*, trans. by Dorothea M. Barton and ed. by P. R. Ackroyd. (Bible Key Words from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*.) 1962. Pp. xii + 158. (A. & C. Black, London. Price: 15s. 0d.).

This volume conforms to the general pattern of the translations of articles from the Kittel *Wörterbuch*. There is some slight abridgement in the early part; but there are additional references to literature in the bibliography and in the footnotes.

G.W.A.

(MUILENBURG, J.): *Israel's Prophetic Heritage*: Essays in honor of James Muilenburg, ed. by B. W. Anderson and W. Harrelson. 1962. Pp. xiv+242+portrait. (Harper & Brothers, New York and S.C.M. Press Ltd., London. Price: \$5 and 27s. 6d.).

The best compliment that a reviewer can pay to this notable *Festschrift* is that it is not unworthy of the great scholar and teacher in whose honour it has been produced. The title of the volume has been interpreted widely, as the subjects of the contributions show: In the Beginning (W. Eichrodt), a study of Gen. i. 1; The Prophets and the Problem of Continuity (N. W. Porteous); The Lawsuit of God: a Form-critical Study of Deuteronomy 32 (G. E. Wright); The Background of Judges 17-18 (M. Noth); The Prophetic Call of Samuel (M. Newman); The Prophet as Yahweh's Messenger (J. F. Ross); Amos and Wisdom (S. Terrien); "Rejoice not, O Israel!" (Dorothea M. Harvey); Essentials of the Theology of Isaiah (Th. C. Vriezen); Nonroyal Motifs in the Royal Eschatology (W. Harrelson); The King in the Garden of Eden: a Study of Ezekiel 28: 12-19 (H. G. May); Exodus Typology in Second Isaiah (B. W. Anderson); The Promises of Grace to David in Isaiah 55: 1-5 (Otto Eissfeldt); The Samaritan Schism in Legend and History (H. H. Rowley); Prophecy and the Prophets at Qumrân (M. Burrows). The volume ends with a list (compiled by R. L. Hicks) of the writings of Professor Muilenburg to whom, as one of our distinguished honorary members, we extend congratulations and good wishes.

G.W.A.

NÖTSCHER, F.: *Vom Alten zum Neuen Testament*. Gesammelte Aufsätze. (Bonner Biblische Beiträge, 17.) 1962. Pp. VI+250. (Peter Hanstein Verlag, Bonn. Price: DM. 32).

This is a collection of thirteen articles, all of which have previously appeared in print. Subscribers to the *Revue de Qumran* will be familiar with two of them, the more important of which is a contribution of almost fifty pages on 'Heiligkeit in den Qumran-schriften' (pp. 126-174). Others first saw the light in *Biblica*, the *Mélanges Robert*, the *Festgabe* for Cardinal Frings, and the volumes presented to H. Junker and V. Christian. Some of the articles are quite short. One of the longer essays is that in the Frings volume and is entitled: 'Vorchristliche Typen urchristlicher Ämter? Episkopos und Mebaqqer', in which, apropos of the various uses of the term 'Bishop' Dr. Nötscher reminds his readers that the words *Pamphlet*, *Gift*, and *Mist* have not quite the same meaning in English and in German (p. 192, n. 11).

J.M.T.B.

RIESENFELD, H. (ed. by): *Svensk exegetisk årsbok*, xxvi. 1961. Pp. 166. (C. W. K. Gleerup, Lund. Price: Sw. kr. 10).

This issue begins with two short studies in English on Work in the Old Testament and Work in the New Testament, by I. Engnell and B. Gärtner respectively. M. Ottoson contributes, in Swedish, a study of the military and historical geography of ancient Palestine, 'From Megiddo to Masada'. There are New

Testament articles by H. Riesenfeld, G. Lindeskog, E. Lövestam, and E. Schweizer, all of which have some indirect interest for the *Alttestamentler*, notably that by Lindeskog, 'Israel in the New Testament'. E. Larsson contributes a sketch of the history of the Uppsala Exegetiska Sällskap. Following the review articles there is a further contribution in Swedish (by A. Carlson) to the series surveying commentaries and other helps to the study of Old Testament books, this article being devoted entirely to literature on Ezekiel. Those responsible for this annual are to be congratulated for the unfailing interest, variety, and usefulness of its contents.

G.W.A.

SHEWELL-COOPER, W. E.: *Plants and Fruits of the Bible*. 1962. Pp. v+174. (Darton, Longman & Todd Ltd., London. Price: 16s. 0d.).

The Principal of a Horticultural college attempts to identify the flowers, trees, vegetables and herbs mentioned in the Bible. He discusses the weeds, diseases, and pests, and horticultural and farming operations referred to in both Testaments. There is no index but the format makes reference possible. Coloured endpapers illustrate 30 species mentioned in the book. The author has a popular style and uses his identifications to interpret Bible passages.

J.N.S.

Studia theologica cura ordinum Scandinavicornum edita. Vol. XV, Fasc. i. 1962. Pp. 1-112. Fasc. ii. 1961 (*sic*). Pp. 113-196+Index. Vol. 16, Fasc. 1. 1962. Pp. 1-108. (Aarhus University, Aarhus. Price: Vol. XV: D.kr. 20 the vol.; or D.kr. 14 each fascicle. Vol. 16 and subsequent vols. D.kr. 30 each vol.; or D.kr. 20 each fascicle).

Publication of this annual has been transferred from Gleeurps of Lund to Aarhus University. This change may account for the curious (and accidental?) throwback in the dating of XV, ii., and the change of style in the numbering of the latest volume. XV, i. contains a study by S. Mowinckel of the verb *siaḥ* and the nouns *siaḥ* and *siḥā*, an article by E. Hammershaimb entitled 'Einige Hauptgedanken in der Schrift des Propheten Micha', and a discussion (in French) by E. Nielsen of war considered as a religion and religion considered as a war (from the Song of Deborah to the Qumran War Scroll). There are also three articles, by K. H. Rengstorff, C. Spicq, and E. Bammel, on New Testament subjects. In XV, ii., the longest article is a learned and detailed study by P. Wernberg-Møller on the relationship of the Peshitta Version of Genesis to the Palestinian Targum fragments published by Kahle and to the Targum Onkelos. N. Hyldahl and J. Munck contribute articles on New Testament subjects. Vol. 16, 1 contains no articles of direct interest to the *Alttestamentler*.

G.W.A.

EDUCATIONAL

- *AVI-YONAH, M. & MALAMAT, A. (ed. by): *Illustrated World of the Bible Library*. Vol. 1, *The Law*; Vol. 2, *The Former Prophets*; Vol. 3, *The Latter Prophets*; Vol. 4, *The Writings*; Vol. 5, *The New Testament*. [n.d.] Pp. 304; 304; 304; 296; 302+numerous ills. (McGraw-Hill Book Company, Inc., New York, Toronto, and London. Price: Vols. 1-4, £25 the set; Vol. 5, £6 10s.).

These magnificent volumes, which were originally published in Jerusalem (the first four under the title *Views of the Biblical World*), provide a most attractive educational tool for the teacher of Scripture. On each page there is a short passage from the Biblical text (following the RSV in the main), accompanied by an illustration in colour (e.g., a map, a view, a photograph of some ancient monument or document) and an interpretative comment. The work is based on up-to-date scholarship, and has been carried out by a distinguished team of scholars. Any school library which can afford this acquisition is to be envied.

G.W.A.

- *AVI-YONAH, M. and KRAELING, E. G.: *Our Living Bible*. 1962. Pp. 384. (Oldbourne Press, London. Price: 70s. 0d.).

This is a condensed edition in one volume of *The Illustrated World of the Bible Library*, reviewed above. A selection of the illustrations has been made; and altogether a remarkable amount of useful material has been assembled. The commentary is based on the text of the larger work, which, in every respect except size and cost, this volume closely resembles. It may be warmly recommended as a reliable and attractive educational tool.

G.W.A.

- *HEBERT, G.: *The Old Testament from Within*. 1962. Pp. 154. (Oxford University Press, London. Price: 7s. 6d.).

This work is a completely revised edition of *The Bible from Within* 1950 (see *Book List*, 1951, p. 16; *Eleven Years*, p. 311). Father Hebert adopts the rôle of a *ger*, and expounds the purpose of God from Abraham to the promised Messiah, and he does this in relation to contemporary issues. It is an excellent book for all who are seeking to discover the meaning of the O.T.

G.H.D.

- MASON, D. H.: *Thus Saith the Lord*. (The Christian Students' Library, No. 26.) 1962. Pp. 164. (The Christian Literature Society, Madras, for the Senate of Serampore College. Price: Rs. 2.50).

Mr. Mason has lived in India for seventeen years, working in the Mysore Diocese, now in the Church of South India. He is at present Superintendent of the Boys' Home and School at Tumkur, Mysore State. This paperback is an introduction to the prophets of Israel, and its standard is that of the L.Th. Diploma

of Serampore College. The first part of the book contains short introductions to the work of each prophet. The second part deals with the messages they proclaimed. The book is written primarily for Indian students, but it is wholly suitable for theological students generally, and is entirely safe as a guide.

N.H.S.

- *WAINWRIGHT, J. A.: *God and Man in the Old Testament*. 1962. Pp. 176. (National Society and S.P.C.K., London. Price: 17s. 6d.).

This book, based on lectures given at a Teachers' Training College, will be found especially useful by teachers in secondary Modern and Grammar Schools and by Training College students who are completing courses in Divinity. A knowledge of O.T. history is presupposed, and attention is directed to the basic O.T. concepts relating to God and Man, the use of some of the key words being studied in detail. The author does not pretend to treat his subject exhaustively but he has written an attractive and stimulating book that deserves a wide welcome. L.A.P.

ARCHAEOLOGY AND EPIGRAPHY

- FRANKEN, H. J.: *Heilig-Land en heilige huisjes*. 1962. Pp. 38. (E. J. Brill, Leiden. Price: Fl. 1.75).

Dr. Franken's inaugural lecture as reader in Palestinian Archaeology in the University of Leiden reviews shortly the development of the discipline *biblical antiquities* with illustrations from archaeological excavations in Palestine. He discusses methods of excavating, distinguishing between scholars mainly interested in literature, whose archaeological results are often influenced prejudicially by theories about the Bible texts, and scholars trained in the modern stratigraphical method of digging, introduced in Palestine by Miss Kenyon at Jericho, wrongly understood as the improved Reisner-Fisher method. P.A.H.deB.

- GARBINI, G.: *Le origini della statuaria Sumerica*. 1962. Pp. 45, English résumé 7 pp.+28 plates and 1 map. (Università degli Studi, Rome. Price: Lire 6,000, \$10).

The versatile author of this archaeological and artistic book is already known for his exposition of ancient Aramaic and for his grammar of the N.W. Semitic inscriptions. What he now presents is a study of the earliest 'Mesopotamian' sculptures of the human figure — by no means all of them necessarily to be dubbed 'Sumerian', despite the title. Indeed, this title might be criticized on another ground as well; to consider the *origini* of this sculpture would involve asking why some of the earliest stone figures of the Ancient East were produced by a people living in a stoneless country, and this might bring in the origin of the Sumerians themselves, a question now prudently avoided.

The book is illustrated with photographs from the ample collections of material in the University of Rome and also by twelve good hand-drawings which have the merit of including some less-familiar subjects. The text is clear, is very competently summarized in an English résumé, and is followed by a short bibliography. Only the paltry sketch-map at the end is unworthy of so well-constituted a book.

Dr. Garbini allows that his material has received much attention of late, but he expresses dissatisfaction with two recent works upon the subject. His own most distinctive contribution lies in emphasis upon territorial (as well as the recognized chronological) distinctions, even if a common centre of departure is ultimately postulated (p. 41). In the course of his theme he has many good observations — he is sceptical of jaunty artistic labels (pp. 11, 42); he sees that the manifestation of Babylonian figural talent was in metal rather than stone, and therefore mostly lost (p. 16); he is not above admitting that some of the early productions are simply the work of poor craftsmen (pp. 29, 43); he notices the rarity of stone figures in later Babylon and in Assyria, though the reason assigned is questionable (p. 13), and so, too, is the relevance of the head from Brak (p. 17). It may be doubted also whether the difference he detects between the earlier and the later inscriptions (p. 13) really affects the intention of those who dedicated their effigies.

C.J.G.

GRAY, J.: *Archaeology and the Old Testament World*. 1962. Pp. 256 (including 5 maps)+25 plates. (Thomas Nelson & Sons, Edinburgh. Price: 30s. 0d.).

A well-produced book in two sections: geographical and historical — The Fertile Crescent, and Israel among the Nations. The author makes good use of the results of archaeological discoveries and of his own experiences of life in the Near East to present the institutions, conventions, and beliefs which were the environment of the Old Testament. He deals with the cultural background of the Old Testament rather than its history, religion, and literature. The book is well illustrated and has a useful bibliography for each chapter.

J.N.S.

MATTHIAE, P.: *Ars Syra*, contributi alla storia dell'arte figurativa siriana nelle età del Medio e Tardo Bronzo. (Serie Archeologica 4.) 1962. Pp. 156+XXVIII plates. (Centro di Studi Semitici, Rome. Price: L.9.000, \$15.00).

In this volume the author presents a study of Syrian figurative art in the Middle and Late Bronze ages. He attempts to define the nature of its development, to indicate the extent of external influence upon it, and to describe its coherence and unity. Is it the original product of an independent civilization, or the peripheral manifestation of a larger cultural unity? M. Matthiae's investigations are not confined to examples of 'Syrian' art found in Syria proper, but extend to those from Phoenicia and Palestine.

He discusses the most important examples of stone sculpture (the statue of Idrimi, the head from Jabbul), bronzes (reliefs from Simiriyan, Megiddo, Ugarit, the Orontes valley, seated deities, deities standing on animals, deities in motion with uplifted arm brandishing a characteristic weapon), ivories (Megiddo, Ras Shamra), finally *glyptics* (Beit Mirsim, Hazor, tell 'Ajjul). This inquiry shows that there was a specifically Syrian type of art, displaying, however, influences which are readily recognizable (Anatolian and Egyptian). Two main streams exist side by side: the art of the court, and a narrative type which is popular in origin. The latter came in the end to predominate over the former, which, however, survived in small-scale productions.

A.P.

NOTH, M.: *Die Welt des Alten Testaments. Einführung in die Grenzgebiete der alttestamentliche Wissenschaft.* (Sammlung Töpelmann. Zweite Reihe: Theologische Hilfsbücher, Band 3.) Vierte, neubearbeitete Auflage. 1962. Pp. XVI+356, including 10 maps, plans, and other illustrations in the text, and one folding chronological table. (Alfred Töpelmann, Berlin. Price: DM.28).

The earlier editions of this immensely valuable work of reference were noticed in the *Book Lists* for 1946, p. 16 (*Eleven Years*, p. 16); 1953, p. 46 (*Eleven Years*, p. 499); 1957, p. 19. In the preparation of this edition full account has been taken of recent work; and in two pages of addenda reference is made to material which could not be included in the body of the work. Of the additions made in the text the most substantial is a section entitled 'Die Verkehrswege des Landes im Altertum'. The plates have been omitted, for adequate reasons.

G.W.A.

PARROT, A.: *Abraham et son Temps.* (Cahiers d'Archéologie Biblique No. 14.) 1962. Pp. 140+43 plates. (Les Éditions Delachaux et Niestlé S.A., Neuchâtel & Paris).

This latest study by the distinguished excavator of Mari maintains the high standard of Professor Parrot's archaeological studies. The Biblical account of Abraham from Ur via Harran, Shechem, and Bethel to Hebron is documented by archaeology at all localities mentioned, both by material remains and texts from Mari and Nuzu, which illustrate history and society in patriarchal times. The study ends, as Professor Parrot's study of the Tower of Babel ended, with a chapter on Abraham in iconography and in Christian typology. Interesting and feasible, if somewhat daring, is the explanation of Abraham's wandering from Ur to Harran and southwards by Aleppo and the vicinity of Qatna in the light of the information of the Mari Texts on the Beni-iamina, Semites from the south who had migrated to the north. Useful facts are also assembled on the Herodian building at Ramat el-Khalil (Mamre) and the Cave of Machpelah in Hebron. Professor Parrot's attractive book will be read with profit and pleasure by scholars and students at all stages.

J.G.

PRITCHARD, J. B.: *The Water System of Gibeon*. (Museum Monographs.) 1961. Pp. viii+24+48 figs. (The University Museum, University of Pennsylvania, Philadelphia. Price: \$2.50).

A description of the water systems at el Jib discovered in the 1956-7 campaigns by the University Museum-Church Divinity School of the Pacific. There is a careful account of the objects found in the pool and tunnel, and the conclusion that the pool was probably constructed in the twelfth century B.C., the tunnel later, and the pool was probably filled in by the sixth century B.C. The discoveries are linked with references in Josh. ix. 21; II Sam. ii. 13; Jer. xli. 12.

J.N.S.

PRITCHARD, J. B.: *Gibeon — Where the Sun Stood Still*. The Discovery of the Biblical City. 1962. Pp. xx+176 incl. 9 drawings+110 ills. (Princeton University Press, Princeton, U.S.A. Price: 46s. 0d.).

In his semi-popular presentation of the results of his work of four seasons at Gibeon (el-Jib) Professor Pritchard has presented a picture of archaeological work in Palestine, of local description, and of the rôle of Gibeon in the records which is both authoritative and agreeable to the general reader. A chapter is devoted to the chief industry of Gibeon, the making of wine, storage room for 25,000 gallons of which was discovered, with many jar-handles inscribed with the name of the place and of two persons responsible for the wine or for the vessels. The water installations too, the stair-well to the water-table and the shaft under the wall to the spring outside, dated by the wall c. 1200, are also spectacular remains, of which the author is at no pains to conceal his justifiable pride.

J.G.

WRIGHT, G. E.: *Biblical Archaeology*. New and Revised Edition. 1962. Pp. 292, with 220 ills. and VIII maps. (Gerald Duckworth & Co. Ltd., London. Price: 50s. 0d.).

A new and revised edition of the work first published in 1957 (*Book List*, 1957, p. 23). The alterations bring the book up to date especially in view of Yadin's excavations at Hazor and Megiddo — which have caused the change of plates and the removal of the word Solomon from two of the Megiddo illustrations — and the American excavations at Shechem. The bibliographies at the end of each chapter have also been revised. The book is printed on much better paper than the first edition and this has made possible better reproduction of the many illustrations. It is a book to be commended unreservedly.

J.N.S.

HISTORY AND GEOGRAPHY

BRIGHT, J.: *Altisrael in der neueren Geschichtsschreibung*. Eine methodologische Studie. (Abhandlungen zur Theologie des Alten und Neuen Testaments, 40.) 1961. Pp. 140. (Zwingli Verlag, Zürich/Stuttgart. Price: Sw. Frs. 18.50).

This is the German translation of *Early Israel in Recent History Writing*, reviewed by G. H. D. in *Book List*, 1957, p. 23. The

translation reads well and retains the freshness and vividness of the original, to which it is faithful both in details and in the general impression which it gives. Only very occasionally do misunderstandings appear (notably p. 21, lines 19 ff.). There are a few instances where foreign terms have been used (e.g., 'Dokumentenanalyse' instead of 'Quellenscheidung', 'Typus' instead of 'Gattung'). Where appropriate, references to literature have been amplified or abbreviated.

W.B.

The Cambridge Ancient History: Revised Edition of Volumes I & II.

It is good news that at last the revision of that most valuable guide and companion to historical studies has begun to appear. For the convenience of students the Cambridge University Press is issuing the revised edition in fascicles, and the following fascicles are now available:

Egypt: from the death of Ammenemes III to Sequenre II: by William C. Hayes. Fasc. 6. Pp. 44. 6s. 0d.

Anatolia: by O. R. Gurney. Fasc. 8. Pp. 32. 3s. 6d.

The Cities of Babylonia: by C. J. Gadd. Fasc. 9. Pp. 60. 6s. 0d.

Egypt: Internal affairs from Tuthmosis I to the death of Amenophis III: by William C. Hayes. Fasc. 10, Part I. Pp. 54. 6s. 0d. *Egypt: Internal affairs from Tuthmosis I to the death of Amenophis III:* by William C. Hayes. Fasc. 10, Part II. Pp. 72. 8s. 6d.

Northern Mesopotamia and Syria: by J.-R. Kupper. Fasc. 14. Pp. 46. 6s. 0d.

A full estimate of the value of these first instalments of the revised history must, of course, await the judgement of the experts. Here it must suffice to say that to the present writer the contributions listed above fully come up to the reputations of their authors and to the standard set by the old edition of the Cambridge Ancient History. One observes the immense advances in knowledge brought about by recent archaeological researches. This is specially noticeable in the treatment of Northern Mesopotamia and Syria, where the new material from Mari has completely transformed the picture and thrown a flood of new light on what was previously an obscure period of Mesopotamian history. The same can be said about Professor Gurney's fascinating account of the rise of the Hittite empire in Anatolia, where he has made full use of his own archaeological and linguistic researches as well as those of earlier scholars to illuminate another obscure period of ancient history. Professor Gadd's unrivalled knowledge of the Sumerian civilization, set forth in a style of classical elegance, vividly recreates the life of those early Babylonian cities. The brilliant 18th dynasty of Egypt receives able treatment at the hands of Mr. W. C. Hayes, and one can only say that the whole of this first instalment of the revision offers abundant promise for what is yet to come. Nor should the due meed of praise be omitted to the labours and wise direction of the editor, Professor Sidney Smith. S.H.H.

