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THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1968

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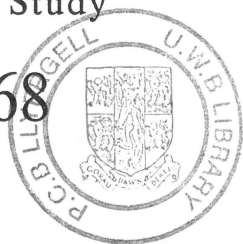
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The Society for Old Testament Study

BOOK LIST, 1968



This issue of the *Book List* follows the pattern of the 1967 issue. Books marked with an asterisk (*) are considered to be particularly suitable for inclusion in school libraries. In addition, a brief note has been made at the end of the list of some books which are purely school text-books. Though it would not be in place here to discuss these from the point of view of educational use, it may be useful to some users of the list, especially those who are concerned with the training of teachers, to have a note on books of this kind.

The names of those who have provided reviews for this List are noted on the next page. There is no longer a Panel of reviewers officially listed, and the editor is indebted to all those who have been willing to undertake reviewing. He is also indebted to those who have drawn his attention to books which might otherwise have been missed, and to Professors M. Bič of Prague for information about books from eastern Europe, W. J. Fuerst of Chicago for Southern America, and H. Ringgren of Uppsala for Scandinavia.

The editor is also indebted to his colleagues at King's College, London, for their willingness to assist both with reviewing and in other ways, to Mr C. N. Francis of the firm of B. H. Blackwell and the Library staff at King's College for bibliographical assistance, and to those who have undertaken the secretarial work involved during the past year.

PETER R. ACKROYD

KING'S COLLEGE
LONDON

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COLLECTION

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P.R.A.	= P. R. Ackroyd	A.R.C.L.	= A. R. C. Leaney
G.W.A.	= G. W. Anderson	R.L.	= R. Loewe
D.R.Ap-T.	= D. R. Ap-Thomas	J.M.	= J. Mauchline
J.M.T.B.	= J. M. T. Barton	W.McK.	= W. McKane
M.B.	= M. Bič	E.W.N.	= E. W. Nicholson
M.Bl.	= M. Black	L.A.P.	= L. A. Poore
S.P.B.	= S. P. Brock	N.W.P.	= N. W. Porteous
L.H.B.	= L. H. Brockington	J.R.P.	= J. R. Porter
F.F.B.	= F. F. Bruce	H.R.	= H. Ringgren
R.E.C.	= R. E. Clements	B.J.R.	= B. J. Roberts
R.J.C.	= R. J. Coggins	J.R.	= J. Robinson
R.D.	= R. Davidson	H.H.R.	= H. H. Rowley
G.H.D.	= G. H. Davies	E.T.R.	= E. T. Ryder
G.R.D.	= G. R. Driver	J.F.A.S.	= J. F. A. Sawyer
J.A.E.	= J. A. Emerton	J.N.S.	= J. N. Schofield
G.F.	= G. Farr	U.E.S.	= U. E. Simon
W.J.F.	= W. J. Fuerst	N.H.S.	= N. H. Snaith
A.E.G.	= A. E. Goodman	J.V.M.S.	= J. V. M. Sturdy
J.G.	= J. Gray	D.W.T.	= D. W. Thomas
O.R.G.	= O. R. Gurney	M.E.T.	= M. E. Thrall
A.S.H.	= A. S. Herbert	E.U.	= E. Ullendorff
A.R.J.	= A. R. Johnson	M.W.	= M. Wallenstein
D.R.J.	= D. R. Jones	D.J.W.	= D. J. Wiseman
M.A.K.	= M. A. Knibb	G.G.Y.	= G. G. Yates

B.L. = *Book List*

Eleven Years = *Eleven Years of Bible Bibliography* (1957)

Decade = *A Decade of Bible Bibliography* (1967) (see p. 3)

GENERAL

ANDERSON, G. W. (ed.): *A Decade of Bible Bibliography*. 1967. Pp. 706. (Basil Blackwell, Oxford. Price: 84s.)

The reprinting of the ten years of the Book Lists for 1957-66 makes these available in more permanent form, and provides a valuable successor to the *Eleven Years of Bible Bibliography* (1957) which covered the period 1946-56. A complete index is provided.

P.R.A.

AVIGAD, N., and others (ed.): *E. L. Sukenik Memorial Volume (Erets-Israel, vol. viii)*. 1967. Pp. xi + 79 in English and other European languages; pp. xxvii + 328 in Hebrew. Plates. (Jerusalem, Israel Exploration Society)

This sumptuous and scholarly work in memory of E. L. Sukenik cannot be summarized in a few words. Fifty scholars, renowned in the fields of Bible and archaeology, have contributed to this volume, and it would be invidious to single out individual articles. Y. Yadin, Sukenik's son, contributes a note in English, a substantial article (in Hebrew) on the Ben Sira Scroll from Masada, as well as a biography of his father. The book also contains a bibliography of Sukenik's writings running to 200 items.

The width of interest is indicated by studies ranging from the origin and early evolution of the alphabet (F. M. Cross) to Nabataean symbols of immortality (N. Glueck), from the early relations between Canaan and Egypt (S. Yeivin) to the masterly decipherment of the exceptionally difficult Greek documents from the family archive of Babatha (H. J. Polotsky). C. Rabin writes on Og and A. Malamat on prophetic revelations in new documents from Mari. Altogether a rich fare of fresh material and ingenious interpretation.

E.U.

*BARKER, W. P.: *Everyone in the Bible*. 1967. Pp. 350. (Oliphants, London. Price: 37s. 6d.)

Contains short accounts of the biblical information about the persons mentioned in the Bible, excluding the Apocrypha. Its claim to completeness is not quite accurate. The reviewer has noted thirty-one omissions, including Chedorlaomer and Lois. The reader is promised that entries are normally in R.S.V. form, except in the case of names commonly known in the forms given in earlier translations. In fact A.V. is frequently followed, against R.V. and R.S.V., in quite uncommon names, and in some A.V., R.V. and R.S.V. are all set aside for such forms as Adar, Jechiliah, Meriah, while Aridal and Tertellus are plain errors. Despite these blemishes, this will often prove a useful tool for students and teachers.

H.H.R.

BIČ, M. and SOUČEK, J. B. (ed. by): *Biblická Konkordance*, Part 31. 1967. Pp. 60. (Edice Kalich, Prague. Price: Kčs. 10.50)

This part completes the great Concordance to the Czech Bible, showing Hebrew and Greek equivalents in the Old Testament and Greek equivalents in the New Testament. This great enterprise has

taken many years to bring to its completion, and the editors have rendered a signal service to Czech readers, who will be envied by readers in other countries in having so much information gathered in a single volume. Previous parts have been noted in the Book List (see *B.L.*, 1966, p. 3; *Decade*, p. 623), with the exception of parts 28–30, which have not been received. The whole work comprises three volumes and a total of 2442 pages.

M.B./H.H.R.

BOWMAN, J. (ed.): *Abr-Nahrain* V., 1966. Pp. 89. (Brill, Leiden. Price: Fl. 32)

The current volume of *Abr-Nahrain* is devoted to three articles. The first by D. Leslie, is on 'The Chinese-Hebrew Memorial Book of the Jewish Community of K'aifeng', with lists of clans and family genealogies from between the 10th and 13th centuries to the 17th century. This is to be continued. The second article is a very soundly informed and sober assessment of the affinity between Canaanite and Homeric literary tradition, in which the author, Father A. F. Campbell finds insufficient evidence to justify the theses of C. H. Gordon. S. Coleman presents a midrashic interpretation of the book of Habakkuk, which goes back reputedly to Rabbinic authority in the 4th and 5th centuries.

J.G.

COENEN, L., BEYREUTHER, E., BIETENHARD, H. (ed.): *Theologisches-Begriffslexicon zum Neuen Testament* Vol. I. 1967. (In five fascicles, each of 112 pp. + xxxii — Abraham-Glaube.) (R. Brockhaus Verlag, Wuppertal. Price: DM. 16.90 each fascicle)

These fascicles, forming the first volume of a new lexicon which is in process of appearing, give a good indication of its range and use. A preface sets out the purpose — the bridging of the gap between adequate understanding of the biblical material and the translation of that understanding into modern terms. The arrangement is in alphabetical order of German terms, but this enables all the significant New Testament words to be handled, singly or in groups. Thus there are similarities to *T.W.N.T.* (of which the fascicles are reviewed in this Book List) but an article is likely to cover more than one Greek word, and avoids a merely lexical division. Indexes to each fascicle and to the first volume, paving the way for a full index, give an oversight to the compass of the work.

Although primarily hermeneutical in purpose, the lexicon includes careful and scholarly discussion of the Old Testament background, together with LXX, Qumran and rabbinic material. Thus for major figures such as Abraham — with which the lexicon begins — an analysis of Old Testament references is provided and an assessment of the place of such names in Old Testament theological statement. 'Babylon' is given historical as well as ideological background. The article on 'feasts' (*Feste*) offers a very capable short survey of the ancient background, with sound analysis of the evidence. The articles contain brief outlines of linguistic information, background material, biblical usage, and in most cases a final section on 'preaching', often revealing sensitivity to the problems of words whose meaning has changed. Much of the work is written by pastors, and its primary aim is practical, but its scholarship is sound (H. Seebass is largely responsible for the editing of Old Testament matter), and it contains a wealth of information.

P.R.A.

FOHRER, GEORG: *Studien zur Alttestamentlichen Prophetie* (1949–65). (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft 99.) 1967. Pp. xii + 303. (Verlag Alfred Töpelmann, Berlin. Price: DM. 60)

This volume contains a group of articles already published but now presented in revised form, lengthened or shortened as required in each case; taking into account the recent writing on the various subjects, the author now gives his mature reflections on them. Some of the articles deal with particular subjects, no fewer than five of them being related to the Book of Isaiah (Origin, Composition and Transmission of Isaiah 1–39, Isaiah 1 as a summary of the prophet's message, Isaiah 7:14 in the context of 7:10–22, the text of 41:8–13, and the structure of the apocalypse of chs 24–7). Others tackle wide-ranging subjects such as prophecy and history, prophecy and magic and the structure of Old Testament eschatology; there is one on new developments in Old Testament studies; and there is a small group concerned with literary analysis and *formgeschichtliche* study, including one on the short verse, another on the type of record which is given of the use of symbolic action by the prophets and a third on the glosses in the Book of Ezekiel. It is convenient to have these excellent articles within one volume and it is good to know that another is to follow, dealing with Old Testament history and theology.

J.M.

FRIEDRICH, G. (ed. by): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band VIII. Lief. 5 and 6. 1966 and 1967. Pp. 64; 64. (Kohlhammer, Stuttgart. Price: DM. 5.80 each Lief.)

Lieferung 5 contains Goppelt's article on *typos*. This is followed by a short article on *typtō* by Stählin and a long one on *typhlos*, *typhloō* by Schrage which has a section devoted to these words and their equivalents in Judaism and in particular in Philo. An article by G. Bertram on *hybris* and its cognates discusses various Old Testament words from roots like *g'h*, *zyd* which convey a similar idea and there is a section on the occurrence of the idea in Judaism. After a short article on *hygies* by Luck, a long treatment of *hydor* by Goppelt begins and is continued into Lieferung 6. The rest of Lieferung 6 is taken up with an elaborate treatment of *hyios*, *hyiohesia* by a number of scholars. Fohrer is responsible for the Old Testament section and Schweizer and Lohse for the sections dealing with Hellenistic and Palestinian Judaism respectively. This whole article (not yet complete) is obviously of great theological importance.

N.W.P.

Hebrew Union College Annual XXXVII (ed. by E. L. Epstein). 1966. Pp. 222 + 90 (in Hebrew). (Hebrew Union College, Cincinnati.)

This volume, dedicated to the memory of Leon J. Liebreich, comprises nine articles in English and four in Hebrew. Of direct interest to the biblical scholar are the following: 'Further Light from the Book of Isaiah upon the Catastrophe of 485 B.C.' (J. Morgenstern); 'The Origin of the "Day of the Lord" Reconsidered' (M. Weiss); 'The Meaning of the Book of Job' (M. Tsevat). Of indirect interest 'Abraham on Prophecy in the *Moreh Nebhukhim* (Chapter v)' (A. J. Reines) and 'Merosh Miqqadhmay 'Erez Nesukhah' — a *zulath* on the demise of Moses by Yehoseph Ha'ezobhi (L. J. Weinberger). The concluding line of each stanza of this *piyyut* is made up of a biblical passage.

M.W.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete.
Vol. 13. 1966/67. 1967. Pp. xiv + 334 (Patmos-Verlag, Düsseldorf.
Price: DM. 68.00; \$17.00)

The latest volume of this most valuable index of articles in periodicals and in composite volumes, which includes also some monographs published in series and a small number of books, provides an indispensable tool for biblical research. The pattern of arrangement shown at the end in a table of contents, is as in previous volumes. A comprehensive list shows which volumes or issues of each periodical are covered; for the most part these are the issues of 1964–5. To this is added a list of series and composite volumes. Most of the entries are supplied with a summary, though in some cases only sub-headings are given and in a relatively small number of cases no information other than the titles and references is available. Full lists of abbreviations, of authors and of collaborators are included. Some previous volumes have been noted in the book lists (see *B.L.*, 1961, p. 9; *Decade*, p. 247).

P.R.A.

MAASS, F. (ed.): *Das Ferne und Nahe Wort. Festschrift Leonhard Rost zur Vollendung seines 70. Lebensjahres am 30. November 1966 gewidmet* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 105). 1967. Pp. (8) + 275. One plate. (Verlag Alfred Töpelmann, Berlin. Price: DM. 62)

The range of contributions by L. Rost to Old Testament studies and to related fields is great; so too is that of this volume dedicated to him. Its title is designed to emphasize the connection between the study of the ancient world and the importance of discussing its contemporary meaning. Twenty-seven contributions cover a wide range. There is a bibliography of Rost's writings, but unfortunately no index of biblical references.

A brief indication may be given of the main contents. Literary critical questions are discussed by O. Eissfeldt (1 Kings 16:29–2 Kings 13:25), E. Würthwein (1 Kings 22:1–28); H. J. Stoebe deals with hero saga in the books of Samuel, and L. Delekat with the David–Solomon narrative; the Temple of Solomon is discussed by A. Kuschke, that of Ezekiel by W. Eichrodt, while R. de Vaux discusses the 'place which YHWH has chosen . . .'. Prophecy is represented by F. Maass on the question of Trito-Isaiah, W. Rudolph on the date of Joel, G. Wallis on Malachi, G. Fohrer on Micah I, H. Bardtke on prophetic elements in Job. Messianic psalms are discussed by F. Baumgärtel, Ps. 131 by G. Quell, LXX Ps. 151 by R. Meyer. K. Elliger criticizes H. Kosmala's poetic theory; G. Sauer writes on Zerubbabel; W. Zimmerli on Abraham and Melchizedek; B. Reicke on 'knowledge' in the Servant material; C. Westermann on ideas of creation; S. Herrmann on cultic functions in Israel and Egypt; E. Kutsch on pre-Deuteronomistic use of *b^{erit}*; and A. Jepsen on words meaning 'Why?' In addition there are two New Testament articles and one on hermeneutical history dealing with Eichhorn and Kant (O. Kaiser). This is a rich collection, but one may regret that no attempt was made to produce a volume which had a real unity.

P.R.A.

NOBER, P.: *Elenchus Bibliographicus Biblicus*, Vol. XLVII. 1966. Pp. xii + 390. (Pontificio Istituto Biblico, Rome)

This is the bibliographical section of the four issues of *Biblica* for the year, containing a classified bibliography including 4383 items of articles, books and reviews of books, on biblical subjects, together with an author index. The sections on History, Archaeology, and Geography, and on Judaism, are not included, but will be included in the 1968 volume, when the *Elenchus* will be separated from *Biblica* and will be an independent publication, price \$7.50. This *Elenchus* is an indispensable tool for research in the biblical field. H.H.R.

Die Ou-Testamentiese Werkgemeenskap in Suid-Afrika: Biblical Essays (Proceedings of the Ninth Meeting), with *Die Nuwe-Testamentiese Werkgemeenskap van Suid-Afrika* (Proceedings of the Second Meeting). 1966. Pp. 264 + Pl. II. (Pro Rege-Pers, S. Africa. Price: R. 2.90)

In its centenary year the University of Stellenbosch invited both Societies to hold their congresses there, and the Rector H. B. Thom has contributed a message of greeting to this volume of papers then read. Space forbids any more than a listing of the O.T. contributors, four foreign scholars and eleven others, together with the titles of their papers. They are: J. Bright ('The prophetic reminiscence: its place and function in the book of Jeremiah'), G. Fohrer ('Action of God and decision of man in the O.T.'), A. Malamat ('The ban in Mari and in the Bible'), T. C. Vriezen ('Ruach Yahweh (Elohim) in the O.T.');

A. H. van Zyl (editorial, and 'Psalm 19'), S. du Toit ('Exegesis and Philosophy'), I. H. Eybers ('Relations between Jews and Samaritans in the Persian Period'), F. C. Fensham ('A possible origin of the concept of the Day of the Lord') J. J. Glück ('The conquest of Jerusalem in the account of II Sam. 5:6-8a'), L. M. Muntingh ('Some aspects of West-Semitic kingship in the period of the Hebrew patriarchs'), H. S. Pelsner ('The origin of the Syrian Asceticism or Monasticism'), A. van Selms ('How do books of the Bible commence?'), P. J. van Zyl ('*tb'l* in the Phoenician and Biblical Literature'), P. A. Verhoef ('Some notes on Mal. 1:11'), E. J. Smit ('Death- and burial-formulas in Kings and Chronicles relating to the kings of Judah').

D.R.Ap-T.

PORTEOUS, N. W.: *Living the Mystery. Collected Essays*. 1968. Pp. xii + 188. (Basil Blackwell, Oxford. Price: 35s.)

The twelve essays which make up this volume extend over a period of about twenty years and, together with some others noted at the end of the book, provide a picture of the movement of the author's mind in the pursuit of that elusive subject 'Old Testament Theology'.

Here are essays on the nature of Old Testament Theology, on ethics and prophecy, on Royal Wisdom and on Zion, on the nature of continuity and actualization, and on the relevance of the Old Testament to life and to thought. While we wait for the fuller treatment which has been promised, there is here an ample attestation of his richness of thought concerning some of the themes which the subject raises, not least in his criticisms of a conception of Old Testament

Theology primarily in terms of description and in his search for a standpoint from which the subject can be appraised. Indexes of biblical references and of authors' names are provided. P.R.A.

REICKE, B. and ROST, L. (ed. by): *Biblisch-historisches Handwörterbuch. Landeskunde, Geschichte, Religion, Kultur, Literatur.* Band III, P-Z. 1966. Pp. 1 + xvi + cols 1361-2256 + 1 coloured plate. 20 black and white plates and 130 drawings. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 74)

This is the third volume of this useful biblical dictionary, the first two of which were reviewed in *B.L.* 1965, p. 10; *Decade*, p. 562. It completes the coverage of main articles, but is still to be supplemented by an index volume. The standard of illustration is excellent, and the entries are scholarly, up-to-date and concise, with useful bibliographies. It provides a very convenient guide to modern biblical studies in most of their varied aspects. C. Westermann's article on the prophets may be especially commended.

R.E.C.

*RICHARDS, H. J.: *A.B.C. of the Bible.* 1967. Pp. 216. (Geoffrey Chapman, London. Price: 21s.)

This Bible Dictionary, by the Principal of Corpus Christi College, London, has nearly 400 articles, varying in length from a few lines to 24 pages (Bible, including the Apocrypha). The material is up-to-date and the style is popular yet scholarly, but with a minimum of technical detail.

G.F.

RIENECKER, F., SEEWALD, G., COENEN, L. (ed. by): *Lexikon zur Bibel*, 6th edn, 1967. Pp. xii + 867 (text in double columns), Pl. 100 (many with two photographs per plate), numerous line drawings in text. (R. Brockhaus Verlag, Wuppertal. Price: DM. 90)

This is a very well produced, conservatively orientated, but not obscurantist or polemical, Bible Dictionary written mainly by qualified pastors for those desiring knowledge of biblical *Realien*. It has excellent illustrations and is still reasonably up-to-date (being a reprint, apparently, of the 3rd edn, 1961; 1st edn, 1960), even in archaeology.

The chronological chart commences with Abraham, for whom alternative datings are given, depending on whether the exodus is to be dated in 1445 or in 1270. There are four maps in colour (plates 97-100): O.T. Palestine (with a transparent overlay showing early 1967 state boundaries), N.T. Palestine, a Vegetation map, and a noteworthy double-page reproduction of the Madaba map based on Aharoni and with translations and restorations on a transparent overlay. The *Lexikon* ends with the chronological chart mentioned, a Gospel harmony, classified bibliography, classified directory of all illustrations, an index to non-biblical toponyms, and a glossary to help users of other German versions find the keywords which are taken from Luther's translation. This must be among the best one-volume dictionaries for the German reading laity.

D.R.Ap-T.

RIESSENFELD, H. (ed. by): *Svensk exegetisk årsbok*. xxxi. 1966. Pp. 138 + 46 (*Symbolae Biblicae Upsalienses* 17) + 42 (*Symbolae Biblicae Upsalienses* 18). xxxii. 1967. Pp. 162 + 18 (*Symbolae Biblicae Upsalienses* 19). (C. W. K. Gleerup, Lund. Price: Sw.Kr. 11 and 15 respectively)

In xxxi R. Rendtorff contributes a discussion (in Swedish) of literary criticism and tradition history which is in some sort an eirenic comparison of the methods adopted by German and Scandinavian scholars. E. M. Good presents a careful and detailed study (in English) of the composition of Hosea. B. Noack writes (in Danish) on the background of the Sibylline oracles. In the New Testament field, but with considerable reference to the Jewish background, B. Gerhardsson examines in detail (in Swedish) the interpretation of the four kinds of soil in the Gospel parable of the sower. An unusual new feature in the review section is an account (in Swedish) by R. A. Carlson of his own work: *David, the Chosen King*. The two supplements are an introduction to and translation into Swedish of the Gospel of Philip, by B. Frid (*SBU* 17), and a catalogue of illustrations in Swedish Bibles (16th century to 1963) and devotional works (16th century to mid-19th century), by G. Olingdahl.

In xxxii all the articles except one are in Swedish. B. Albrektson writes on Luther's attitude to the allegorical interpretation of the Old Testament. Notes on the Hebrew text of Hosea which have survived from I. Engnell's advanced seminar are now printed: for the latter part of the book they provide a new translation. A. Haldar discusses the origins of the belief in resurrection. A. Negoitsa writes (in English) on the use of the Psalter in the Orthodox Church. J. Barr argues for a positive theological evaluation of post-biblical Judaism. B. Gerhardsson's lengthy study of the Passion narrative in Matthew has much of interest for the student of the Old Testament and of Judaism. There are articles in other fields by J. B. Skemp and H. Ljungvik. In the review section, L. Hartmann gives an account of his own work: *Prophecy Interpreted*. The supplement (*SBU* 19) is an introduction to and translation into Swedish of the Coptic text *De Resurrectione* from Nag-Hammadi.

G.W.A.

Studia Theologica. Scandinavian Journal of Theology. Vol. 20, No. 1 (1966) and No. 2 (1967). 1966. Pp. 1-94, 95-157. (Universitetsforlaget, Oslo. Subscription price: N.Kr. 48, \$8, £2 8s., or DM. 28 each volume)

This volume of *Studia Theologica*, which is now edited by Professors A. S. Kapelrud and J. Jervell of Oslo, contains two Old Testament articles, both in the second fascicle. The Peshiṭta of the book of Malachi is discussed by L. Kruse-Blinkenberg, who considers its relation to the LXX and to the Targum as well as to the Massoretic Text. J. Strange examines 'The Inheritance of Dan' in Joshua 19: 40-8 and argues that it is based on a list compiled in the reign of Josiah.

J.A.E.

VAN UNNIK, W. C. and VAN DER WOUDE, A. S. (ed.): *Studia Biblica et Semitica Theodoro Christiano Vriezen Dedicata*. 1966. Pp. 406. (H. Veenman & Zonen N. V., Wageningen. Price: Fl. 36, bound Fl. 39.50)

This *Festschrift* for T. C. Vriezen commemorates his 25 years as Professor of Theology, and after a greeting in Dutch and a bibliography

of his main writings, contains 35 contributions. Merely to list them would occupy too much space and convey little; a selection may serve to indicate the rich variety of this impressive volume. Old Testament theology is represented by contributions from N. W. Porteous, G. von Rad, ('Das Werk Jahwes'), and G. E. Wright, though theological emphasis is to be found repeatedly in other contributions. Studies on prophecy include Obadiah (G. Fohrer), Hosea's language (W. Rudolph), Elijah at Horeb (J.-J. Stamm), Isa. 48 (C. Westermann). The patriarchal and early traditions are discussed in relation to Joseph as successor to Jacob and its subsequent repercussions (B. J. van der Merwe), and in O. Eissfeldt's endeavour to distinguish ancient historical elements in leader narratives. Psalm study is represented by articles on Pss 51 (N. H. Ridderbos) and 139 (J. L. Koole), by a review of approaches to *Gattungsforschung* (J. P. M. van der Ploeg), and by a study of stylistic features in the Psalm of Exod. 15 (J. Muilenburg). More technical linguistic studies deal with the particles 'al-ken (R. Frankena) and gam (C. J. Labuschagne), important recognitions of the weight which often rests upon the correct definition of their meaning in context. These and others, including some which overlap into New Testament and Rabbinic and Jewish studies, though inevitably creating a somewhat varied picture, nevertheless not inappropriately pay tribute to the breadth of interest which is to be seen in the writings of the scholar they are designed to honour.

P.R.A.

DE VAUX, R.: *Bible et Orient*. (Cogitatio Fidei 24.) 1967. Pp. 542 + x Pl. (Les Éditions du Cerf, Paris. Price: Fr. 48)

The value and importance of the work of Père de Vaux in every branch of Old Testament study is too well known to need any comment. It is a pleasure to welcome the appearance of this collection in which twenty-eight of his shorter studies, published in various places between 1933 and 1967, have been reproduced, unchanged except for the correction of misprints. There are too many articles for them to be listed in full, but some indication of the scope of the collection is given by the titles of the five sections into which the work is divided: Théologie et Critique Littéraire; Histoire d'Israel; Institutions de l'Ancien Testament; Les Manuscrits de la Mer Morte; Bible, Archéologie et Histoire des Religions. There is a biblical index and a short name and subject index.

M.A.K.

ARCHAEOLOGY AND EPIGRAPHY

AMADASI, M. G.: *L'Iconografia del Carro da Guerra in Siria e Palestina*. 1965. Pp. 192; 29 figs. (Centro di Studi Semitici, Istituto di Studi del Vicino Oriente, University of Rome, Rome. Price: Lire 4.000; \$7.00)

This is an archaeological study of the light two-wheeled war-chariot, the appearance of which in Syria the author associates with the horse just before the Hyksos period, particularly associated with the Hittites and Mitanni. In her penetrating analysis of material and iconographic evidence to determine the origin of the chariot and its various features and their particular development from the middle of

the 2nd millennium to the beginning of the 6th century B.C., when the chariot was replaced by mounted cavalry, the author concludes that there is no evidence of a single place of origin, but that diversity of features characterizes the earliest evidence. She notes two main variations, the Egyptian and the Mesopotamian. The former influenced Palestine and coastal Syria; the latter inland Syria and Anatolia. Mycenaean modifications in Cyprus, Palestine and coastal Syria are also noted, with specifically Mitannian features in the interior of Syria, a distinctive Assyrian type developing after c. 800 B.C.

J.G.

JAMES, E. O.: *The Tree of Life*. (Supplements to *Numen*, xi) 1966. Pp. 293. (Brill, Leiden. Price: Fl. 45)

The author, who is well known for his studies in comparative religion, has assembled a great deal of material bearing upon the sacred tree as a medium of revival and rejuvenation, both in literature and art. The persistence and development of the motif is traced into Jewish and Christian eschatology. The work, however, is decidedly discursive and the field so wide as to permit vagueness and irrelevance. There are many digressions and lengthy repetitions, as for instance in the case of the general references to the fertility-cult in Palestine, where the scriptural references will be felt to be overpressed. Those most familiar with the material and textual matter from the Near East will notice the derivative character of the work at this point, where too much is assumed uncritically where authorities themselves are in doubt. The book, if read in sections, into which it is conveniently divided, will be found full of interest and information, but a stronger impression of the significance of the tree of life would have been left had the evidence from the various regions been co-ordinated and more concisely presented.

J.G.

KAPELRUD, A. S.: *Med spade i bibeljord*. 1967. Pp. 108 + 1 map + 8 plates. (Universitetsforlaget, Oslo. Price: N.Kr. 10.60)

This popular presentation of the importance of Near Eastern archaeology for Old Testament study lays special emphasis on Palestinian discoveries and on recent developments, but indicates the place of the former within the wider geographical context and of the latter within the general progress of archaeological research. Particular attention is devoted to the work at Masada; but Mari, Nuzi, Jerusalem, Jericho, Gibeon, and Ugarit are all referred to. The bearing of the various discoveries on the biblical text is indicated; and there are useful discussions of the historicity of the patriarchal narratives, the composition of the Pentateuch, and the background of Jewish eschatology.

G.W.A.

KELSO, J.: *Archaeology and our Old Testament contemporaries*. 1966. Pp. 192. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$4.95)

Lavishly illustrated, this book shows by its chapter headings its attempt to popularize Old Testament studies: Abraham, International Business Genius and Christian Saint; Moses, History's Most Unique

Statesman; The Statesmen, David and Churchill; Solomon, The King with many a Ph.D. The author is a staunch conservative whose archaeological reputation is guaranteed by the Foreword by W. F. Albright, but many sweeping statements would be difficult to prove. It is interesting and sometimes amusing.

J.N.S.

LAPP, P. W.: *The Dhahr Mirzbāneh Tombs. (Three Intermediate Bronze Age Cemeteries in Jordan)* (A.S.O.R. — Publications of the Jerusalem School of Archaeology. iv). 1966. Pp. x + 117, 44 figs, xv Plates. (American Schools of Oriental Research, New Haven. Price: \$8.00)

The present Director of the American School of Oriental Research in Jerusalem presents interesting evidence in pottery and a limited quantity of bronze-work from two cemeteries of shaft burials from the period c. 2100 to 1800, which he designates Intermediate Bronze I and II, which supplement the burials of various types in shaft-graves at Jericho, Lachish, Tell el-Ajjul, el-Jib and Megiddo. This he uses, together with archaeological evidence of the period in Syria, to give an appraisal of the current views of experts on the historical and ethnic situation in Palestine in the period of urban and cultural recession prior to the urban revival of the Middle Bronze Age proper, c. 1800. He considers that the evidence points to a more complicated situation than settlement by Amorite tribesmen and their eventual sedentarization, as proposed by de Vaux and Albright, and he develops Dr Kenyon's thesis which recognizes another non-Semitic element from further afield than the North Arabian Steppes, which was associated with the development of metallurgy, which is most marked in the urban revival in Syria. It is proposed that these people came by way of Anatolia and the Syrian coast, possibly in certain cases reaching S. Palestine by sea. An ultimate provenance from Bokara is suggested by Dr Lapp by archaeological evidence from that region considered by him to relate to some of the material evidence from the IB shaft-graves in Palestine. Since this is dated by Russian archaeologists between the 5th century B.C. and the 6th century A.D., Dr Lapp's claims are sensational, and it will be interesting to see the reaction of western archaeologists to the new Russian evidence and of the Russian archaeologists to the evidence from Palestine and Syria of which Dr Lapp's study will apprise them.

J.G.

PARROT, A.: *Mission archéologique de Mari*, vol. III. *Les Temples d'Ishtar et de Ninni-zaza*. 1967. Pp. 354 + 84 black and 5 coloured plates, with 348 illustrations in the text. (Geuthner, Paris. Price: Fr. 120)

This third volume of the definitive report on the excavations at Mari, which were interrupted by the war in 1939 and resumed from 1951 to 1955 and then from 1960 on, deals with two contiguous pre-Sargonic temples, which were without communication with one another. These were the temples of Ishtar, a Semitic goddess, and of Ninni-zaza, a Sumerian Goddess. Preliminary reports have been published in *Syria* and elsewhere. Here there are careful descriptions of the temples and of all the objects found in them, including some fine statuary and various objects in stone, mother-of-pearl, metal and

pottery. The whole volume is superbly and lavishly illustrated. A few inscriptions on the objects found are edited by G. Dossin, and the author has also had the assistance of L. Laroche in the preparation of the volume.

H.H.R.

PFEIFFER, C. F. (ed.): *The Biblical World. A Dictionary of Biblical Archaeology*. 1966. Pp. 612 inc. 273 ill. (Baker Book House, Grand Rapids, Michigan. Price: \$8.95)

This dictionary of Biblical archaeology, the first of its kind, is the work of over forty American scholars. It contains general articles, e.g. Agriculture, Archaeologists and their work (over 200 names are listed), Law, Medicine, Pottery; articles on ancient cities and excavated sites; and articles on the major texts and literature discovered by archaeologists. Comprehensive as the work is, the editor has had to be selective; there is no article on Sacrifice, and no reference to it in the article on Religion, though there is an entry on Altars; there is an article on Marriage, but none on Slavery. The presentation is popular and non-technical, though many entries have short bibliographies. The articles are readable and informative; the many illustrations are well chosen. This is a welcome addition to the reference books now available to the Bible student.

L.A.P.

THOMAS, D. WINTON (ed. by): *Archaeology and Old Testament Study*. 1967. Pp. xxxii + 492. (Clarendon Press, Oxford. Price: 75s.)

This splendid volume, issued to mark the Jubilee of S.O.T.S., increases the already great debt owed by the Society and Old Testament scholarship in general to the editor, who himself contributes a most balanced Introduction on the value and limitations of archaeology for the study of the Old Testament. In contrast to other books with somewhat similar titles, this work consists of a series of essays by different scholars, carefully describing the main archaeological discoveries from a particular site or area and then assessing what evidence they provide for the elucidation of the biblical literature. This is not the place to discuss the individual contributions: suffice it to say that they are all thoroughly up-to-date and display sound and cautious scholarship in their judgements. It is particularly useful to have in a single book so many surveys covering the extensive archaeological work now being done on sites in Palestine itself. Inevitably some of the essays seem more directly related to the Bible than others, and, if one were to venture a small criticism, it would be to point to the comparative neglect of the post-exilic Old Testament period — there is virtually nothing, for example, on Elephantine or the Persian Empire.

J.R.P.

*WILLIAMS, WALTER G.: *Archaeology in Biblical Research*. 1966. Pp. 223; line drawings and maps 8; Pl. XXVIII. (Lutterworth Press, London. Price: 35s.)

This convenient handbook for the non-specialist was first published in the U.S.A. by Abingdon Press and still bears some marks of its first home. The 15 chapters are divided into three Parts, the first of

which is devoted to a mainly historical survey. The second part deals with aspects of field work, and the last seeks to garner up the fruits according to their kinds, e.g. 'The Location of Bible Sites', 'Biblical and Extra-Biblical Mss'. The emphasis throughout is on the Old Testament, and the information given is sound and interestingly imparted, though occasionally (pp. 16, 17, cf. p. 162) the careless reader may be misled into believing that on some points archaeology has proved more than the facts bear out.

The illustrations are clear and meaningful and the indexes are ample. The longish bibliography lists many 'popular' articles by scholars and names the main journals of importance for biblical archaeologists.

D.R.Ap-T.

HISTORY AND GEOGRAPHY

AHARONI, Y.: *The Land of the Bible: A Historical Geography*, translated from the Hebrew by A. F. Rainey. 1967. Pp. 409 + xiv + 34 maps. (Burns & Oates, London. Price: 63s.)

This well-produced book contains two parts: an introductory survey of the geography of Palestine and the historical sources of our information (117 pp.) and a history of the land through the ages from the Canaanite period to the end of the monarchy with 10 pages on the Exile and the restoration (240 pp.). The author shows his intimate knowledge of the land, and good maps illustrate the divisions at various periods. There is a useful chronological table, a list of site identifications and indexes of biblical references and of geographical names.

J.N.S.

*AVI-YONAH, M.: *The Holy Land, from the Persian to the Arab conquests (536 B.C. to A.D. 640). A Historical Geography*. 1966. Pp. 232. 24 maps in the text. (Baker Book House, Grand Rapids, Mich. Price: \$5.95)

This book is the result of many years of work on historical and geographical problems, and it is particularly useful that it covers in its first part that historical period which is at many points less well-known because of the problems of the biblical sources. It reveals how much can be gleaned about the history and geography of the post-exilic period from the apparently meagre information available. Part two deals with city territories from the end of the 3rd century A.D.; part three with the Roman road system and with questions concerning economy and population. It is a book rich in up-to-date information.

P.R.A.

BAR-DEROMA, H.: *A series of studies on the Bible and the land of the Bible* (Gernham's Library). I. 'Ye mountains of Gilboa' (pp. ix, 49 with 9 illustrations and map; 1966). II. 'The River of Egypt' (pp. v, 52 with 11 illustrations and map; 1966). III. 'Kadesh Barnea' (pp. x, 68 with 11 illustrations and 2 maps; 1967). IV. 'Even that Sinai' (pp. iv, 53 with 12 illustrations; 1967). (B.E.R. Publishing Co., Jerusalem)

These four guides, bound in black cloth, slim volumes of uniform size and intended to go easily into the pocket, are a new venture intended

for visitors to famous sites in Israel, written in lucid modern Hebrew which English biblical scholars will not find too difficult, especially as the Hebrew type is unusually clear, even in the notes. They provide brief summaries of the biblical history of each site, with adequate references to the Old Testament and discussions (where necessary) of disputed locations, and in the case of Sinai some account of the Christian tradition. The illustrations, some photographs and others drawings, are well chosen and generally well reproduced. The first three volumes have loose folding maps at the end; but the Hebrew names on them are not always very easy to read, and the maps themselves are unfortunately not attached to the volume but loose, so that they may easily be lost.

G.R.D.

The Cambridge Ancient History: Revised Edition of Volumes I and II. The Development of Cities, from Al-'Ubaid to the End of Uruk 5: by M. E. L. Mallowan. Fasc. 58, Parts 1 and 2. Pp. 83 and 60. (Price: 10s. 6d. and 6s.)

Immigrants from the North: by R. A. Crossland. Fasc. 60. Pp. 61. (Price: 6s.)

With these two fascicles the complicated project of issuing a new edition of the first two volumes of the *Cambridge Ancient History* is nearing completion.

Professor Mallowan gives us a masterly survey of the numerous excavated sites of his period (Al-'Ubaid to Uruk 5) from the coast of Syria in the west to the central Persian desert in the east, and from the Caspian Sea to Susiana in the south. Part 1 describes the central area of Babylonia and Mesopotamia, and Assyria. Part 2 contains the sections on the two peripheral regions of Syria and Iran. Each site is separately described and its archaeological characteristics summarized. The period is a prehistoric one and the purely archaeological approach is perhaps inevitable. One could wish, however, that after the presentation of so much detail the chapter might have ended with some attempt at a general historical interpretation of the phenomena such as is implied in the title.

Professor Crossland, an Indo-European philologist and an authority on Hittite and the Anatolian languages, writes on the earliest Indo-European immigrants into the Middle East, India and the Mediterranean. After announcing the basic principles governing the use of the available evidence, he first surveys the recorded languages and dialects, then the archaeological facts, and concludes with two sections in which he draws the necessary deductions regarding the original home of the Indo-Europeans and describes the impact of these northerners on the societies into which they moved. European prehistory is treated only in summary form, being outside the scope of the chapter.

O.R.G.

MOWINCKEL, S.: *Israels opphav og eldste historie*. (Scandinavian University Books.) 1967. Pp. xvi + 378 + 20 plates + map on endpapers. (Universitetsforlaget, Oslo. Price: N.Kr. 38)

This posthumously published work contains the material presented by Professor Mowinckel in two series of lectures which he delivered in the University of Oslo after his retirement. He discusses the

patriarchal narratives and the problems which they raise, the life and religion of the Israelite tribes during the sojourn in Egypt and the wilderness wandering, the process of settlement on both sides of the Jordan, and the culture, organization and religious life of Israel in Canaan in the early period. Mowinckel combines in a remarkable way a survey of recent discussion of the many complex problems raised with the presentation of his own independent conclusions. The volume is well documented; and there is an excellent bibliography. An English translation is in course of preparation.

G.W.A.

ORLINSKY, H. M.: *L'antico Israele*. Pp. 196. (L. Cappelli, Rocca San Casciano. Price: L. 500)

This is an Italian translation of a work originally written in English, and published under the title of *Ancient Israel* in 1954. It was noted in *B.L.* 1954, p. 23; *Eleven Years*, p. 560.

J.M.T.B.

PATTEN, D. W.: *The Biblical Flood and the Ice Epoch. A Study in Scientific History*. 2nd edition, 1967. Pp. 336. (Pacific Meridian Publishing Co., Seattle. Price: \$7.50)

This is a book that will convince the scientific humanist that those who believe in the authority of the Bible need not be taken seriously. It is doubtful, however, whether any biblical scholar would find this 'scientific history' convincing. The main thesis is that there was a great Ice Age and universal Flood in c. 2800 B.C. caused by the irruption of an astral visitor (probably Mercury) into the solar system which dumped its ice on the earth in passing. There were two subsequent catastrophes in the 15th century (Jos. 10:12-14) and the 8th century (Isa. 38:8, etc.) caused by interaction with Mars and Venus. To all this the Bible and legends all over the world bear witness. The book is a fine example of dazzling with scientific terminology.

A.S.H.

PFEIFFER, C. F.: *The Divided Kingdom*. 1967. Pp. 117 inc. 1 map and 30 ills. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95)

A feature of this history of Israel from the death of Solomon to the fall of Jerusalem in 586 B.C. is the emphasis on Israel's relations with the surrounding nations and on archaeological discovery. The author's standpoint is conservative and there is no evaluation of the sources. The subject matter is so arranged that there is a good deal of repetition. The illustrations are well chosen and add to the interest of the book.

L.A.P.

*ROWLEY, H. H. (ed.): *Atlas zur Bibel*. 1965. Pp. 48. (R. Brockhaus Verlag, Wuppertal. Price: DM. 9.80)

This German translation and adaptation of the *Student's Bible Atlas* (London, Lutterworth Press, 1965) which does not appear to have been noted in the *Book List*, provides chronological tables, maps covering not only biblical times but also Church history to the present

day, charts showing the spread of the Church (with special reference to German aspects), and an index. The title is thus strictly too limited for the book. The maps are very clear, and a particularly useful device is that of having a transparency with modern names to cover the map of Israel in Canaan.

P.R.A.

*RUSSELL, D. S.: *The Jews from Alexander to Herod*. (The New Clarendon Bible. Old Testament, Volume v.) 1967. Pp. xvi + 330 (with 21 illustrations in the text and a chronological table). (Oxford University Press, London. Price: 25s.)

Dr Russell is well known for his contributions to the study of the intertestamental period. He here provides a worthwhile and valuable successor to Box's *Judaism in the Greek Period* (1932), which formed volume v of the original Clarendon Bible. The work falls into three parts: an account of Jewish history from Alexander to Herod, a sketch of the religious background and a discussion of some of the literary products of Judaism, canonical and extra-canonical, with notes on selected passages. The work has been well written and attractively produced, and the volume will certainly prove of considerable value for use in schools. But its general utility would have been enhanced if, instead of merely extending the scope of the work from 63 to 4 B.C., the opportunity had been taken to carry the narrative down to A.D. 70, which would seem to form a more obvious stopping-place. Two points of detail: it seems curious that in referring to the Qumran fragments of *Sir.* the author does not mention *11QPs^a* (nor indeed the Masada material), and is it quite true to state that the Hodayot 'have no divisions between them, and so it is difficult to say where one hymn begins and another ends' (p. 294)?

M.A.K.

SKROBUCHA, H.: *Sinai*. 1966. Pp. viii + 120. Photographs by George W. Allan; translated by Geoffrey Hunt. (Oxford University Press. Price: 70s.)