*MAY, H. G. (ed. by) and HAMILTON, R. W. and HUNT, G. N. S.: *Oxford Bible Atlas*. 1962. Pp. 144 including many ills.+26 maps. (Oxford University Press, London. Price: 21s. 0d.).

This excellent Bible Atlas contains a plethora of fine coloured historical and archaeological maps in contour supplemented by a brief recapitulation of the appropriate part of the Bible; each illustrated with Scriptural references. A welcome feature is the inclusion of maps of the natural regions of Palestine, hydrographical maps, and one of the vegetation of Palestine based on the modern Israeli Atlas of Israel, the last with a complete annual rainfall and temperature chart.

The atlas is introduced by a conspectus of the history of Biblical times and is rounded out by a masterly statement on Archaeology and the Bible by R. W. Hamilton, formerly of the Department of Antiquities in Palestine during the British Mandate, with 20 well-chosen illustrations. A feature which should not be overlooked is the gazetteer of 26 pp., which lists all place-names in the text and maps with their modern identifications as far as that is possible. The atlas may be cordially recommended as a useful instrument in Biblical study classes in schools and colleges and especially in adult education classes.

J.G.

SCHEDL, C.: *Geschichte des Alten Testaments*. Band IV. *Das Zeitalter der Propheten*. 1962. Pp. xix+474, incl. 4 ills.+6 maps. (Tyrolia-Verlag, Innsbruck, Vienna, Munich. Price: S. 160, DM. 27).

This volume follows the same lines as vol. I (*Book List*, 1957, p. 25) and vols. II, III (*Book List*, 1960, p. 14). The story of the prophets, from Elijah to Ezekiel, is told within the framework of the history and closely follows the Biblical narrative. Again the chief value of the book from the scholar's point of view is to be found in the material in small type and footnotes which draw upon non-Biblical material and give full references. Only very occasionally does the author get away from a strictly conservative approach, as for instance, when he allows that the Elisha stories have gathered much legendary material. L.H.B.

TEXT AND VERSIONS

ECKER, R.: *Die arabische Job — Übersetzung des Gaon Saadja Ben Josef Al-Fajjûmî*. Ein Beitrag zur Geschichte der Übersetzung des Alten Testaments. (Studien zum Alten und Neuen Testament. Band IV.) 1962. Pp. XX+428. (Kösel-Verlag, München. Price: DM. 38).

The work here noticed is an exhaustive examination of Sa'adyah's methods of translation, based on J. & H. Derenbourg's edition of his *Version Arabe du Livre de Job (Oeuvres Complètes, Vol. V; 1899)* in Hebrew characters; and the author expressly excludes all reference to the problems raised by the manuscripts and the question of the authenticity of Sa'adyah's various works. Sa'adyah's work is examined in 22 sections in which such diverse problems as its relationship to the Targum, the explanations of his renderings in his commentary, his treatment of rare and

unique words, his use of Arabic words similar to the Hebrew words which they are chosen to represent, doublets, expansions, abbreviated renderings, free translations, inversions, even the rendering of numbers and rhetorical questions, parallelism and paronomasia, are all included; a summary of results concludes each section, and a final *résumé* of the principles enunciated is added at the end. Almost every other word receives a comment; but whether the results thus obtained are commensurable with the labour expended on the task is another matter. Naturally, the author succeeds in explaining Sa'adyah's methods of translation and accounting for his vagaries, but the length at which he does it is excessive, and many of the notes are otiose; no one will read Sa'adyah who is not a sufficiently good Arabist to find the bulk of the solutions unaided and alone. The author, however, obviously knows his subject well; possibly then he can be induced to prepare a dictionary of Sa'adyah's works such as J. & H. Derenbourg are said to have unsuccessfully projected.

The work is very well reproduced typescript, in which both Hebrew and Arabic characters come out very well. G.R.D.

KENYON, F. G., ADAMS, A. W.: *Der Text der griechischen Bibel. Zweite überarbeitete und ergänzte Auflage.* (Göttinger Theologische Lehrbücher). 1961. Pp. 200. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 14.80).

This book is a translation of *The Text of the Greek Bible, A Student's Handbook* by the same author and reviser, and adds a table on the textual history of the New Testament by Ferdinand Hahn. The section devoted to the Septuagint covers some fifty pages. Other sections, too, have incidental items of information relevant for the O.T. textualist.

As a student's text-book for which the first requirement is clarity of treatment, the book easily scores an alpha. On the other hand, whether the basic idea of 'bringing up-to-date' a highly individual work of a past generation is a good one or not is still a moot point; the reviser's contributions are sometimes cramped by his desire to retain more than is necessary of Kenyon's presentation. It is to be hoped that now that the German translation has appeared the English version will soon be published!

B.J.R.

LEHMANN, O.: *The Damascus Pentateuch and its manuscript tradition according to Ben Naphtali.* 1962. Pp. 20. (Obtainable from B. H. Blackwell, Ltd., Oxford. Price: 10s. 6d.).

The Pentateuch Codex presented here is in the David Sassoon collection, and, with the exception of Gen. i-ix. 26, and a folio containing Ex. xviii. 1-23, contains the whole of the Pentateuch, and comes from a synagogue in Damascus. Dr. Lehmann, in describing its scribal character, examines its claim to represent the Ben Naphtali tradition, and on the whole confirms it. As such, and because of its age (9th or early 10th century), it forms a highly important witness to a text-form otherwise known in the main only from two manuscripts and the Massoretic treatise

by Misha'el ben Uzziel. At the same time the MS shows that the Ben Naphtali tradition is not uniform, and is not wholly either 'Eastern' or 'Western'. The discussion is an important one for the history of the Massoretic text and a welcome addition to the very small number of monographs on the subject.

The book is typewritten, and the Hebrew words (unnecessarily, one would think) entered in handwriting. The typing is not as clean as it might be for publication. As mentioned above, the book is not published by Blackwell but obtainable from them.

B.J.R.

RABIN, C. (ed. by): *Textus. Annual of the Hebrew University Bible Project*. Vol. II. 1962. Pp. 150+62 (Hebrew). (Magnes Press, The Hebrew University, Jerusalem. Price: 43s. 0d.).

This second volume fully maintains the high standard set by the first (see *Book List*, 1962, p. 24). P. E. Kahle writes on pre-Massoretic vocalisation. N. H. Snaith considers the question where the true Ben Asher text is to be found. The three scrolls of the Law which were found in the Temple court are discussed by S. Talmon. M. Goshen-Gottstein gives a full account of his search for Biblical manuscripts in America, and reports his discovery of evidence for the lost readings of the Aleppo Codex. An examination of the indefinite subject in the ancient versions leads C. Rabin to conclude that the deviations in them from the Hebrew construction do not in general necessarily point to a different *Vorlage*. J. Shunary provides the text and a translation of an Arabic *tafsir* of Judges v., and considers the identity of the translator (Saadia?). D. N. Freedman argues that palaeographical study of the oldest Qumran manuscripts shows that Massoretic spelling, as a definite orthographic system, originated in the late-third or early-second century B.C. G. E. Weil treats of the Babylonian Massoretic tradition, and adds the Babylonian Massorah according to MS. or. qu.680 (Berlin) to extracts from the first two chapters of Ecclesiastes, with commentary. I. Yeivin studies Geniza fragments of Lev. (xi. 32-xvi. 14, xvi. 15-xxiii. 10) and Num. (xxiv. 3-xxix. 36), with Babylonian vocalisation, written in abbreviated form (six plates). In another article he considers the vocalisation of Qere-Kethib in MS. Firk. 11, Arab. Heb. 147 (Leningrad). D. Flusser discusses the reading of DSIa in Isa. xlix. 17—'thy builders shall be quicker than thy destroyers'. In Isa. xiv. 31 B. Kedar-Kopfstein reads *we'ên nôdêd benô'âdâw* 'and none is fleeing among his summoned troops'. L. Lipschuetz contributes the text of Misha'el b. Uzziel's treatise on the differences between Ben Asher and Ben Naphtali, with critical apparatus. Short summaries in Hebrew of the articles are supplied.

D.W.T.

SPERBER, A.: *The Bible in Aramaic, based on Old Manuscripts and Print-Texts. Vol. III. The Latter Prophets according to Targum Jonathan*. 1962. Pp. xi+505. (E. J. Brill, Leiden. Price: Fl. 100).

The first two volumes of this edition of the Targum were reviewed in the *Book List* for 1960 (pp. 16 f.) and 1961 (p. 26). The pattern

of the present volume is the same as previously. There is a basic text (MS. Or. 2211 of the British Museum); and other material used consists of manuscripts with Babylonian and Tiberian vocalisation, or no vocalisation at all, printed editions, and Targum quotations from early Jewish writers. The text of the Targum of the Latter Prophets has been handed down in a most deplorable state. The proof of this assertion will be supplied in the next volume, in which the editor will return to a consideration of many problems to which he has hitherto made only passing reference. His conclusions on these, and, we may hope, on some other fundamental problems, will be of great interest and importance.

D.W.T.

ZIEGLER, J.: *Septuaginta Vetus Testamentum Graecum auctoritate Societatis Litterarum Göttingensis editum*. Vol. XII, fasc. 1. *Sapientia Salomonis*. 1962. Pp. 168. (Vandenhoeck & Ruprecht, Göttingen. Price: paper, DM. 21, by subscription, DM. 18; cloth, DM. 25, by subscription, DM. 22).

The Göttingen Septuagint proceeds apace, and each number proves anew how greatly indebted we are to all concerned with its production. Two new features in the present volume are mentioned by Professor Ziegler in the Preface, namely that the variants to each verse are given a separate section at the foot of the page, and that between text and notes the text witnesses are listed. Both features will facilitate the use of the edition.

Reference might also be made to the death of two dearly beloved experts connected with this volume; the one, whose passing is referred to in this volume, namely Emil Grosse-Brauckmann, for many years the Director of the LXX-Unternehmen, and the other, Peter Walters (better known by his German surname Katz) who was held in great affection in this country and whose ungrudging help and advice was greatly appreciated always.

B.J.R.

EXEGESIS AND MODERN TRANSLATIONS

BARNES, O. L.: *The Song of Songs*. 1961. Pp. xxiv + 20 + 47 + 7 appendices. (Progressive Printers, Ltd., Newcastle; Distributors, J. Thornton & Sons, Oxford. Price: 21s. 0d.).

This is a detailed study of the Song of Songs, with new interlinear translation, detailed notes, critical apparatus, and details of syntax and vocabulary. The format is reproduced typescript. It is an excellent example of the way in which a student should study a Hebrew text and of the kind of material he should amass.

N.H.S.

BREIT, H. & WESTERMANN, C.: *Calwer Predigthilfen Band I, Die alttestamentliche Texte der dritten Reihe*. 1962. Pp. 256. (Calwer Verlag, Stuttgart. Price: DM. 15).

This book is intended to encourage and facilitate preaching from the Old Testament. With that end in view each of the twenty-one

Old Testament lessons in the third year of the Lutheran lectionary cycle has the main words of its Hebrew text parsed, and any variations from it in the Luther text noted. A few relevant commentaries are then mentioned and general and particular exegesis is given, ending with reflections and suggestions as to treatment from the pulpit. For its somewhat restricted purpose this book should prove very useful.

D.R.Ap-T.

DALGLISH, E. R.: *Psalm Fifty-One: in the Light of Ancient Near Eastern Patternism*. 1962. Pp. XIV+306. (E. J. Brill, Leiden. Price: Fl. 24).

There seems to be a tendency in Old Testament circles to take one of the psalms and use it as the basis for examining a particular literary type and, at the same time, passing comments on the vocabulary of Israel's religious faith and the ideas which are there at work. Despite occasional slips of reference and a number of misprints, the book under review may be regarded as a worthy addition to what may appropriately be described as a new literary *Gattung*! As is indicated by the extended title, Psalm li. is here studied in the light of the comparative data offered by the cultures of the ancient Near East, particularly the valuable material from the Sumero-Accadian field. The author's main argument is that in vv. 3-19 we have a penitential psalm ('probably the greatest penitential prayer ever composed'), which was written in the late pre-exilic period for use by or on behalf of the king. The latter is regarded as bearing a peculiar responsibility for the 'blood-guiltiness' of his people, and the psalm is thus virtually a plea for the continuation of the dynasty and the preservation of the nation. As is commonly recognized, vv. 20-21 were added after the fall of the monarchy in order to adapt the psalm for communal use. The author has read widely and enjoyed the specialist help of a number of distinguished scholars, notably Professor A. Falkenstein whose notes have been incorporated and thus add to the value of the book. Although one may have reservations with regard to the main argument as outlined above, the author is to be congratulated upon producing a painstaking, informative, and thought-provoking piece of work.

A.R.J.

FOHRER, G.: *Das Buch Jesaja*. 2. Band. Kapitel 24-39. (Zürcher Bibelkommentare). 1962. Pp. vi+196. (Zwingli-Verlag, Zurich and Stuttgart. Price: Sw. Frs. 10.80).

The first volume of this commentary was reviewed in *Book List*, 1961, p. 31, where, by a misprint, the chapters treated are given as '1-25' instead of '1-23'. The general features indicated in the earlier notice are again evident in this new volume. There is an admirably concise and judicious presentation of the so-called 'Isaiah Apocalypse', which is held not to be originally a unity but an artificial combination of previously independent units (prophetic liturgies and other elements) to form a 'Cantata' (Fohrer adopts Lindblom's term). Throughout the volume the exegesis is presented with enviable terseness and without distortion. Readers will await with eagerness the appearance of the remainder of this commentary.

G.W.A.

GRAHAM, J.: *With my Whole Heart*. A Devotional Commentary on Psalm 119. 1962. Pp. 56. (Darton, Longman & Todd, London. Price: 7s. 6d.).

This devotional commentary divides the Psalm into sections as in the Offices of Prime, Terce, Sext, and None, and relates the stanzas to successive phrases in the Lord's Prayer. It is an example of devotional application rather than of exegesis.

G.W.A.

HERBERT, A. S.: *Genesis 12-50. Introduction and Commentary*. (Torch Bible Commentaries.) 1962. Pp. 160. (S.C.M. Press, London. Price: 12s. 6d.).

Genesis xii.-l. contains ancient Israelite traditions of many kinds, historical, social, cultic, aetiological. Professor Herbert rightly adjudges that it is not enough, in a commentary such as this, to examine the nature and the trustworthiness of these traditions and to correlate with them any archaeological evidence which has come to light and which is related to the material circumstances of their time and place of origin. It is essential to make clear how the editors, to whom we owe the traditions in the form in which we have them now, saw in the human dealings, the events, and the circumstances which they record evidences of God's care and guidance of His people, so that they made these stories vehicles of torah. Within the limits of the space available to him, Professor Herbert has done this well, without any misguided idealization and without inclination to offer any moral justification of craft or cunning.

J.M.

HORST, F.: *Hiob*. (Biblischer Kommentar, Altes Testament, XVI, Lieferung 3.) 1962. Pp. 161-240. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen, Kreis Moers. Price: DM. 7 each Lieferung; or, by subscription, DM. 5.85).

It is a sad reflection that this third number of this distinguished commentary may well be the last, for the author died in June, 1962. Some of the commentary's chief excellencies have been mentioned in the reviews of the first two numbers (*Book List*, 1961, p. 32; 1962, p. 28). In this third number the discussion of ix. 1-x. 22 is concluded, and three further sections are fully treated (xi. 1-20, xii. 1-xiv. 22, xv. 1-35). The translation is continued as far as xvii. 16.

D.W.T.

JONES, D. R.: *Haggai, Zechariah and Malachi. Introduction and Commentary*. (Torch Bible Commentaries.) 1962. Pp. 208. (S.C.M. Press, London. Price: 15s. 0d.).

This commentary, based on the A.V. text, is of mixed value for the 'general reader' for whom the series is designed. It follows the now traditional dating for Hag., Zech. i.-viii. and Mal. but dates Zech. ix.-xiv. in the same period as Malachi. This treatment of Zech. ix.-xiv. is provocative and should probably have

been put out in a different kind of commentary altogether. The author had not enough scope for the full discussion which his approach demands and he has had to draw his readers' attention again and again to the fact that he is not following the accustomed paths. Several times one comes across the phrase (in italics), *The reader is warned*: this, and the frequently repeated statements that other ways of taking passages are wrong, detracts from the value of the commentary.

In the arguments for the earlier date for the final chapters of Zechariah, and indeed elsewhere in the commentary, the meaning of the Hebrew text is strained to breaking point, as, for instance, in Zech. vi. 13, xi. 4, and xii. 10. The 'general reader' will be puzzled to be told on p. 56 'not to expect every detail to have meaning' and then on p. 57 that it is not wise to 'change MYRTLE TREES to "mountains"'. In fact, it may yield important meaning. For myrtles were a symbol of the happiness of the messianic age'.

L.H.B.

LAMPARTER, H.: *Das Buch der Sehnsucht: Das Buch Ruth, Das Hohe Lied, Die Klagelieder*, übersetzt und ausgelegt. (Die Botschaft des Alten Testaments, 16, II.) 1962. Pp. 192. (Calwer Verlag, Stuttgart. Price: DM. 12.80).

The book provides a translation of, and a running commentary on Ruth, Canticles and Lamentations. The title may be justified by the wider range of meaning of the German word than its English equivalents. Some of the more obvious textual difficulties are noted, but the main purpose is to provide an exegesis for homiletic purposes. Each book is provided with an introduction. Ruth is a *novelle* on the theme of Ps. xxxvi. 8 (7) and may come from the Solomonic period. The plain meaning of Canticles is preferred, with the recognition that human love is God's greatest earthly gift. Lamentations is by one author, possibly a disciple of Jeremiah (Baruch?). Lam. i. is associated with the first Babylonian invasion. This is followed by ii., iv., and v., closely connected with 587 B.C.; and Lam. iii. is the latest, but before 538 B.C. The whole book has a liturgical background. A brief bibliography is attached referring the reader to the standard German commentaries.

A.S.H.

LAMPARTER, H.: *Wecken will ich das Morgenrot. Ein Psalter*. 1962. Pp. 250. (Calwer Verlag, Stuttgart. Price: DM. 9.80).

Following on his Psalter, *Deine Rechte sind mein Lied* (which appeared in 1951 but is now out of print) Lamparter has produced a new German rendering of all the poems in the canonical book of Psalms, one which is closer to the original Hebrew than his previous publication, and in which the form of a simple song is employed as the basic poetical pattern. Although he disowns any attempt at Christological interpretation, his Psalms read like Christian lyrics for use in the home. The brilliance of the original language is dimmed and the archaic violence of many passages is tamed. The impression is created that the Psalter

could be used without alteration as a Christian prayer book. Clearly the author has not considered the problems raised by such an undertaking. This is evident when, for instance, the sharp antithesis between the type of the pious worshipper and the ungodly is presented to the reader.

H.D.

MAUCLINE, J.: *Isaiah 1-39. Introduction and Commentary.* (Torch Bible Commentaries.) 1962. Pp. 238. (S.C.M. Press, London. Price: 15s. 0d.).

This is one of the best numbers of a series that has maintained a good standard both in clarity and in scholarship. In his introduction Principal Mauchline sketches in a few pages the book's historical background, gives an account of the prophet himself and goes on to consider the theological value of Isaiah's call. In answer to a common tendency to regard anything in the text that is universalist in its outlook or theology, or looks forward to a new era of peace and prosperity, as exilic or post-exilic the author records his own conviction as a result of further study of these chapters, that 'various passages within chapters 1-39 which speak of the new age could, in respect of the terms in which they are expressed, have arisen more easily and more suitably out of the circumstances of Isaiah's time than out of any later period' (p. 10). The commentary should be of value even to beginners in these studies, and calls for the use throughout its reading of a copy of the RSV. In the Immanuel passage in vii. 1-17, perhaps the most significant point made is that 'the child Immanuel is not himself a deliverer, but his name is a token of the deliverance which will have taken place by the time he is born' (p. 99). On p. 97 the section-reference to (verses) 10-17 seems to be a misprint for 10-11.

J.M.T.B.

MAY, H. G. & METZGER, B. M. (ed. by): *Oxford Annotated Bible.* Revised Standard Version containing the Old and New Testaments, with introductions, comments, cross references, general articles, tables of chronology and of measures and weights, and index. 1962. Pp. xxiv.+1544+12 maps+Index to maps. (Oxford University Press, New York. Price: 57s. 0d.).

It is difficult to praise too highly the amount of useful factual information compressed into this book. For the ordinary reader of the Bible who needs general and individual articles, together with tables and the excellent Oxford Bible Atlas maps all in the same volume with the full R.S.V. text and running (though naturally very brief) annotation, this book will be a godsend. The important names, institutions, and ideas annotated have an index whose print may try the eyes of those not-so-young, otherwise the whole book is very legible. Anyone desiring a copy of the RSV would be well advised to buy this volume; the extra material is worth much more than the difference in price.

D.R.Ap-T.

*NEIL, W.: *One Volume Bible Commentary*. 1962. Pp. 544+2 maps on endpapers. (Hodder and Stoughton, London. Price: 15s. 0d.).

This book may be styled the plain man's guide to the Bible as a book about God and His dealings with men. The author conducts the reader through all the books of the Bible (including the Apocrypha) in turn, 'on the assumption that the writers were primarily theologians and not anthropologists, scientists, or even historians, that the Old and New Testaments are part of one and the same revelation and that they cannot be understood apart from one another'. The book is a remarkable achievement, and in the Old Testament section the commentary on the Pentateuch is outstanding. This work is throughout based on sound scholarship, literary and critical questions being touched on only as they affect our understanding of the religion of the Bible.