This splendidly produced volume was first published in German in 1959. It is the story of the Sinai peninsula in general and of Mount Sinai in particular, from earliest times to the present-day. It includes the story of the hermits and monks, of Moslem occupation, and of the Monastery of St Katherine and its treasures. The production and format is excellent. It contains 56 illustrations, many of them full-page and 21 of them superbly coloured. A book for bibliophiles.

N.H.S.

TEXT AND VERSIONS

DUNAND, F.: *Papyrus grecs bibliques (Papyrus F. Inv. 266): Volumina de la Genèse et du Deutéronome*. (Recherches d'Archéologie, de Philologie et d'Histoire, xxvii.) 1966. Pp. 64. (Institut français d'archéologie orientale, Cairo. Price: £1 4s.)

P. Fuad 266 consists of 115 fragments, three of Genesis, the remainder from the second half of Deuteronomy, one of which was published by Waddell in 1944-5 in *J.T.S.* Further fragments were later made

known by Baars (not mentioned by Dunand) and Vaccari. This introductory volume (the text itself is to appear in *Études de Papyrologie*, ix, pp. 81–150) deals with the reconstruction of the columns of the Deuteronomy fragments, the dating (probably mid-1st century B.C.), and the textual affinities. The last three chapters then discuss the problem of the origin of the LXX (the author shows herself a follower of Kahle), and the rendering of the Tetragrammaton.

S.P.B.

MCNAMARA, M.: *The New Testament and the Palestinian Targum to the Pentateuch*. (Analecta Biblica, 27.) 1966. Pp. xxiv + 285. (Pontifical Biblical Institute, Rome. Price: L. 5.700 = \$9.50)

This comprehensive and valuable work is divided into two parts. The first is introductory and ranges from an historical outline of various Targums and Targumic Studies to a detailed examination of relevant topics in the New Testament. They include 'Traditions relating to Moses, Jannes and Jambres', 'The Divine Name and the "Second Death" in the Apocalypse', treatment of specified passages in the Gospels. The second part contains a closer study of topics, all of which are interesting and some very important. They include 2 Cor. 3:7–4:6, and a number of passages in Rev. which have relationships with Targum Pseudo-Jonathan in particular. Messianic themes provide the topic for yet another chapter, and the whole is rounded off with a survey of 'conclusions'. Most New Testament scholars will feel that they knew much of what is to be found here, but it is doubtful whether so much relevant material has been elsewhere assembled in one convenient volume and presented in such a fascinating manner. The book has a good bibliography and indexes.

B.J.R.

(Peshitta): *The Old Testament in Syriac according to the Peshitta Version*, edited on behalf of the International Organization for the study of the Old Testament by the Peshitta Institute of the University of Leiden. Sample edition: Song of Songs — Tobit — 4 Ezra. 1966. Pp. xxii + xxii + 24 + xii + 56 + ii + 54. (E. J. Brill, Leiden. Price: Fl. 30)

This volume bears the first-fruits of the Peshitta Institute's long preparatory work towards the production of a critical edition of the Peshitta O.T. It follows upon their *List of Old Testament Peshitta Manuscripts* published in 1961 (see *B.L.* 1962, p. 23; *Decade*, p. 333), to which the reader needs to refer, and is under the editorship of Professor P. A. H. de Boer in collaboration with W. Baars (co-editor). The editors state that the object of their undertaking is to present as clearly as possible within reasonable limits of space the evidence from a more or less representative array of MSS such as will illustrate the tradition of the Peshitta text. They draw attention to the fact that this is a *sample* edition, and that they hope to learn from its evaluation by those who make use of it. The General Preface sets out in detail the 'Rules' which are to govern the editing of the Peshitta as a whole. The basic text is to be that of 'Milan Ambrosian Library, MS. B.21. Inferiore', other MSS being selected where this codex is wanting. Details are given of sigla to be adopted, of the upper

critical apparatus which forms together with the basic text a diplomatic reproduction of that text, of the lower critical apparatus containing variants in other MSS chosen for the edition, and notes on the latter, and of an *index orthographicus* to be included with each of the books edited. The main part of the volume consists of critical editions of Song of Songs by J. A. Emerton, Tobit by J. C. H. Lebram, and 4 Ezra by R. J. Bidawid. In these the detailed plan set out in the Preface is seen in action. The result in each case is a clear, concise and objective delineation of the Syriac text and its variants, and the authors, as well as the general editors, are to be congratulated on what has so far been achieved. Once the system of the sigla has been grasped, one can readily follow the many complexities inherent in this important project.

A.E.G.

RAEDER, S.: *Die Benutzung des masoretischen Texts bei Luther in der Zeit zwischen der ersten und zweiten Psalmenvorlesung (1515–1518)*. (Beiträge zur historischen Theologie, 38.) 1967. Pp. viii + 117. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 26.00)

Following on his masterly treatment of Luther's use of the Hebrew Old Testament (*Das Hebräische bei Luther untersucht bis zum Ende der ersten Psalmenvorlesung*, 1961) Dr Raeder now gives a detailed study of the early phases. By means of a close scrutiny of the Penitential Psalms, together with a few other passages, he demonstrates Luther's familiarity with Hebrew even in the *Dictata super Psalterium* (1513–1515); it is in subsequent works, however, that great significance is attached to it. The texts available to him were the Basel Psalter (1516), Quadruplex — an edition attached to Erasmus' works of Jerome (1516), and, in view of Luther's treatment of Hebrew outside the Psalms, it is also likely that he used the Brescia Bible of 1494.

B.J.R.

REIDER, J. and TURNER, N.: *An Index to Aquila* (Supplements to Vetus Testamentum, Vol. XII). 1966. Pp. xii + 331. (E. J. Brill, Leiden. Price: Fl. 75)

The manuscript of the Index compiled by Reider in 1913 and deposited in the Library of Dropsie College has been completed, extended and thoroughly revised by Nigel Turner. The main part of the work is the Greek-Hebrew index (pp. 1–261), each word being followed by its Hebrew equivalent and the biblical references. The index includes words found in the Syriac, Latin and Armenian sources; they are given in a Greek rendering, are underlined and their source indicated by either syr., lat. or arm. The book also contains a Hebrew-Greek index (pp. 262–318) and a Latin-Hebrew index (pp. 324–31) of words taken from Latin, Armenian or Syriac sources. On pages 318–23 there is a Hebrew-Greek index of proper names.

The appearance of this index, anticipated more than fifty years ago, will be welcomed by Septuagint and Old Testament scholars alike, and will be of inestimable value in the study of the pre-Massoretic Hebrew text.

L.H.B.

WAHL, O.: *Die Prophetenzitate der Sacra Parallela in ihrem Verhältnis zur Septuaginta-Textüberlieferung*. (Studien zum Alten und Neuen Testament. Bd. xiii.) 1965. 2 vols. Pp. xiii + 717, ix + 718-1162. (Kösel-Verlag. Munich. Price: DM. 120 the set)

This amazingly long work consists of a doctoral thesis, and carries both the merits and weakness generally found in such publications. The merits lie in the extremely thorough and workmanlike performance, the weakness in that both are paraded in the published form. The last page consists of one paragraph, in double-spaced lettering (the whole book is typed) and simply says that the nett result of the enquiry is that the text examined here supports the Lucianic recension of the Lxx.

But the work is an important one. By dealing with an apposite text from the *Florilegia*, the *Sacra Parallela* of John of Damascus, the author has opened out a field of study hitherto largely ignored — and not only by textualists — except in a very general way. Secondly, by demonstrating the relevance of the history of the transmission in this particular text, the author, by implication, draws attention to the hazards of referring to a textual form whose *bona fides* have not been tested. Thirdly — a point explicitly discussed by the author — the measure of interplay of recensional and other activities in 'secondary texts' (such as the *Florilegia*) is a study in itself, and gives rise to its own peculiar problems which are more complicated even than those faced by an editor of the Septuagint itself. The meagre 'nett result', therefore, is not altogether a fair reflexion on the quality of the book. Nevertheless, a book of one tenth the size would have been ample.

B.J.R.

EXEGESIS AND MODERN TRANSLATIONS

CRAMPON, A.: *La Bible*. (1960). New edition. Pp. lviii + 1164 + 362 + 12 maps. (Desclée et Cie., Tournai. Price: Fr.B. 140; Can. \$3.50)

This pocket bible, of which the Old Testament part has been revised by J. Bonsirven, S.J., offers not only the complete text in French, but also short introductions to all the books, chronological tables, maps, and a short dictionary to the New Testament. The text is accompanied by brief notes commenting on the interpretation, on the content and on many points of detail. Cross references are provided in a middle column to the text.

P.R.A.

CUNDALL, A. E.: *Judges*. MORRIS, L.: *Ruth*. (Tyndale Old Testament Commentaries.) 1968. Pp. 318. (The Tyndale Press, London. Price: 15s. 6d.)

While both these commentaries are conservative in their approach they are not excessively so. Both make use of the techniques of literary and textual criticism.

The difficulties of equating Judges 1 with Joshua are recognized and it is suggested that 'Joshua may occasionally be given credit for action carried out by individual tribes'. At Judges 5 a useful though brief note is given on the forms of Hebrew poetry, and the poem 'has

undoubtedly suffered in transmission'. In 5:5 *zeh* does not appear to have been recognized as a relative. Some further comment is needed on the name Jerubbaal, and the note on 'Levite' at 17:7 is hardly adequate. Worth noting is the comment that the exploits of Samson 'read like the actions of an uncontrollable juvenile delinquent'. Elsewhere it is noted that 'composition and editorship are as much the province of inspiration as actual authorship'.

Ruth is dated as probably from the early monarchy period. After noting various views as to the purpose of the book, Canon Morris concludes that it was to show the sovereignty of God, with 2:12 as the key to the book. On pages 282 f. there is a useful note on *g'l*.

A.S.H.

DAVIES, G. HENTON: *Exodus: Introduction and Commentary* (Torch Bible Commentaries). 1967. Pp. 253. (S.C.M. Press, London. Price: 22s. 6d.)

Principal Henton Davies affirms that the persistent theme of the Book of Exodus is the presence of Yahweh. The record as it stands in the book reflects prophet and priest, has undergone expansion, and has become part of the P complex of tradition, Genesis to Numbers. In answer to the question of how much in the record is historical, it is said that the basic facts (or bare facts) 'shine through whatever of prophetic, liturgical or social expansions have taken place'. If these bare facts have undergone, in many cases, cultic glorification, this distinction 'loses much of its validity when the bare facts are seen to be facts of worship and cult'. In reading this book one has often the impression of problems of literary criticism and of interpretation to be tackled, and a lack of sufficient space for the purpose. It is admitted, for example, that the infliction of plagues on the Egyptians and the hardening of Pharaoh's heart to effect the release of the Israelites offend our theological sense; but then the words, 'These stories are intended to teach the efficacy of intercession' are quoted, apparently with approbation. The author has, on the whole, made good use of the space available to him, and where he has not been able to develop a subject as he would have liked, has referred the reader to other works for further study.

J.M.

DHORME, E.: *A Commentary on the Book of Job*. Translated by H. Knight. 1967. Pp. ccxiv + 675. (Thomas Nelson, London. Price: £10 10s.)

It is unusual for a book, still less a commentary, to be translated forty years after its original publication (*Le livre de Job*, Paris, 1926). But the reputation enjoyed by this commentary and the fact that the original has for long been difficult of access, certainly justify the labour involved in producing this English edition, to which H. H. Rowley contributes a prefatory note and in which he has given assistance at many points. The substantial introduction (pp. vii-ccxiv) covers questions both of composition and of content; the commentary provides a wealth of detailed information, especially concerning the versions. The material is set out with great clarity and the translation reads smoothly.

The problems of producing an adequate commentary on the book of Job are enormous. Of course, as a result of advances in Hebrew

philology, there are matters here which are out of date; as a result of the development of literary and form-critical study, there are new approaches which this commentary does not touch. But the method adopted here enables the problems of text and interpretation to be approached clearly, and a sound foundation is laid on to which newer information can be built. The insights of the author are a continuous gain.

The price is heavy, presumably because only a limited edition has been printed. Certainly every theological library must acquire it, and every scholar and student who is working on the text of Job, at whatever level, will find it an indispensable tool.

P.R.A.

EATON, J. H.: *Psalms: Introduction and Commentary*. (Torch Bible Commentaries.) 1967. Pp. 318. (S.C.M. Press, London. Price: 25s.)

Mr Eaton is to be congratulated on the skill with which he has used the space available to him. The subjects selected for inclusion in his brief introduction prepare the reader for what he will find in the commentary: an interpretation of the psalms which is, in general, based on Gunkel's literary classification, Mowinckel's cult functional approach, A. R. Johnson's exposition of sacral kingship, and Birkenland's theory of the identity of the 'I' and the enemies. RSV has been adopted as the basis of the commentary but not slavishly followed. The discussion of each psalm ends with a paragraph relating it to Christian theology and devotion. Here the emphasis is strongly Christological.

G.W.A.

EICHRODT, W.: *Der Herr der Geschichte: Jesaja 13–23, 28–39 übersetzt und ausgelegt*. (Die Botschaft des Alten Testaments 17, II.) 1967. Pp. 282. (Calwer Verlag, Stuttgart. Price: DM. 18.00)

The first part of Eichrodt's exposition of Isaiah 1–39 was noticed in *B.L.* 1961, p. 30 (*Decade*, p. 268). It was there stated that the introduction was reserved for the second volume. But there is no introduction, no doubt because it is considered unnecessary for this kind of expository commentary. A retrospective review of the preaching of Isaiah is given in the last ten pages. The theological exegesis forms the main character and strength of the commentary, and this is often penetrating. Otherwise the critical positions are conservative, sometimes startlingly so, as in the first volume. Much that is normally attributed to later prophets is firmly attributed to Isaiah of Jerusalem, and little use is made of recent form-critical contributions. On the other hand chapters 24–7 are dated in the beginning of the 3rd century and are left to be dealt with by Werner Kessler in the volume on Isaiah 56–66. New Testament fulfilment is kept in mind.

D.R.J.

ELLISON, H. L.: *Ezekiel: The Man and His Message*. (Mount Radford Reprints.) 1967. Pp. 144. (The Paternoster Press, Exeter. Price: 6s.)

This is an unaltered paperback reprint of a work originally published in 1956. (See *B.L.* 1957, p. 31; *Decade*, p. 31.)

G.W.A.

ELLISON, H. L.: *From Tragedy to Triumph: The Message of the Book of Job*. (Mount Radford Reprints.) 1967. Pp. 128. (The Paternoster Press, Exeter. Price: 5s.)

This is an unaltered paperback reprint of a work originally published in 1958. (See *B.L.* 1959, p. 17; *Decade*, p. 153.)

G.W.A.

FOHRER, G.: *Das Buch Jesaja*. 1. Band, Kapitel 1–23; 2. Band, Kapitel 24–39. (Zürcher Bibelkommentare.) 2nd revised ed. 1966; 1967. Pp. viii + 264; viii + 204. (Zwingli Verlag, Zürich and Stuttgart. Price: Sw.Fr. 17.40; 13.40)

This is a revised and enlarged edition of Fohrer's very useful commentary on First Isaiah. Volume I was originally published in 1960, volume II in 1962 (see *B.L.* 1961, p. 31 and 1963, p. 22; *Decade*, pp. 269, 416.)

M.A.K.

GOLLWITZER, H., JÄNICKE, T., MARQUARDT, F.-W.: *Unser Vater Abraham*. (Alttestamentliche Predigten 8.) 1967. Pp. 110. (Neukirchener Verlag des Erziehungsvereins. Price: DM. 8.80)

For some years now the pastor of the Jesus-Christ Church in Berlin-Dahlem, Theodor Jänicke, and Helmut Gollwitzer and Friedrich-Wilhelm Marquardt of the Free University of Berlin, have preached a course of sermons on a series of Old Testament subjects during a University semester. This volume which contains the sermons preached by them in the summer semester of 1966 is the third series of such sermons to be published. The passages chosen are from Genesis 11–23 and most of them are concerned with Abraham. The sermons are scriptural, exegetical and related with freshness, directness and percipience to the modern world, so that what might be regarded as stories of a bygone day are given contemporary relevance and become charged with urgent demand. And this is done in the basic belief that the community of Israel and the Christian community belong together in the faith, so that the men of the old covenant can speak to the men of the new. This book shows that they can.

J.M.

GONZÁLEZ, A.: *El libro de los Salmos: Introducción, versión y comentario*. (Biblioteca Herder, Sección de Sagrada Escritura 73.) 1966. Pp. 730. (Editorial Herder, S. A., Barcelona. Price: 480 ptas.)

This is one of the volumes of Herder's Biblioteca that was from the start written in Castilian, whereas many of the earlier volumes are translations from English, French and German. It is a finely produced work with excellent indices and every proof that Dr Angel Gonzalez has made a thorough examination of the psalter and has his own point of view in such matters. The verse translations of the psalms appear to be musical and clearly expressed.

J.M.T.B.

GRAY, J.: *Joshua, Judges and Ruth*. (The Century Bible: new edition.) 1967. Pp. xii + 435. (Thomas Nelson and Sons, London. Price: 50s.)

It is so long since any major commentaries on these books appeared in English that there can be no hesitation in saying that this volume must now rank as the standard work in that language. In addition

to Gray's own insights, among which may particularly be noted the frequent citation of Ugaritic parallels, the work reflects at every point the important contributions of recent foreign scholarship. As far as Joshua is concerned, Gray basically adopts the standpoint of Noth's famous commentary, but he also gives full weight to the importance of cultic materials, such as have been emphasized by H.-J. Kraus. At the same time, archaeological and topographical evidence is fully utilized and an interesting attempt made to reconstruct the actual events on which the traditions rest: certainly this work illustrates how false is the dichotomy so often drawn between a recognition of the great significance of aetiological and cultic factors and the genuine historicity of the material. In the treatment of Judges, of particular interest is Gray's working out of Beyerlin's view that much of the so-called editorial matter is pre-Deuteronomic and indicates an earlier collection of local and tribal traditions, presented in language drawn from the liturgy of the Covenant cult. Rather surprisingly, Gray does not give as much weight as he might have done to the evidence for the hero cycles having originally come into existence as collections at particular sanctuaries. The purpose of Ruth remains a problem and Gray's solution is not wholly satisfactory. He sees the book as addressed to the situation of returning exiles and the problem of their integration into the society of those who had remained in Palestine. But if this is so, one can hardly avoid wondering why a *Moabite* woman is the central figure of the story. The style of the whole commentary could sometimes be improved. Too often the author's language is so opaque that it is almost impossible to grasp his exact meaning and the same information tends to be repeated unnecessarily — e.g. virtually the same comment on the expression 'the Lord God of Israel' recurs on pages 86, 87, 95, and 192.

J.R.P.

The Holy Psalter: The Psalms of David from the Septuagint. 1966. Pp. xxv + 184. (The Diocesan Press, Madras)

This translation of the Psalter from the Greek has been made primarily for use in the services of the Orthodox Church. Each psalm is provided with a descriptive title — not infrequently embodying a Christological interpretation — in addition to the title found in the Septuagint. In general the translation reads well enough, but there are inelegances, e.g. 'So they ate and were thoroughly stuffed', Ps 77:29. The introduction and notes draw largely upon the New Testament and the Church Fathers, and are mainly of a devotional nature, e.g. 'The earth has yielded her fruit', Ps 66:7, evokes the comment 'Mary has borne Jesus'. The name of the translator is not given, but any communication in connection with the translation may be addressed to Fr Lazarus, c/o The Diocesan Press, Post Box 455, Madras 7, South India.

D.W.T.

KELLEY, P. H.: *The Book of Amos. A Study Manual.* 1966. Pp. 98. (Baker Book House, Grand Rapids, Michigan. Price: \$1.50)

This study outline, consisting of an introduction and commentary, is reliable and based on sound scholarship. It is intended for pastors and Church groups as well as College students; hence no doubt the occasional pointing of the moral with modern instances and a tendency to exhortation.

L.A.P.

KIDNER, D.: *Genesis. An Introduction and a Commentary.* (Tyndale Old Testament Commentaries.) 1967. Pp. 224. (Tyndale Press, London. Price: 11s. 6d.)

This is a further volume of this series (cf. *B.L.* 1965, p. 26; *Decade*, p. 578), intended to supply the student with handy, up-to-date commentaries, with the primary emphasis on exegesis. The editor is at pains to rebut the conventional Pentateuchal criticism, leaves the Mosaic authorship of Genesis an open question, excludes the category of myth and accepts the historicity of the Fall, regards the abnormal patriarchal life-span as a special providence, and incidentally attributes the authorship of Psalm 110 to David. Allowing for this literalism the exegesis is careful and often illuminating.

L.A.P.

KRAVITZ, N.: *Genesis. A New Interpretation of the First Three Chapters.* Pp. 83. (Philosophical Library, New York. Price: \$3.95)

While one would wish to acknowledge the evident piety and devotion of the author, one may question whether his 'interpretation' owes much to Genesis 1-3. We may agree that the Genesis stories are reflective, products of reason and imagination and serve as background material for a faith in the Unity of God, of the world under God, and of Man. But we would not be convinced by this kind of eisegesis. The biblical text has to be fitted into the author's philosophy, e.g. 'without form and void' will not suit, so the Hebrew words are no more than an interjection of astonishment. The treatment of the Tetragrammaton seems to ignore all philological probability: the consonants represent the five primary long vowels which are not represented and which thus lead to the idea of God as invisible and primal.

A.S.H.

LACOCQUE, A.: *Le devenir de Dieu. Commentaire biblique.* (Encyclopédie universitaire.) 1967. Pp. 192. (Éditions universitaires, Paris. Price: Fr. 38.60)

Professor Lacocque offers a detailed verse by verse commentary upon Exodus 1-4. Matters of grammatical, religious and historical interest are investigated in the light of modern research, although the main tendency is a conservative and apologetic one. Source criticism is given little attention, but extensive reference is made to relevant literature, both ancient and modern, and a careful translation is provided.

R.E.C.

McKANE, W.: *I & II Samuel: The Way to the Throne.* (Torch Bible Paperbacks.) 1967. Pp. 304. (S.C.M. Press, London. Price: 13s. 6d.)

Professor McKane's commentary of 1963 (see *B.L.* 1964, p. 37; *Decade*, p. 505) forms the latest addition to this series of paperback reprints.

M.A.K.

MICHAELI, F.: *Les Livres des Chroniques, d'Esdras et de Néhémie* (Commentaire de l'ancien Testament xvi). 1967. Pp. 370. (Delachaux & Niestlé. Price: Sw.Fr. 35.00; bound 38.00)

It is good to see in this further volume in this series the policy of having the commentary on the whole of the Chronicler's work done as a unity, and not subdivided. The result is a valuable overall presentation in which the commentator sees the unity of the work lying in its understanding of Jerusalem (see pp. 33 ff.), and accordingly he divides the whole work into sections, showing in each the relationship to this underlying idea. Useful *excursuses* deal, e.g. with the relative dating of Ezra and Nehemiah — Michaeli comes down firmly for the later date for Ezra in the time of Artaxerxes II; with the work and person of Ezra, and of Nehemiah. There is good appraisal of the theology of the author who is dated to the Greek period. The variety of views on different questions is clearly set out and the commentator's preferences carefully indicated. There is no general discussion of textual questions, though the notes to the translation comment on points of detail; this omission is intelligible in a commentary of this kind, but some account does need to be taken of the nature of the relationship between the text of Chronicles and Samuel/Kings in view of the Qumran evidence; this is not simply a textual but also a literary problem, and it affects judgements on the nature of the Chronicler's presentation of his source material.

P.R.A.

NOTH, M.: *Könige*. (Biblischer Kommentar, Altes Testament, ix/3.) 1967. Pp. 161–240. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75)

Readers will use this fascicle like the earlier ones (see *B.L.* 1965, p. 29; *Decade*, p. 581 for No. 1) with a growing appreciation for the quality of this masterly commentary, which now reaches the close of Solomon's reign. It continues the plan of providing a new translation in sections, with detailed notes on the text, literary form and origin, and exegesis; concluding each section with a summing-up on its aim. There is no doubt of the importance of this work for scholars.

D.R.Ap-T.

RENNES, J.: *Le Deutéronome*. 1967. Pp. 262. (Éditions Labor et Fides. Geneva. Price: Sw.Fr. 18.90; bound 24.00)

This is a combination of study guide and commentary to the book of Deuteronomy. A translation is given, largely following that of E. Dhorme, followed by notes on the literary character of the book and a general survey of its main theological ideas. Apart from a short bibliography no detailed reference is made to recent study, and the work is designed for the general reader rather than the scholar.

R.E.C.

*SARNA, N. M.: *Understanding Genesis*. (The Heritage of Biblical Israel, Vol. 1 of the Melton Research Center Series.) 1966. Pp. xxx + 267. (The Jewish Theological Seminary of America, New York; McGraw-Hill Book Company, New York. Price: \$6.95)

There is a freshness and originality about this book, especially in its treatment of Gen. 1–11, which is greatly to be welcomed. It is frankly

recognized that the contents of these chapters cannot be equated with the findings of modern science, and that use has been made of the myths of the Ancient Near East. But it is the use that matters, and the author has finely presented the aims of the book of Genesis in the proclamation of the faith. There may be occasional over-statement (as in the comment on the Cain and Abel story), and sometimes a too hasty application of archaeological findings (as in Gen. 14), but the treatment as a whole is scholarly and animated by a deep devotion to the faith.

The first three chapters are devoted to Creation, the Flood and the Tower of Babel, the remaining ten to the Patriarchal narratives. The book may be commended to the thoughtful layman, to divinity specialists in Colleges of Education and to all who in the modern climate of thought, find Genesis a difficult book. The book contains a full bibliography.

A.S.H.

SCAMMON, J. H.: *Living with the Psalms*. 1967. Pp. 157. (The Judson Press, Valley Forge, Pa. Price: \$3.95)

Dr Scammon, following J. E. McFadyen's *Ten Studies in the Psalms* (1907), offers studies in ten psalms to illustrate mainly Gunkel's types. Seven homilies including renderings of the Psalms from recent translations, etc., are devoted to each Psalm and quotations from commentators old and new abound. The book reflects the kindly spirit of this devout teacher of the O.T.

G.H.D.

SCOFIELD, C. I.: *The New Scofield Reference Bible*. 1967. Pp. 1392 + 192 + 9 maps. (Oxford University Press, New York, London, Toronto. Price: 50s.)

Those who have used the earlier editions of this annotated Bible (1909, 1917) will welcome this new edition, revised by a committee of American scholars under the chairmanship of Dr E. Schuyler English. The text is substantially that of AV, but many archaic and obsolete words have been modernized and proper names in the NT have been accommodated to their OT form. Some notes refer to recent archaeological discoveries (but nothing about Ai). The attitude is of course conservative: Moses was the author of the Pentateuch; Isaiah of the book by that name. In the chronological order of the Prophets, Joel is given as 9th or 8th century, Hosea, 760–710 B.C., Micah 740, Jonah c. 800, Daniel 604–535. The notes, though not always convincing, are usually sober and restrained, but few would be satisfied with the statement that the Mosaic, Davidic and New Covenants chiefly add detail or development to the four in Genesis. This is a finely-printed edition and remarkable for its low price.

A.S.H.

VAN SELMS, A., and VAN DER WOUDE, A. S. (ed.): *De Prediking van het Oude Testament*. 1967. *Genesis*, by A. van Selms, Deel I. Pp. 269. Deel II. Pp. 319. *I Koningen*, by H. A. Brongers. Pp. 235. (G. F. Callenbach, Nijkerk, Holland. Price: Fl. 19.50; 22.50; 19.50 resp.)

These are the first three volumes in a new series on the message of the Old Testament, uniform with a similar series on the New Testament already being issued by the same publishers. The aim of these volumes

is to bring out the permanent message of each Old Testament book which they treat, and of each division of the several books. But before this message is extracted and expounded, due account is taken of questions of introduction and exegesis, so that each passage may be understood in its historical and literary setting. The preacher on Gen. 2:4-4:26, for example, must first be told something about the relation between the two creation narratives, non-Israelite parallels to the Paradise and Fall stories, and the cultural implications of Tubal-cain's double name; then he is equipped to learn and teach the abiding lesson of these chapters. What we have, in fact, in these volumes is a sort of Dutch counterpart to *The Interpreter's Bible* — with a number of differences, the chief of which is that the exposition is more directly controlled by the introduction and exegesis than in the American work. In churches, like those of Holland, where the tradition of solid expository preaching still flourishes — and long may it do so! — a series such as this is bound to prove very helpful.

F.F.B.

SMART, J. D.: *History and Theology in Second Isaiah*. 1967. Pp. 304. (Epworth Press, London. Price: 35s.)

Professor Smart has in previous works indicated his dissatisfaction with the usual critical view of Deutero-Isaiah; and here he sets out his own position. The work (first published in the U.S.A. in 1965) consists of a commentary on Isaiah 40-66, together with c. 35 (all of which he takes as the work of one prophet); this is preceded by an introduction which outlines first the recent history of criticism and then Smart's own approach; there are excursions on the Babylon-Chaldea passages and on the references to Cyrus; and an appendix on the New Testament context. The main contentions of the book are that the prophet lived in Palestine; that the setting in the context of a return from exile in Babylon is secondary; and that the message of the prophet must essentially be understood in eschatological terms. On the other hand little attention is paid to recent studies in the literary forms of Deutero-Isaiah — or indeed to any other work on the prophet save the commentaries of Duhm, Volz, Torrey and Muilenburg. Within these self-imposed limitations, Smart makes many valuable points, and his views will certainly have to be taken into account by future commentators, but I doubt if those who adhere to the more generally held position will be convinced.

The attempt to combine a scholarly and a popular approach is not entirely satisfactory; in particular the lack of an index and the almost complete absence of footnotes is tiresome in a work of this kind.

R.J.C.

SNAITH, N. H.: *Leviticus and Numbers*. (The Century Bible, New Edition.) 1967. Pp. xii + 352. (Nelson, London. Price: 50s.)

Professor Snaith's interest in the festivals and the altar sacrifices of ancient Israel is well known, and this volume gives him an opportunity to exercise it; this he does, much to the profit of the reader. He writes a combined introduction to the two books on which he offers a commentary. Some of the topics which he surveys briefly in the introduction, e.g. the sources of the books, the history of the priesthood, the temple sacrifices and the wilderness itinerary, take

him inevitably beyond the range of these two books. Therefore, he has often to make summary statements and to refer his readers to other books for more detailed treatment. He says acquiescently that Zadok is 'generally thought to belong to the ancient Jebusite priesthood of Jerusalem'. He believes that he can detect in the Holiness Code responses which point to its use in the cult. He shows an aptitude to quote from rabbinic sources to illumine regulations and practices and he always seeks to answer the questions which readers are most likely to ask. His philological and lexicographical notes will be found to be very useful.

J.M.

WARD, J. M.: *Hosea: a Theological Commentary*. 1966. Pp. xxi + 264. (Harper & Row, New York. Price: \$5.00)

The aim of this work is to elucidate the theology (here defined as 'deliberate discourse about God and the world') of Hosea rather than to deal primarily with historical or personal allusions. But since, clearly, in a difficult book like Hosea, no theology is possible until a number of textual matters have been cleared up, each section consists of a translation of a portion of the book, followed by textual notes and then the theological exposition. There are additional notes appended on the designations of Hosea's audience, his possible dependence on the Decalogue, and the references to Judah. Professor Ward takes into account the developments of understanding of the prophetic tradition which have taken place in the last generation, and, though there are no startling new viewpoints, the whole is a well-written and perceptive study of a difficult theme, which should be widely welcomed. The book is generally well-produced, except for a number of points at which the Hebrew is printed upside-down.

R.J.C.

WEISER, A.: *Das Buch Hiob*. (Das Alte Testament Deutsch 13) 5th ed. 1968. Pp. 272. (Vandenhoeck und Ruprecht, Göttingen)

This well-known commentary of which the first edition appeared in 1951 (*B.L.* 1952, p. 37; *Eleven Years*, p. 408) has been revised for this fifth edition. A few pages have been added to its length — nearly a page at the beginning on textual matters — and the bibliography has been considerably extended. The continued reissue of the volumes in this series shows what a success they have been.

P.R.A.

WESTERMANN, C.: *Genesis*. (Biblicher Kommentar, Altes Testament, I, 1.) 1966. Pp. 80. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75)

This *Lieferung* is part of an Introduction to the book of Genesis; the last page ends in the middle of a sentence. It draws attention to the importance of Gen. 1–11, not only for the book of Genesis, but as a preparation for the Exodus event and for the Bible as it finds its climax in the coming of the Saviour of the world. The J and P genealogies are examined and seen as having theological significance. The closing section discusses the narrative elements in these chapters and compares and contrasts them with similar material in the myths of Mesopotamia, Ugarit and Egypt. This fascicle alone will indicate the importance of the complete commentary.

A.S.H.

WILDBERGER, H.: *Jesaja*. (Biblischer Kommentar, Altes Testament, x, 3.) 1968. Pp. 161–240. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75)

The third fascicle (see *B.L.* 1967, p. 28) of this excellent commentary on Isaiah completes the discussion of 4:2–6, and goes on to deal with the following passages: (a) 5:1–7; (b) 5:8–24; 10:1–4 (a fresh attempt is made to solve the famous crux in verse 4); (c) 9:7–20; 5:25–30; (d) 6.

J.A.E.

WOLFF, H. W.: *Dodekapropheten: Amos*. (Biblischer Kommentar, Altes Testament, XIV, 6.) 1967. Pp. 80. (Neukirchener Verlag. Price: DM. 7.75)

This fascicle provides the introduction to the Book of Amos and the commentary on 1:1–2:16. The introduction deals with such questions as when, where and for how long the prophet exercised his ministry and what were the main emphases in the message which he gave to his hearers. But the main part of it is concerned with an analysis of the various literary forms and modes which are to be found in the book. The words of Amos in chs 3–6 go back in their essence to the prophet, and the same is true of the *Zyklenniederschrift* in chs 1–2, 7–9; but elements of deuteronomic redaction are to be discerned in it and of post-exilic *Heilseschatologie*.

The commentary on Amos 1:1–2:16 is in two parts. There is first a verse by verse textual and philological section which is admirably done. That is followed by the second part whose interests are literary and historical, but not notably theological. This is an excellent addition to an excellent series.

J.M.

YOUNG, E. J.: *Genesis 3. A devotional and expository study*. 1966. Pp. 165. (Banner of Truth Trust, London. Price: 5s.)

This verse-by-verse exposition of Genesis 3 will appeal to those who share the author's critical and theological assumptions. He attributes the chapter to Moses and regards Adam and Eve and the story of the Fall as completely historical; a real snake really spoke to Eve, being an instrument of the devil.

L.A.P.

ZIMMERLI, W.: *1. Mose 1–11. Die Urgeschichte*. (Zürcher Bibelkommentare.) 3rd ed. 1967. Pp. 436. (Zwingli Verlag, Zürich and Stuttgart. Price: Sw.Fr. 22.40)

The first edition of this commentary appeared in 1944 (see *B.L.* 1946, p. 35; *Eleven Years*, p. 35), the second in 1957. It appears now for the first time in the series *Zürcher Bibelkommentare*, but it retains its original character. It is intended for the laity and lacks the technical apparatus of scholarly publications, but it assumes that its readers are intelligent and serious and offers a detailed exposition in which, while other matters are not neglected, the emphasis falls on the theological significance of the text. The author's comments are helpful and illuminating, and the result is a work of considerable value and interest, which is a model of its kind.

M.A.K.

LITERARY CRITICISM AND INTRODUCTION
(including History of Interpretation, Canon, and Special Studies)

- *ANDERSON, B. W.: *The Living World of the Old Testament*. 1967. Second Edition. Pp. xxi + 586. (Longmans, London. Price: 45s.)

The original American title of this book was *Understanding the Old Testament*, and the first edition was highly praised in the *Book List* (1958, p. 25; *Decade*, p. 101). It appeared in an English edition under its present title in 1958, and since then has proved to be outstanding among works of its kind in introducing students to the Old Testament. The need for a second edition has now enabled the author to make a number of changes which should still further enhance its value. There is a new chapter on the Psalms, as well as numerous minor changes in the text; a number of new illustrations including eight in colour; a considerable increase in footnote references; and an improved bibliography which has been numbered and brought up-to-date. The only criticism I would make is that, though produced by an English publisher, this is still very much an American book; the divergent spelling is a very minor matter, but it is a pity that bibliographical references are regularly to American and not to English editions.

R.J.C.

- *ANDERSON, G. W.: *Prophetic Contemporaries: A Study of Jeremiah and Ezekiel*. (Manuals of Fellowship iv, 5.) 1967. Pp. 31. (Epworth Press, London. Price: 2s. 6d.)

A brief account of the contemporary situation is followed by four short chapters, two on Jeremiah and two on Ezekiel. Questions for discussion make this booklet appropriate for use in study groups and schools.

P.R.A.

- BARTH, C. F.: *Introduction to the Psalms*, trans. by R. A. Wilson. 1966. Pp. 87. (Blackwell, Oxford. Price: 12s. 6d.)

This volume is translated from *Einführung in die Psalmen*, published in 1961 by Neukirchener Verlag. (See *B.L.* 1962, p. 36; *Decade*, p. 346.) It is for the general reader rather than for the specialist, but is useful for the student as a good and trustworthy account of the modern attitude to the Psalms. The emphasis is on Gunkel's classification, and the 'enthronement' theories are treated as less important for the New Year Feast than the idea of the Covenant.

N.H.S.

- BARUZI, J.: *Luis de León, interprete du Livre de Job*. 1966. Pp. 76. (Presses Universitaires de France, Paris. Price: Fr. 5)

Baruzi (1881-1953) completed this short work on one of Luis de León's masterpieces shortly before his death. Luis de León, best known for his work *De los Nombres de Cristo*, prepared a translation and a commentary on Job, but the work did not appear until nearly two centuries after its author's death. Luis is regarded as a great poet, a remarkable exegete, and a splendid Hebraist, and the many extracts from the translation given by Baruzi seem fully to maintain their author's reputation. Perhaps one of the best chapters is No. vii, which is concerned with Job 28.

J.M.T.B.

BECKER, J.: *Israel deutet seine Psalmen: Urform und Neuinterpretation in den Psalmen* (Stuttgarter Bibelstudien 18). 1966, ²1967. Pp. 94. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 5.80)

This study examines in an illuminating manner the problem of reinterpretation of psalm-material, primarily as this may be traced within the Old Testament itself. The first part discusses the nature of such reinterpretation, with some comments on the meaning of inspiration, and with useful observations on the emphasis on 'origins' which often dominates in Old Testament study. The remainder of the book discusses particular psalms as illustrations of the process of reinterpretation. The study thus stresses the important point that however much the original text of a passage — whether psalm or prophecy or other kind of writing — may be recovered, our concern must still be with the text as it is eventually formulated. P.R.A.

CHARBEL, A.: *Il Sacrificio pacifico nei suoi riti e nel suo significato religioso e figurativo*. 1967. Pp. xi + 108. (Privately published for the author by Commercial Press, Jerusalem)

The subject of *zēbah šēlāmīm* does not always receive much attention in the works on Semitic sacrifices. Charbel, who is a pupil of Vaccari, here presents a reasonably full treatment of the peace-offering, beginning with a short introduction on the various types of Jewish sacrifice, and continuing with chapters on the exact meaning of the peace-offering and its various types (impetrative, votive and the rest), on the details of the rite (laying on of hands, immolation of the victim, and destruction by fire), on the etymological and real significance of the rite, and on the meanings of the blood-shedding in sacrifices in general, and in the *šēlāmīm* in particular. A final chapter considers the religious and figurative significance of the rite. If there is nothing here that is very new, the subject is well-treated with ample reference to earlier writers. It is curious that de Vaux's *Institutions* does not appear in the bibliography. J.M.T.B.

CHILDS, BREVARD S.: *Isaiah and the Assyrian Crisis*. (Studies in Biblical Theology, Second Series, 3.) 1967. Pp. 114. (S.C.M. Press, London. Price: 13s. 6d.)

The aim of this book is to examine afresh the biblical sources for the Assyrian invasion of 701 B.C. The method is to study form-critically all the passages bearing on it: (a) in Isaiah, 'invective-threats', oracles against the nations and oracles of promise; (b) 2 Kings 18–19 which is divided into 18:13–16 (A), 18:17–19a, 36–7 (B¹) and 19:9b–35 (B²). 2 Chron. 32 and Isaiah 33 (regarded as late) are also analysed. The result is clarification of the nature of the sources, but also reservations about using them for the recovery of the sequence of historical events. The author thinks that nothing short of the discovery of new extra-biblical evidence will help here. In an excursus a new form-critical category is proposed. This is named the 'summary-appraisal', a form which is claimed to be traditional in the Wisdom schools and used by Isaiah. There seems to be something in this, though perhaps a less clumsy term could be invented! D.R.J.

CLEMENTS, R. E.: *Abraham and David. Genesis 15 and its Meaning for Israelite Tradition.* (S.C.M. Studies in Biblical Theology, Second Series, 5.) 1967. Pp. 96. (S.C.M. Press, London. Price: 10s. 6d.)

The basic form of the Abrahamic covenant in Gen. 15.1-6 is traced in terms of tradition history to a cult aetiological legend giving the approval of El, probably El Shaddai, to Abrahamic settlement at Mamre; El being replaced by Yahweh in southern tribal tradition. Through David's early association with Hebron, this tradition in its promissory character influenced the Davidic covenant tradition which, in turn, has shaped the form in which Gen. 15 now exists. Lack of references to the Abraham tradition in the pre-exilic prophets is partly explained by the fact that this tradition is subsumed under the Davidic tradition to re-emerge when the future of the Davidic dynasty is in jeopardy in the exilic period. Both D and P are attempts to harmonize this tradition with Sinai-Horeb, D by stressing the Horeb tradition with Abrahamic promise as its prophetic anticipation, P by subordinating the Sinai tradition to the Abrahamic covenant. There is much critical and theological stimulus to be gained from this finely-argued thesis, which includes, *inter alia*, a radical critique of A. Alt's thesis concerning the nomadic origins of patriarchal religion.

R.D.

*CLEMENTS, R. E.: *The Conscience of the Nation. A Study of Early Israelite Prophecy.* 1967. Pp. 119. (Oxford University Press, London. Price: 9s. 6d.)

This volume of the 'Approaching the Bible' series, intended for the non-specialist reader, surveys the background and content of the prophecies of Amos, Hosea and Isaiah ben Amoz. There follows an interesting chapter on Prophecy and History and a useful appendix of notes for the teacher by the late Miss Violet Wilkinson.

L.A.P.

CLEMENTS, R. E.: *God's Chosen People. A Theological Interpretation of the Book of Deuteronomy.* 1968. Pp. 126. (S.C.M. Press Ltd., London. Price: 9s. 6d.)

Deuteronomy is regarded as a key to understanding the religious meaning of the Old Testament. It is not merely an account of Israel's religion but an interpretation whereby Israel should come to a clearer understanding of God and its unique relationship with him. It is a theological interpretation of tradition and cult. It reckons with a state and a state religion; it is a last great attempt to call for national reform but requires a response from the individual. Some passages in this treatment require further explication. Is the concept of Israel as the chosen nation first found in Deuteronomy? Did Deuteronomy wish to avoid the idea that God himself was present in the sanctuary or really present with the worshipper? This book contains much that is interesting and stimulating.

A.S.H.

GÖRG, M.: *Das Zelt der Begegnung.* (Bonner Biblische Beiträge No. 27.) 1967. Pp. 174. (Peter Hanstein, Bonn. Price: DM. 36.00)

Dr Görg first surveys the history of the study of his subject over the last 160 years. He then considers the literary and form criticism of

the passages dealing with the multi-formed and many layered picture of the tent sanctuary in the priestly tradition (Ex. 26, 25, 35, etc.), and analyses the functions of the sacred tent and its door. His second part deals with the tent of the dynastic tradition (mainly 2 Sam. 7:1-7), including nearly 30 pages on the meaning of the root *škn*, and with the Gibeon traditions in this connection. The third section is concerned with the E tent (Num. 11, 12; Deut. 31 and Ex. 33:7-11). This work is an important and detailed study of the scripture passages concerning the tent of meeting.