L.A.P.

NOTH, M.: *Das dritte Buch Mose, Leviticus übersetzt und erklärt* (Das Alte Testament Deutsch, 6.) 1962. Pp. 182. (Vandenhoeck & Ruprecht, Göttingen. Price: paper, DM. 7.50, by subscription, DM. 6.40; cloth, DM. 10.50, by subscription, DM. 8.90).

To draw attention to a new volume in this series and by this author is all that is really needed to ensure its being bought. Successive stages in the complex literary history of Leviticus are fully recognized; and the narrative section viii.-x. sets the whole book clearly in a P context, without any trace of J or E. However, only the account of the first great sacrifice, in ix., belongs to the earliest P narrative. The Code of Holiness (xvii.-xxv.) at one time formed a separate, probably exilic, law-code. In most cases the cultic provisions of the book, including CH, preserve the actual praxis at the Jerusalem sanctuary, and belong in the main to the last years of the southern kingdom and the beginning of the exilic period.

There is perhaps less scope or need for originality of treatment here, but the closely packed commentary will be read with profit by all who wish to study the Pentateuchal complex and Israel's cultic life. This is a worthy addition to a most useful series.

D.R.Ap-T.

VAN DEN OUDENRIJN, M. A.: *Het Hooglied uit de grondtekst vertaald en uitgelegd*. (De Boeken van het Oude Testament, Deel VIII, Boek III.) 1962. Pp. 46. (Romen & Zonen, Roermond en Maaseik. Price: Fl. 2.25).

This work on the Song of Songs contains, like all the others in the same series, an introduction, new Dutch translation, exegetical notes, and an appendix presenting a textual apparatus. Over 50 textual emendations are suggested. In i. 5 'the curtains of Shalmah' (in N. Arabia) stand in parallelism with 'the tents of Kedar'; and the Shulammite of vi. 13 (vii. 1 in Hebrew) becomes the 'Shalmanite', and the words that follow are envisaged as sung in accompaniment to a Shalmanite dance, in

which the singers recognize a close resemblance to a well-known dance from Trans-jordanian Mahanaim. The Song as a whole is regarded as a miscellany of independent lyrics on one and the same theme. Some of them are in dialogue form, like classical bucolic poetry; in the translation of these passages rubrics are added indicating the speakers — the 'bride', the 'bridegroom', and the maidens, who form a sort of chorus. The personal descriptions are seen to be of the same order as the Arabic *wasf*. Forty-one separate units are distinguished throughout the Song. No evidence is found for an allegorical interpretation, but it is maintained that the Song can be understood in a mystical as well as a literal sense.

F.F.B.

ORTEOUS, N. W.: *Das Danielbuch*. (Das Alte Testament Deutsch, 23.) 1962. Pp. 146. (Vandenhoeck & Ruprecht, Göttingen. Price: paper, DM 6.50; by subscription, DM. 5.50; cloth, DM. 9.80; by subscription, DM. 8.30).

Here is an excellent and up-to-date commentary on Daniel that can be unreservedly commended. There is a good, though brief, introduction, in which especial attention is paid to the discussion of the literary affinities of Daniel. The original translation takes account of all relevant recent work, while the commentary is full and first class. The author has read and digested a considerable amount of modern literature on Daniel and brought to it his own careful and balanced judgement. His critical positions are rarely new, but in the reviewer's opinion they are sound — and sound judgement is better than novelty! On many of the problems of the book, such as the 'dismal swamp' of the seventy weeks, an incredible amount has been written, expressing an enormous variety of opinions. Professor Porteous is not concerned with the history of interpretation, and contents himself with a brief treatment of such questions, presenting his own considered view or suspending judgement where a decision between competing views cannot be made with confidence. Many years ago Professor Sidney Smith suggested that the story of Nebuchadnezzar's madness was a reflection of traditions about Nabonidus. In view of the Prayer of Nabonidus found among the Dead Sea Scrolls, Professor Porteous concludes that there is some relation here. More important than all such matters is the religious and theological value of the book, and it is his attention to this that gives Professor Porteous's commentary its special quality, and makes it a notable addition to the series for which it has been written.

H.H.R.

RIDDERBOS, N. H.: *De Psalmen opnieuw uit de Grondtekst vertaald en verklaard*, Eerste Deel, Psalm 1-41. (Korte Verklaaring der Heilige Schrift met nieuwe Vertaling.) 1962. Pp. 456. (J. H. Kok, Kampen. Price: Fl. 11.75).

Readers who are familiar with the author's early monograph on 'the workers of iniquity' in the Psalms (*Book List*, 1946, p. 36; *Eleven Years*, p. 36) will welcome this first volume of a commentary on the Psalter, here covering Pss. i-xli. The first sixty pages

contain a general introduction which, on the whole, follows current lines, paying special attention to the literary types, their place in Israel's worship, and the religious faith which they reveal. An interesting feature in this connexion is a brief discussion of certain outstanding terms in the vocabulary of the Psalter which obviously has the general reader in view. In the commentary itself, as in the translation of the individual psalms, the specialist will miss what one would regard as due consideration of the many textual problems which arise; but, this aside, in the exposition of the text the author has some illuminating comments to make. Members of the Society who, like the present writer, are more liberal in their approach than Professor Ridderbos may read this work with profit, for the author, although belonging to a strongly conservative tradition, is clearly conversant with current research and by no means prepared to reject new ideas out of hand.

A.R.J.

RINGGREN, H. & ZIMMERLI, W.: *Sprüche/Prediger*. (Das Alte Testament Deutsch, Teilband 16/1.) 1962. Pp. iv+254. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 10; by subscription, DM. 8.50; or bound, DM. 13; by subscription, DM. 11).

These commentaries follow the usual pattern of the series to which they belong. The first half of this volume is devoted to Proverbs and is the work of Professor Ringgren. His comments tend to be brief and are sometimes meagre (Proverbs viii, for example, is discussed in no more than a page and a half). Professor Zimmerli, however, has written a slightly longer commentary on the much shorter book of Ecclesiastes. He believes that it was composed in Hebrew in Palestine about the middle of the third century B.C., and that there is no clear evidence of Greek influence. The last part of chapter xii (verses 9-11 and 12-14) is thought to be the work of two redactors, the former of whom may also have written the heading in i. 1 (the original Qoheleth having represented himself as king only in i. 12-ii. 26); otherwise, apart from a few minor glosses, the whole book is attributed to a single author. Qoheleth is not fundamentally sceptical about the existence of God or His control of the universe; but he challenges the claim of the sages to understand the working of the world so well, to have mastered the rules of human life, and thus to manage their own destinies. This challenge, though one-sided, is an important part of the O.T. In addition to advancing this interpretation of Ecclesiastes as a whole, Zimmerli also offers some fresh comments on particular passages. This commentary is one of the best in the series, and it repays the close attention which it demands.

J.A.E.

RUDOLPH, W.: *Das Buch Ruth, Das Hohe Lied, Die Klagelieder*. (Kommentar zum Alten Testament, Band XVII, 1-3.) 1962. Pp. 270. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 51; by subscription, DM. 43).

This commentary by Rudolph provides, in the case of each of the three books he handles, an excellent, concise introduction dealing with such subjects as text, content, unity, time and

place of origin, interpretation and theological value, followed by a translation of the text of the book in suitable sections with textual notes and exegesis. Fortunately the author has enough space at his disposal to enable him to tackle his job in a comprehensive and satisfactory manner. He surveys interestingly the various interpretations which have been given to the Book of Ruth (which, incidentally, he believes originated towards the later end of the period 1,000 — 700 B.C.), and reaches the conclusion that its primary purpose was not to serve as a counterblast to Ezra's prohibition of foreign marriages, or as a commendation of levirate marriage and the duties of a *gô'el*. but to show that those who trust in Israel's God are cared for and blessed. The Song of Songs was interpreted allegorically, he affirms, not to secure its reception into the canon, but because it was already in the canon. He regards the book as a collection of individual love-songs, very tenuously strung together and of a kind sung on festival occasions among many Near-Eastern peoples. The place of origin of the Book of Lamentations he believes to have been Palestine, in the early years of Babylonian rule in that country in the 6th century B.C. This is a well-written, well-documented book which is commended.

J.M.

La Sainte Bible traduit en français sous la direction de L'École Biblique de Jérusalem. La Genèse, by R. de Vaux. 2nd ed. revised. 1962. Pp. 222 + folding map. (Les Éditions du Cerf, Paris. Price: NF. 8.70).

This volume, which has been revised on the lines indicated in the notice in *Book List*, 1959, p. 19, contains an introduction to the Pentateuch as well as the introduction to and commentary on Genesis. Written with Fr. de Vaux's characteristic clarity and vigour, it is a delight to read, containing the fruits of his immense erudition compressed in a masterly fashion and presented with sure judgement and penetration.

G.W.A.

SCHNEIDER, H.: *Die Sprüche Salomos, Das Buch des Predigers, Das Hohelied*. (Die Heilige Schrift für das Leben erklärt: Herders Bibelkommentar Vol. VII/1.) 1962. Pp. IX + 332. (Verlag Herder, Freiburg. Price: cloth, DM. 28.50; paper, DM. 25).

This commentary is a devotional exposition of the three older Wisdom Books of the O.T.; Proverbs, Ecclesiastes, and the Song of Songs. A translation of the Hebrew is given in modern German, and there is a brief introduction to each book. The Introduction to the Song is nearly 17 pages, but the Introduction to Proverbs receives 8 pages, and that to Ecclesiastes just over 4. The introductions follow the usual themes, and the author's views and expositions follow traditional lines.

G.H.D.

SIEGMAN, E. F.: *The Book of Ezekiel*. Part 1, with a commentary. (Pamphlet Bible Series). 1961. Pp. 94. (Paulist Press, New York. Price: 6s. 0d.).

This is volume 30 of the series of which it forms part, and provides the text of chapters i-xxiv in the new (1961) translation

from the Hebrew, used by permission of the owners of the copyright, the (Catholic) Confraternity of Christian Doctrine. The printing is exceptionally good, and the divisions of the book most clearly indicated. There are no notes to the text, but the introduction (pp. 5-32) supplies much information about the book and summarizes the contents of the chapter. On the question of authorship Siegman is convinced of the traditional ascription, while allowing that 'the present arrangement of the prophecies may be due to a disciple or to some later scribe, and not to the prophet himself' (p. 8). J.M.T.B.

STEINMANN, J.: *Code Sacerdotal I, Genèse-Exode*. Texte français, introduction et commentaires. (Connaître la Bible.) 1962. Pp. 154. (Desclée de Brouwer, Bruges. Price: B.Frs. 69).

The Priestly material in Genesis and Exodus has been separated out, translated, and provided with a running commentary. The comments, exegetical and theological, are brief and much to the point. Good use is made of relevant archaeological material and among the forty-three illustrations are some excellent reproductions of Egyptian and Mesopotamian objects. The author has a gift for presenting the results of modern scholarship with clarity and in terms that stimulate the imagination. For those who wish to engage in serious Bible-study, this, like other volumes in the series, provides good basic material. The book ends with a list of the Priestly passages, a brief bibliography, and twenty-three questions relating to the text. A.S.H.

*STEINMANN, J. & HANON: *Michée, Sophonie, Joël, Nahoum, Habakkouq*. (Connaître la Bible.) 1962. Pp. 118, including many ills. (Desclée de Brouwer, Bruges. Price: B.Frs. 69).

The series 'Connaître la Bible' promises to be a miniature Biblical encyclopaedia. Each of the small paperbacks gives the Biblical text in a careful translation, and an historical and archaeological commentary, with maps and numerous charming illustrations. The enormously enlarged locust that faces the opening section of Joel is almost a commentary in itself. The series will also include a history of Israel, a geography of Palestine and a theology of the Old and New Testament. J.M.T.B.

TURL, A.: *Praises Through Sorrow and Praises in Faith*. 1962. Pp. 107. (Mitre Press, London. Price: 8s. 6d.).

The author has rendered the Penitential Psalms and the fifth book of the Psalter into modern English verse, with scarcely ever any rhyme, but much pleasing rhythm; in fact, modern poetry at its best. He has based his rendering on the Authorised Version, and has exercised considerable freedom, so that sometimes it is more than doubtful whether he has retained the meaning of the psalmist. But the renderings make delightful reading, and they are devotionally helpful. Mr. Austin Turl has made a delightfully successful experiment. N.H.S.

VINK, J. G.: *Leviticus uit de grondtekst vertaald en uitgelegd*. (De Boeken van het Oude Testament, Deel II, Boek I.) 1962. Pp. 100. (Romen & Zonen, Roermond en Masseik. Price: Fl. 4.69).

This work follows the general lines of the series to which it belongs: an introduction is followed by a new Dutch translation and exegetical notes; then a textual apparatus is appended — in this case a very short one, for the editor suggests only sixteen emendations, and most of these are very slight. In the introduction and exegesis full account is taken of a number of recent monographs on topics relevant to Leviticus; the editor acknowledges his special indebtedness to R. Rendtorff's *Die Gesetze in der Priesterschrift* and K. Koch's *Die Priesterschrift von Exodus 25 bis Leviticus 16* for their isolation of earlier literary units (ritual texts) incorporated in the priestly legislation. But he does not follow them slavishly, and makes further suggestions of his own. For example, in the designation of the priests as 'the sons of Aaron' he sees the result of a compromise worked out (between the time of Zerubbabel and the time of Ezra) between the two great priestly families of Abiathar and Zadok. On the relation of the Holiness Code to Ezekiel he says cautiously that the contacts are so close (especially with regard to the faults of the priesthood and the court) that Ezekiel must depend on written or oral traditions either identical with, or related to, the material in Lev. xvii-xxvi.

F.F.B

WEISER, A.: *The Psalms: A Commentary*, trans. by H. Hartwell. 1962. Pp. 842. (S.C.M. Press, London. Price: 70s. 0d.).

Professor Weiser's well-known and deservedly popular commentary on the Psalter in the series *Das Alte Testament Deutsch* needs no recommendation so far as members of the Society are concerned; it is sufficient to welcome it in its English dress (based on the fifth, revised edition). A sampling of the translation suggests that this has been well done; indeed the translator's occasional notes, his substitution of the English counterparts of foreign works cited by the author, and his careful comparison of the renderings of the R.S.V., all serve to show that he has been concerned to smooth the path of the English reader. The lay-out, too, is pleasing; the divisions of the Introduction stand out more clearly than in the German edition, and the short type of note, which is there often embedded in the text, is added here to the footnotes. It is unfortunate that the price, which does not seem unreasonable in the light of current printing and binding costs, places this admirable commentary beyond the reach of those who would in some ways benefit most by having it on their shelves, i.e., clergy and ministers, who are on the look-out for a sympathetic but up-to-date exposition of the Psalter, and the average undergraduate, for whom the Introduction should prove to be a mine of information and a real stimulus to thought.

A.R.J.

WOLFF, H. W.: *Frieden ohne Ende: Eine Auslegung von Jes. 7, 1-17 und 9, 1-6*. (Biblische Studien, 35.) 1962. Pp. 94. (Buchhandlung des Erziehungsvereins, Neukirchen. Price: DM. 5).

This is a revision and expansion of an earlier study (Biblische Studien, 23), which was published in 1959 and unfortunately was not noticed in the *Book List*. To the original discussion of the Immanuel passage the exposition of ix. 1-6 is now added. The aim throughout is to present the results of technical study to non-technical readers and to demonstrate the modern relevance of the passages discussed. Extensive reference is made to recent literature relating to both passages. Wolff thinks the formulation of the Immanuel oracle is less likely to be an echo of Ugaritic phraseology than of other significant predictions, within the Old Testament, of births (e.g., Genesis xvi. 11; Judges xii. 3, 5), and in particular of the promise of a deliverer in the Holy War. The identity of the mother, he believes, was not evident to Isaiah's hearers. He holds that ix. 1-6 is probably to be regarded as coming from Isaiah of Jerusalem, though the exact occasion remains uncertain. This is a careful and penetrating exegetical study.

G.W.A.

ZIMMERLI, W.: *Ezechiel* (Biblicher Kommentar, Altes Testament, XIII.) Lieferungen 8/9, 10. 1962. Pp. 579-738, 739-818. (Neukirchener Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price: DM. 7 per Lieferung).

These new fascicles carry Professor Zimmerli's commentary from the beginning of xxv to xxxiii. 24. One of the noteworthy features of the work throughout its progress has been the thorough and detailed structural analysis of the material. This is particularly evident in the treatment of the oracles against foreign nations in xxv-xxxii. But indeed in every aspect; philological and textual comment, the application of form-critical method, the presentation of historical background, religious and theological interpretation, and documentation, Zimmerli might justifiably claim as his own the motto of the first Earl of Strafford.

G.W.A.

LITERARY CRITICISM AND INTRODUCTION

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

*ANDERSON, B. W.: *The Beginning of History*. (Bible Guides, No. 2.) 1963. Pp. 96. (Lutterworth Press, London and Abingdon Press, New York and Nashville. Price: 5s. 0d.).

The volume deals with Genesis, with a modern approach. Emphasis is laid on the fact that it is 'religious' history, and that the story of Israel is fundamentally the Story of the Acts of God. Professor Anderson shows how the northern and southern traditions are interwoven to form an introduction to the Exodus with all its covenant emphasis. A useful popular introduction, but useful also for the more advanced reader.

N.H.S.

*ANDERSON, H.: *Historians of Israel (2): 1 & 2 Chronicles, Ezra, Nehemiah.* (Bible Guides, No. 6.) 1962. Pp. 88. (Lutterworth Press, London, Abingdon Press, New York and Nashville. Price: 5s. 0d.).

This volume gives in a short space much information and exhortation. The author's approach is homiletic and he writes with enthusiasm of the religious value of these books. L.A.P.

BACH, R.: *Die Aufforderungen zur Flucht und zum Kampf im Alttestamentlichen Prophetenspruch.* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 9). 1962. Pp. 112. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers. Price: cloth, DM. 13.50; paper, DM. 11.25).

This book contains a *formgeschichtlich* inquiry into two types of passages in the prophetic literature of the Old Testament, particularly in the Book of Jeremiah, viz., the summons to flee from imminent disaster, and the summons to fight. These two types of literary composition, the author maintains, are not to be regarded as examples of individualistic poetic expression, but as having conventional, presumably traditional, characteristics. The inquiry into their origin and use is a difficult one to handle. The conclusion is reached that the examples of the two types found in the prophetic literature are imitations of prototypes which go back to the beginning of prophecy in Israel. So the author has to attempt to define the characteristics of the basic types, and the circumstances in which they were used. The thesis which he presents is that the summons to fight had its origin in the ancient practice of the holy war and the summons to escape from imminent disaster in the practice of the ban. The argument of this book is well presented; it will evoke careful reflection, if not always convinced consent.

J.M.

BEWER, J. A.: *The Literature of the Old Testament.* Third Edition completely revised by E. G. Kraeling. 1962. Pp. xvi+ 496. (Columbia University Press, New York and London. Price: \$6.00).

This is a very thorough revision of the original (First edition 1922, Second edition 1933) and takes note of much of the work that has been done in this field of recent years. This appears in the Bibliography and footnotes, in the many references to the Qumran texts, as well as in the main body of the text. Some sections, e.g., that on Deuteronomistic Historiography, have been rewritten. The chapters indicate the historical growth of the Old Testament literature rather than the Biblical order of the books, the first three chapters being devoted to pre-literary forms. The longest chapter (54 pages) is that which discusses the Psalter, and here one may feel that more attention might have been given to certain aspects of recent study. Significantly, the work of A. Johnson and A. Weiser on the Psalms is not referred to in the Bibliography. Also omitted from the Bibliography under Religion and Theology is W. Eichrodt's *Theology of the Old Testament* although those by Jacob and von Rad appear.

Four pages in an Appendix are given to notes on the Apocrypha, Pseudepigrapha, and 'Some Newly Discovered Jewish Writings' (mainly Qumran Scrolls). The book will be a valuable addition to the student's library.

A.S.H.

BRONGERS, H. A.: *De Jozefsgeschiedenis bij Joden, Christenen en Moham-medanen*. 1962. Pp. 156. (H. Veenman & Zonen, Wageningen. Price: paper, Fl. 12.50; cloth, Fl. 14.50).

The main part of this book consists of lemmata from the Biblical narrative of Joseph (Gen. xxxvii-l.) introducing quotations from Jewish, Christian, and Muslim tradition amplifying or commenting on the narrative. The Jewish sources on which Brongers draws are Philo, Josephus, Jubilees, the Testaments of the Twelve Patriarchs, the Midrashim and other rabbinic compilations, and Rashi. For Christian sources he restricts himself for the most part to Syriac material. His Muslim sources are the Qur'ān (Sura 12) and the principal commentators on it, with one or two Persian writers, notably Firdausi, who in addition to his *Shah-name* composed a poetical work on *Yusuf wa-Zulika*. For Gen. xli. 45b, Joseph's marriage with Asenath, he draws upon the rich and fascinating Asenath literature which has come down from the early Christian centuries. A closing chapter discusses the form and essence of Jewish haggada as seen in the elaborations of the Joseph story.

F.F.B.

*GUNN, G. S.: *Singers of Israel*. (Bible Guides, No. 10.) 1963. Pp. 96. (Lutterworth Press, London and Abingdon Press, New York and Nashville. Price: 5s. 0d.).

The paperbacks in this series are designed for non-theologically equipped readers who want to know what the Bible is about. They are guides, not commentaries. The volume is in four sections: the purpose, the plan, the substance and the power of the Psalter. Special attention is given to Psalms xxiii, cxxi, cxxxix, and a short essay by F. F. Bruce (one of the general editors) on 'The Pattern of the Poetry' is included. A good popular introduction.

N.H.S.

HENSHAW, T.: *The Writings*. The Third Division of the Old Testament Canon. 1963. Pp. 398. (George Allen & Unwin, London. Price: 45s. 0d.).

This is a companion to the same author's introduction, *The Latter Prophets* (*Book List*, 1960, p. 28), and follows similar lines. There are six chapters providing a general background to the history, archaeology and literature of the post-exilic age, followed by eleven chapters of detailed introduction to the contents of the third division of the Hebrew canon. A concluding summary is given for each book, and the author provides a general presentation of the results of critical scholarship, without offering anything new. Bibliographical references are selective, and there are some mis-spellings of authors' names. On page 239 'Arabic' should be read as 'Aramaic'.

R.E.C.

HOLM-NIELSEN, S.: *Det gamle Testamente og det israelitisk-jødiske folks historie*. 1962. Pp. 240+3 maps. (G.E.C. Gad, Copenhagen. Price: Dan. Kr. 40).

The present book gives in condensed form an introduction to the Old Testament, a history of Israel, and a theology of the Old Testament. Although the book is not written for students of divinity, but for use in training colleges, it will be most useful for students in faculties of divinity whether they are beginners or more advanced students. The author (who is in Professor Hvidberg's chair of Old Testament exegesis in the university of Copenhagen) is always very fair in his criticism and well-balanced in his treatment of controversial subjects. He shows great knowledge of all the modern theories and gives the reader a reliable introduction to O.T. research. One might have wished that he had enlarged his bibliography to include other books than those published in the Scandinavian languages. E.H.

*KEPLER, T. S.: *Dreams of the Future. Daniel and Revelation*. (Bible Guides, No. 22.) 1963. Pp. 94. (Lutterworth Press, London; Abingdon Press, New York and Nashville. Price: 5s. 0d.).

This book provides a popular introduction to Jewish apocalyptic writing. Daniel was written in Maccabean times, and he made use of six stories and four visions to encourage the Jews to hold fast to the Faith, with the promise that on the resurrection day they will share in the blessings of the Kingdom. Like all the books which have already appeared in this twenty-two volume series, it fulfils its purpose as a sound popular introduction.

N.H.S.

LAMARCHE, P.: *Zacharie IX-XIV. Structure littéraire et Messianisme*. (Études Bibliques.) 1961. Pp. 168. (J. Gabalda & Cie, Paris. Price: NF. 27).

After a summary of the various hypotheses advanced by commentators on Deutero-Zechariah, the author indicates his method: to define the sections or literary units before establishing the text, and then to proceed to a literary analysis (some would prefer to undertake the second and third of these operations before attempting the first). He next devotes two chapters to a study of the structure of the pericopes in the two sections of the book: ix-xi and xii-xiv. He detects a number of chiasmic patterns based on different themes: Israel's victory, the suppression of idolatry, and above all, in four passages, the Messianic king. He discovers literary relationships between Isaiah xl-lv. and Zechariah ix-xiv. 'The titles given by Deutero-Zechariah to the Messiah are a sort of commentary on, and a free development of, the title of Servant used by Deutero-Isaiah' (p. 147). This book is primarily a study of literary forms; and the reader will recognize that it is difficult to discover a form which is common to all the pericopes in these chapters.

Now and then the exegesis has to be very compressed; e.g., on xii. 10 (p. 80), and on the 'wisdom' of ix. 2, associated not with what precedes but with what follows. This is a stimulating book and will give rise to much discussion.

H.C.

MARTIN-ACHARD, R.: *Approche de l'Ancien Testament*. 1962. Pp. 128, including 2 maps. (Delachaux & Niestlé, Neuchâtel. Price: Sw. frs. 5.75).

This is a clearly and vividly written guide to the understanding of the Old Testament, suitable for the ordinary reader. The difficulties are fairly indicated; the setting of the Old Testament is simply described; some of the more important gains of archaeological and linguistic study are indicated; and there are useful chapters summarizing the message of the Old Testament and describing with discernment the atomistic, historical, typological, and theological methods of reading it. The book also contains five handy appendices (a chronological table, a survey of literary history, a list of important MSS., guidance on reading the Old Testament, and a brief bibliography). This is an excellent guide for the circle of readers for whom it is intended.

G.W.A.

MORIARTY, F. L.: *Introducing the Old Testament*. 1960. Pp. xi.+254. (Burns & Oates, London. Price: 21s. 0d.).

This excellent introduction could with little reserve be put into the hands of any educated person approaching the subject as a beginner. The Old Testament is presented through fifteen of its leading personalities, including 'Second Isaiah', who, while they 'differ markedly in temperament . . . gifts', etc., are united by 'the pervasive presence of God'. So the approach is soundly theological, the historical background is sketched in *en route* with a sure touch, the Biblical interpretation of history is brought out, and the educational importance of liturgy as an instrument 'for keeping alive the remembrance of what Yahweh had done for his people and what he in turn expected from them'.

If we are at first surprised at the omission of Hosea and Ezra and the inclusion of Job and Qoheleth and Daniel, it is only to discover that we may perhaps best begin to learn about Hebrew wisdom and apocalyptic by means of images, and, similarly, some useful remarks on the Psalms are, with necessary safeguards, associated with the work of David. Throughout there is masterly selection. The chapter on Jeremiah, for instance, will be appreciated by anyone who has attempted to introduce this complicated material under pressure of time.

The translations appear to be the writer's own and are fresh and scholarly, with 'Yahweh' as the divine name, and there is some excellent philological exegesis. Archaeological material is effectively used, indeed the bibliography is perhaps over-weighted on the archaeological side.

M.Bu.

NAPIER, B. D.: *Song of the Vineyard. A Theological Introduction to the Old Testament*. 1962. Pp. xii+388. (Harper and Brothers, New York; Hamish Hamilton, London. Price: \$5.50).

The Vineyard is Israel, and the Song is God's Word to Israel, the theme of which is God's steady purpose through the ages. The volume is in four sections, which indicate the scope and method: Creation, Order out of Chaos (ending with the occupation of Canaan); Rebellion, Chaos out of Order (ending with the break-up of the Kingdom); Positive Judgment ('anticipated' in the eighth century; 'suspended' in the seventh; 'applied' in the sixth); Existence, in which, with the projection of the prophetic faith within Jewry and throughout the world, we find the meaning of Yahwism. The volume is well written, and well suited for the interested non-technical reader.

N.H.S.

PFEIFFER, C. F.: *Exile and Return*. 1962. Pp. 137. (Baker Book House, Grand Rapids, Michigan. Price: \$3.50).

A further volume in a projected series of eight books on the Old Testament (see *Book List*, 1962, p. 22). Much use is made of the results of recent excavations. The attitude is conservative. Ezekiel went to Babylon in 597 B.C.; Ezra came to Jerusalem in 457 and Nehemiah 445 B.C. The books of Esther and Daniel are regarded as historical, and the problem of 'Darius the Mede' is relegated. There is much useful material in the book. N.H.S.

RENDTORFF, R.: *Gottes Geschichte: Der Anfang unseres Weges im Alten Testament* (Stundebücher, 3). 1963. Pp. 124. (Furche-Verlag, Hamburg. Price: 5s. 0d.).

This is a short introduction to the Old Testament of the type sometimes labelled 'theological'. As the sub-title shows, the aim is to indicate the religious and theological preparation for the New Testament in the Old. The five chapters are devoted to Israel's Beginnings; the Period of the Judges and the Kings; the Prophets; the Psalms; Hope and Fulfilment. Sound scholarship underlies this popular study.

G.W.A.

REVENTLOW, H. GRAF: *Wächter über Israel: Ezechiel und seine Tradition*. (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 82). 1962. Pp. VIII+173. (Alfred Töpelmann, Berlin. Price: DM. 26).

This book is a *formgeschichtlich* study of the recorded utterances of the prophet Ezekiel and is very much a sequel to the author's work on the Holiness Code (*Book List*, 1962, p. 39). It seeks to show the relation, in respect of form and content, of the utterances of Ezekiel with Leviticus xxvi, and with the central Israelite revelation-tradition which found its liturgical fixation in the Covenant Festival. For the purposes of the literary analysis involved, the writer selects groups of passages to illustrate Ezekiel as *Unheilsprophet*, *Heilsprophet*, *Geschichtsprophet*, *Gesetzesprophet*, *Wächter*, and *Fremdvölkerprophet*. The result is to show a prophet who was not a religious individualist,

free from legal and cultic dependence, but the bearer of an office who fulfilled that office in close connection with the tradition of the Covenant Festival, so that the very forms of expression which he used give evidence of that influence. Ezekiel's interpretation of his people's history and his hope for their future were not the product of a philosophy of history, or of a keen political insight, or of a skilful analysis of contingent historical factors. They were the expression of a word from God, whose whole concern was with *Heilsgeschichte*. This is a well-written work on a particular example of the relation of the canonical prophets to the cult; it is a notable addition to those already written on this subject.

J.M.

REVENTLOW, H. GRAF: *Gebot und Predigt im Dekalog*. 1962. Pp. 96. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 11.50).

This book contains a form-critical study of the Decalogue of Exod. xx, using methods similar to those of Dr. Reventlow's earlier work on the Holiness Code (see *Book List*, 1962, p. 39). He maintains that the Decalogue was compiled from various sources (chiefly from collections of apodeictic laws), and that its setting in life was the Israelite covenant festival. Originally, he thinks, all the commandments were very brief, but some of them were expanded by preachers at the festival; the so-called Deuteronomic expressions arose in this way and are not to be attributed to a Deuteronomic literary redaction. Reventlow examines the individual commandments in detail and tries to determine their meaning and to distinguish the stages in their long process of growth. Two of his views may be specially noted: the prohibition of images is really the first commandment, whereas the reference to other gods in verse 3 (in which the verb is to be understood as an indicative) belongs to the introduction to the Decalogue; the prohibition of coveting, however, consists of two distinct apodeictic laws. Reventlow has succeeded in making a fresh and valuable contribution to the study of the Decalogue. Some of the conclusions reached by his form-critical methods, however, appear to be based on insecure foundations, and it may be doubted whether he has done full justice to the questions raised by literary criticism.

J.A.E.

REVENTLOW, H. GRAF: *Das Amt des Propheten bei Amos*. (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Heft 80). 1962. Pp. 120. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 12.80).

This is a fresh appraisal of the nature of the prophetic office, as reflected in the book of Amos. The author finds that Amos was called to his prophetic work much in the same way as David was called to be king and was 'taken from after the flock' (2 Sam. vii. 8). He became thereby a member of an institution, but had not previously been a prophet. The encounter with Amaziah is seen as a clash between two office-holders — the prophet, legitimately appointed by Yahweh, and the priest of the northern shrine appointed by a king usurping the power of

God. Though prophethood is here regarded as an institutional office the fact of divine compulsion is not lost sight of: this is made clear in the study of iii. 3-8 (pp. 24ff.).

Detailed study of further oracles from a form-critical standpoint suggests that i. 3-ii. 6 is a ritual proclamation of Yahweh's threats against non-Israelite peoples made at a covenant ceremony, that iv. 6-11 is a curse ritual and ix. 13-15 a ritual of blessing, both belonging to the same covenant background.

By taking this line the author is able to bring all the contents of the book under the umbrella of prophethood, both the prophecies of threat and those of promise, and thus he disposes of the necessity of dividing the ancient prophets into *nabi'* for oracles of promise and *writing prophet* for oracles of doom.

L.H.B.

*ROBINSON, G.: *Historians of Israel (I): 1 & 2 Samuel, 1 & 2 Kings*. (Bible Guides, No. 5). 1962. Pp. 88. (Lutterworth Press, London; Abingdon Press, New York and Nashville. Price: 5s. 0d.).

In this volume the author has admirably achieved his aim of writing not a commentary but a guide which will help the untutored reader to understand the character and content of these books.

L.A.P.

ROUTLEY, E.: *Beginning the Old Testament* (S.C.M. Paperback). 1962. Pp. 159. (S.C.M. Press, London. Price: 5s. 0d.).

The author, formerly tutor at Mansfield College, Oxford, seeks to help the general reader to an understanding of Genesis and Exodus in the light of modern scientific knowledge. He deals with the relations of the two Creation stories, both with each other and with modern nuclear theories, with the questionable actions of the patriarchs, Abraham's treatment of Hagar, and so on. Modern young people are more likely to be satisfied with the explanations than Old Testament, folklore, or ethnological students.

N.H.S.

ROWLEY, H. H.: *Hezekiah's Reform and Rebellion*. (Reprinted from the *Bulletin of the John Rylands Library*, vol. 44, No. 2, March, 1962). 1962. Pp. 395-431. (The John Rylands Library, Manchester. Price: 6s. 0d.).

Professor Rowley's critical eye is not dim, nor is his documentary force abated. Here, in the discussion of intricate problems to which a variety of solutions have been offered and where the evidence is perplexing, we find the qualities which characterize his Schweich Lectures: the dispassionate evaluation of Biblical and extra-Biblical evidence, the command of the modern literature of the subject, critical fairness to the views of others, clarity and economy in the presentation of complex data and arguments. Briefly, he maintains that having first imposed terms on and spared Jerusalem, Sennacherib (disquieted by the

approach of the main Egyptian army, whose advance force he had defeated at Eltekeh) attempted to occupy Jerusalem; and that this was the occasion of Hezekiah's resistance, supported by Isaiah. He also maintains the substantial reliability of the account in II Kings of the reform. It need hardly be added that this lecture is essential reading for any serious student of the problems it handles.

G.W.A.

ROWLEY, H. H.: *The Early Prophecies of Jeremiah in their Setting*. (Reprinted from the *Bulletin of the John Rylands Library*, vol. 45, No. 1, September, 1962). 1962. Pp. 198-234. (The John Rylands Library, Manchester. Price: 6s. 0d.).

To discuss almost any aspect of Old Testament prophecy is to run the risk of being submerged in the sea of documentation. Professor Rowley, as always, breasts the waves with enviable ease. He discusses various views propounded forty years ago by Skinner (and by others before him), examining the contentions of those who have rejected those views, and concluding that Skinner's views were essentially sound. The main subjects considered are: the date of Jeremiah's call, the Scythian question, the dating of the Confessions, Jeremiah's attitude to the Reform. As in the other Rylands Lecture noticed above, Professor Rowley maintains the substantial reliability of the Biblical record.

G.W.A.

VAN RULER, A. A.: *Zechariah Speaks Today*. Studies in Zechariah Chapters i-viii. (World Christian Books: No. 43). 1962. Pp. 80. (United Society for Christian Literature, Lutterworth Press, London. Price: 2s. 6d.).

This is a translation from the Dutch of Professor van Ruler's (of Utrecht) *Het Moed voor de Wereld*. It is a paperback and it deals with the work of the prophet who flourished 520-518 B.C., together with the last two verses of the book used as a summary of the teaching of the whole. There are eighteen short chapters, and they were originally broadcast talks. They are good, popular exegesis.

N.H.S.

SEEBAS, H.: *Mose und Aaron: Sinai und Gottesberg*. (Abhandlungen zur evangelischen Theologie, Band 2). 1962. Pp. 155. (H. Bouvier & Co. Verlag, Bonn. Price: DM. 19.80).

This is a careful study of the Pentateuchal traditions relating to the call of Moses, the place of Aaron in the tradition, and the connection between Sinai and the 'Mount of God'. The author may be said to follow the school of Noth and von Rad, in that, while accepting the results of literary criticism, he uses them as a basis for a detailed analysis of the various strands of tradition revealed by literary criticism. His analysis yields some extremely interesting results, though it may be doubted whether they will be accepted without question. He finds that in the original Aaron-tradition, Aaron was the leader and priestly head of a

religious community whose ideas were so similar to those characteristic of the Yahweh-religion founded by Moses, that the two could blend without difficulty. The analysis of the two strands of Sinai and the *Gottesberg* reveals that Moses is connected with Sinai, and Aaron with the Mount of God, and that 'the rod of God' originally belonged to the Aaron-tradition. An important difference between the two traditions appears in the fact that in the Moses-tradition Moses and the elders of Israel ascend the mountain and see God without suffering harm, while in the Aaron-*Gottesberg* tradition Moses ascends the mount of God alone and no one is allowed to approach the mountain. The author claims to be able to detach the *Grundquelle* (G) from the J and E Strands which it underlies. While much is highly speculative, the book also contains much that is stimulating and suggestive. It is an interesting essay in the new *traditions-geschichtliche* method.

S.H.H.

SKLADNY, U.: *Die ältesten Spruchsammlungen in Israel*. 1962. Pp. 96. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 10.80).

This monograph (based on a Greifswald dissertation) examines four collections of maxims believed by many to be the oldest in the book of Proverbs: x–xv (A), xvi–xxii. 16 (B), xxv–xxvii (C), xxviii–xxix (D). Dr. Skladny studies not only the form of the proverbs in each of these collections but also their subject matter, paying special attention to their attitude to Yahweh and to the king, their social background (and they are found to be less individualistic than is often supposed), their contrast between the righteous or wise and the wicked or foolish, and the question whether they teach a doctrine of retribution. He arranges them (not entirely convincingly) in the chronological sequence ADBC, and argues that they are all pre-exilic. None of these collections, he maintains, teaches a doctrine of direct divine retribution, but rather an automatic causal connexion between a man's deeds or *Lebenshaltung* and what happens to him. This causal connexion has been established by Yahweh himself, and it is wrong to draw a sharp contrast between a supposedly secular and eudaemonistic wisdom literature and the other traditions in the O.T. This careful book makes a valuable contribution to the study of Israelite wisdom and its theological significance. Unfortunately, there is no index.

J.A.E.

*TOOMBS, L. E.: *Nation Making*. (Bible Guides, No. 4). 1962. Pp. 88. (Lutterworth Press, London and Abingdon Press, New York and Nashville. Price: 5s. 0d.).

The sub-title 'The Banner of the Exodus', is apt, because the volume deals with those parts of Exodus, Numbers, Joshua, and Judges, which are concerned with the deliverance from Egypt, the making of the covenant, and the fulfilment of the promises made concerning the occupation of Canaan. 'With the exodus event a radically new and transforming power has entered history', since Israel had to live henceforth under the shadow of the exodus.

N.H.S.

WEBER, O.: *Bibelkunde des Alten Testaments*, 9th ed. 1961. Pp. 380. (Furche Verlag, Hamburg. Price: DM. 21).

This work, which first appeared in 1934, is a companion to the same author's *Grundriss der Bibelkunde* (E.T., *Ground Plan of the Bible*; see *Book List*, 1960, p. 30), and contains a descriptive presentation of the contents of the Old Testament, arranged in the order of the Hebrew Bible. Matters of literary criticism and historical background are mentioned only very briefly, in accordance with the intention that the book should provide a first reader for students beginning the Old Testament. Throughout the emphasis is upon describing what the Old Testament actually contains, and commenting upon its relevance for dogmatic theology, which is where the author's chief interest lies. R.E.C.

WEISER, A.: *Samuel. Seine geschichtliche Aufgabe und religiöse Bedeutung. Traditionsgeschichtliche Untersuchungen zu 1. Samuel 7-12.* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 81). 1961. Pp. 96. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 9.80).

In this monograph the author has reprinted articles on I Samuel vii and viii, which originally appeared in *Z. Th.K.* 56 and 57, and added an elaborate study of I Samuel ix-xii, the whole constituting a remarkable challenge to the prevalent interpretation of these chapters which contain the traditions about the founding of the monarchy in Israel. Starting from the customary literary-critical analysis into a strand of narrative favourable to the monarchy and a strand hostile to it, Weiser passes on to a traditio-historical examination of the different sections and this leads him to reject Noth's view that vii, viii, x. 17ff., and xii are the work of a Deuteronomistic editor who is critical of the monarchy. In chapter vii, he argues, we see Samuel acting as a judge in a way appropriate to the situation consequent upon the loss of the Ark and the destruction of Shiloh. He also fulfils a priestly and prophetic function, sacrificing at Mizpah and interceding for the people. Deuteronomy xxxii is adduced as illustrating the cultic background. The victory over the Philistines is legendary and anticipates the victory of David. In chapter viii we have a separate tradition in which Samuel opposes the request of the people for a king. This is quite credible and there is no need to regard it as the anachronistic anticipation of later theocratic views. The section vv. 11-17 describes not later Israelite but contemporary Canaanite monarchy. In x. 17ff. we have a credible account of the election of Saul at Mizpah, whereas the story in ix and the first part of x, is of later origin and is legendary in character, though not necessarily without an historical basis. The 'signs' in x are intended to legitimize Saul's kingship. xi contains another account of how Saul came to the front and belongs to the tradition of Gilgal. xii is not Deuteronomistic and does not, as generally believed, represent Samuel's laying down of his office of judge. What we have is a covenant renewal, with Samuel taking the leading part and seeking to ensure that the monarchy will be truly Israelite in character. Weiser links up here with the important study by Muilenburg in *V.T.* ix (1959). The whole monograph deserves the closest study.