G.H.D.

*GRELOT, P.: *Introduction to the Bible*. Translated by G. P. Campbell. 1967. Pp. 436 + 12 maps. (Burns and Oates, London; Herder and Herder, New York. Price: 50s.)

The original French edition, *Introduction aux Livres Saints*, was reviewed in *B.L.* 1954, p. 36: *Eleven Years*, p. 743. The present translation represents a revision of the second French edition, with an increase in the number of extra-biblical texts cited — these, with the exception of the Egyptian texts, have been checked by the author with the original languages. The bibliographies, criticized in the earlier review for being too narrowly conceived, now include a wide range of literature both Roman Catholic and Protestant. The method of citing Old Testament references by numerals which refer to an index of important passages is perhaps a little clumsy, but this index provides a good selective reading list of biblical passages which may usefully be followed at the level at which this kind of study is being undertaken. The book provides a good and reliable general introduction at a simple and non-technical level.

P.R.A.

GROSS, H.: *Kleine Bibelkunde zum Alten Testament*. 1967. Pp. 131. (Kosel-Verlag, Munich. Price: DM. 8.50)

This short, simple and informative guide to the O.T. consists of a survey of the Vulgate O.T. book by book with a brief introduction and an epilogue, the emphasis throughout being on biblical theology.

L.A.P.

GUTHRIE, H. H.: *Israel's Sacred Songs. A Study of Dominant Themes*. 1966. Pp. 242. (The Seabury Press, New York. Price: \$5.95)

Recent scholarship on the Psalms is presented here in a convenient and judicious survey. The form-critical method and cultic approach is firmly advocated, and the views of Mowinckel, Weiser, Johnson and Kraus are set out in a readable and constructive way. Each of the chapters tends to deal largely with the work and views of one of these scholars, and inconsistencies are not always avoided. The book is scholarly and well abreast of modern scholarship, although it does not offer anything significantly new.

R.E.C.

GUTHRIE, H. H.: *Wisdom and Canon: Meanings of the Law and the Prophets*. (Winslow Lecture 1966.) 1966. Pp. 37. (Seabury-Western Theological Seminary, Evanston, Ill.)

This short study offers an often illuminating presentation of the development in understanding of the biblical material. The author

seeks to show the ways in which the earlier traditions come to be reinterpreted in the context of the post-exilic community, and sees the place of wisdom concepts in this. He ends by suggesting the relevance of this to New Testament thinking. If at times the material seems to be rather forced into a pattern, the line of thought is nevertheless one which evokes considerable interest in relation to the problems of canonical authority.

P.R.A.

*JACOB, E.: *L'Ancien Testament* ('Que sais-je?' Le Point des Connaissances Actuelles. No. 1280.) 1967. Pp. 128. (Presses Universitaires de France, Paris. Price: Fr. 3)

This attractively written little introduction to the Old Testament provides in a minimum of space a great deal of up-to-date information — on the language and text, on each of the books and groups of books, on the formation of the literature, and of the canon. It combines elegance and readability with sound content.

P.R.A.

JONES, G. H.: *Arweiniad i'r Hen Destament*. 1966. Pp. 410. (University of Wales Press, Cardiff. Price: 22s.)

An Introduction to the Books of the Old Testament, to gather up the results of international scholarship over the past decades, has for some time been needed by those pursuing advanced courses in Biblical Studies through the medium of Welsh. This book very adequately meets the need, whether in Theological College, University or College of Education. From a moderate critical standpoint it treats clearly and succinctly of Canon, Text, Versions and Literary Patterns before dealing with the individual books. Finally there is an appendix on the Old Testament as Christian Literature, a chronological chart, and a useful bibliography and index. This will be the standard book on the subject in Welsh for some time.

D.R.Ap-T.

KELLERMANN, U.: *Nehemia: Quellen Überlieferung und Geschichte* (Beiheft zur Zeitschrift für die Alttestamentliche Wissenschaft, 102). 1967. Pp. xii + 227. (Verlag A. Töpelmann, Berlin. Price: DM. 50)

In many respects the most interesting part of this very comprehensive study is its third chapter in which the tradition concerning Nehemiah is traced from the basic material in the narratives in the book of Nehemiah through the subsequent redactional activity, through Ben Sira and 2 Macc. and on into the apocryphal writings to Josephus. This is prefaced by an analysis of the book of Nehemiah, and by a careful investigation of the Nehemiah source, particularly in regard to its form. Kellermann traces this to the 'Gebet des Angeklagten' but shows how it is modified in this presentation. A useful note here on the problem of using this material as a historical source points forward beyond the study of the tradition to a closer investigation of the historical problems, an analysis of the position occupied by Nehemiah, described in terms of his relation to the tensions between a conception of the community which is 'Zionist' and one which is 'theocratic'. Not least illuminating here is an attempt at investigating the underlying reasons for the actions of Sanballat and the other

opponents of Nehemiah. A final short chapter attempts a reasoned historical reconstruction.

If this study sometimes errs in trying to be too precise in delineating reasons for the modifying of the tradition or of the material, and offers some interpretations which may be questioned, it is nevertheless both an important contribution to the obscure period of Nehemiah and also a valuable corrective to oversimple use of the Nehemiah narratives.

P.R.A.

- KILIAN, R.: *Die vorpriesterlichen Abrahamsüberlieferungen literarkritisch und traditionsgeschichtlich untersucht.* (Bonner biblische Beiträge 24.) 1966. Pp. 320. (Peter Hanstein Verlag, Bonn. Price: DM. 56)

Professor Kilian examines in very great detail the material between Genesis 12-26 which is usually ascribed to JE. Each chapter is subjected to a thorough analysis and the basis for the JE division is reconsidered and largely re-affirmed. Beyond this, however, the author attempts an identification of the oldest strata within each section, endeavouring to reach a nucleus around which the tradition has been built up. The whole is carried through with great care and patience, and is invaluable for further work in this area. A weakness appears in the failure to consider the earliest strata of the separate chapters in relation to each other, since their identification is arrived at independently and only subsequently are they considered together. Thus the oral stage of transmission is treated almost identically with the literary stage. Nevertheless this is an important contribution towards an understanding of the religious and historical significance of the patriarchs.

R.E.C.

- KRENTZ, E.: *Biblical Studies Today: A Guide to Current Issues and Trends.* (Concordia Biblical Monographs.) 1966. Pp. 80. (Concordia Publishing House, St. Louis Mo. and London. Price: \$1.75)

This short survey is more concentrated on New Testament problems, but it illustrates the values of the various types of approach to biblical material of the last half-century with useful references also to problems of Old Testament interpretation. In particular it examines the significance of R. Bultmann's work, and includes useful bibliographies.

P.R.A.

- KUTSCH, E.: *Sein Leiden und Tod — unser Heil. Eine Auslegung von Jesaja 52, 13-53, 12.* (Biblische Studien 52.) 1967. Pp. 46. (Neukirchener Verlag des Erziehungsvereins. Price: DM. 3.90)

A brief but interesting study of the fourth servant song containing a careful exegesis of the text and a discussion of its theological significance. The author inclines to the view that the servant of the Songs is Deutero-Isaiah. His main concern is to show that in Isaiah 53 there is a meeting of two Old Testament streams of thought, that represented by Genesis 18 and Jeremiah 5 which suggest the vicarious efficacy of the righteous to avert the punishment of the wicked and that represented, e.g. by Ezekiel 14 and Zephaniah 2 which insist on the punishment of the guilty. Punishment falls indeed, but on one who is innocent. He suffers death but is promised a glorious future.

N.W.P.

LIPINSKI, E.: *Le Poème royal du Psaume lxxxix, 1-5.20-38*. (Cahiers de la Revue Biblique 6.) 1967. Pp. 110. (J. Gabalda, Paris. Price: Fr. 37)

The author of this monograph has already subjected Pss 93, 97, and 99 to an exhaustive treatment (cf. *B.L.* 1966, p. 50; *Decade*, p. 670), and he now offers an equally detailed study of Ps. 89:1-5, 20-38, which cannot but arouse admiration for his industry. He argues in keeping with the title to the psalm that these sections were composed by Eytan the Ezrahite, an Edomite at the royal court in Jerusalem, as a piece of royal propaganda which may date from as far back as the end of the 10th century B.C. Verses 39-52 are summarily dismissed as a lamentation which was 'undoubtedly' composed after the death of Josiah at the battle of Megiddo in 609 B.C., while verses 6-19, which are treated as a cosmic hymn that was inserted into the supposed original work, cannot have been written by Eytan because it refers to Tabor and Hermon and must, therefore, have been composed in the north! The author leans heavily upon the text of verses 20-3, 26-8, and 31, as preserved in 4QPs. 89, and in many other ways he has again drawn liberally upon comparative data offered by archaeological discovery, some of which are of real value; but when, for example, almost ten pages are spent on trying to show that the reference to Yahweh as 'Father' reflects the wording of treaties between vassals and their suzerains in the ancient Near East, one's fears are renewed that we are in grave danger of over-emphasizing the value of such data for our understanding of the covenant ideas in the Old Testament.

A.R.J.

LOERSCH, S.: *Das Deuteronomium und seine Deutungen. Ein forschungsgeschichtliche Überblick*. (Stuttgarter Bibelstudien 22.) 1967. Pp. 116. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 6.80)

This is an excellent survey of the criticism of Deuteronomy since the work of De Wette. The basic methods of research in history of religion, literary criticism, form criticism and tradition-history are well set out by describing the work of representative scholars in each field. The recent Catholic researches of Cazelles, McCarthy and Lohfink are particularly noted. The volume makes a good introduction to an important and extensive area of study.

R.E.C.

LYS, DANIEL: *La chair dans l'Ancien Testament. 'Bâsar'*. (Encyclopédie universitaire.) 1967. Pp. 176. (Éditions Universitaires, Paris. Price: Fr. 24.70)

This study consists of a detailed analysis and statistical survey of the use of the noun *basar* in the Old Testament. The material is arranged in the probable chronological order of the literature, and an overall Hebrew concept of 'flesh' is sought as part of a comprehensive biblical doctrine of man. Thus the study is intended to be related to the author's earlier researches into *nephesh* and *ruah* as an attempt to show a distinct revelatory content in Israel's anthropology.

R.E.C.

MCCARTHY, D. J.: *Der Gottesbund im Alten Testament*. (Stuttgarter Bibelstudien 13.) 1966. Pp. 96. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 5.80)

Professor McCarthy's earlier study of the covenant form in the Old Testament has received wide acclaim, and this essay is an expansion of an article 'Covenant in the Old Testament. The Present State of Enquiry' which appeared in *C.B.Q.* 27 (1965), pages 217-40. It is a bibliographical review of the past decade of research into the subject of the form and nature of Israel's covenants, with special regard to the arguments for a dependence on the form of political vassal treaties. It is a most useful guide for students and scholars alike.

R.E.C.

MAYER, R.: *Einleitung in das Alte Testament. 1 Teil. Allgemeine Einleitung*. 1965. Pp. 168. (Max Hueber Verlag, Munich. Price: DM. 11.80)

The book contains the kind of material generally placed at the beginning or at the end of O.T. Introductions, and tells of the major book divisions, the history of the canon, the biblical languages, writing and the Masoretic Text. Then come the versions and the practice of textual criticism. Another major section is concerned with background — the ancient empires, the immediate neighbours, and the later empires of Persia and Greece.

Such an ordinary-sounding outline, however, should not be allowed to prejudice the potential buyer: the book is well-written and goes over well-trodden paths in a lively manner. Sometimes, however, one has the impression that not all aspects of a problem have been squarely faced by the author.

B.J.R.

NICHOLSON, E. W.: *Deuteronomy and Tradition*. 1967. Pp. xii + 145. (Basil Blackwell, Oxford. Price: 25s.)

This useful study of the origins of the book of Deuteronomy takes cognizance of the standard works on the subject and shows the influence of Alt, von Rad and M. Noth. Nicholson however, is not afraid to criticize and to take an independent line. The basis for Deuteronomy is found in the Mosaic traditions clustering around the ancient covenant renewal festival celebrated annually, probably in the autumn, at the amphictyonic central shrine — originally Shechem, later Shiloh. After 721 B.C. prophetic circles carried the traditions south, where they were codified and adapted, and played a part in Josiah's reformation. More stress is laid on the Sinai covenant at the expense of the Davidic one, and the latter's vocabulary of election is appropriated for Jerusalem as the seat of Yahweh's Name.

The work has a bibliography and the usual indexes; it is well produced and may be recommended.

D.R.Ap-T.

ORLINSKY, H. M. and SNAITH, N. H.: *Studies on the Second Part of the Book of Isaiah*. (Supplements to *Vetus Testamentum*, Vol. xiv.) 1967. Pp. 264. (E. J. Brill, Leiden. Price: Fl. 60)

Two veteran scholars present here extended versions of lectures given on different occasions. Whereas Orlinsky refers to earlier work

by Snaith, as evidenced by the index, Snaith does not cite Orlinsky and also lacks a full index. Both studies, though unrelated, pursue similar, but by no means identical, aims. They continue the polemics of past and present generations. Orlinsky seeks to bring down the 'Ebed YHWH from his isolated and exalted position which only post-biblical eisegesis invented for him by coining a technical term. The 'Ebed songs do not exist independently in the Isaiah corpus, vicarious suffering is never hinted at, and the prophet himself is the central personage in a realistic political struggle which excluded an international vocation. Snaith also attacks unrealistic estimates of the prophetic enterprise; all the great themes in chs 40-66 are subservient to the return and the tasks of the nation. Yet the 'Ebed obtains a separate identity, first in the exiles of 597, later in all the 'good figs' in Babylon. The innocent victim leads all exiles back in triumph: the suffering Servant is really the triumphant conqueror. Jesus, himself a nationalist, deliberately modelled his ministry on this concept of the Servant. For Orlinsky, Miss Hooker is nearly right in her estimate of the Servant in the Gospel tradition, but does not go nearly far enough in seeing the complete irrelevance; for Snaith she is on the right scent but goes too far in the wrong direction, for the 'Ebed pattern governs the mind of Jesus and the Gospels. Both essays are readable, odd bed-fellows though they are. Neither seems to allow for a form-critical estimate of the tradition behind these chapters. They leave the field open to future ex- and eisegesis, which would be unwise to ignore these far-reaching claims. U.E.S.

OTWELL, J. H.: *A New Approach to the Old Testament*. 1967. Pp. 196. (S.C.M. Press Ltd, London. Price: 15s.)

Professor Otwell gives a general popular introduction to the Old Testament based on the results of modern scholarship. He briefly outlines basic methods of study, and then proceeds through the main sections of literature, with broad surveys of content, literary structure and religious interest. Particular stress is laid upon the work of M. Noth and G. von Rad, whose main positions are presented in outline. There is some over-simplification, but the style is very fluent and persuasive. R.E.C.

PLÖGER, J. G.: *Literarkritische, Formgeschichtliche und Stilkritische Untersuchungen zum Deuteronomium*. (Bonner Biblische Beiträge, Band 26.) 1967. Pp. xxvii + 225. (Peter Hanstein Verlag, Bonn. Price: DM. 48)

This work comprises three sections. The first (pp. 1-59) presents a detailed analysis of Deuteronomy 1:6-3:29. Here Plöger argues that the 'we' passages in these chapters (1:6-8, 19, 2:1, 8, 13b-15, 30, 32-36, 3:1, 3-8, 12, 29) constitute an originally independent account of the route followed by the Israelites in the wilderness and the military conflicts in which they were involved at that time. This account has been utilized by the Deuteronomists from whom the 'you' material with which it is now surcharged derived. The second section (pp. 60-129) offers a thorough investigation of the Deuteronomic statements concerning the Land and the various formulae employed are carefully discussed. The statements concerning Egypt,

Ammon, Edom, Heshbon, Bashan, Moab and Canaan are also examined. The third and final section (pp. 130–217) offers a thorough analysis of Deuteronomy 28 and a discussion of the *Sitz im Leben* of the blessing and curse formulae it contains. Each section contains copious textual and critical notes and the documentation is extensive. This is an important work and contributes significantly to the discussion of Deuteronomy.

E.W.N.

PORTER, J. R.: *The extended family in the Old Testament*. (Occasional Papers in Social and Economic Administration, No. 6.) 1967. Pp. 21. (Edutext Publications Ltd., 82 Fryent Way, London, N.W.9. Price: 6s. 6d.)

This significant sociological study is primarily concerned with showing, especially from Lev. 18, the evidence for the existence and nature of the extended family in the Old Testament. Incidentally it sheds light on other passages which are concerned with the maintenance of right family relationships, and suggests that Lev. 18 and 20 reflect different types of social organization and are concerned with different social problems.

P.R.A.

RENGSTORF, K. H.: *Die Delitzsch'sche Sache. Ein Kapitel preussischer Kirchen- und Fakultätspolitik im Vormärz*. (Arbeiten zur Geschichte und Theologie des Luthertums xix.) 1967. Pp. 84. (Lutherisches Verlagshaus, Berlin. Price: DM. 12.80)

This study is entirely concerned with the religious and academic politics of the period in Germany preceding the revolution of 1848, but it provides interesting insights into the involvement in this situation of one of the greatest names in Old Testament scholarship, that of Franz Delitzsch, and the struggles in which he was involved before he was appointed to a professorship.

P.R.A.

SCHARBERT, J.: *Fleisch, Geist und Seele im Pentateuch: Ein Beitrag zur Anthropologie der Pentateuchquellen*. (Stuttgarter Bibelstudien 19.) 1966. Pp. 87. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 5.80)

A short introduction is followed by five sections in which the words *ru^ach*, *n^ešamah*, *nefeš*, *basar*, and *š^eer* are examined as they occur in JEDP and in the ancient traditions preserved in Gen. 6:1–4; 14:49; and Exod. 15:21–23. A concluding summary accompanies each section, and a final summary conveniently brings together the main results of the enquiry. While there is much agreement in the use of these words in the Pentateuchal documents, there are distinct differences, and sometimes development in their use can be traced. This useful and well-presented study illustrates the value of a careful examination of the linguistic usage and range of meaning of individual terms in the Pentateuchal sources as a prelude to the attempt to formulate a synthesis of the religious ideas contained in them.

D.W.T.

SCHMIDT, H. H.: *Wesen und Geschichte der Weisheit. Eine Untersuchung zur Altorientalischen und Israelitischen Weisheitsliteratur.* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 101.) 1966. Pp. 250. (Verlag Alfred Töpelmann, Berlin. Price: DM. 52)

The three parts of the book deal in turn with Egyptian, Mesopotamian (Sumerian and Accadian treated separately) and Israelite wisdom and the intention of the third part is to set Israelite wisdom in the context of ancient oriental wisdom. The differing contents of Egyptian and Mesopotamian wisdom literatures are noted, the one dominated by the 'Instruction' and the other setting out from a cataloguing or inventory type of list and developing particularly in the direction of a proverbial literature which is almost entirely absent from Egyptian wisdom (it is found in *Onchsheshongy*). The discussion is throughout anchored to the texts and the thesis that these can only be understood as historically conditioned writings is not so obvious or ordinary as might appear. The structural changes undergone by the wisdom literature in the course of this history are similar in Egypt, Mesopotamia and Israel and so the discussion in each part of the book can take the same shape.

The wisdom tradition in Egypt, Mesopotamia and Israel follows a course which, in important respects, is the same. At first the concept of Order which makes an intelligible and harmonious unity of all reality is compatible with a serious regard for actually existent political and social realities. Then there is the tendency towards a certain disengagement from experience, perhaps occasioned by its recalcitrance in relation to a concept of Order and the trend to make wisdom into an ideal structure which purports to dictate to experience but has lost touch with it and become unreal theorizing or dogma. It is this movement which produces the crisis of wisdom in connexion with which there is an interesting discussion of the 'Sumerian Job', *Ludlul bēl nēmeqi* and the 'Babylonian Theodicy' in part two and Job and Ecclesiastes in part three. Among the high points of the book are the treatment of *Maat*, the observations on the peculiar hermeneutical openness of the proverb and the evaluation of the antithesis of 'righteous' and 'wicked' in the book of Proverbs.

The book is to be valued for its insights into the exegetical problems associated with the wisdom literature. Doubt may, however, be expressed concerning the over-systematizing of the discussion. The same vocabulary does not mean the same in different situations and one can only ask about the meaning of the wisdom literature in relation to a given historical and discourse situation.

W.McK.

SCHOLDER, K.: *Ursprünge und Probleme der Bibelkritik im 17. Jahrhundert. Ein Beitrag zur Entstehung der historisch-kritischen Theologie.* (Forschungen zur Geschichte und Lehre des Protestantismus, 10te Reihe, Band xxxiii.) 1966. Pp. 195. (Chr. Kaiser Verlag, München. Price: DM. 18)

This book will be found extremely valuable by anyone who wishes to understand the development of biblical criticism in the period when reason was gradually winning the battle over tradition. The real struggle began when tradition was faced with the modern world view resulting from the Copernican revolution and the modern view of history which owed a great deal to geographical discoveries. The rear-guard actions fought by tradition are carefully documented. Attempts

at compromise are indicated, such as the use of the word 'hypothesis' to make revolutionary views acceptable. The significance of sundry individuals is made clear, e.g. La Peyrère with his pre-Adamite theory. The victory of Rationalism is identified with the breakthrough of the Cartesian philosophy. This is a book of genuine historical scholarship which repays the closest attention. It would be well worthwhile having it translated.

N.W.P.

SOISALON-SOININEN, I.: *Aabrahamista Joosofinn*. 1965. Pp. 196. (Kirjayhtymä, Helsinki.)

In this book, in Finnish, the title of which means *From Abraham to Joseph*, Prof. Soisalon-Soininen offers an investigation of the history of the patriarchal traditions in Genesis. He supplements the documentary hypothesis with a traditio-historical approach much in the way of contemporary German exegesis. His most valuable contribution seems to be the introduction of the concept of function instead of *Sitz im Leben*, which seems to open up new vistas for tradition history.