N.W.P.

LAW, RELIGION, AND THEOLOGY

- BÄCHLI, O.: *Israel und die Völker*. Eine Studie zum Deuteronomium. (Abhandlungen zur Theologie des Alten und Neuen Testaments, 41). 1962. Pp. 236. (Zwingli Verlag, Zürich/Stuttgart. Price: Sw.Fr. 21.50).

This fresh and interesting study is really a study in the relation of Israel to the nations as that is illustrated in the Book of Deuteronomy. The author seeks to show in what way the Deuteronomist understands that the nations endanger the life and religion of Israel; to explain which weapons the Deuteronomist brings to bear against the dangers; and to show the picture of Israel that emerges from the confrontation. Finally the author deals with the origin of Deuteronomy out of this situation. The study is original and important.

G.H.D.

- BARR, J.: *Biblical Words for Time*. (Studies in Biblical Theology, 33). 1962. Pp. 174. (S.C.M. Press, London. Price: 13s. 6d.).

Professor Barr here continues his vigorous polemic against some recent tendencies in Biblical theology, which ascribe to Biblical writers a thought structure based on areas of meaning assigned to particular words. Here he selects the concept of time, and deals lustily with the alleged contrast between the Hebrew and the Greek concept of time. The main battle is directed against Marsh and Robinson for their discussions of *kairos* and *chronos* and against Cullmann for his views on *kairos* and *aion*; but some hard blows are also dealt out to others. Barr rightly insists that for Biblical theology Biblical statements should be relied on rather than Biblical words, and he has little difficulty in showing that *kairos* and *chronos* are often interchangeable in the New Testament. His work will have the salutary effect of checking the ready repetition of facile generalizations and driving Biblical students to a more thorough-going examination of the evidence.

H.H.R.

- BISHOP, E. F. F.: *Prophets of Palestine*. The local background to the preparation of the way. 1962. Pp. 280. (Lutterworth Press, London. Price: 35s. 0d.).

Twenty-four studies of the Old Testament prophets and prophetesses from Samuel to Malachi, accepting in the main the standpoint of the *Interpreter's Bible* but illuminated by the experience of long residence in Egypt and Palestine and close contacts with their modern inhabitants. The author believes in the continuity of the 'never-changing east' and that 'the land is the best commentary on the Book'. It provides useful illustrative material for Biblical teaching.

J.N.S.

- DE BOER, P. A. H.: *Gedenken und Gedächtnis in der Welt des Alten Testaments*. (Franz Delitzsch-Vorlesungen, 1960.) Pp. 76. (Kohlhammer, Stuttgart. Price: DM. 18).

This is a valuable study of the *vieldeutig* root *zkr* and its derivatives. Of the 175 or so uses of the *Qal* of the verb the AV

renders 'remember' 160 times. To think of a Moses or a David is of course to remember him; but how is one to 'remember' the present (Ex. xx. 8), let alone the future (Isa. xlvii. 7)? — so still the RSV. de Boer examines the parallels to both nouns and verbs from the root, the extra-Biblical uses of the root, and the post-Biblical material (the versions, ben Sira, Qumran, and Rabbinica). The general conclusion to which he comes is that the primary meaning of *zkr* is identical with that of the Akkadian *zakaru*, i.e., *nennen* rather than *sich erinnern*, and he remarks that even the Oxford Lexicon, when it gives the primary sense as 'remember', qualifies this by adding 'usually as affecting present feeling, thought, or action'. In a concluding paragraph on *Anamnesis* he makes a suggestion which may prove to be important, viz., that in 1 Cor. xi. 24f. the translation should be 'Machet dies (Mahl) zu meinem Erwähnungsmahl'. C.R.N.

BRANDON, S. G. F.: *Man and his Destiny in the Great Religions*. An Historical and Comparative Study containing the Wilde Lectures in Natural and Comparative Religion delivered in the University of Oxford, 1954–1957. 1962. Pp. xiv+442. (Manchester University Press. Price: 45s. 0d.).

Arming himself in *robur et aes triplex*, Professor Brandon has essayed the Atlantean task of giving an account of the nature and destiny of man as it has been envisaged by the ten great religions of the world. These are Egyptian, Mesopotamian, Hebrew, Greek, Christianity, Islam, Iranian, Indian, Buddhism, and Chinese; with an Introduction on methodology and palaeolithic man, and a concluding chapter containing the author's impression of the crucial part, as it has appeared to him, which man's consciousness of time has played in all his many varied interpretations of his own nature and destiny.

Readers of the *Book List* will be principally interested in what Professor Brandon has to say about that part of his subject which concerns Israel and Christianity. In his account of the Hebrew development of a body of beliefs about man and his destiny, Professor Brandon puts forward the view that the Yahwist account of the creation and fall of man must be regarded as a clever rebuttal of these assumptions about human destiny that inspired the mortuary cult which was deemed to be inimical to the interests of Yahwism. Not many Old Testament scholars will be inclined to admit that the existence of witchcraft in Israel affords evidence for the existence of anything like a cult of the dead.

In his treatment of Christianity Professor Brandon puts forward the view which he had already maintained in his book *The Fall of Jerusalem*, that the gospel of the primitive Church of Jerusalem presented Jesus as the promised Messiah who would save Israel from its heathen oppressors, and that in the future glories of his kingdom all faithful Jews would participate. The soteriological value of the death of Jesus had little importance for this Jerusalem gospel. The fully-developed Christology and soteriology of the Church of the second century were entirely due to Paul, and

the triumph of the Pauline gospel over the primitive gospel of Jerusalem was due to the catastrophe of the fall of Jerusalem and the destruction of the Jerusalem Church.

Nevertheless the book is a monument of vast learning, and will provide a valuable reference book for those who pursue the comparative study of religion, a discipline of which Professor Brandon is such a brilliant exponent.

S.H.H.

CHILDS, B. S.: *Memory and Tradition in Israel*. (Studies in Biblical Theology, No. 37). 1962. Pp. 96. (S.C.M. Press, London. Price: 8s. 6d.).

The contemporary interest in the forms of Israelite worship and their influence upon the language and literature of the Old Testament here finds expression in yet another study of the root *zkr*. The author has examined all the uses of the relevant terms in the light of (a) what he describes as 'the Hebrew psychology of memory', and (b) the different implications of Yahweh's 'remembering' and Israel's 'remembering', particularly as regards the redemptive events of the nation's history. The work contains a timely, if brief, appraisal of Pedersen's treatment of Hebrew 'memory' in the light of Barr's criticism; and the work as a whole, though somewhat sketchy, offers a number of discerning comments, so that it may be recommended quite warmly as a useful introduction to an important subject. The author appears to be unaware of the fact that Lévy-Bruhl, shortly before his death, finally abandoned his theory of a 'pre-logical' mentality.

A.R.J.

Cuadernos Biblicos:

- (1) GUERRA, J. SANCHEZ: *Origen y destino del hombre según la Biblia*. 1960. Pp. 73.
- (2) PIGA, A.: *El Mesianismo*. 1962. Pp. 91.
- (3) PIÑA, J.: *Dios es Amor*. 1960. Pp. 52.
- (4) PIÑA, J.: *La Biblia es esto*. 1961. Pp. 62.
- (5) SÁENZ, A.: *Palabra de Dios y Culto Litúrgico*. 1961. Pp. 52.
- (6) SÁENZ, A.: *El Templo, presencia de Dios*. 1962. Pp. 43. (Ediciones Paulinas, Buenos Aires.)

The six booklets are part of a small series of pamphlets on Biblical subjects, all of them written by Jesuits of Buenos Aires. They are clearly printed and attractively produced. *El Mesianismo* is a short outline of the origin and growth of Messianic expectation, beginning with the *protoevangelium* (Gen. iii. 15) and ending with the pseudepigrapha. *Dios es amor* is mainly a study somewhat on the lines of J. Ziegler's well-known treatise *Die Liebe Gottes bei den Propheten* (Münster i.W., 1930). *Origen y destino del hombre* is a popular explanation of the first eleven chapters of Genesis. *Palabra de Dios y Culto Litúrgico* is concerned with the influence of Holy Scripture upon the liturgy of the Church. *La Biblia es esto* is a brief introduction to the Bible, with some account of individual books and of the *genres littéraires*. Finally, *El Templo* is an account of the presence of God in the Old and New Testaments, which includes chapters on the Temple as it is mentioned in the prophets, the psalms, and the New Testament writings.

J.M.T.B.

DENTAN, R. C.: *The Design of the Scriptures*. A First Reader in Biblical Theology. 1961. Pp. 276. (McGraw-Hill Publishing Co. Ltd., New York and London. Price: 39s. 0d.).

The purpose of this excellent book is to set forth the teaching of the Bible in such a way as to illustrate the organic unity of Biblical thought and the harmony of the two Testaments. It is divided into three parts—History, Doctrine, and Life (Christian conduct). Each part contains 26 short chapters, all headed by a list of readings selected from both Testaments. The book, which presupposes the ‘assured results’ of modern Biblical criticism, is very simply and clearly written, from a Christian standpoint. It forms an admirable introductory handbook to the study of Biblical Theology and as such should meet a felt need.

L.A.P.

DHEILLY, J.: *The Prophets*, trans. by Rachel Attwater (Faith and Fact Books, 66). 1960. Pp. 158. (Burns & Oates, London. Price: 8s. 6d.).

This book (which was originally published in French) is intended for those who are beginning their study of the prophets and it admirably fulfils that intention. It should be noted, however, that proper names and many quotations are from the Douay version, while others are from original translation. The latter might with profit have been extended; how many for instance would understand the word ‘cade’ in Jer. xi. 19? The book is divided into three main sections; Part I, Literary Investigation; Part II, Psychological; and Part III, Theological, the last occupying almost half the book. The main conclusions of critical scholarship are accepted (e.g., in Isaiah and Zechariah), but the closing words of the book of Amos were ‘undoubtedly added by Amos in about 730 . . .’ It is not clear why in the text the period of the Judges is given as ninth century. The publishers make the remarkable note that the later prophets worked from the twelfth to the ninth centuries before Christ! The book contains a number of useful chronological tables and closes with a select bibliography of Catholic and non-Catholic books.

A.S.H.

ELLIOTT, R. H.: *The Message of Genesis*. 1961. Pp. xii+210. (Broadman Press, Nashville, Tenn. Price: \$4.50).

The author is head of the Old Testament Department in the new Midwestern Baptist Seminary in Kansas City, Missouri. This study is theological rather than historical or literary. The preliminary section deals with author and date: the author accepts Wellhausen’s dates and documents, but says he minimized the significance of revealed religion. Part Two deals with Genesis i–xi and concerns Man’s need, which involved release from his sin. These chapters are parables rather than factual history. Part Three deals with God’s answer. It is summed up in election and covenant, and what the covenant people failed to do, the true Suffering Servant did.

N.H.S.

DE FRAINE, J.: *The Bible and the Origin of Man*. 1962. Pp. x+86. (Desclee Company, New York, Tournai, Paris, Rome. Price: \$2.50; Belgian price: B.Frs. 125).

This little book represents the translation of the revised Dutch edition of a work originally published in Antwerp in 1956 (for the French edition cf. *Book List*, 1962, p. 44). It is of real interest as giving the views on the origin of man of a distinguished Catholic scholar who faces up to the problem of the apparent conflict between revelation and modern anthropological knowledge. He argues that the Bible is only authoritative when it makes explicit statements on its own proper subject, viz., ultimate religious truth. For anthropological information we must look to the modern scientist. Concordism, the attempted harmonization of the concepts of the Bible with scientific discoveries, is firmly rejected in agreement with most Catholic writers on the subject. The writer obviously prefers to accept the doctrine of monogenesis, i.e., the descent of all mankind from a single original pair of ancestors, but he admits that the Biblical evidence is not very clear on this point. An exegetical section of the book deals in some detail with five texts — Genesis i. 26–28; Genesis ii. 7; Genesis ii. 18–24; Romans v. 12–19; Acts xvii. 26. In discussing the fourth of these passages the author makes use of the concept of corporate personality as discussed in his book *Adam et son Lignage*. Of considerable contemporary interest is the third section of the book on the teachings of the Church.

N.W.P.

FRÖR, K.: *Biblische Hermeneutik*. Zur Schriftauslegung in Predigt und Unterricht. 1961. Pp. 397. (Chr. Kaiser Verlag, Munich. Price: DM. 23.50).

This is a rich and thoughtful book which deserves the closest attention from anyone who wishes to grapple with the ultimate problems of Biblical interpretation. The author insists that Biblical hermeneutics cannot be separated from general hermeneutics, a science associated with names like those of Schleiermacher and Dilthey. Hermeneutics has the task of interpreting tradition and actualising it in the present. Biblical interpretation is primarily carried out in a definite situation, that of the assembled congregation. Moreover within the community we have to reckon with the presence of the Risen Christ who speaks and must be heard. The writer, however, rejects Christological interpretation and advocates what he calls trinitarian interpretation. We must not separate historical and actualising exegesis and must welcome all the help that can be got from historical research. Stress is laid on the inevitability of coming to the Bible with an assumption about it, the assumption, however, being kept open to criticism. This is called the hermeneutic circle. It is also argued that the subject of knowledge must not be overlooked in the matter of interpretation; indeed the subject is necessarily involved. In interpreting any text or passage we must take the whole Canon into account at least implicitly, nor indeed should we ignore the history of interpretation. There is useful discussion of such topics as myth,

typology and *Heilsgeschichte*. In particular it is insisted — and this is important in connection with present discussion — that we must not emphasise *Heilsgeschichte* to the exclusion of actual history. The *Credo*, in which the acts of God are recited, itself becomes history as an expression of the faith of real people and so part of the movement towards the consummation of history.

The second main section of the book deals more fully with some of the matters alluded to above and contains a useful sketch of the history of exegesis. It is argued that we must recognise both continuity and discontinuity in the Old Testament, both fulfilment and *krisis*.

A number of examples of exegesis are given, viz., Genesis i–xi, the patriarchal stories, the Exodus to the Conquest, the kings of Israel, the prophets, the Psalms, in the discussion of which sections of scripture the author seeks to show how the context of the Canon, including of course the New Testament is relevant to interpretation.

The concluding main section of the book deals with the New Testament and does not fall to be discussed here. N.W.P.

*GIBLET, J. (ed. by): *The God of Israel, The God of Christians. The Great Themes of Scripture*, trans. by K. Sullivan. 1961. Pp. vii+262. (Desclée & Co., Tournai and New York. Price: B.Frs. 195 or \$3.95).

The sub-title of this work is *The Great Themes of Scripture* and the subject-matter is elaborated in sixteen essays by eleven authors, among whom may be specially mentioned M. E. Boismard, X. Léon-Dufour, C. Spicq, A. Gelin, and A. Descamp. The five main divisions discuss, in turn, God's plan, God's revelation, God's demands, God's fidelity, and God's victory. If one may make a personal choice among the chapters the best appear to be 'God our Father' by M. E. Boismard, 'Men's Sin' by C. Spicq, and 'The Messiah of God' by A. Gelin. It is unfortunate that there is neither a general index nor an index to the citations from Holy Scripture. The plan of the chapters is not quite uniform, since two of them have a series of notes at the end of the chapters, whereas the others have not even one footnote between them.

J.M.T.B.

GRELOT, P.: *Sens Chrétien de l'Ancien Testament*. Esquisse d'un traité dogmatique. (Bibliothèque de Théologie, Série I. Théologie Dogmatique sous la direction de P. Glorieux, A. Chavasse, Ch. Baumgartner. Vol. 3). 1962. Pp. xii+540. (Desclée & Co., Tournai. Price: NF. 33).

This massive book is of great importance for Protestant Biblical scholars who may wish to learn of the notable changes presently taking place within the Roman Catholic Church in the attitude of the scholars to the Bible.

Part I deals with the witness of the New Testament to the use made of the Old Testament by the first Christians. The changing views in Early Christianity, in the Middle Ages, in the period

of the Counter-Reformation and right up to the modern period are carefully traced and it becomes evident that the author realizes how much in past interpretations of the Old Testament, even those associated with great names, may now be regarded as of a temporary character.

Part II starts by considering the relation of the Old Testament to the plan of salvation, traces the stages of that plan and discusses the relation of Christ to the Old Testament. The Old Testament is then considered as Law, as History, and as Promise and much of the discussion is of great interest and value. While much attention is devoted to the theme of prefiguration, it should be noticed that, generally speaking, the author approves of typological rather than of allegorical interpretation and warns his readers against fanciful analogies. Moreover it is made clear that Old Testament religion existed in its own right and not as a mere shadow of what was to come. It should be further noticed that full weight is given to the results of Biblical criticism and that extensive and generous use is made of the works of modern Protestant Biblical scholars.

In Part III the author seeks to show how Christian thought has to pass beyond historical criticism, legitimate as that is, and in this connection he points with approval to the works of Eichrodt and von Rad. As we might expect, there is much discussion of the so-called plenary sense of Scripture.

N.W.P.

HUXTABLE, J.: *The Bible Says*. 1962. Pp. 126. (S.C.M. Press, London. Price: 8s. 6d., Book Club issue 3s. 6d.).

The Principal of New College London here discusses the question of the authority and inspiration of the Bible. He gives an account of the answers provided by Protestants and Roman Catholics, both liberal and conservative. He seeks always to be constructive even when he is dealing with modern Fundamentalism. The argument of the book is that all authority belongs to Christ.

N.H.S.

HVIDBERG, F. F.: *Weeping and Laughter in the Old Testament*. A Study of Canaanite-Israelite Religion. Posthumous Edition in English. 1962. Pp. 166. (E. J. Brill, Leiden & Nyt Nordisk Forlag, Arnold Busck, Copenhagen. Price: Dan. Kr. 33.50).

In 1938 Hvidberg published the Danish original of the present study (*Graad og Latter i Det gamle Testamente. En Studie i kanaanaeisk-israelitisk Religion*). It was read with the greatest interest and appreciation in all the Scandinavian countries, and it would be quite easy to point out how considerable an influence it has had on Old Testament scholarship in those countries, not least in Uppsala. Hvidberg himself had planned a translation of his book into one of the world languages, but owing to his political work he never had time to do so. After his death F. Løkkegaard, professor of Semitic philology at the University of Copenhagen, took the initiative to revise the book for publication in English. It was no easy task as Hvidberg had left no manuscript for a second edition, but only his own copy of the

book with relatively few notes in the margin. The editor has done his work very carefully. It was naturally quite impossible to retain Hvidberg's translation of the Ugaritic texts owing to the progress made in the study of those texts during the intervening years. The editor has, however, altered what Hvidberg wrote only where necessary, or he has added notes in square brackets. These minor corrections and additions do not alter Hvidberg's conception of the Ras Shamra texts as cultic texts from the old Canaanite autumn festival, and still less do they cause any alteration in the main body of the work, which consists of a detailed exegesis of many O.T. passages. In this examination Hvidberg showed the influence of Canannite culture on the invading Israelites and, on the other hand, the struggle of the Old Testament prophets against the Baal religion.

Hvidberg asks the question whether the nature of Yahweh was ever so changed as to result in his death and resurrection becoming celebrated with weeping and rejoicing as that of Baal. Without denying that Yahweh's death and resurrection may have been celebrated in that way in the popular syncretism Hvidberg stresses the fact that in the Old Testament Yahweh nowhere appears as a dying and rising deity.

Many of Hvidberg's points of view are now generally accepted, but it is the hope of the present writer that his book in spite of the many years that have passed since its first appearance in Danish may have some influence outside the Scandinavian countries.

E.H.

JENNI, E.: *Die alttestamentliche Prophetie*. (Theologische Studien, Heft 67). 1962. Pp. 26. (EVZ-Verlag, Zurich. Price: Swiss frs. 2.80).

This short, semi-popular study (originally delivered as a lecture) is confessedly based on more detailed discussions by von Rad, Westermann, Wolff, and Zimmerli. It begins with a sketch of the combination of accusation and prediction of judgement on individuals in the utterances of the pre-classical prophets (II Sam. xii; I Kings xiv, xxi; II Kings i), and citation of parallels from the Mari texts illustrating the function of the prophets as *Boten*. Emphasis is laid on the radical, life-or-death character of the prophetic message in Israel, on its relation to the *Bundesrecht*, and on its application from the 8th century onwards to the entire national life. Arguments are presented against the view that the 8th-century prophets appealed for repentance: they announced radical doom and the rejection of Israel, but also predicted a radically new act of salvation in terms of the election traditions associated with the Exodus, Zion, and the Davidic house. New features in 7th- and 6th-century prophecy are touched on in the concluding paragraphs. This is a closely reasoned and clearly written study.

G.W.A.

JOCZ, J.: *The Spiritual History of Israel*. 1961 (1962). Pp. 260. (Eyre & Spottiswoode, London. Price: 25s. 0d.).

This is Professor Jocz's third volume and it worthily continues the task he has set himself of interpreting the significance of

Israel's rôle in history. Rejecting any identification of revelation with developing religious ideas and regarding it rather as encounter with the living God, he finds the unifying element amid the diversity of the Old Testament in the prophetic tradition. In this tradition he lays emphasis on the Word of God which is also act, on God's sovereignty in history, on the notable strain of universalism in the Old Testament, on election as a personal experience which, however, does not take an individual out of the context of life but points to the community, and upon the significant conflict between the moral and the cultic elements in Israel's religion. Dr. Jocz's attitude on important questions will be seen by the following quotations: 'Abraham stands for the writer's personal experience of God as a prophet' — 'The Pentateuch is . . . not constructed upon actual history but *ideal* history, though it is based upon the national tradition of the various Hebrew tribes'. The book contains many striking insights and original viewpoints. For example, he regards the shewbread as symbolizing Israel's physical dependence upon God and links it up with Deut. viii. 3 which lays stress on Israel's spiritual dependence. Issue will doubtless be taken with what he says about prophetic influence on the Psalms. The second part of the book deals with the relation between the Old Testament and the Synagogue on the one hand and the Church on the other. The book is a notable contribution to Old Testament theology and has the merit of adopting the Christian perspective without reading into the Old Testament what is not there. N.W.P.