H.R.

STAMM, J. J., with ANDREW, M. E.: *The Ten Commandments in Recent Research*. (Studies in Biblical Theology, Second Series, 2.) 1967. Pp. 119. (S.C.M. Press, London. Price: 15s.)

The kernel of this book is based on the revised and enlarged (1962), second edition of Professor Stamm's book on the subject, with additions by Dr Andrew to bring the record of research up-to-date. The question of casuistic and apodictic laws is examined, and the view is presented that the use of the latter was not confined to Israel. As to the origin of apodictic laws in Israel, Dr Andrew takes the view that it was not in the cult, nor by derivation from Assyrian or Hittite treaty forms, but within the clan. He considers the time after the Israelite conquest of Palestine as the one most likely for the creation of the decalogue as a whole, although the origin of individual laws may go back to Moses. If that was so, such laws were preserved and handed down at one of the great festivals and/or through the agency of the priests, the minor judges, or a mediator of the covenant; but on these subjects assurance is not yet possible.

This is an excellent survey of recent research on the subject of the Ten Commandments.

J.M.

STECK, O. H.: *Israel und das gewaltsame Geschick der Propheten. Untersuchungen zur Überlieferung des deuteronomischen Geschichtsbildes im Alten Testament, Spätjudentum und Urchristentum*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 23.) 1967. Pp. 380. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 41.80, paper 39.80)

The tradition of the violent death of the prophets at the hands of the Jewish people to whom they preached repentance (Neh. 9:26, Luke 13:34, etc.) is shown to be a theological judgement on Israel rather than a historical fact about the fate of the prophets, individually or collectively. It came to be embedded in the Deuteronomic conception of history as a standing symbol of the obstinacy of Israel and of her

rejection of the prophetic teaching and admonition. It is submitted here to careful and thorough examination from all angles, form-critical, traditional and historical, and shown to have been a long-lived and widely held tradition beginning in the Old Testament, continuing in post-biblical literature and going on into the New Testament — continuing and yet changing with the changing historical background. The book bears the marks of a definitive treatment.

L.H.B.

STENDAHL, K.: *The Bible and the Role of Women*. (Facet Books, Biblical Series 15.) 1966. Pp. 48. (Fortress Press, Philadelphia. Price: 85c.)

The current debate concerning the ordination of women to the ministry will need to take careful note of this little book. It is in two main sections, 'The Bible and the Ordination of Women' in which the important distinction between exegesis and hermeneutic is defined; 'The Biblical view of Male and Female' which leads up to a convincing treatment of Gal. 3:28. These lead to a brief statement on 'Emancipation and Ordination'. The pamphlet is mainly concerned with the New Testament, and originally directed to the Swedish situation. But the hermeneutics is of wide application.

A.S.H.

STENRING, K.: *The Enclosed Garden*. 1965. Pp. 101. (Almqvist and Wiksell, Stockholm. Price: Sw.Kr. 18)

An explanation is offered of all the chronological data from Creation to the time of Ezra. It is claimed that the author has discovered a 'uniform but deliberately concealed chronological system'. Taking the biblical data literally the author smooths out the well-known inconsistencies by combining lunar, Egyptian solar, and standard solar years. The details of the system are set out in an extensive table, together with 34 diagrams which are completely unintelligible. It is supposed that the alleged secret chronological system is an artificial creation of late editors who were more interested in 'magic' numbers than in strict chronology.

G.G.Y.

*STOCKS, M.: *Unread Best-seller, Reflections on the Old Testament*. 1967. Pp. 72. (B.B.C. Publications, London. Price: 5s. 6d.)

This is a collection of talks delivered by Baroness Stocks between 1957 and 1964 in the Programme *Lift Up Your Hearts*. It represents the thought of an unusually percipient layman who handles the Old Testament from an entirely contemporary point of view and without overmuch technical equipment. Rarely does she fall to the temptation of wresting lessons from unwilling material. More often than not she goes to the root of the matter. This is interesting evidence of what such a person finds significant and required reading for those engaged in *haute vulgarization*.

D.R.J.

*SWAIM, J. C.: *The Bible: Questions and Answers*. 1966. Pp. 441. (Collins, London. Price: 30s.)

This work consists of sections dealing with each book of the Bible including the Apocrypha, in the form of answers to questions concerning the contents and general introductory matter. A good deal of useful information is thus conveyed, though the manner of presentation is very artificial in that the questions are devised merely to provide an opportunity for the answers that the author wishes to give. The standpoint is what might be termed 'critical orthodoxy'. The factual information is reliable in all save a very few instances.

R.J.C.

WÄCHTER, L.: *Der Tod im Testament*. (Arbeiten zur Theologie, II, 8.) 1967. Pp. 234. (Calwer Verlag, Stuttgart. Price: DM. 34)

This book represents a thesis submitted in 1964, now printed with little change. Two-thirds of it is devoted to a detailed cataloguing and analysis of attitudes to death, most prominently that of fear — the various metaphors are described, and where appropriate, comparison made with the use of the same metaphors in Babylonian and Egyptian texts. There is recognition of a more positive attitude to death when it comes in fulness of old age, and a short section on suicide. The attitude of men to death as their common lot is also discussed. The remaining part of the book is devoted to the religious evaluation of death, and here the main concentration is on death as the divine punishment for communities. Particular cases of individual rescue from such judgement, or of individual punishment to save the community are noted, and cases of individual judgement are also examined. A brief excursus deals with the state of man after death and the final sections discuss whether mortality is in itself to be regarded as divine punishment — a useful consideration of Gen. 3 and the use of death as a warning. A mass of material is provided in this book and here lies its value. It is usefully indexed.

P.R.A.

WESTERMANN, C.: *Jeremia*. 1967. Pp. 94. (Calwer Verlag, Stuttgart. Price: DM. 8.50)

This popular introduction to the book of Jeremiah, in the same series as *Der Psalter* (next entry in this list), provides a good oversight of the period and activity of the prophet, with a brief account of the making of the book, summaries of the different aspects of his teaching, and an assessment of his person and his place in the Bible. There is much useful comment on individual sections, though it is unsatisfactory to find the major narrative section (most of chs 26–44) described, as is so commonly done, as 'Baruch's narrative of Jeremiah's passion'. This is a doubtful definition. The promise on the back cover of references to the most important literature for further study is hardly fulfilled by the scanty footnotes. A short reading list at the end such as is provided in *Der Psalter* is more serviceable.

P.R.A.

WESTERMANN, C.: *Der Psalter*. 1967. Pp. 106. (Calwer Verlag, Stuttgart. Price: DM. 8.50)

This is an attractively written introduction to the Psalms for the general reader. It outlines the structure of the Psalter, and traces the

origin of such psalm compositions in worship. Special attention is given to the classification of types of psalms and examples are given showing their characteristics and structure. Special categories are then dealt with in a similar way. Throughout sound scholarship is combined with balanced judgement to provide a helpful work in brief compass, which will have a particular value for the student and beginner.

R.E.C.

WESTERMANN, C.: *Basic Forms of Prophetic Speech*. Translated by H. C. White. 1967. Pp. 222. (Lutterworth Press, London. Price: 30s.)

This book, originally published as *Grundformen prophetischer Rede* (1960, 2nd ed. 1964, Chr. Kaiser, Munich), now appears in an English translation. The original was not noted in the *Book List*. In his introductory survey Westermann shows how the form-critical approach to the prophetic writings was only gradually developed during the present century. He distils from these advances such positive gains as to present the reader with a convincing analysis of the forms of prophecy. He eschews ambiguous abstractions and asks the basic questions: 'Who speaks? To whom does the messenger (God) speak? What takes place in this speaking?' He distinguishes carefully between different groups of oracles and cites extra-biblical texts for comparison to clarify concepts such as revelation and message. These structural parallels provide evidence for the formal characteristics of the messenger's speech. Westermann investigates the place of the accusation and the announcement in the typical judgement proclamations with their considerable variations, and argues for the emergence of the corporate from the individual genre. The expansion of the form may be hailed as the creative climax by which legal formulae, for example, become integrated in the great classical oracles. The form dissolves at length after the Exile when the call to repentance and the promise of salvation use the basic structure with a new orientation. The light which this book throws upon prophetic speech genres will be welcomed by many grateful readers. But they will still wish to press on further to relate *Heils*- and *Unheils*-forms, if only because the author has put into their hands the tools which open new doors of perception.

U.E.S.

WESTERMANN, C.: *Handbook to the Old Testament*. 1967. Pp. xvi + 285. (Augsburg Publishing House, Minneapolis. Price: \$5.95)

The Old Testament is expertly covered within the limits of one volume. No detailed commentary is possible, and, whilst matters of Introduction to the O.T. books are raised, the emphasis is on content, often presented diagrammatically. The individual books are divided into sections with appropriate titles, yet the unity of the basic themes of the O.T. comes out clearly. Its essential message is presented with frequent flashes of insight. This volume is a translation of the introduction and O.T. sections of *Abriss der Bibeldkunde* (1962), but the translator, R. H. Boyd, has occasionally modified and expanded the original text with the author's approval.

G.F.

*WILKINSON, V.: *Israel's Praise. A Study of the Psalms.* 1967. Pp. 96. (Oxford University Press, London. Price: 9s. 6d.)

This volume is the work of a gifted teacher who was killed in a road accident after passing it for the press. It belongs to a series, 'Approaching the Bible', intended to popularize the achievement of modern scholarship for the general reader, and particularly non-specialist teachers of Religious Education. This book deals imaginatively with the background of the psalms, the different types of psalms, the Christian use of the Psalter and the use of the psalms in school. It deserves a wide welcome.

L.A.P.

WOOD, J.: *Wisdom Literature: An Introduction.* (Studies in Theology No. 64.) 1967. Pp. xii + 169. (Duckworth, London. Price: 15s.)

It is here contended that Wisdom thought has greater significance for biblical theology in general and for Christology in particular than has often been recognized. Attention accordingly is given not only to extra-Israelite Wisdom and to the material present in the Old Testament and in the Apocrypha and Pseudepigrapha, but also and in some detail to the development of Wisdom thought in the New Testament writings. Special interest attaches in this connection to the figure of Wisdom, and in the first appendix Wisdom is adjudged, for the later period at least, an hypostasis. In the second appendix on Wisdom and the Virgin Mary it is argued that Jesus Christ alone is the power and Wisdom of God.

E.T.R.

LAW, RELIGION AND THEOLOGY

ALBREKTSON, B.: *History and the Gods.* (Coniectanea Biblica. Old Testament Series 1.) 1967. Pp. 138. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 26)

Professor Albrektson examines two widely-held views, that an Old Testament 'revelation of God in history' contrasts with a general ancient Near Eastern experience of God in nature, and that for the Old Testament revelation is classically through event, not word. Extensive quotations of Accadian, Assyrian and Hittite material suggest that here too Gods are seen as active in history. While the Old Testament speaks little of a single divine plan in history, a view of a purposeful divine control of history is also found throughout the ancient Near East. Revelation through word is strongly attested both here and in Israel. The author concludes that whatever is distinctive about Israelite thought on revelation and history, it must be expressed much more cautiously and subtly than is usual. This is an important and well-documented book, which seems to make its case, and has implications for systematic theology as well as for Old Testament study.

J.V.M.S.

ALONSO SCHÖKEL, L.: *The Inspired Word. Scripture in the Light of Language and Literature.* Translated by F. Martin. 1967. Pp. 418. (Burns and Oates, London; Herder and Herder, New York. Price: 63s.)

The original edition, *La Palabra Inspirada* (Editorial Herder S.A., Barcelona, 1966), was not noted in this *Book List*. It is concerned with

the theology of the Word of God, a study directed to the educated reader but not technical, and written in the context of recent discussion in the Roman Catholic Church of the place and significance of the Bible. It is an examination of the relationship between the human words of the Bible and that which they seek to express, and this is done by a discussion of the nature of the word, of the nature of inspiration, and in particular of the place of the author within the religious community, the relation between the spoken and the written word, and the problems posed by translation. Throughout, this is a deeply theological work, written by one who is not only a scholar of high repute but also a man to whom the words of the Bible clearly speak with great power. A wide range of literature is mentioned in footnotes and in the bibliographical comments at the end of each chapter.

P.R.A.

AUGSBURGER, M. S.: *Principles of Biblical Interpretation in Mennonite Theology*. 1967. Pp. 39. (Herald Press, Scottdale, Pa.)

This is a brief essay on hermeneutics in which the Bible is recognized as Revelation in deed and word. Formal contradictions and progress of doctrine are seen as necessary elements in man's growing perception of God. The revelation leads to Christ who is the Lord of the Scriptures and re-interprets 'sub-Christian' elements in the Old Testament. The Spirit is the necessary agent in understanding for the Bible can only be rightly understood by one who stands within the faith. Account is taken of the historical-literary perspectives and of development in the Bible. A great many issues are raised which need to be more fully developed.

A.S.H.

BARR, J.: *Alt und Neu in der biblischen Überlieferung, Eine Studie über die beiden Testamente*, trans. by E. Gerstenberger. 1967. Pp. 206. (Chr. Kaiser Verlag, München. Price: Paper, DM. 16.00; bound, DM. 19.00)

This is the German translation of *Old and New in Interpretation: A Study of the Two Testaments* (S.C.M., London, 1966), reviewed in *B.L.* 1966, p. 43; *Decade*, p. 663. It is good to see that this discussion of hermeneutical problems will be contributing to the continental debate on these issues, but odd that the bibliography has been omitted.

P.R.A.

BRIGHT, J.: *The Authority of the Old Testament*. (Lectures on The James A. Gray Fund of the Divinity School of Duke University, Durham, North Carolina.) 1967. Pp. 272. (Abingdon Press, Nashville and New York; and S.C.M. Press, London. Price: \$5.50 and 40s.)

Professor Bright here discusses the place of the Old Testament in the Christian Canon of Scripture, the various ways in which the relationship of the Old Testament to the New has been understood, and the essential theological content of the Old Testament and of the Bible as a whole, and proceeds to show, both in general terms and by specific examples, how the Old Testament material may be used in Christian preaching. He insists on the duty of using all the available resources of scientific study. He also maintains that, though there is

much in the Old Testament that is not directly normative, there is reflected in its varied contents a coherent 'structure of faith' which remains normative. The author's vigorous style and clear presentation of his arguments make this book an exhilarating one to read. The survey of recent discussions of biblical theology and hermeneutics displays an enviable skill in making turbid waters limpid; and the book as a whole makes a valuable contribution to these discussions.

G.W.A.

BUBER, M.: *Kingship of God*. Translated by Richard Scheimann. 1967. Pp. 222. (George Allen and Unwin, London. Price: 30s.)

This is a translation of the third and final edition of *Königtum Gottes* (B.L. 1957, p. 42; *Decade*, p. 42). The reviewer then welcomed the reissue of 'this challenging work', and one would like similarly to welcome its appearance now in English. Unhappily this is difficult to do in view of the extremely poor quality of the translation. The translator tells us that he originally intended to break up Buber's long sentences into small units, and this is a clear case of first thoughts being best, for his insistence on translating what he calls 'literally' very frequently produces a result which is not only clumsy but also profoundly obscure. His knowledge of German appears to be inadequate: to give one instance out of many, *wobei ein Nachbarstamm nach dem andern an die Reihe kommt* cannot possibly mean 'whereby one neighbouring tribe after another dies' (p. 66). The same must be said of his knowledge of Hebrew: otherwise he could not have so completely misunderstood the German of Buber's rendering of Ex. 20:23 (p. 166) or produced such forms as *ssara* and *missra* for *fsara* and *mfsra* (p. 168).

J.R.P.

CROATTO, J. S., C.M.: *Historia de la Salvación. La experiencia religiosa del Pueblo de Dios*. (Colección Orientaciones Bíblicas.) 2nd ed. 1966. Pp. vii + 389. (Ediciones Paulinas, Florida — Province of Bs. As., Argentina. Price: 700 Arg. pesos)

This competent history of the religion of Israel is developed over a broad compass of biblical literature. Less specialized than the author's fine study of covenant, *Alianza y Experiencia salvífica en la Biblia*, 1964, it is written for the public and for experts. The conceptual framework is typological. For example, the author relates Solomon's sin to the fall of Adam, speaks often of 'archetypes', 'archetypal acts', and 'predicting', and affirms the unity in the economy of salvation. Yet he is solidly rooted in the proposition of eventful revelation, critically and determinedly seeking to draw biblical events together with Christ at the centre. Ten chapters on Old Testament history are followed by a chapter each on Christ and the Church. The scope of intended readership may explain the unusual combination of critical awareness, some casually uncritical assumptions, and occasional defensiveness about inspiration. The text lacks footnotes, but appended to each chapter is a bibliography which indicates especially the literature available in Spanish.

The author is Professor of Sacred Scripture at the Jesuit seminary in San Miguel, province of Buenos Aires, and Professor of the History

of Religions in the Facultad de Filosofía y Letras of the University of Buenos Aires. This important contribution to biblical literature in Argentina appeared in two editions in 1966. Its significance is underscored by the paucity of original biblical studies in Spanish, and its appearance dramatizes the growing energy and productivity of Latin American scholarship.

W.J.F.

ENGNELL, I.: *Studies in Divine Kingship in the Ancient Near East*. Second edition 1967. Pp. xxviii + 261. (Basil Blackwell, Oxford. Price: 50s.)

This first edition of this book, published in 1943 (see *B.L.* 1946, p. 44; *Eleven Years*, p. 44), has had such an influence in the study of ancient kingship that it is good to see a new and revised edition, incorporating the author's own revisions and with supplementary material, including a substantial additional bibliography supplied by G. W. Anderson. Engnell's intention to write a further volume dealing with the Old Testament material was never fulfilled. In this book the evidence from Egyptian, Mesopotamian, Hittite and West-Semitic (mainly Ugaritic) sources is displayed, with a great deal of detailed comment. The author's characteristic trenchancy of expression and his firm adherence to the position that 'divine kingship' is the justified term, remain unaltered. If at many points his work has been overtaken, it remains a vivid and exciting book, with the texts set out so that much more is here than the author's conclusions. G. W. Anderson contributes a preface and C. R. North an appreciation of Ivan Engnell. A list of the latter's published works is appended.

P.R.A.

GROSS, H., LOHFINK, N., SCHARBERT, J., SCHILLING, O. and SCHLIER, H.: *Die religiöse und theologische Bedeutung des Alten Testaments*. (Studien und Berichte der katholischen Akademie in Bayern. Heft 33.) n.d. Pp. 192. (Echter Verlag, Bayern. Price: DM. 8.80)

There are collected here six lectures given by distinguished younger Roman Catholic scholars to theological students. They survey recent work on such major themes as covenant, understanding of history, eschatology and messianism, seeking to present the main problems of interpretation and the lines of research. Basic bibliographical references are given, and the whole work is presented in a non-technical fashion. H. Schlier concludes with a study of the mystery of Israel seen from the New Testament viewpoint.

R.E.C.

HABEL, N. C.: *Yahweh versus Baal: A Conflict of Religious Cultures*. A Study in the Relevance of Ugaritic Materials for the Early Faith of Israel. (Graduate Studies Series of Concordia Seminary, St Louis, Missouri. No. vi.) 1964. Pp. 128. (Bookman Associates, New York. Price: \$3.50)

It seems proper to include a brief note on this study, although it was published some years ago, since it has not become widely known as a result of its publication in a limited series. It is a vividly written short study of various aspects of Israel's faith — the covenant, the ancient

traditions concerning Yahweh, his kingship, his self-revelation, his nature as life-giver — seen against the background of corresponding ideas in Canaanite religion, with particular stress laid upon the polemical element in the Old Testament presentation. It offers much that is penetrating and challenging in this portrayal of religious conflict, and deserves to be more widely known. The transliterated Hebrew occasionally needs correction.

P.R.A.

HERRMANN, S.: *Die prophetischen Heilserwartungen im Alten Testament. Ursprung und Gestaltwandel.* (Beiträge zur Wissenschaft vom Alten und Neuen Testament 85 = 5^{te} Folge. Heft 5.) 1965. Pp. viii + 325. (W. Kohlhammer Verlag, Stuttgart. Price: DM. 36)

This is a substantial and significant contribution to the study of Hebrew prophecy dealing with the origin of the salvation oracles (promise associated with land, covenant and throne of David), the form they took in the 8th-century prophets, in particular in Isaiah (remnant, house of David, Zion) and the nature of the transformation the expectations of salvation underwent which is associated with Jeremiah, Ezekiel and Deutero-Isaiah. In an opening section prophetic phenomena in Egypt, Mesopotamia, Syria and Anatolia are discussed, in particular what may be learned from Egyptian sources to illustrate the formation of the prophetic books. The main contention of the work is that the books of Jeremiah and Ezekiel, while containing the prophetic legacy of these two prophets, represent the systematization of their thought brought about by the Deuteronomic renaissance of Hebrew religion and in the case of Ezekiel also by priestly interests. It is pointed out that it is in the prose 'sermons' in these books, which are labelled as Deuteronomic, that the coincidences of thought between these prophets occur. Both books are held to have received their present form in Palestine in contrast to Isaiah 40-55 which was edited in Babylon and is characterized by a universalizing of Israel's hopes and reveals a lessening of interest in the covenant and the Davidic house. The author does not deny the originality of the prophets but assigns a larger place than many could accept to the systematizing procedures which conserved and adapted the prophetic insights for the upbuilding of the post-exilic religious community.

N.W.P.

HERRMANN, S.: *Prophetie und Wirklichkeit in der Epoche des Babylonischen Exils.* (Arbeiten zur Theologie, 1, 32.) 1967. Pp. 32. (Calwer Verlag, Stuttgart. Price: DM. 4.80)

This study, with which may be compared Herrmann's larger work noted above, provides a short survey of the situation and interpretation of the exilic age. It stresses the importance of recognizing the sensitivity of the prophets to their contemporary situation, and shows how the crisis of the 6th century necessitated a critique — offered in the Deuteronomic History as also in Ezekiel — of the *Heilsgeschichte*. It notes the variety and richness of presentations and interpretations of this complex situation. Though brief, the study contains much that is illuminating.

P.R.A.

HILLMANN, R.: *Wasser und Berg. Kosmische Verbindungslinien zwischen dem kanaanäischen Wettergott und Jahwe*. 1965. Pp. 200 + xxxiii + 35 pl. (photo-mechanic reproduction of doctoral dissertation. Halle (Saale))

Ugaritic specialists and serious students of the Old Testament will warmly welcome this doctoral thesis, which has been supervised by Professors Eissfeldt and Wallis. The writer studies the association of Baal locally with Mt Saphon, or Kasios, where Baal's conflict with the sea is located, and emphasizes the character of the god as a high-god, potent in the clouds and fertility, in which character his cult clashed with that of Yahweh in Israel, notably at the famous ordeal on Carmel, one of the coastal eminences to which the cult of Baal was disseminated from Mount Saphon. By this time the conception of Baal of the Heavens had developed towards monotheism, and in spite of conflict Yahwism assimilated much from this advanced conception of Baal. The imagery of the Canaanite conception of Baal is very thoroughly studied, with the implications of each detail, both in the Ras Shamra context and in its application in the Old Testament. The writer gives evidence of very great industry and discernment in his citation and analysis of an exceptional range of material, both literary and archaeological. The influence of Eissfeldt's theses is obvious throughout, but this is a worthy development of the thought of the master.

J.G.

L'Hour, J.: *La morale de l'alliance*. (Cahiers de la Revue Biblique 5.) 1966. Pp. 126. (J. Gabalda & Cie, Paris. Price: Fr. 20)

The comparison of Old Testament covenant accounts with Near Eastern vassal treaties continues apace. L'Hour accepts a basic dependence of Israelite covenants upon this form, and shows the influence of such a covenant ideology upon Israelite ethics. Morality is a response to the divine grace, affirmed in the covenant and manifested in history. Israelite law obtains its distinctive character through its presentation as covenant stipulations, and the covenant blessings and curses provide an ethical basis for the interpretation of history. A final chapter discusses the social consequences of Israel's covenant ethic. The study is concise and scholarly, but places too much weight on the analogy with vassal treaties, and, from an ethical viewpoint, assumes too readily that a national morality can be transferred to a universal context.

R.E.C.

L'Hour, J.: *Die Ethik des Bundestradition im Alten Testament*. (Stuttgarter Bibelstudien, 14. Aus dem französischen übersetzt von Margid Breithaupt.) 1967. Pp. 156. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 7.80)

See above on the French edition.

JOHNSON, A. R.: *Sacral Kingship in Ancient Israel*. 2nd edition. 1967. Pp. xiv + 167. (University of Wales Press, Cardiff. Price: 30s.)

This volume, originally published in 1955 (see *B.L.* 1956, p. 47, *Eleven Years*, p. 754) has now, like others of this author's monographs, been reissued with only minor revision of the text, but with considerable expansion of the footnotes. The revisions represent a response to more recent discussion, and in part a reply to misrepresentation of the author's views. The reappearance of this volume thus revised is much to be welcomed.

P.R.A.

KUITERT, H. M.: *Gott in Menschengestalt. Eine dogmatisch-hermeneutische Studie über die Anthropomorphismen der Bibel.* 1967. Pp. 252. (Chr. Kaiser Verlag, München. Price: DM. 24)

The theme of this important book is not to deal with the anthropomorphisms of the Bible phenomenologically but to proceed from them to a theological discussion of their significance. The author argues rightly that one must proceed from the biblical thought that man is made in the image of God, is theomorphic, and only then reverse the process and think of God as anthropomorphic, or better Hebraeomorphic. Man on the biblical view is God's partner and God is Israel's God who wills to be known, and that (according to the Hebrew view of knowledge) means to be loved, obeyed and served. This implies an intimate relationship between God and Israel which is described by the words 'covenant', 'election'. In opposition to Bultmann and the existentialists it is argued that we must not try to translate Israel's anthropomorphic language into timeless ideas. The God of Israel is not an unknown God. The proper task of theology is to understand the way in which God and man converse as partners. The problem of communication, of course, is how to translate the biblical language into 'profane' speech without losing its essential meaning.

N.W.P.

KUNTZ, J. K.: *The Self-revelation of God.* 1967. Pp. 254. (Westminster Press, Philadelphia. Price: \$7)

A study of theophany in the Old Testament, expanded from a Union Theological Seminary dissertation dealing particularly with theophany in the Psalter, and independent of the work of Jörg Jeremias, which reached the author too late to be of use and which is referred to in the Preface, where he indicates the complete divergence of their approaches to the subject. The author defines theophany as 'a temporal, partial, and intentionally allusive self-disclosure initiated by the sovereign deity at a particular place, the reality of which evokes the convulsion of nature and the fear and dread of man, and whose unfolding emphasizes visual and audible aspects generally according to a recognized literary form'. He finds the clearest actualization of the *Gattung* in Gen. 26:23-5. From here he moves to the theophany at Sinai and then back to the study of the theophanies associated with the patriarchs. Next he examines the theophanies experienced by the prophets and theophany in the Psalter, and finally theophany as a cultic experience. A valuable study, which would have been more valuable if more concisely expressed.

H.H.R.

LAPOINTE, R.: *Les Trois Dimensions de l'herméneutique.* (Cahiers de la Revue Biblique, 8.) 1967. Pp. 151. (Gabalda, Paris. Price: Fr. 37)

This is probably one of the most ingenious, detailed and penetrating studies of what is sometimes regarded as the science of hermeneutics to appear in recent times. The author quite correctly asserts that many earlier writers consider the essential problems to be already solved. In his first chapter he surveys the whole domain of hermeneutics, and in the following chapter discusses some disputed topics, such as the relation between dogma and exegesis, the place of myth, and the application of interpretative principles to the Old Testament. The

core of the work, however, is to be found in chapters III to VII, where he determines the three dimensions of hermeneutics (which he also styles the three parameters, so introducing a term borrowed from mathematics), which are the aesthetic, the ontological, and the existential. By way of illustration he selects a Venetian gondola, which may be regarded as a barque measuring 11 m. by 1.50 m., made of ten different types of wood, painted now in black (aesthetic parameter); of uncertain origin, possibly showing Egyptian influence (ontological parameter); and the delight of tourists (existential parameter). The arguments cannot be said to be easy, but the interest is maintained. A final chapter contrasts biblical hermeneutics with hermeneutics in general, and has something to say about scriptural inspiration.

J.M.T.B.

LINDBLOM, J.: *Israels religion i gammatestamentlig tid*. 4th ed., 1967. Pp. 286. (Svenska Kyrkans Diakonistyrelses Bokförlag, Stockholm. Price: Paperback, Kr. 16; cloth, Kr. 21)

Earlier editions of this excellent manual of Old Testament religion were reviewed in *B.L.* 1953, p. 58; *Eleven Years*, p. 511, and *B.L.* 1965, p. 48; *Decade*, p. 600. The structure and substance of the book have not been altered, but account has been taken of recent literature, and a page of additional bibliographical references has been appended. We congratulate our esteemed honorary member on his continued literary activity and on the lasting usefulness of his earlier writings.

G.W.A.

MAERTENS, T.: *Bible Themes*. Vol. I. Pp. 502. Vol. II. Pp. 507. 1967. (Darton, Longman & Todd, London; Fides Publishers Inc., Indiana. Price: Paperback, 25s. each; hard binding, 37s. 6d.)

The main headings under which these themes are presented are God, Christ, the Church, the Holy Spirit and the Liturgy, the Holy Spirit in Human conduct, Realities of Human Life. Each main heading has a number of sub-headings ranging from forty-five to one hundred and five. Old Testament references are given to the Douai version. Some comments may need a second thought, e.g. I. p. 60 'Songs meant for human weddings were then incorporated into the Sacred Book in order to sing of the love of God and His Bride' which seems to confuse post hoc with propter hoc; or I. p. 195 '... David presented himself as a gentle king'. These volumes will be of great value to preachers, teachers and to all who use the Bible as a means of devotion. The original French edition was published in 1964.

A.S.H.

MILDENBERGER, F.: *Die halbe Wahrheit oder die ganze Schrift. Zum Streit zwischen Bibelglauben und historischer Kritik*. 1967. Pp. 99. (Chr. Kaiser Verlag, München. Price: DM. 9.80)

This little monograph is devoted to a study of the problem of reconciling biblical history with scientific history based on historical criticism. Whereas the Bible used to provide the framework for world history, the relationship is now reversed. Characteristic of biblical history is the word 'election' and this gives a particular

quality to it which unfits it from being simply inserted in general history. This particularity tends to become equated with a subjective belief in a divine event which is reduced to general truths and in this way easily reconciled with religious experience. The particular, however, must not be lost sight of or explained away. The relation of 'God's time' to human time is discussed and a compromise suggested which seeks to make possible a critical approach without denying the claims of faith.

N.W.P.

MISKOTTE, K. H.: *When the Gods are Silent*. Trans. by John W. Doberstein. 1967. Pp. xviii + 494. (Collins, London. Price: 65s.)

This translation incorporates the author's revisions and additions made for the German edition of the Dutch original. The German translation was reviewed in *B.L.* 1964, p. 61; *Decade*, p. 529. It is a work which has attracted considerable attention on the Continent and it is valuable to have it available now for a wider audience. Nothing could make Miskotte easy to read, but the translator has struggled manfully with the difficulties and obscurities of the original, in general with considerable success.

J.R.P.

VAN OYEN, H.: *Ethik des Alten Testaments*. (Geschichte der Ethik, Band 2.) 1967. Pp. 208. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 25)

As the second of twelve volumes serially planned on the History of Ethics from antiquity to the present day this work outlines and assesses the Old Testament contribution in eight chapters, of which the first is introductory and the remaining seven deal respectively with the Theological foundations, the Human setting, the Law, the Prophets, Wisdom, Social and Political life. The characteristic features of Old Testament ethics are emphasized and the Decalogue is considered at some length. Thus it is shown that the Old Testament ethos is based on the Covenant and Israelite conduct inspired by the belief in Yahweh as the one true God. Although reference to some of the most recent literature is occasionally lacking, this survey is of value for its theological insight.

E.T.R.

VON RAD, G.: *Théologie de L'Ancien Testament*. II. Translated by A. Goy from the 4th German edition, 1965. n.d. (1967). Pp. 408. (Labor et Fides, Geneva. Price: Sw.Fr. 39; bound, 45)

The French translation of Vol. I was made in 1963; the English translations are noted in *B.L.* 1966, p.52; *Decade*, p. 672. The completion of the French translation of this influential work may be warmly welcomed.

P.R.A.

RENDTORFF, R.: *Väter, Könige, Propheten, Gestalten des Alten Testaments*. 1967. Pp. 214. (Kreuz-Verlag, Stuttgart. Price: DM. 14.80)

A short introductory chapter indicates the method of study by which an approach is made to presenting the nature of the tradition concerning certain persons and groups of persons in the Old Testament

— named figures such as Abraham and Moses, groups such as the kings of Israel and Judah and the Psalmists. It is a presentation of the life of Israel through these personalities — not as if their history could be constructed, but as they are revealed in the tradition. The studies are vividly written, clear and scholarly. An English edition is forthcoming.

P.R.A.

ROWLEY, H. H.: *Worship in Ancient Israel. Its Forms and Meaning.* 1967. Pp. xv + 307. (S.P.C.K., London. Price: 42s.)

In this work, which reproduces the Edward Cadbury Lectures given at Birmingham University in 1965, Professor Rowley sums up a lifetime's study of worship in the Old Testament. He first discusses worship in the patriarchal age, and then in the period from the exodus to the building of the temple; the remaining chapters examine in turn the temple, sacrifice, the attitude of the prophets to the cult, the Psalms, the synagogue, and finally 'The Forms and the Spirit'. Like all Dr Rowley's works, the book is clearly written and sound in judgement, and is very fully documented; there are indexes of subjects, authors, and biblical references. It will be used and valued both by advanced scholars and by elementary students.

J.A.E.

SCHWARZWÄLLER, K. *Theologie oder Phänomenologie. Erwägungen zur Methodik theologischen Verstehens.* (Beiträge zur evangelischen Theologie. Band 42.) 1966. Pp. 274. (Chr. Kaiser Verlag, München. Price: DM. 20)

This book cannot be recommended to anyone who is not familiar with the writings of the philosopher Heidegger (it is phenomenology in his use of the word which is discussed here), and with the obscure jargon which he employs. One has to fight one's way through a barbed-wire entanglement to reach discussions of the so-called Myth and Ritual School and the Scandinavians, of Westermann's treatment of the Psalms, of the theological views of Pannenberg, which are, of course, important for current hermeneutical discussions, and of Bultmann's attitude to the Old Testament. One cannot help wondering if all this obscurity is really necessary. It is a pity that presumably important contributions to thought should be made virtually inaccessible by their esoteric style.

N.W.P.

THOMAS, D. WINTON: *Understanding the Old Testament.* (Ethel M. Wood Lecture, 1967.) 1967. Pp. 22. (University of London, Athlone Press. Price: 5s.)

In this characteristically clear exposition, the author presents his approach to the problems of understanding what the Old Testament says, through research into its language, indicating the limitations of our knowledge and the avenues which are open. It is useful to have such a discussion of technical questions in a style which makes them plain to the non-specialist reader.

P.R.A.

VRIEZEN, TH. C.: *The Religion of Ancient Israel*. 1967. Pp. 328. (Lutterworth Press, London; Westminster Press, Philadelphia. Price: 45s.)

This is a welcome and smooth translation of *Das godsdiens van Israël* published in 1963 and reviewed in *B.L.* 1964, p. 67; *Decade* p. 535. Its strength lies in its clear delineation of the historical emergence and triumph of Yahwism; its weakness in its all too brief, 35 page, treatment of the exilic and post-exilic period. It forms an indispensable companion volume to the author's *An Outline of Old Testament Theology*.

R.D.

THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

BRANDON, S. G. F.: *The Judgment of the Dead*. 1967. Pp. xiv + 300. (Weidenfeld and Nicholson, London. Price: 50s.)

This historical and comparative study of a *post-mortem* judgement in the major religions is written for the general reader. Professor Brandon interprets the relevant texts and iconography to trace the development of a belief now in decline. Hebrew religion offers in this context less than most, especially if one isolates one strand of belief from the rest. The author accepts a convention in which eschatology as such emerges late. Certain gaps in the Yahweh tradition are seen to have given rise to the principle of divine vindication. In this respect Brandon concedes surprisingly little to the advocates of early eschatological strata in the O.T. nor does he seem to be impressed by form-critical considerations, e.g. the prophetic indictment and warning as such. His summary is perhaps too brief to plumb these complexities of the subject in this special field.

U.E.S.

BRESCIANI, E. and KAMIL, M.: *Le Lettere aramaiche di Hermopoli*. (Accademia Nazionale dei Lincei, Memorie, Classe di Scienze morali, storiche e filologiche, Serie VIII, Volume XII, Fascicolo 5.) 1966. Pp. 71 + x plates. (Accademia Nazionale dei Lincei, Rome. Price: £1 2s.)

These eight Aramaic papyri from Hermopolis West, which were discovered in 1945, consist of private letters (all but nos 6 and 8 are in an excellent state of preservation), dating from the mid-5th century B.C., and originating in a pagan milieu. Among the many features of interest for Old Testament studies may be noted the presence of Bethel and Malkath-Shamin in the pantheon, and the character of the Aramaic employed, with several differences from the contemporary Elephantine papyri (e.g. prevalence of 'af'el over haf'el). The editors provide a short introduction, transcription, translation, and notes, followed by a full index verborum, and plates.

S.P.B.

CASTELLINO, G. R.: *Mitologia Sumerico-Accadica*. 1967. Pp. 214. (Società Editrice Internazionale di Torino. Price: Lire 2.500)

This is a delightfully produced and systematic study of Semitic and Accadian mythology, with a very full bibliography, which is well digested and critically treated. The author prefaces his work with an

account of various views of the myths, their significance and relevance to the life of the Sumerians and Semites. In Part I he proceeds to an analysis of the Sumerian material, treating myths of origin, the creation of man and the world and the organization of nature, heaven and the underworld. In Part II he analyses Babylonian and Assyrian myths along similar lines. In Part III texts are cited in translation, with critical footnotes. Here the author's selection of less accessible material and less known texts will be welcomed by all interested in the subject. This is a masterly study, which will certainly take its place along with the sterling work of the masters in the field.

J.G.

GAMPER, A.: *Gott als Richter in Mesopotamien und im Alten Testament. Zum Verständnis einer Gebetsbitte*. 1966. Pp. viii + 256. (Universitätsverlag Wagner, Innsbruck. Price: Austr. Schill. 180)

The purpose of this dissertation is to examine the meaning and content of such prayers as 'plead my cause' and 'judge me' to see if they really mean 'do me justice' and even 'help me' and 'save me'; and, if so, how they have acquired such connotations and how they can then be explained if the suppliant is not an innocent person. The author examines in the first part what he calls *irdische Gerichtsbarkeit* and divine justice in Sumerian, Babylonian and Assyrian, literature and in the second legal procedure and *Gottesgericht* in the O.T. Mesopotamian law provides him with abundant material both in law-codes and in records of private law-suits; the fragmentary and composite legal parts of the O.T., however, are inadequate for his purpose, so that he is compelled to draw on the historical and other non-legal books, especially that of Proverbs. A fairly exhaustive collection of Mesopotamian texts are quoted in translation, while the original texts are given in transcription in the notes; these, he argues, show an 'astounding similarity' to those in the O.T. The conclusions which he reaches are that the whole *Rechtsordnung* derives from God, that God gives the law which is always *Gesetz Yahwehs* and that no one else, even the king, can make laws, and that the agents of the law (judges, elders, king) are but intermediaries under the covenant between God and man. God judges the nations, usually for punishment, and out of this activity salvation often comes to the Chosen People; but they too are subject to God's judgement as also the individual person is, and condemnation and punishment or help and salvation may result from such judgement. In this sense 'judge me' comes to connote 'do me justice' and even 'help me' or 'save me'.

The case is fully argued, though perhaps at excessive length; but the whole thesis is lucidly set out and the large collection of relevant texts is welcome, even though the interpretation of some of the excerpts may not accord with the latest results of modern scholarship. Slips and misprints are laudably few; but the reviewer notes that, while his own works on Babylonian and Assyrian Law are nowhere cited, two of his father's works are ascribed to him by way of compensation in the bibliography!

G.R.D.

MALAMAT, A.: *Prophecy in the Mari Documents and the Bible*. 1967. Pp. 28. (Israel Exploration Society, Jerusalem)

This booklet contains reprints of three articles in Hebrew which have appeared in *Eretz-Israel*; the English summaries which appeared

originally are not included. The first, 'Prophecy in the Mari Documents' is from *EI* 4 (1956), pp. 74-84; the second, 'History and Prophetic Vision in a Mari Letter' from *EI* 5 (1958), pp. 67-73; the third, 'Prophetic Revelations in New Documents from Mari and the Bible' from *EI* 8 (1967), pp. 231-40. This last appeared in an English Version in *VT* 15 (1966), pp. 207-27, *B.L.* 1967, p. 4. These are three useful discussions of texts and their relevance to the study of O.T. prophecy in its international setting.

P.R.A.

NOUGAYROL, J. and AYNARD, J.-M.: *La Mésopotamie* (Religions du Monde.) 1965. Pp. 120, 41 photo. ill. + 1 map + 1 plan + 2 drawings. (Bloud et Gay, Paris. Price: Fr. 9)

This authoritative paperback maintains the lead long established by French scholars in the study of Babylonian and Assyrian religion. In sharp contrast to the current notion that it is not possible to write a history of religion from such sources, the authors give succinct surveys of distinct aspects of religious life and thought, each introduced by extracts from the relevant texts. Thus introductions are provided to the pantheon, mythology, cult (including the New Year festival), divination and magic. One unusual feature is the analysis of recurring themes, travel by deities, feasting, fertility, fabulous plants (the tree and plant of life), paradise and creation. Sections are devoted also to the temples and clergy, death and the afterlife (there was no judgement of the dead), sin and suffering, hymns and prayers. While no direct comparison is made with Old Testament material sufficient detail is there for the intelligent reader to do this for himself.

D.J.W.

PETTINATO, G.: *Die Ölwahrsagung bei den Babyloniern*. (Studi Semitici 21, 22.) 1966. 2 Vols. 228 + 148 pp. (Istituto di studi del Vicino Oriente, Rome. Price: Lire 8,000; \$14.00)

From the early second millennium B.C. or earlier the Babylonians practised lekanomancy and hydromancy using the services of a *barû-priest* ('seer') to observe the forms and colours of oil dropped on water or of water on oil. By this means interpretations were sought for the actions taken by the gods, and answers found to questions whether state or personal, concerning the outcome of projected actions be it the prospects of a military expedition or of a marriage, or the outcome of litigation or sickness. Brief mention is made of similar practices among the Hittites and Greeks. However, the author doubts whether Joseph's act of divining with a cup (Gen. 44:5, 15) was of this type. Yet this must be a possibility since lekanomancy played a distinct part in later Egyptian and Hebrew practice (see S. Daiches, *Babylonian oil magic in the Talmud and in later Jewish literature*, 1913) and would well be classed among the forms of divination denounced by the prophets from the monarchy onwards. Water and oil are used in many Babylonian rituals not covered by these volumes which aim to provide the specialist with reconstructed texts (totalling 251 lines) with translations and linguistic commentary.

D.J.W.

RINGGREN, H.: *Främre Orientens religioner i gammal tid*. (Scandinavian University Books.) 1967. Pp. 232, with many illustrations. (Svenska Bokförlaget/Bonniers, Stockholm)

This excellently produced text book is intended to serve the needs both of those who wish to begin the study of ancient Near Eastern religions for their own sake and also of students of the Old Testament who want background material. There are three main sections: i. Sumerian religion; ii. Babylonian and Assyrian religion; iii. West-Semitic religion. In each section a rounded and balanced presentation is given of religious belief and practice; and the entire treatment is illustrated not only pictorially but by appropriate citation of texts in translation. There is a useful select bibliography. Lucid, readable, authoritative, and (notably in the Ugaritic field) up-to-date, this work will admirably serve its purpose.