KAMPMANN, T.: *Das Geheimnis des Alten Testamentes*. Eine Wegweisung. 1962. Pp. 360. (Kösel-Verlag, München. Price: cloth, DM. 22.50; paper, DM. 19.80).

This is a Roman Catholic book about how to preach from the Old Testament and, whether one is able to accept all the presuppositions or not, it will be found of considerable interest and value. It is divided into two main parts. The first distinguishes preaching, which is represented correctly, as an actualising of the Bible, from Exegesis and from Dogmatics, discusses the characteristics of the Old Testament as a book of history in which God addresses Israel, claims its total surrender, and gives it a future to hope for. This is followed by a sketch of Israel's *Heilsgeschichte* and some account of the Jewish question right up to the present day. The second part of the book offers what is called a kerygma of the Book of Genesis, viz., an exposition of the book for the guidance of the preacher. The author makes skilful use of the insights furnished by modern historical criticism and makes numerous illuminating suggestions.

N.W.P.

KRAUS, H.-J.: *Gottesdienst in Israel*. Grundriss einer Geschichte des alttestamentlichen Gottesdienstes. 1962. Pp. 284. (Chr. Kaiser Verlag, Munich. Price: paper DM. 16; cloth DM. 19).

In 1954 Professor Kraus published a study of the Feast of Tabernacles under the above title. He has now expanded this to more than twice its original length, and has produced a

valuable and comprehensive account of the cultic institutions of Israel. This is not a mere revision of the previous book, but an entirely new book. The first chapter contains a useful survey of the development of the study of the religious institutions of Israel from Wellhausen to von Rad. He criticizes, with fairness and restraint, the various forms which 'patternism' had taken during the last thirty years, both in England and in Scandinavian circles; he is of the opinion, not wholly justified, that studies of this type have led scholars away from the study of the Biblical text itself. He also has some penetrating criticism of von Rad's cult-legend theories. He issues a not altogether unnecessary warning to scholars against 'einer allzu raschen Usurpation von Texten, die kultischen Spuren in sich tragen'. The 2nd chapter deals with the Pentateuchal cult-calendar in great detail and is an admirable introduction to the many problems which this aspect of the cult involves. The 3rd chapter deals with the cult-officials and the sacrificial regulations. The last two chapters are occupied with the sanctuaries of Israel and their traditions. The discussion of the cultic traditions of Jerusalem contains a sharp criticism of Mowinkel's theory of an Enthronement festival of Yahweh celebrated annually in Jerusalem. This is a valuable book and it is to be hoped that it may soon be translated.

S.H.H.

KRUYSWIJK, A.: "*Geen Gesneden Beeld . . .*" (with a Summary in English). 1962. Pp. 284. (T. Wever, Franeker. Price: Fl. 13.90).

This book, a doctoral dissertation of the Free University of Amsterdam, is concerned with the prohibition of images in the O.T. It first examines the use of images elsewhere in the ancient Near East and maintains that they were regarded as objects charged with divine power which could be used by men for their own purposes. In contrast, Israel was forbidden the possession of idols, though not the representation of human or animal forms for non-religious purposes. It is argued that Israelites sometimes violated the commandment, and that Obbink was wrong in thinking that the golden calf was no more than a pedestal for the invisible Yahweh. The reason for the prohibition of images was, not that God was not pictured in human form, but that He was not to be 'drawn into the sphere of control exercised by sympathetic magic'. This discussion includes a detailed examination of Genesis i. 26. The book has an English summary of its contents, a bibliography, and an index of O.T. passages. Dr. Kruyswijk writes from a conservative point of view; but his work will be found useful by those who have a different outlook.

J.A.E.

LABUSCHAGNE, C. J.: *Die onvergelyklikeid van Jahwe in die Ou Testament* (in typescript). 1961. Pp. X+278. (Doctoral Dissertation. Pretoria).

This interesting work is a worthy addition to the contributions to Old Testament studies which have come in recent years from South Africa. The author surveys attempts to determine the *Eigenart* of Old Testament religion, and proceeds, after a brief

discussion of methodology, to examine the idea of the incomparability of Yahweh as the clue to this quest. He analyses and discusses the various ways in which incomparability is expressed in the Old Testament. Next he turns to the idea of the incomparability of deities in Assyro-Babylonian, Egyptian, and (very briefly, for lack of evidence) Ugaritic religion. The fourth and fifth chapters deal with the content and origin of the idea in the Old Testament and its importance for theology. Yahweh's incomparability is seen in His actions as Saviour. The material is well presented and documented. Fortunately, it seems likely that this work will appear before long in English. G.W.A.

LAMB, J. A.: *The Psalms in Christian Worship*. 1962. Pp. 178. (Faith Press, London. Price: 21s. 0d.).

The author is one of Scotland's leading experts on liturgy. He has provided a full account of the use of the Psalter in Jewish and Christian circles, ancient and modern, east and west. The volume is full of detailed information, and will be distinctly useful to all who wish to know how and when and where the psalms have been and are used. The book is accurate and comprehensive. N.H.S.

LÉCUYER, J.: *Le Sacrifice de la Nouvelle Alliance*. 1962. Pp. 300. (Éditions Xavier Mappus, Le Puy. Price: NF. 21.60).

Only about a fifth of this clearly written and well documented book has direct reference to the Old Testament concept of sacrifice, which is discussed in the first three chapters. These consider in turn the covenant and the sacrifice at Sinai, the covenant sacrifice in Jewish tradition (as represented by the Targums, the Talmud, and the pseudepigraphical writings), and the Sinai sacrifice as it is envisaged in the New Testament. The first chapter is concerned with the arrival at Sinai, the completion of the covenant, the tables of the Law, and the Deuteronomic 'commentary' on the happenings at Sinai. The prophetic attitude towards the covenant is studied, as also the relations between the covenant and Jewish worship. Some use is made of the recent works by von Rad, Moraldi, and van Imschoot. J.M.T.B.

MARTIN-ACHARD, R.: *A Light to the Nations. A Study of the Old Testament Conception of Israel's Mission to the World*, trans. by J. P. Smith. 1962. Pp. 84. (Oliver & Boyd, Edinburgh. Price: 12s. 6d.).

This is a translation of the French original, which was reviewed in the *Book List* for 1960, p. 38. Its publication in English is to be welcomed, both for the stimulus of the author's views and also for the ample documentation. G.W.A.

MASSAUX, É. (and others): *La venue du Messie: Messianisme et Eschatologie*. 1962. Pp. 260. (Desclée de Brouwer, Bruges. Price: NF. 18).

This is the sixth, the latest and, so far, the longest volume of the collection 'Recherches Bibliques'. It contains most of the papers read at the thirteenth of the 'Journées Bibliques', held at Louvain from 28 to 30 August, 1961. In his *avant-propos*, Massaux introduces and conveniently summarizes the eleven contributions that are printed here. They include papers by P. Grelot on Messianism in the Old Testament pseudepigrapha, by H. Riesenfeld on the Messianic character of Christ's temptation; by M. Sabbe on the redaction of the transfiguration narrative; by J. Coppens on priestly Messianism as found in the New Testament writings; by A. Feuillet on 'Le Triomphe du Fils de l'homme d'après la déclaration du Christ aux Sanhédrins' and (perhaps the most considerable of all the papers) by B. Rigaux on 'La seconde venue de Jésus'. Two papers which do not strictly form part of the series are those by H. Quecke on the present state of scholarly opinion about the Gospel of Thomas, and by L. Leloir on Tatian's Diatessaron and Ephrem's commentary on it. R. de Langhe's monograph on the Messianic sense of Daniel vii was presented on the same occasion, but is to be published later.

J.M.T.B.

OSSWALD, E.: *Falsche Prophetie im Alten Testament* (Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, 237). 1962. Pp. 30. (J.C.B. Mohr, Tübingen. Price: DM. 2.40).

In this very useful little monograph the author surveys the numerous and varied attempts which have been made to solve the problem of false prophecy, and fellow-scholars will be grateful to her for giving so much information in a convenient form. She agrees with G. Quell in his view that the only ultimate criterion of the truth of prophecy must be a religious one, the application of which will involve decision of faith. On the other hand scientific study of the available evidence has brought to light certain marks of true prophecy which, within limits, supply useful criteria. For example, there is the test of the moral character of professing prophets and there is the fact that, as we look back on the history of Hebrew prophecy, we can see that proclamation of judgement has more often been justified by events than proclamation of salvation. As it can be shown that even the greatest prophets have on occasion made mistakes, we may have to admit that false prophecy was an ever present possibility even within true prophecy.

N.W.P.

VAN DER PLOEG, J.: *Une théologie de l'Ancien Testament est-elle possible?* (Analecta Lovaniensia Biblica et orientalia, Ser. IV, Fasc. 5). 1962. Pp. 417-434. (Publications Universitaires de Louvain; Desclée de Brouwer, Bruges. B. Frs. 25).

The author here surveys very briefly the revival of interest in Old Testament Theology and proceeds to discuss what constitutes an Old Testament Theology. The problem is raised of

relating to a dogmatic scheme an undogmatic corpus such as the Old Testament, with its variety and its emphasis on right action rather than on creed. A rigorous and sympathetic historical approach must be adopted; and care must be taken to avoid importing into the Old Testament ideas foreign to it. Finally, some comments are offered on the second volume of von Rad's *Theology*.
G.W.A.

RINGGREN, H.: *Sacrifice in the Bible*. (World Christian Books, No. 42. Second Series). 1962. Pp. 80. (United Society for Christian Literature: Lutterworth Press, London. Price: 2s. 6d.).

In this handy booklet Professor Ringgren surveys the general theory of sacrifice and then proceeds to examine the various types of sacrifice in the Old Testament (the gift aspect, sacrifice as communion, expiatory sacrifices, and some special sacrifices) clearly and with appropriate citation of comparative material from Israel's environment. A further chapter is devoted to the prophetic criticism of the sacrificial system and the development of a non-sacrificial ideal of worship, including a brief reference to the Qumran sect. The closing chapter discusses the New Testament interpretation of sacrifice and high-priesthood. This is an exceedingly valuable survey of the subject at the level required by the series to which the booklet belongs. G.W.A.

SCHUSTER, H.: *Offenbarung Gottes im Alten Testament*. Ein erweiterter Vortrag. (Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte 238/239). 1962. Pp. 60. (J.C.B. Mohr (Paul Siebeck) Tübingen. Price: DM. 4.50).

This vigorous and attractive essay on the subject of revelation in the Old Testament, starting off from the very different assessments of the Old Testament by Nietzsche and Harnack, distinguishes first a strain in it which must be described as residuary heathenism. We must not try to conceal or minimize its presence by typological or allegorical methods of which examples are given from Tertullian and W. Vischer. A contrast is then drawn between the Jewish preference for the Law as the most significant part of the Old Testament, a view which has worked itself out in a religion of observances, and the view which the author prefers and which finds revelation above all in Hebrew prophecy with its emphasis on the majesty of God and its opposition to animal sacrifice, to idol-worship and to blind nationalism. It is shown how the Old Testament points forward to the Gospel, though not in all its parts. Revelation is to be defined, not by canonicity or by invoking a theory of inspiration, but by recognizing when we are met by a challenge to which the natural man cannot respond in his own strength.
N.W.P.

STAMM, J. J.: *Der Dekalog im Lichte der neueren Forschung*. Zweite, durchgesehene und erweiterte Auflage. 1962. Pp. 64. (Verlag Paul Haupt, Bern & Stuttgart. Price: Sw. Frs. 6.80).

The first edition of this study was reviewed in *Book List*, 1959, p. 30, and the French translation in *Book List*, 1960, p. 40. Some

modifications have been made in the introduction, the documentation has been brought up to date, and a number of expansions introduced into the text. The most notable of these is a discussion of the Hittite parallels adduced by Mendenhall to the Israelite covenant formulas. Account is also taken of the studies by G. Heinemann and W. Beyerlin. Stamm's summing up is eminently cautious and judicious.

G.W.A.

TAYLOR, C. L.: *Let the Psalms Speak*. 1961. Pp. x+150. (Seabury Press, Greenwich, Conn. Price: \$3.00).

This was the Seabury Book for Advent 1961. It is a useful book on many psalms as the classical expression of personal religion. Full use is made of modern study, and everything is said and done to enhance the psalms in personal devotional reading and public worship. It is altogether interesting and informative particularly to those who are beginning to be interested in the psalms.

N.H.S.

VAWTER, B.: *The Conscience of Israel: Pre-exilic Prophets and Prophecy*. 1961 (1962). Pp. xii+306+2 maps. (Sheed & Ward, London. Price: 22s. 6d.).

This is a book on the pre-exilic prophets that can be recommended without reserve to student and general reader alike. It is written against a background of thorough acquaintance with modern views and with the acceptance of many of them, as, for instance, the existence of cultic prophets against whom the canonical prophets stand out as a unique phenomenon, and the probability that the latter did not utterly condemn the sacrificial system. Vawter has been able to get behind the words of the prophets to the men themselves and carries his readers with him as he sets the prophets within the historical scene and at the same time draws out their abiding relevance.

L.H.B.

VRIEZEN, TH. C.: *Jahwe en zijn Stad*. 1962. Pp. ii+26. (N.V. Noord-Hollandsche Uitgeversmaatschappij, Amsterdam. Price: 5s. 0d.).

In this lecture delivered on 31 March, 1962, before a gathering of both divisions of the Royal Dutch Academy of Sciences, Professor Vriezen discusses the place held by Jerusalem in Israel's religious life before the Exile, especially in the time of Isaiah. Jerusalem's designation as 'the holy city' is not found before the Exile, although there is pre-exilic evidence for its being called 'the city of God' or 'the city of Yahweh'. Yahweh, on the other hand, is never called 'the God of Jerusalem' — nor, in fact, is He called the God of any city (this, the author suggests, may be bound up with the fact that the formative period of Israel's religious life antedated its adoption of city life in the proper sense). There is an ambivalence in Isaiah's attitude to Jerusalem; on the one hand it cannot hope to escape the judgement of Yahweh (Isa. xxix. 1 ff.), while on the other hand it is secure because it is Yahweh's hearth and home (Isa. xxxi. 4 f., 8 f., xxxvii. 33-35). These two attitudes are not to be dated to

different periods in Isaiah's career, but belong together. His whole ministry is influenced by his inaugural vision, and although he foresees desolation, it cannot be complete destruction, for the remnant in which the hope of Israel is embodied is the 'stone of sure foundation' laid by Yahweh in Zion. F.F.B.

WIENER, C. & COLSON, J.: *Un roi fit des noces à son fils*. Thèmes Bibliques. 1962. Pp. 176. (Desclée de Brouwer, Bruges. Price: B.Fr. 105).

The theme of the present attractive work is the metaphor of Israel as the marriage-partner of Yahweh, which is developed in the Old Testament writings and which appears again in the New Testament to designate the Church as the spouse of Christ. The imagery shows the Church as the eternal divine thought in regard to humanity. This thought is more fully realized in the Incarnation and in the Redemption wrought by Christ. The first part of the book (*Les noces de Dieu*) provides chapters on Hosea, Jeremiah, Ezekiel, Deutero-Isaiah, the Song of Songs, and Psalm xlv. The second part (*Les noces du Christ*) studies the witness of the Synoptic Gospels, St. Paul, the Fourth Gospel and the Apocalypse.

J.M.T.B.

WORDEN, T.: *The Psalms are Christian Prayer*. 1961. Pp. x+220. (Geoffrey Chapman, London. Price: 18s. 0d.).

In his introduction the author develops the fuller meaning of the title chosen for his book. 'The aim of this book' (he writes) 'is to help towards the formation of this outlook or mentality, without which the Psalter cannot be used as the Christian prayer-book'. (p. viii.) But he goes on to insist that the title might be misleading in regard to the contents since 'Very little is written here about the psalms themselves'. The four chapters into which the main body of the work is divided as studies of the basic pattern of Israelite prayer, of the basic pattern of the psalms themselves, and of two of the main themes of the Psalter, i.e., the redemption of Israel and Yahweh as the conqueror of Israel's enemies. The final pages of the work give some readings from the psalms, in which the text is that of the RSV; these are followed by a general index and an index of references to the Psalter.

J.M.T.B.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLES

BEEK, M. A.: *Atlas of Mesopotamia*. A survey of the history and civilisation of Mesopotamia from the Stone Age to the fall of Babylon. Trans. by D. R. Welsh, ed. by H. H. Rowley. 1962. Pp. 164+296 plates+22 maps. (Thomas Nelson & Sons Ltd., Edinburgh. Price: 70s. 0d.).

This latest of Nelson Atlases is another excellent introduction to the history, culture, and religion of Mesopotamia, solidly

based on scientific excavation and the study of the multifarious documents. At all points the experience of the author, who has actually travelled extensively in the area, bears rich fruit, and the whole work is thoroughly illustrated by excellent contour maps, on which appropriate historical and archaeological notes are superimposed. The text describes the land and climate of Mesopotamia, the history of local archaeology, and the decipherment of cuneiform, and the various phases of its cultural and political history till the Persian conquest; and the study closes with a section on Mesopotamian religion and the permanent contribution of Mesopotamia to the culture of the West. Of particular value is the chapter on Mesopotamian literature. A strange omission, the only significant one, from this excellent work is D. J. Wiseman's recent work on the Babylonian Chronicle, which accurately documents the fall of Jerusalem in 597.

J.G.

CASTELLINO, G.: *Le civiltà mesopotamiche*. n.d. (1962.) Pp. 82+folding map+11 plates. (Istituto per la collaborazione culturale, Venice & Rome. Price: Lire 1,000).

This little book, No. 4 in the series called *Le Civiltà Asiatiche*, contains a very concise account of the Sumerians, Babylonians, and Assyrians, from the earliest times to the fall of Babylon. It does not give a formal history of these peoples, even in outline, but presents brief sketches emphasizing the highlights of their history; these are arranged in three sections, dealing respectively with the Sumerians, the Semitic expansion, and their principal contributions to civilization. The illustrations are well chosen, being all well-known (including the 'ram caught in a thicket' from Ur in colour) and extremely well reproduced.

G.R.D.

GORDON, C. H.: *Before the Bible*. The Common Background of Greek and Hebrew Civilisations. 1962. Pp. 320+numerous ills. & 3 maps (one on endpaper). (Collins, London. Price: 35s. 0d.).

Professor Gordon of Ugaritic fame sets out to show that 'Greece (cannot be regarded) as the hermetically sealed Olympian miracle, nor Israel as the vacuum-packed miracle from Sinai'. While most scholars would probably agree with this proposition, few of them have acted, written, or taught accordingly. His book ought to be prescribed reading for all Old Testament scholars. If there is at times exaggeration or stress on features which are universal rather than peculiarly Mediterranean or if one facet or another is pressed rather too hard, then we should consider this the privilege of the pioneer, for the general approach may be valid even if isolated aspects should require an explanation different from that canvassed in this book.

In the 'Channels of Transmission' Gordon shows in some detail how, prior to the Amarna Age, Egyptian, Canaanite, Mesopotamian, Anatolian, Aegean, and other influences met in the Eastern Mediterranean to form an international order from whose synthesis the earliest traditions of Israel and Greece emerged. Trade, guilds, and religious shrines are, perhaps, the

main links in this transmission. The Cuneiform and Egyptian Worlds are analysed in some detail, but the *pièce de résistance* is clearly the chapter on Ugarit (77 pages), the principal avenue through which Canaan and the world of the Aegean had intercourse. More argument has developed (and will continue to do so) over Gordon's interpretation of Linear A. Time as well as further documentation will tell whether the mountains in travail have brought forth a mouse or a lion.

E.U.

JIRKU, A.: *Kanaanäische Mythen und Epen aus Ras Schamra-Ugarit*. 1962. Pp. 136. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh, Germany. Price: DM-West 24).

G. R. Driver has shown in his *Canaanite Myths and Legends* how the Ugaritic documents can be presented in a manner that satisfies the scholar and edifies the general reader; his edition and translation, with succinct notes and supporting vocabulary, is a model of verbal economy and of stylistic excellence. While one may, of course, expect a translation of value and competence from a scholar of Professor Jirku's rank, it is a great pity that he has not adopted Professor Driver's method and offered us a detailed linguistic justification of his reading and translation. We already possess another German translation (contrary to the assertion in the blurb; i.e., Aistleitner's rendering noticed in the *Book List* of 1960, p. 43) as well as several full or part translations in English, Hebrew, and French. The advance and progress constantly being made in Ugaritic studies require to be incorporated in a fully annotated version, without which the significance to students of Ugaritic, the Old Testament, or general Semitics is gravely impaired. This is not to say that Professor Jirku has not found a number of felicitous expressions and phrases, but their true value cannot be judged without disclosure of the philological spade-work on which they are based.

E.U.

KRAMER, S. N.: *Sumerian Mythology: A Study of Spiritual and Literary Achievement in the Third Millennium B.C.*, revised edition. 1961. Pp. xiv+130+XX plates+2 figs.+1 map. (Harper Brothers, New York. Price: \$1.45).

This is a verbatim reprint of Professor Kramer's *Sumerian Mythology*, published in 1944. It now appears as a paperback volume of the Academy Library in Harper's series of Torch-books, with four pages of supplementary notes. There are no changes in the text itself. Professor Kramer's work is too well known to need further commendation here. The American publishers are to be congratulated on making available to students in this cheap and excellent edition a work whose importance in the field of Sumerian studies has long been universally recognized.

S.H.H.

THE DEAD SEA SCROLLS

AMUSIN, I. D.: *Rukopisi Mertvogo morja* (=The Dead Sea Manuscripts). 1961. Pp. 274. (Izdatel'stvo Akademiji nauk SSSR, Moskva. Price: 1 rouble 4 kopecks).

This is the second edition of the most comprehensive Soviet book on the Qumran discoveries. It comes from the pen of the distinguished Leningrad orientalist and is published by the Moscow press of the Academy of Sciences. The author has a detailed knowledge of the present state of scholarship in the subject; but, like Livshits in the book reviewed in *Book List*, 1960, p. 49, he draws detailed conclusions from the Qumran texts about early Christianity (Chapter 5, pp. 217–258), attempting to show that Jesus is a fictitious, mythical figure. In support he cites all those western scholars who have detected any connection between the Teacher of Righteousness and the Prophet from Nazareth. The Marxist background readily explains this anti-Christian polemic; but even if one cannot follow the author here, one must recognize that his treatment of the discoveries is in general based on sound information, and welcome his work, which is already being translated into other eastern European languages.

M.B.

AMUSIN, I. D.: *Rukopisy Mrtveho mora* (=The Dead Sea Manuscripts). 1962. Pp. 258. (Vydavatel'stvo Osveta, Bratislava. Price: 14.90 Kčs).

This is a translation into the Slovak language of the above work. The translator is Jaroslav Čelko. The book is one of a Slovakian series on scientific atheism. The author has added a special foreword to this translation.

M.B.

BAILLET, M., MILIK, J. T. and DE VAUX, R., avec une contribution de H. W. Baker: *Discoveries in the Judaean Desert of Jordan. III. Les 'Petites Grottes' de Qumran*. Exploration de la falaise. Les grottes 2Q, 3Q, 5Q, 6Q, 7Q, à 10Q. Le rouleau de cuivre. (2 vols.). 1962. Textes: Pp. xi+318; Planches: LXXI. (Clarendon Press, Oxford University Press, London. Price: £8 8s. 0d.).

This work, the second volume of which comprises the texts etc., in photographs begins with R. de Vaux' account of the exploration of Qumran in general and with caves 5Q–10Q in particular, to which is added an appendix by J. T. Milik. This is followed by the texts drawn from 2Q, 3Q, 6Q, 7Q–10Q, to which critical notes are given by M. Baillet. The greatest yield of Biblical material came from 2Q. Here small fragments from all the Pentateuch as well as from Jeremiah, Psalms, Job, Ruth, and Ben Sira (Hebrew) were found. Their deviations from the text of the MT are very small. Of some interest are those of Exodus xii. 39, where we read *gēreshûm mišrayim*, instead of the MT's *gōreshû mimmišrayim*; the spelling in Ex. xviii. 21 of the plural of *me'āh*; and plural in Jer. xlvii. 4 of *'i*, 3Q yielded only fragments from Ezekiel, Psalms and Lamentation, and 6Q — from Genesis, Leviticus, Deuteronomy (?),

Kings (I and II), Psalms (?), Canticles and Daniel. There were only two Biblical fragments from 7Q recorded on papyrus in Greek. In 8Q were found fragments from Genesis and Psalms. The phylacteries and the *mezûzâh* which were also drawn from this cave are of special interest: the phylacteries, because they include the Ten Commandments; and the *mezûzâh*, because of the word *shaddai* which is written on it in the way it is written on *mezûzôth* as known today. The texts of 5Q are introduced and explained by Milik. The Biblical texts here are from Deuteronomy, I Kings, Isaiah, Amos, Psalms, Lamentation and a tiny fragment of phylacteries.

The caves also contained a great variety of non-Biblical fragments. This is specially true with regard to 6Q and 2Q. They are, however, with one or two exceptions, very minute.

Of striking interest is the so-called Copper Scroll which has already been discussed by scholars when a study of it appeared a few years ago by J. Allegro. The study of this scroll, brought forth from 3Q, starts with introductory remarks by R. de Vaux, followed by notes on its opening by H. Wright Baker. A translation of and commentary on the text are given by Milik. Space does not allow us to enlarge on Milik's painstaking work which exhibits great learning throughout; but it may be observed that quite a number of renderings and readings seem questionable. The volumes are, as were their preceding volumes (see *Book List*, 1956, p. 64 = *Eleven Years*, p. 771, and *Book List*, 1961, p. 59), of high scholarly merit. They include useful indexes and are excellently produced.

M.W.

BURROWS, M.: *A holttengeri Tekercsek* (=The Dead Sea Scrolls). 1961. Pp. 396. (Gondolat, Budapest, Price: 63, -Ft.).

This Hungarian translation of the world-famous work by Millar Burrows (*Book List*, 1956, p. 65) is, so far as the reviewer is aware, the only one which has appeared in any of the People's Democratic Republics. Though made from the Viking Press edition of 1958, it represents a text which has been abbreviated in places, without any indication of the justification for the omissions. On the other hand a detailed introduction by I. Hahn has been added, containing a Marxist interpretation of the Qumran discoveries (pp. 3-12). The translation was made by J. Csába and revised by G. Komoróczy, who has also supplied a translation of the Qumran texts, not dependent on Burrows's rendering, but made direct from the originals. On the whole there is a fuller selection of texts than that made by Burrows, and in places the explanations given are different from his. The bibliography includes many works which scholars in western countries will be grateful to be informed about.

M.B.

DE CAEVEL, J.: *La connaissance religieuse dans les hymnes d'action de grâces de Qumrân*. (Analecta Lovaniensia Biblica et Orientalia, Ser. IV, Fasc. 6). 1962. Pp. 28. (Publications Universitaires de Louvain; Desclée de Brouwer, Bruges and Paris. Price: B.Frs. 30).

According to the *Hymns of Thanksgiving*, God alone has knowledge; man is plunged in wretchedness and ignorance. But God

graciously takes the initiative in imparting knowledge to men. In spite of the absence of references to sacred scripture in the *Hymns*, de Caemel concludes that the knowledge of God in them is identical with that derived, according to other Qumran documents, from the study of the law and the prophets. This knowledge consists mainly in the mysteries of his purpose in the world and the unfolding of his will for men. The knowledge is imparted to the *maškil*, portrayed in terms of the Ebed Yahweh, and transmitted by him to the faithful community as a whole. Conditions for receiving this knowledge are ethical purity and possession of the spirit of God. New Testament parallels to this doctrine are traced, especially in the Fourth Gospel. The doctrine of the knowledge of God at Qumran is a remarkable but homogeneous development of Biblical tradition, and at no point involves the hypothesis of a 'gnostic' source. F.F.B.

CHYLIŃSKI, H.: *Wykopiska w Qumran a pochodzenie chrześcijaństwa* (=The Excavations at Qumran and the Beginnings of Christianity). 1961. Pp. 247. (Wydawnictwo Ministerstwa Obrony Narodowej, Warszawa. Price: 11,-zl.).

This Polish work about the Qumran discoveries is only a compilation, as the author himself admits, and somewhat surprisingly, it has been published by the Ministry of Defence. There are three parts: 1. Three chapters are devoted to a description of the discoveries, the MSS, and the Community of the New Covenant (pp. 11-119). 2. A special chapter is devoted to a discussion of the bearing of the discoveries on the beginnings of Christianity (pp. 120-166). An almost unmanageable amount of material is assembled, in which, alongside theologians of all schools, there are included Marxist thinkers: a Marxist account of the origins of Christianity is given. Probably nowhere else is there to be found so full and representative a presentation of such discussions; and they will demand the full and careful attention of theologians, for the ordinary reader cannot be expected to make much of them. 3. Finally there is a translation of a selection of the texts (pp. 169-237), and a good bibliography.

M.B.

GILKES, A. N.: *The Impact of the Dead Sea Scrolls*. 1962. Pp. viii+168+14 ills. (Macmillan, London. Price: 15s. 0d.).

The writer, former High Master of St. Paul's School, describes his book as written 'by a layman for laymen'. In a very technical sense he may be a layman, but he exhibits a command of the subject and a capacity to form sound judgments on it which some who count themselves experts would do well to imitate. Certainly for 'laymen' who wish to have an intelligible and trustworthy survey of the story of the Scrolls from their discovery to the end of 1962 it would be difficult to recommend a better book. Mr. Gilkes has visited the sites, discussed the Scrolls and their significance with those who have made a special study of them, lectured to young people on the subject and endeavoured in every way to get his own ideas clear about it. He has been

surprised to find 'how often these issues served to illuminate understanding both of the New Testament and of the Old'. One may mildly question the necessity, in a book for general readers, of giving so much space to summarizing and refuting such views as those of Dr. Del Medico.

F.F.B.

MORAWE, G.: *Aufbau und Abgrenzung der Loblieder von Qumrân. Studien zur gattungsgeschichtlichen Einordnung der Hodajôth*. (Theologische Arbeiten, Band XVI). n.d. [1962?] Pp. 188. (Evangelische Verlagsanstalt, Berlin. Price: DM. 11.50).

The contents of the fragmentary Hymn Scroll from Cave 1 at Qumran have been divided into separate hymns by various editors, but there has been little unanimity on the number of hymns. This, in Morawe's view, is due to the editors' failure to establish strictly scientific criteria for the identification of individual hymns. The criteria which he himself tries to establish rise out of a 'form-critical' study of the *Hodayoth*. He classifies them as *individuelle Danklieder* or *hymnische Bekenntnislieder* according as they begin with the words 'ôdeḱā 'adōnāi kî... or with bārûḱ 'attāh 'adōnāi. But the contents of the hymns must be considered as well as their introductory formulas; and a study of their contents leads to their classification into narratives of distress, narratives of deliverance, vows, prayers, exhortations, hymnic fragments, reflective compositions and compositions in the 'wisdom' strain. After this attempt to do for the *Hodayoth* something like the service done by Gunkel for the canonical Psalter, the author distinguishes and demarcates thirty-four separate compositions in 1QH.

F.F.B.

MOWRY, L.: *The Dead Sea Scrolls and the Early Church*. 1962. Pp. xi+260. (University of Chicago Press. Price: \$6.95 or 56s. 0d.).

Professor Lucetta Mowry has been known for a number of years now as student of the relations between the Scrolls and the New Testament; her essay on 'The Dead Sea Scrolls and the Gospel of John' in *The Biblical Archaeologist* for 1954 was one of the earliest published studies on that particular subject. In this new volume she deals with several important points of comparison and contrast between what she calls 'two literatures of redemption'—in particular, with the way of redemption, the eschatological hope, and acts of devotion. She rightly attaches special importance to the outlook and influence of the founders of the two communities, recognizing the difficulty inherent in the fact that neither founder has left us direct evidence of himself. When she illustrates Jesus' combining of the figures of the Suffering Servant and the Son of Man by the combination of the Son of Man and the Elect One in the Similitudes of Enoch, it would have been well to bear in mind that Charles's suggested dating of the Similitudes (c. 94–64 B.C.) is widely contested nowadays, especially in view of the fact that every part of I Enoch has been identified in the Qumran texts *except* the Similitudes. But that is a minor point. Dr. Mowry has written

an able and interesting book, and concludes that it is unlikely that in the study of Qumran-Christian connections 'we shall ever get beyond an eventual consensus of scholarly opinion, which means, in effect, a probability judgment based upon the study of the general and the particular'.

F.F.B.

VAN DER PLOEG, J.: *Le Targum de Job de la Grotte 11 de Qumran (IIQg. Job.) Première Communication*. (Medelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde. Nieuwe Reeks, Deel 25, No. 9). Pp. 14+1 plate. (M.V. Noord-Hollandsche Uitgevers Maatschappij, Amsterdam. 1962. Price: Fl. 2.25).

The fragments of the Qumran Targum of Job have been handed over to the Royal Netherlands Academy of Science for publication and Professor van der Ploeg gives here a thorough and fascinating introduction to the important manuscript. He describes it, discusses its probable date, its linguistic features, its contribution as an early Targum to the history of Targumic writing, its textual features *vis à vis* the Hebrew text and numerous other aspects, and rounds off the study with a list (provisional) of the Biblical passages represented here. There is one facsimile and a transcription. The author's résumé states that the Targum, alongside the Genesis Apocryphon, gives an early Targumic text, and proves that Targums were in existence in the pre-Christian era; it is possibly the Targum to which Gamaliel refers, and gives the kind of language which Jesus spoke.

B.J.R.

VERMES, G.: *The Dead Sea Scrolls in English*. (Pelican Books, A551). 1962. Pp. 258. (Penguin Books, Harmondsworth. Price: 4s. 6d.).

Dr. Vermes has quickly followed up his English edition of Dupont-Sommer's translation of the Qumran texts with his own translation of them. This is an excellent piece of work, which may be commended with the utmost confidence to non-Hebraists who are interested to know what the Scrolls really say. Dr. Vermes not only gives us a trustworthy and objective translation, but one which is pleasant to read and conveys to a remarkable degree the 'flavour' of the original. It is a matter for special admiration that English is not the translator's native tongue; one would hardly believe this did one not know it for a fact! Each section of the work is prefaced by a short explanatory introduction, and the first three chapters give the reader some account of the Qumran community. Here Dr. Vermes deals with many debatable questions, but his judgment is sound and his conclusions are stated with true scholarly modesty. He thinks that the community was Essene in character. The Teacher of Righteousness is not identified, but his date is indicated by the identification of his persecutor, the Wicked Priest, with Jonathan the Hasmonaeon. An appendix deals in a provisional way with the Copper Scroll.

F.F.B.

YADIN, Y.: *The Scroll of the War of the Sons of Light against the Sons of Darkness*, edited with Commentary and Introduction. Translated from the Hebrew by Batya and Chaim Rabin. 1962. Pp. xx+388+frontispiece and 20 figs. (Oxford University Press, London. Price: 63s. 0d.).

The book is much more than a translation of the Hebrew version which appeared in 1955 (*Book List*, 1956, p. 67; *Eleven Years*, p. 774) for new materials which have appeared since that time and some modifications by the author himself have been included. It is impossible to praise too highly this exposition of what must always be one of the most enigmatic of the Dead Sea Scrolls; there is hardly any aspect which has not been included in the survey, and the treatment is balanced as well as ingenious. In Part One introductory problems include the purpose of the Scroll, the plan of the War, the Banners, Conscription, Trumpets, Weapons, Strategy, Rites, Angelology, together with a discussion of Date, Sect, and Orthography which brings the Scroll into line with other Scrolls. In Part Two we are given the text (unpointed Hebrew transcription), translation, and textual comments. The book closes with a full index of Authors, quotations (Biblical, etc.), and general.

B.J.R.

APOCRYPHA AND POST-BIBLICAL JUDAISM

BUNTE, W.: *Maaserot/Maaser Scheni (Vom Zehnten/Vom Zweiten Zehnten)*. Text, Übersetzung und Erklärung mit geschichtlichen und sprachlichen Einleitungen und textkritischen Anhängen. (Die Mischna, ed. Rengstorf and Rost.) 1962. Pp. 286. (A. Töpelmann, Berlin. Price: DM. 38).

This work is of a high standard. In his introduction the author explains the composition of the two tractates, analyses the relation between Mishna and Tosephta and gives a meticulous history of tithing. The translation is accurate, with full and valuable notes. If, occasionally, the author pronounces over-confidently on a fundamental matter, the fault lies rather with scholarship in this area in general. For example, he classes *ma'ase* pieces ('a happening', 'it once happened') as haggadic, in contradistinction to halakha (p. 5 and other places). But surely, a *ma'ase* piece which refers to a legal decision or practice may well be of halakhic character, or at least may well have been of halakhic character in the eyes of the Rabbis at some period. What a master of clear summarisation of complex matters Danby was may be seen from a comparison of his note on *Ribbui* and *Mi'ut* with that of the author under review, in connection with Maaser Sheni 5.10 (Danby, p. 82 n. 1, Bunte, p. 234, n. d 1).

D.D.

GANDZ, S. and KLEIN, H. (trans. by): *The Code of Maimonides, Book Three, The Book of Seasons*, with an Appendix by Ernest Wiesenberg. (Yale Judaica Series, Vol. III). 1961. Pp. xxxiv+634. (Yale University Press, New Haven, and Oxford University Press, London. Price: \$10).

The distinguished Editors of a complete, carefully annotated translation of Maimonides' *Mishneh Torah* into English are to

be congratulated on having completed the greater part of their difficult task. The present volume deals with the following items: Sabbath, 'Erubh, Repose on the Day of Atonement, Repose on Festivals, Leavened and Unleavened Bread, Shofar, Booth and Palm Branch, Shekel Dues, Sanctification of the New Moon, Fasts, Purim and Hanukkah. Unfortunately, neither Dr. Gandz nor Rabbi Klein, the translators, nor Professor Obermann, the former Editor, lived to see the fruit of their work in print.

Great care has been taken to consult manuscripts and early editions, and special emphasis has been laid on an accurate though not overtechnical translation of the original into idiomatic English. An Introduction and Notes give account of the development from Biblical to Talmudic Law and of the Palestinian and Babylonian source material, on which Maimonides based his final decisions.

Dr. Wiesenbergs's extensive and competent *Addenda and Corrigenda to Treatise VIII of the Book of Seasons*, which deals with the astronomical and mathematical aspects of the laws on the *Sanctification of the New Moon* and had previously been published as a separate volume of the Yale Judaica Series, provides besides new manuscript evidence and essential improvements on earlier interpretations of the text a great deal of important and hitherto neglected subject matter for the assessment of Maimonides' place in the history of science.

Once the Great Code has appeared in its entirety, it will be an indispensable tool not only for those interested in the specific meaning of the Jewish legacy, but also for all engaged in the comparative study of medieval theology and law. S.S.

GERHARDSSON, B.: *Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*. (Acta Seminarii Neotestamentici Upsaliensis, XXII). 1961. Pp. 380. (C. W. K. Gleerup, Lund and Ejnar Munksgaard, Copenhagen. Price: Sw. kr. 30).

This large and learned work is an elaboration of the thesis first put forward by Professor Harald Riesenfeld of Uppsala in *The Gospel History and its Beginnings* (Mowbray's, 1957). Following Riesenfeld, Dr. Gerhardsson provides a useful and necessary corrective to the theories (now grown stale) of the *Formgeschichte* School which claim that the Gospel tradition was nothing more than the written deposit of the preaching and teaching activity of the post-Resurrection church, adapted to as well as created by the needs of the expanding Christian community, both as social group and as worshipping fellowship. The author's main contention is that form-critical theories consistently ignore the important part played in the contemporary Judaism, out of which the Church came, of both oral and written tradition (Memory and Manuscript). Part I of the book is devoted to the study of the character of this tradition in the written and oral transmission of the Torah. Part II develops the thesis that there was a similar oral and written Jesus-tradition (a tradition from Jesus himself and then about

Jesus) in the primitive church, formed by the same Jewish Torah-tradition methods, prior to its eventual incorporation in the New Testament. The Evangelists 'worked on the basis of a fixed, distinct tradition from, and about Jesus — a tradition which was partly memorised and partly written down in notebooks and private scrolls' (p. 335). And it is not impossible, as Dr. Riesenfeld argued, that this Jesus-tradition (as the distinctive *hieros logos* of the early church) was recited (and so preserved and also transmitted) in the course of its worship.

M.Bl.

HERTZBERG, A. (ed. by): *Judaism*. (Great Religions of Modern Man). 1961. Pp. 256. (Prentice-Hall International, London & George Braziller, Inc., New York. Price: 25s. 0d.).

This book presents methodically the meaning of Judaism in its essentials as conceived by the author, the introduction of whose work significantly begins with the assertion 'God made covenant with a particular people that it should be His priesthood'. The chapters that follow deal with subjects such as: The people and the covenant; God is one and moral, whom man must love and serve; the teachings and commandments of the Torah; cycle of the year; the holiness of the land of Israel and the return to it from exile. The last two chapters are dedicated to doctrine and prayer, the former treating of man's dignity, responsibility, conduct, sin and repentance, suffering, death and the world to come and the Messiah, and the latter, among other matters, of the synagogue, statutory and private prayer. The book is to be recommended to all who are interested in theology in general and in views on the Jewish spirit in particular. It is well indexed and the production is pleasing.

M.W.

ISAAC, J.: *L'enseignement du mépris: vérité historique et mythes théologiques*. 1962. Pp. 196. (Editions Fasquelle, Paris. Price: NF. 9).

The author of *Jésus et Israël* (see *Book List*, 1950, p. 71; *Eleven Years*, p. 289) returns to the subject of anti-Semitism in traditional Christianity. He points out that in spite of authoritative Christian declarations that anti-Semitism is fundamentally anti-Christian, there are certain 'theological myths' which die hard and continue to foster an unconscious prejudice against the Jews: among these he singles out three for critical examination: (i) the Jews went into dispersion in A.D. 70 as a divine chastisement for their rejection of Jesus; (ii) the Jews' religion was degenerate in Jesus' time; (iii) the Jews as a nation are guilty of the crime of deicide. It is, unfortunately, too much to hope that these myths will die as a result of M. Isaac's refutation of them in the light of history; but it is reasonable to hope that historians and theologians will express themselves more accurately on these subjects than some whose careless remarks, quoted by M. Isaac, help to keep alive *l'enseignement du mépris*.

F.F.B.

SCHOLEM, G. G.: *Major Trends in Jewish Mysticism*. Paperback edition. 1961. Pp. XVI+460. (Schocken Books, New York. Price: \$2.25).

This paperback edition is a reprint of the third edition (1954), with the addition of bibliographical data about recent studies in the field. The work originally appeared in 1941, and was reissued, with revisions and substantial additions, in 1946, in a second edition, of which the third is a corrected reprint. The authoritative character of this book is well known; and its availability in this new form will be widely welcomed.

G.W.A.

SCHÜRER, E.: *A History of the Jewish People in the Time of Jesus*, edited and introduced by Nahum N. Glatzer. 1962. Pp. xvii+428. (Schocken Books, New York. Price: Paper, \$2.25; cloth, \$4.50).

This is a reprint of the greater part of Division I of the English translation of Schürer's second edition. This translation (by John Macpherson) is now well over seventy years old, but for those who have no access to the later German editions it is still a work of great value. The reprint provides in convenient form a history of the Jews from 175 B.C. to A.D. 135. Professor Glatzer of Brandeis University has carried out a judicious abridgement of the material; he has also provided an introduction which assesses the worth of Schürer's work and indicates lines along which the study of the subject has advanced since his time, together with a useful bibliography covering the period 1900-1960.

F.F.B.

TEDESCHKE, S.: *The Book of Maccabees*. n.d. (? 1962). Pp. 79 with 26 full-page coloured illustrations by Jacob Schacham. (Vallentine, Mitchell, London. Price: 30s. 0d.).

This edition of I Maccabees is prepared in Israel by Massadah — P.E.C. press, and printed by Peli — P.E.C., Ramat-Gan. The translation is by Sidney Tedesche and is used by permission of the Dropsie College, Philadelphia. It is a most elegant work of art on brown-grey tinted paper, and the illustrations are all in the heroic vein. They are essentially modern and in rich and varied colours, but are reminiscent of Greek vases, Assyrian bas-reliefs, and the Bayeux tapestry. A delightful piece of publishing.

N.H.S.

WIEDER, N.: *The Judean Scrolls and Karaism*. 1962. Pp. xii+296. (East and West Library, London. Price: 42s. 0d.).

In this book a scholar with Karaitic literature at his finger-tips brings his expertise to bear on a close examination of the Scrolls. Dr. Wieder's argumentation is throughout scrupulous, his conclusions cautious: identification of Qumranism with Karaism (or, indeed, any Jewish sect specifically named and described in ancient sources) is precluded, he holds, by the absence amongst Karaites of the dualism and ethical predestinarianism evinced by Qumranic literature. Karaism, however, was not in origin theologically homogeneous, but rather a conglomeration of

elements with opposition to rabbinic Judaism and its pre-eminent position as their common factor — amongst them the descendants of the Qumran sectaries. This conclusion Wieder reaches via a most copiously documented comparison of the treatment of various topics by both the Scrolls and Karaism, gathering in *en route* most tellingly pertinent ritual survivals attested by contemporary (or quite recent) Jewish communities as remote as Kurdistan and Surinam. He deals with: *Torah and Tradition*; *Messianic obsession*; *Opponents*; *The Day of Atonement*; *Exegesis*; *The Book of Hegeh* (=the Bible, i.e., Reading, cf. *Miqra'*, *Qur'an*). Many readers may find the first chapter, in which the Karaite evidence is the least prominent, the most significant study. In it Wieder considers 'Damascus' in its Qumranic context (*The Zadokite Fragment*), and is able to show from rabbinic, Judeo-Christian, New Testament, Karaite, medieval Jewish, and even Islamic sources a remarkable concord of tradition that the appearance of the Messiah was expected to occur in the area Damascus-Galilee, even as the exile had first begun in this area: Jesus' declaration *I will go before you into Galilee* is thus seen to be a distinctly self-assertive messianic gesture.

R.L.

PHILOLOGY AND GRAMMAR

BEYER, K.: *Semitische Syntax im Neuen Testament* (Band I, Satzlehre Teil 1). (Studien zur Umwelt des Neuen Testaments, Band 1). 1962. Pp. 324. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 34.80).

Hitherto the study of the New Testament documents from the point of view of Semitic influence or sources has been for the most part confined to the study of individual words or phrases in the light of Aramaic, Hebrew, or Biblical Greek, or to the attempt to find 'mistranslations' from Aramaic. In this book (which was a Göttingen doctoral dissertation) the author extends the investigation to the examination of New Testament syntax, and, in this first part, exclusively to the structure of the sentence. (The author estimates — page 17, note 2 — that this volume will represent a fifth part only of his completed work.) Semitic sentence structure prevails in the Synoptic Gospels, in the Johannine writings (where the influence is Hebrew), and in the Epistle of James. The Hebrew influence (and possible use of Hebrew sources) in the Johannine writings confirms the connection which has been traced on other grounds between John and Qumran.

M.Bl.

CLARKE, E. G.: *The Selected Questions of Ishō Bar Nūn on the Pentateuch*. Edited and Translated from MS. Cambridge Add. 2017. With a study of the relationship of Isho 'Dādh of Merv, Theodore Bar Kōnī and Ishō Bar Nūn on Genesis. (Studia Post-Biblica, V). 1962. Pp. vii+188+27 plates. (E. J. Brill, Leiden. Price: Fl. 22).

This is the Syriac text, photographically reproduced from the Cambridge Add. MS. 2017 (dated A.D. 1706) and a translation into English of the fifty-six 'questions' on the Pentateuch of a

9th-century catholicus of the Nestorian church. The questions, which would be more accurately described as 'questions and answers' of the type found among Greek and Latin as well as Syriac writers, are a kind of commentary on problems in Biblical books, the author supplying answers to questions he himself puts. Their importance is less for the student of the Old Testament than for those interested in the literary activity and exegesis of the Nestorian church during a decisive period of its history. For this reason the main part of the book is rightly given to a discussion of the relationship and editorial methods of Ishodad of Merv, Theodore bar Koni and Isho bar Nun, in which it is shown that, although they all used a common source, each used it independently and for his own purposes. W.D.McH.

GRADWOHL, R.: *Die Farben im alten Testament*. Eine Terminologische Studie. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, Heft 83). 1963. Pp. XIV+116. (Verlag Alfred Töpelmann, Berlin. Price: DM. 20).

The work here noticed is a dissertation for a doctorate at the University of Zürich, and is a meritorious study of a subject which has not yet been exhaustively treated. The author's method is to examine all the relevant terms under the headings of *Farbqualitäten* (pp. 3-59), and *Pigmentfarben* (pp. 60-88), which are subdivided into animal, vegetable and mineral pigments, and to bring the whole work to a conclusion with a brief summary on the development of the nomenclature of the colours in the O.T.

Each word is carefully examined in the light of every passage in which it occurs, of the renderings in the ancient versions and of its root in the cognate languages; all the matter is carefully and accurately set out, so that even if the work produces no new conclusions (which are hardly to be expected), it remains a useful storehouse of information. A few words perhaps indicating colour which ought to be included, even if such a meaning is rejected ('*āmōš* 'red', '*hārūs* 'yellow gold', '*zāraq* 'was white-haired', '*sāgūr* 'red' as applied to gold), are omitted, and one or two passages are in the reviewer's opinion misinterpreted (e.g., II Kings ix. 30, since the eyes were 'not painted' but were 'set' in, i.e., framed with, black paint to enhance their brilliance, so that the verb here must be distinguished from that in Job xiii. 27; Is. lxxv. 3; Job xxxviii. 14; Prov. xxiii. 31, xxxi. 21; Is. xxiv. 23; and Jer. iv. 30), one or two translations are passing strange (e.g., that oriental girls have rosy cheeks or that the bowels turn red under vehement emotion), and that the Hebrew *bûš* 'fine linen' and the Accadian *pašā'u* 'to be white' are connected is extremely doubtful. Lastly, some classical knowledge would have illuminated obscure passages: the red painting of shields is analogous to the wearing of scarlet uniforms by the Spartans to terrify their enemies, and the bride's 'purple locks' (Cant. vii. 6) would have found a ready explanation, if Horace's *purpurei olores* had occurred to the author (for *purpureus* meant anything 'light-bringing', such as glossy white swans and glossy black hair, and so 'purple' as *par excellence* the glossy colour).

G.R.D.

KOOPMANS, J. J.: *Aramäische Chrestomathie*. Ausgewählte Texte (Inschriften, Ostraka und Papyri) bis zum 3. Jahrhundert n. Chr., für das Studium der aramäischen Sprache gesammelt. I. Teil: Einleitungen, Literatur und Kommentare. II. Teil: Aramäische Texte in Umschrift. 1962. Pp. 225+60. (Nederlands Instituut voor het Nabije Oosten, Leiden. Price: Fl. 35).

The scope of this book is made plain by its title. It contains seventy-one representative Aramaic texts from the KLMW documents of the 9th-century B.C. to a Dura-Europos inscription of the 3rd-century A.D.; there are also a collection of Aramaic words in the New Testament and a short list of Pehlevi ideograms (Dr. Koopmans prefers to call them logograms or Aramaeograms). The texts are reproduced in transcription, and there are brief introductions and abundant references to relevant modern literature; the bibliography is numbered 1-480, but a few numbers include more than one work. The notes discuss lexicographical and grammatical matters and suggest how Aramaic words should be vocalised, though the editor is aware of the caution with which these suggestions should be received. The book is reproduced from typescript which is unpleasing to the eye (especially where mistakes have obviously been corrected) and not always clear, but the use of this process has doubtless helped to make the price so moderate. This is a most useful book, both for teaching and as a convenient work of reference.

J.A.E.

MAUCHLINE, J.: *An Introductory Hebrew Grammar with Progressive Exercises in Reading, Writing, and Pointing*, by the late A. B. Davidson, revised throughout. 25th edition. 1962. Pp. XII+314. (T. & T. Clark, Edinburgh. Price: 30s. 0d.).

This is undoubtedly a better Davidson. Professor Mauchline has made a worthwhile attempt to simplify its first forty pages, to incorporate modern knowledge and theory into explanations of form and usage (e.g., Waw Consecutive), and to improve the exercises so that beginners have longer sentences to handle and will the more readily appreciate the idiom. The printing too is of high quality, with one exception, namely that the Hebrew type has often been badly aligned with the English.

But the pruning knife could have been used to advantage. It is sometimes difficult to see the wood for the trees; explanations still tend to be involved and difficult to follow. Some things that were proper to former generations could well have been cut out, as, for instance, the printing of incorrect Hebrew forms, and the continued use of the archaic second person pronouns, 'thou', 'thee' and 'ye' in exercises.

When a new printing is called for it is to be hoped that the numerous slips in references to other parts of the grammar will be corrected.

L.H.B.

- MORAG, S.: *The Vocalization Systems of Arabic, Hebrew and Aramaic. Their Phonetic and Phonemic Principles.* (Janua Linguarum, Nr. XIII.) 1962. Pp. 86 incl. Tables. (Mouton & Co., 'S-Gravenhage, The Netherlands. Price: Fl. 15.0).

The series called *Janua Linguarum*, which is devoted to the investigation of problems of language in the light of modern linguistic science, has been running since 1956; the present work is numbered 13 in it, although 13 others have already appeared. Most of these are written in a form of the English language, but none of their authors has an English name; this fact, taken in connection with an extreme use of current linguistic jargon, will readily explain why so much that the authors say remains unclear; for *obscurum per obscurum* seems to be their guiding principle. Dr. Morag has much to say that is both interesting and informative; but, if he could occasionally employ a simple word or lapse into ordinary language (and much that he wants to say can be so expressed) and would introduce an occasional example, the reader would be greatly helped in penetrating his thought and so understanding a work which is breaking new ground for the ordinary Hebraist or Semitist.

G.R.D.

- PEISKER, C. H.: *Hebräische Wortkunde.* 1962. Pp. 44. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 4.80).

Some think it better to teach Hebrew vocabulary direct from a text, others prefer to start with a classified list. For those of the latter persuasion, whose mother tongue is German, Peisker has produced this well-printed booklet. The 934 most frequently occurring Hebrew words are printed in a single list in the alphabetical order of their root. No indication of actual frequency is given — it seems to be 'over 25' (Harper-Watts) for verbs — but the less common ('under 50'?) are starred. The student can exercise his skill in parsing in the Second Part, which consists of a list of verbal forms deriving from the stems already learnt, and arranged according to type of stem. There is a key provided whereby the analysis can be checked. The work has been carefully compiled and excellently proof-read and should prove very useful for its purpose.

D.R.Ap-T.

- ROBINSON, T. H.: *Paradigms and Exercises in Syriac Grammar.* 4th ed. revised by L. H. Brockington. 1962. Pp. viii+159. (Clarendon Press, Oxford. Price: 30s. 0d.).

Every teacher of Syriac will be grateful to Mr. Brockington for the improvements he has been able to effect in what is still the only elementary text-book of the subject in English. The new edition is some ten pages longer than the last edition, a book which needs no description here as most members of the Society who read Syriac are indebted to Professor Robinson's work for much help in the initial stages of their studies. While the expansions and additions, especially those dealing with syntax, are very welcome and make the grammar even more useful, it is probable that the introduction of diacritical points on a generous scale is the feature which will have increased the value of the book most in the eyes of students and teachers alike.

W.D.McH.

RUNDGREN, F.: *Das althebräische Verbum: Abriss der Aspektlehre*. 1961. Pp. 112. (Almqvist & Wiksell, Stockholm. Price: Sw. Kr. 12).

The author of this brief introduction to the study of the Hebrew verb holds strongly that it is not possible to understand the Semitic verbal system and to provide a scientific account of it without a knowledge of the linguistic conception of aspects; and Semitists, with few exceptions, do not possess this knowledge. Their methods are accordingly faulty. In Part I of his work he presents, in twenty-five short sections, the main bases of the aspect theory, with illustrative material drawn from many languages ancient and modern, Semitic and non-Semitic (Akkadian and Turkish receive special attention); while in Part II, which consists of ten short sections, he considers the Hebrew verbal system. His plea for a wider knowledge of the aspect theory extends also to the Hamitic languages, which need to be more adequately worked out before they can be profitably used to illuminate the Hebrew verbal system. The author writes primarily as a student of linguistics who has long studied the Semitic verbal system, without himself, as he informs us, having been trained scientifically in the oriental languages with which he operates. His terminology is that of modern linguistic study, and unless the reader is prepared to familiarize himself with this terminology, if he does not already possess it, he will not appreciate fully the argument of the book.

D.W.T.

SHACHTER, HAIM: *The New Universal Hebrew English Dictionary (Millôn 'Ibhri 'Angli Kôlêl)*, 2 vols. 2nd edition. 1962. Pp. 834. (Yavneh Publishing House, Tel-Aviv, Israel. Price: \$8.00).

This dictionary gives Hebrew words, expressions, etc., drawn from the various strata of the Hebrew language, Biblical and post-Biblical. It includes a good number of the latest diversified coinages in Israel — coinages adapted to the complexities of modern life. It also gives international words (indicated by asterisks), as well as abbreviations which occur frequently in Hebrew works and especially in newspapers. The method adopted in compiling the dictionary is agreeable, and so is the print, enabling the reader to find his way about without difficulty. The great and growing number of Jewish and non-Jewish students of Modern Hebrew, and indeed any other Hebrew scholars, in the Anglo-Saxon countries, will find this dictionary of great use.

M.W.

Books received too Late for Notice

- ACHTEMEIER, P. & E.: *The Old Testament Roots of Our Faith* (Abingdon Press, New York & Nashville).
- AISTLEITNER, J.: *Wörterbuch der Ugaritischen Sprache* (Akademie-Verlag, Berlin).
- CRIM, K. R.: *The Royal Psalms* (John Knox Press, Richmond, Virginia).
- 4 DONNER, H. & RÖLLIG, W.: *Kanaanäische und Aramäische Inschriften Band 1, Texte* (Otto Harrassowitz, Wiesbaden).
- DUNAND, M. & DURU, R.: *Oumm El-Amed, une ville de l'époque hellénistique aux Échelles de Tyr*. 2 vols. Texte & Atlas (Études et Documents d'Archéologie Tome IV) (Librairie d'Amérique et d'Orient Adrien Maissonneuve, Paris).
- FOHRER, G.: *Studien zum Buche Hiob* (Gütersloher Verlagshaus, Gerd Mohn).
- FRANKEN, H. J. & FRANKEN-BATTERSHILL, C. A.: *A Primer of Old Testament Archaeology* (E. J. Brill, Leiden).
- GAILEY, J. H.: *Micah, Naham, Habakkuk, Zephaniah, Haggai, Zechariah Malachi* (The Layman's Bible Commentaries) (SCM Press, London).
- GEMSER, B.: *Sprüche Salomos* (Handbuch zum Alten Testament, 16) (J.C.B. Mohr, Tübingen).
- GRANT, F. C. & ROWLEY, H. H. (ed. by): *Dictionary of the Bible* (2nd ed.) (T. & T. Clark, Edinburgh).
- HARRISON, R. K.: *Archaeology of the Old Testament* (Teach Yourself Books) (The English Universities Press, London).
- HERTZBERG, H. W. & BARDTKE, H.: *Der Prediger. Das Buch Esther* (Kommentar zum Alten Testament) (Gütersloher Verlagshaus Gerd Mohn, Gütersloh).
- HOOKE, S. H.: *Middle Eastern Mythology* (Penguin Books, Middlesex).
- HORST, F.: *Hiob* (Biblicher Kommentar, Altes Testament) (Neukirchener Verlag des Erziehungsvereins).
- JACOBS, R. L.: *Montefiore and Loewe on the Rabbis* (The Liberal Jewish Synagogue, London).
- JAMME, A.: *Sabaeen Inscriptions from Mahram Bilqis (Mârib)* (The Johns Hopkins Press, Baltimore).
- JEREMIAS, G.: *Der Lehrer der Gerechtigkeit* (Studien zur Umwelt des Neuen Testaments) (Vandenhoeck & Ruprecht, Göttingen).
- JONES, E.: *The Cross in the Psalms* (Independent Press Ltd., London).
- KELLY, B. H.: *Ezra, Nehemiah, Esther, Job* (The Layman's Bible Commentaries) (SCM Press Ltd., London).

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BOOKS RECEIVED TOO LATE FOR NOTICE

- KRINETZKI, L.: *Der Bund Gottes mit den Menschen nach dem Alten und Neuen Testament* (Die Welt der Bibel, Band 15) (Patmos-Verlag, Dusseldorff).
- McKANE, W.: *I & II Samuel* (SCM Press, London).
- MOSCATI, S. (ed. by): *Le Fonti indirette della Storia Egiziana* (Centro Semitici, Università di Roma).
- NEWMAN, M. L., Jr.: *The People of the Covenant — A Study of Israel from Moses to the Monarchy* (Abingdon Press, New York & Nashville).
- Die Ou Testamentiese Werkgemeenskap in Suid-Afrika: Studies on the Book of Ezekiel* (Professor Dr. A. H. van Zyl, Pretoria).
- Die Ou Testamentiese Werkgemeenskap in Suid-Afrika: New Light on Some Old Testament Problems* (Professor Dr. A. H. van Zyl, Pretoria).
- PLÖGER, D. O.: *Theokratie und Eschatologie*, 2nd ed. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 2). (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kreis Moers).
- The Revised Psalter* (S.P.C.K.).
- RUPPRECHT, W.: *Die Predigt über alttestamentliche Texte in den lutherischen Kirchen Deutschlands* (Arbeiten zur Theologie II Band I) (Calwer Verlag, Stuttgart).
- SAGGS, H. W. F.: *The Greatness that was Babylon* (Sidgwick & Jackson, London).
- SCHREINER, J.: *Sion-Jerusalem Jahwes Königssitz: Theologie der Heiligen Stadt im Alten Testament* (Studien zum Alten und Neuen Testament Band VII) (Kösel-Verlag, München).
- SEGAL, J. B.: *The Hebrew Passover from the Earliest Times to A.D. 70* (London Oriental Series, Volume 12) (Oxford University Press, London).
- SMEND, R.: *Jahwekrieg und Stämmebund*. Erwägungen zur ältesten Geschichte Israels (F.R.L.A.N.T., 84) (Vandenhoeck & Ruprecht, Göttingen).
- SMEND, R.: *Die Bundesformel* (Theologische Studien, Heft 68) (EVZ-Verlag, Zürich).
- THOMAS, D. W. & MCHARDY, W. D. (ed. by): *Hebrew and Semitic Studies* (Oxford University Press, London).
- The Torah — The Five Books of Moses* (The Jewish Publication Society of America, Philadelphia).
- VELLAS, V. M.: *Threskeutikai Prosopikotetes tes Palaia Diathekes* 2nd ed. (Athens).
- VON WALDOW, E.: *Der Traditionsgeschichtliche Hintergrund der Prophetischen Gerichtsreden* (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 85) (Verlag Alfred Töpelmann, Berlin).
- WHITLEY, C. F.: *The Prophetic Achievement* (E. J. Brill, Leiden).

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