G.W.A.

THE DEAD SEA SCROLLS

ALLEGRO, J. M.: *Sokrovišča mědnogo svitka*. (*The Treasures of the Copper Scroll*.) 1967. Pp. 189 + 10 drawings of maps and plans. (Akademija nauk SSSR., Izdatel'stvo 'Nauka', Moscow. Price: 35 kop.)

This book (see *B.L.* 1961, p. 58; *Decade*, p. 296) has now been translated into Russian by G. M. Bauer and provided with a detailed and well-informed introduction by J. D. Amussin. This introduction is a valuable complement to the author's otherwise too one-sided and subjective presentation. The text of the copper scroll is reproduced, drawn from the original, with a parallel transcription (in Roman letters) and translation (in Russian letters). The translation is supplemented by 323 notes which are gathered at the end of the book (pp. 137-85), together with indexes and maps and plans. The translation was made from the American edition (Doubleday, N.Y., 1960). The author has provided a short foreword to the Russian edition.

M.B.

HARRIS, J. G.: *The Qumran Commentary on Habakkuk*. (Contemporary Studies in Theology, 9.) 1966. Pp. vi + 66. (A. R. Mowbray & Co. Ltd, London. Price: 10s. 6d.)

This work is intended as a popular introduction for the general reader to certain aspects of the study of *IQpHab*. Although as a work of popularization this short study has some value, it seems curious that amongst the things the author has included there is very little discussion of the various historical allusions in the *Commentary*, and of the information which these give us about the Qumran community, and equally curious that there is a (somewhat unsatisfactory) discussion of the orthography of *IQpHab*; one wonders how many general readers know any Hebrew. It is also unfortunate that the work contains some simplifications which are misleading, while it is not clear to the reviewer why a paraphrase of the *Commentary* was thought to be of more use than a precise translation.

M.A.K.

SANDERS, J. A.: *The Dead Sea Psalms Scroll*. 1967. Pp. xii + 174 (with six illustrations and a map). (Cornell University Press, Ithaca, N.Y. Price: \$10.00)

To describe this as a popular edition of 11 QPs^a, originally edited by the same author in *Discoveries in the Judaean Desert IV* (1965) (see *B.L.* 1960, p. 60; *Decade*, p. 680) is both proper — since here the material is clearly set out and much valuable explanatory and comparative information is given — and inadequate — since this volume is more complete than the original edition, including as it does the Fragment E published by Y. Yadin in *Textus 5*, and it also provides a very broad-based discussion of many questions which arise from this important document. Its title is perhaps not sufficiently precise, since there are other 'Psalms Scrolls' though none as yet so full as this. The first part of the book gives a clear and interesting account of the finding, unrolling and contents of the scroll, noting the deviations of order and of reading. Part two provides a transliteration and translation of the text with brief notes. Part three deals in detail with the apocryphal compositions. Appendices cover the Syriac Psalms (iv and v) not included in this manuscript; a list of Pre-Masoretic texts from Qumran and elsewhere, with an index; and bibliography. A Postscript covers Fragment E and includes some discussion of the problems of the Psalter in the light of the new evidence provided by the various psalms manuscripts now gradually being published. This is a very well-produced and useful volume.

P.R.A.

YALON, H.: *Studies in the Dead Sea Scrolls. Philological Essays 1949–1952*. 1967. Pp. xi (English), 119, (Hebrew). (Shrine of the Book Fund, America-Israel Cultural Foundation and Kiryath Sepher Ltd, Jerusalem)

These studies are based on E. L. Sukenik's two preliminary studies of the scrolls (Jerusalem 1948 and 1950) and articles reproduced from journals. They include technical discussion of such matters as the evidence of spelling and orthography for the date and contemporary pronunciation of the scrolls' vocabulary, finding influence of Aramaic and Samaritan, and above all affinity with Mishnaic Hebrew. The summary in English assists reference to some interesting discussion showing the considerable variety of forms (sometimes mistakenly taken as errors) used by the different scribes of the scrolls and by the same scribe.

A.R.C.L.

APOCRYPHA AND POST-BIBLICAL JUDAISM

BARON, S. W.: *A Social and Religious History of the Jews*. Late Middle Ages and Era of European Expansion (1200–1650): Vol. xi, *Citizen or Alien Conjuror*. 2nd Edition. 1967. Pp. 422. (Price: 90s. 0d.) Vol. xii, *Economic Catalyst*. 2nd Edition. 1967. Pp. 359. (Price: 90s. 0d.) (Columbia University Press, New York and London.)

These volumes maintain the high standard of their preceding companions*. They examine closely some outstanding Jewish facets of late Medieval political and economic history. We thus have here a fine elaboration of the more chronological and topographical description given in the earlier volumes. Scholars are awaiting with keen desire the appearance of the subsequent volumes.

*For reviews of vols I–II; III–V; VI–VIII, see *B.L.* 1953, p. 24, *Eleven*

Years p. 477; 1958, p. 52; 1959, p. 41, *Decade* pp. 128, 177 respectively. A review of Index to vols I-VIII appeared in *B.L.* 1961, p. 63, *Decade* p. 301. (Vols IX-X have not been reviewed in *B.L.*) M.W.

BOUSSET, W. and GRESSMANN, H.: *Die Religion des Judentums im späthellenistischen Zeitalter*. (Handbuch zum Neuen Testament 21.) 4th edition. 1966. Pp. xvi + 576. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 47)

This justly famous work, whose republication is most welcome, needs no introduction. It is reprinted without change except for the addition of a brief preface by E. Lohse, who gives a short appreciation of the contributions of Bousset and Gressmann, discusses the significance of some of the more recent developments in the study of Judaism in the inter-testamental period and provides a bibliography of the more important books on the subject that have been published since the third edition appeared in 1926.

M.A.K.

BRANDON, S. G. F.: *Jesus and the Zealots: A Study of the Political Factor in Primitive Christianity*. 1967. Pp. xvi + 413. (Manchester University Press. Price: 55s.)

In his earlier book, *The Fall of Jerusalem and the Christian Church*, Professor Brandon, in an attempt to assess the effect of the First Jewish Revolt on the history of the early Church, revived the view of Robert Eisler of a political involvement of Jesus of Nazareth which precipitated the Trial and Crucifixion. This view is now argued afresh in the light of an extensive and detailed study of the Zealot movement in the 1st century. The new evidence from Qumran and Masada is now added to our previous knowledge of the Zealots: a historical survey covers the period from the incorporation of Judaea into the Roman Empire in A.D. 6 to the last stand of the Zealots at Masada in A.D. 73. The relation of the Jewish Christians to the Revolt is discussed, and, against this Jewish and Jewish Christian background, Dr Brandon develops his theme that Mark presents a view of the Crucifixion which not only plays down but even deliberately obscures the political aspects of the movement of Jesus of Nazareth; Mark's 'apologetic' is then elaborated in Matthew and Luke into the concept of the 'pacific Christ'.

Its central thesis apart — and its weakest link may still be felt to be the interpretation of the Gospel evidence — the book is a valuable contribution to our fuller understanding of that violent movement of political fanaticism, led by the people called Zealots, which culminated in the First Revolt.

M.Bl.

BÜCHLER, A.: *Studies in Sin and Atonement in the Rabbinic Literature of the First Century*. Prolegomenon by F. C. Grant. (Library of Biblical Studies, ed. by H. M. Orlinsky.) 1967. Pp. xl + 462. (Ktav Publishing House, Inc., New York. Price: \$12.50)

In a lively introduction to this reprint of Büchler's *Studies in Sin and Atonement* (first published in 1928) Professor Grant outlines the contents of the work, and then discusses the concept of sin and atonement in general terms, and in the context of early Christianity.

M.A.K.

DELLING, G.: *Jüdische Lehre und Frömmigkeit in den Paralipomena Jeremiae*. (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 100.) 1967. Pp. 74. (Verlag Alfred Töpelmann, Berlin. Price: DM. 24)

The author accepts the 2nd century A.D. date for the Paralipomena of Jeremiah, the Jewish authorship of its main part, and the certainty that its original language was a Palestinian one. He takes four points for comparison with Pharisaic Judaism: personal piety, the divine attributes, the separateness of the people of God, and the expectation of a future life. In all these he shows by the examination of the Greek phrases used that for the most part they represent time-honoured Hebrew phrases and echo pretty closely the general pattern of Jewish belief.

L.H.B.

FINLEY, M. I. (ed.): *Josephus. The Jewish War and Other Selections from Flavius Josephus* translated by H. St J. Thackeray and R. Marcus. (The Great Histories.) 1966. Pp. xxxvi + 348. (The New English Library Limited, London. Price: 7s. 6d.)

This addition to the paperback series *The Great Histories* presents a collection of extracts from the *Loeb Classical Library* translation of the works of Josephus, which will undoubtedly prove extremely useful to students, especially now that G. A. Williamson's Penguin translation of the *War* is out of print. The bulk of the work (pp. 79-336) is, rightly, devoted to extensive excerpts from the *War*. Besides this the editor has included brief extracts from the *Life* and *Against Apion*, and three sections from the *Antiquities* (from Books I, II and X), which are intended to illustrate how Josephus retells the biblical stories. The work is prefaced by a very readable introduction which contains just enough about Josephus and his period to make what follows intelligible. There are two maps, reproduced from the Loeb edition, and an index.

M.A.K.

GOETTMANN, J.: *Tobie. Livre des fiancés et des pèlerins*. 1966. Pp. 250. (Desclée de Brouwer, Bruges. Price: Fr. 16.50)

This is a devotional study of the Book of Tobit seeking to show how it holds within itself a two-fold pattern, that of the development of God's grace in the Old Testament from creation onwards, and that of the Gospel, especially as told by Luke. It is a book for the prayer-desk rather than the study table.

L.H.B.

HANHART, R.: *Drei Studien zum Judentum*. (Theologische Existenz Heute, No. 140.) 1967. Pp. 64. (Chr. Kaiser Verlag, München. Price: DM. 4.90)

The three studies are: Kriterien Geschichtlicher Wahrheit in der Makkabäerzeit; Zur Geistesgeschichtlichen Bestimmung des Judentums; Die Bedeutung der Septuaginta-Forschung für die Theologie. The essays have in common that they touch upon the significance of Apocalyptic and of the changes in meaning consequent upon translation from Hebrew to Greek. The first essay discusses the criteria by

which we can derive historical truth from the changing interpretation of prophetic and apocalyptic words in subsequent generations. The second discusses the definition of Judaism and finds the significant factors to be the emergence of Apocalyptic after the loss of prophetic utterance (whether or not the words had been fulfilled), and the representation of the written revelation in a second language. The third essay, admitting the possibility of change of meaning in transmitting the Hebrew canon in a Greek form, argues that the rendering remains basically true to its Jewish background and that it is not right to speak of a 'Theology of the Septuagint'.

L.H.B.

HASPECKER, J.: *Gottesfurcht bei Jesus Sirach. Ihre religiöse Struktur und ihre literarische und doktrinaire Bedeutung.* (Analecta Biblica, 30.) 1967. Pp. xxvi + 355. (Päpstliches Bibelinstitut, Rom. Price: Lire 5.700; \$9.50)

This is a searching and thoroughgoing study of what ben Sira meant by 'the fear of God'. In the course of it the author first sketches other scholars' opinions about the depth of ben Sira's religious life, follows this with a detailed and critical study of the passages where ben Sira mentions the fear of God, and devotes the rest of the book to building up what he regards as the content, for ben Sira, of the phrase 'fear of God', namely, a sincere and whole-hearted devotion to God, a reverent quest for him, and a full trust in and love for him, in all humility.

References to the fear of God are scattered more or less evenly throughout Ecclesiasticus (with some exceptions, notably 42:15-50:26), although not always attested by all the ancient forms of the text (Greek, Hebrew and Syriac). It is often so placed within the section to which it belongs as to make it not only one element in a series of rules for behaviour but an organic and determining factor. It is shown to be explained by its context and is seen to have as its main element a vigorous trust and hope in God (e.g. 34:13-17) for its own sake and not for the reward it may bring.

Although somewhat long and repetitive in its arguments, the book does seem to demonstrate successfully that ben Sira was a deeply religious teacher.

L.H.B.

LIFSHITZ, B.: *Donateurs et Fondateurs dans les Synagogues Juives. Répertoire des dédicaces grecques relatives à la construction et à la refectation des synagogues.* (Cahiers de la Revue Biblique 7.) 1967. Pp. 94. (Gabalda, Paris. Price: Fr. 35)

This convenient *répertoire* brings together all known synagogal inscriptions in Greek of ancient date; they muster over 100, ranging geographically from Dura Europos through Palestine to Spain and chronologically from the 3rd century B.C.E. to the 6th century C.E. All have been previously published (bibliographies are given in each case), but some are very recent discoveries. For readers of this *Book List* the most useful item will probably be the excellent index to the Greek vocabulary of the inscriptions. They will note an interesting occurrence of the term *Ioudaismós* (no. 10, from Paconia, late 3rd century C.E.), the sense of which has conceivably been misinterpreted

by the editor. They will also observe with interest that although post-biblical Hebrew firmly restricts *moshia'* as a divine epithet, and Christianity makes a *sôtêr* of its own Messiah, the Greek-speaking Synagogue 'de-soteriologised' the abstract *sôtêria*. It figures frequently in honorific contexts in these dedications (*hypêr sôtêrias* before the names of living persons, corresponding to donations *le-hayyê peloni* in the modern Synagogue), and points forward to the restoration of a feature in the Ostia synagogue labelled *pro salute Augusti*, and so ultimately to the Portuguese *saude* retained in a similar formula by the Sephardic synagogue at Amsterdam until today.

R.L.

MORGENSTERN, J.: *Some Significant Antecedents of Christianity*. 1966. Pp. xii + 112. (E. J. Brill, Leiden. Price: Fl. 26)

This collection of occasional studies by a well-known *Alttestamentler* seeks to discuss and illumine New Testament problems against the background of the Old Testament. With two exceptions, 'The Passover in the Synoptics and John' and 'Palm Sunday and Easter Sunday', the essays deal with christological themes, from a study of 'Jesus the Teacher' to the more controversial topics of 'Jesus as the Suffering Servant', 'Jesus as the Son of Man', 'The Antecedents of the Eucharist and of the Doctrines of the Virgin Birth and the Trinity'. The collection ends with a chapter on General Conclusions summarizing the previous discussion: Jesus and his disciples, for instance, while not 'non-conformist' vis-à-vis official Judaism, must have preserved and observed certain distinctive traditions, e.g. calendrical, from an earlier age. In the christological essays not every scholar will go so far as to be prepared to consider the Suffering Servant as 'a supernatural being, perhaps even the divine Son of the Father' (p. 48). (Dan. 7 is understood along similar lines.)

These essays are the late gleanings of a rich harvest of Old Testament study, written by one with a deep and intimate knowledge of the Old Testament and more than a passing interest in the New.

M.Bl.

PFEIFER, G.: *Ursprung und Wesen der Hypostasenvorstellungen im Judentum*. (Arbeiten zur Theologie I/31.) 1967. Pp. 110. (Calwer Verlag, Stuttgart. Price: DM. 12.50)

In the first part of this study — a thesis submitted to the Faculty of Theology at Jena — the author systematically examines the entire corpus of Jewish literature from *Trito-Isaiah* to the *Odes of Solomon* (which are held to have a Jewish *Grundlage*) for possible occurrences of hypostatic conceptions. On the basis of this survey he concludes that, with the exception of the hypostasis Wisdom, and of Philo, such conceptions are only relatively rarely to be found, and that they are usually introduced quite incidentally. As in other religions hypostases have for the most part developed as the culmination of a process whereby divine attributes and functions become more and more independent, but there are examples of the reverse process, the most important being Wisdom, which in the earliest traditions (*Job* 28; *Prov.* 8:22-31) is held to be completely independent of God at first, and only subsequently to have been acquired by him. The second part of the work is devoted to the question of origins, and the author

considers in turn the various influences — Israelite, Canaanite, Egyptian, Mesopotamian, Iranian, Hellenistic — which might conceivably have affected the development of hypostatic conceptions. Pfeifer argues that most of the hypostases which emerge in Judaism derive from concepts present already in Israelite religion, but that there is evidence of some Egyptian influence, and of strong Hellenistic influence in the later stages, particularly upon *Sap. Sal.* and Philo. There remain two hypostases which cannot be explained in either of these ways, namely Law and Wisdom. The author thinks that these represent original Jewish developments. He further suggests that the origin of hypostasized Wisdom is to be sought in a female deity (of the type represented by Anatjahu of Elephantine and the Queen of Heaven of *Jer.* 44:17) who was attached to Yahweh as consort — but this stage can no longer be traced directly in our texts.

M.A.K.

RAPPOPORT, A. S.: *Myth and Legend of Ancient Israel*. With an Introduction and Additional Notes by R. Patai. 3 Vols. 1966. Pp. iv + xviii + 264; viii + 400; viii + 296. (Ktav Publishing House Inc., New York. Price: 3 vols \$19.95)

This collection of myths and legends was originally published in 1928. It contains a vast amount of material, derived chiefly from Rabbinic, but also from non-Jewish sources, which is arranged by subject and embraces within its scope the characters and events of the biblical narrative from the Creation to Esther. For this new edition Patai has contributed a short introduction in which he attempts to assess the value of the work in the light of the advances made in the study of mythology and folklore in the past forty years. He has also provided a short memoir of Rappoport, and some additional notes which are intended to emphasize 'the *meaningful aspect of Hebrew mythology*' (p. xv). Patai argues that despite its limitations the work retains its value because of the nature and abundance of the material it presents. Fascinating as the work is, present day readers are likely to find the style and method of presentation less than satisfactory.

M.A.K.

RENGSTORF, K. H.: *Die Re-Investitur des Verlorenen Sohnes in der Gleichniserzählung Jesu Luk. 15, 11–32*. (Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen, Heft 137.) 1967. Pp. 78 + xiii plates. (Westdeutscher Verlag, Köln und Opladen. Price: DM. 14.30)

A study of the parable of the Prodigal Son suggests that there lies in the background the legal custom of the *k^ešāšāh*, whereby a man who had offended against the interests of his family or tribe had his connection with them forcibly dissolved and lost his status. The parable is chiefly concerned, however, with the cancellation of the *k^ešāšāh*. This takes the form of a re-investiture. The returning son is given the garment which he had formerly worn as an emblem of his status, a ring which symbolizes the authority his father confers on him, and shoes which are a sign of his right of tenure. The legal symbolism of the ring in the pre-Christian era is substantiated by a series of archaeological illustrations, and that of the garment by

reference to the accounts in 1 Maccabees and Josephus of the death of Antiochus Epiphanes. Evidence for the symbolism of the shoes is less direct and convincing. The author claims that the portrayal of the son's restoration as a legal act illustrates the theological principle of the *justificatio impii*.

M.E.T.

SCHLATTER, A.: *Synagoge und Kirche bis zum Barkochba-Aufstand. Vier Studien zur Geschichte des Rabbinats und der jüdischen Christenheit in den ersten zwei Jahrhunderten*. (Kleinere Schriften von Adolf Schlatter, neu herausgegeben von Th. Schlatter, Bd. 3.) 1966. Pp. 304. (Calwer Verlag, Stuttgart. Price: DM. 29.00)

The four studies which are here reprinted were all published originally in the series *Beiträge zur Förderung christlicher Theologie*. The titles are: 'Die Tage Trajans und Hadrians' (1897); 'Die Kirche Jerusalems vom Jahr 70 bis 130' (1898); 'Jochanan ben Zakkai, der Zeitgenosse der Apostel' (1899); 'Der Märtyrer in den Anfängen der Kirche' (1915). In a short preface Professor J. Jeremias pays tribute to the pioneering nature and abiding value of Schlatter's work in the fields represented by these studies, which it is good to have made generally available once more.

M.A.K.

SIMON, M.: *Jewish Sects at the Time of Jesus*. Translated by J. H. Farley. 1967. Pp. xii + 180. (Fortress Press, Philadelphia. Price: \$2.95)

The author's purpose in this short paperback study, which has been translated from the French edition of 1960 (not noticed in *B.L.*), is to make clear how very varied were the different currents that combined to form Judaism in the time of Jesus. After a thought-provoking discussion of the significance of the term 'sect' in this context, there are chapters on Sadducees, Pharisees and Zealots, on the Essenes, on other, more marginal, Palestinian groups, on Philo and the Therapeutae, and, finally, on the relationship between the Jewish sects and Christianity. Although there are individual statements with which one would disagree, particularly in what is said about the Teacher of Righteousness, in general the author has provided us with a balanced and perceptive introduction to his subject. The reviewer has not attempted to check the accuracy of the translation, but errors were noticed on pages 21 and 82. It is a pity that there has been some dislocation of the type on page 102.

M.A.K.

URBACH, E. E.: *Class Status and Leadership in the World of the Palestinian Sages*. (Proceedings of the Israel Academy of Sciences and Humanities, II. 4. Trans. by I. Abrahams.) 1966. Pp. 37. (Central Press, Jerusalem. Price: \$0.75)

Careful study of Talmudic sources has yielded the present essay on the vicissitudes in the social status and leadership of the Palestinian Sages, heirs of the Hasidim, during the period from the later years of the Second Temple to the compilation of the Mishna. As exponents and practitioners of the Torah the Sages, whether for the time

being prominent in the nation's affairs with the standing of a privileged caste or temporarily in eclipse, and though on occasion torn by faction and strife, were yet a formative and leavening influence ever seeking to improve the system for which they regarded themselves as responsible.

E.T.R.

PHILOLOGY AND GRAMMAR

BEN-MEIR, A.: *Initiation à l'hébreu vivant*. 1^{er} fascicule. 1965. Pp. xv + 162. (Librairie Rene Giard, Lille. Price: Fr. 20)

For Hebrew language-teachers this latest attempt to combine some of the results of recent research into linguistics and language-teaching with the current boom in Israel's tourist trade, should be of considerable interest. 'Hébreu vivant', in this context, includes both biblical and modern Israeli Hebrew, so that by the end of the first fascicle the student is reading the first five verses of Genesis, on his own or with an instructor, as well as a rich, wittily illustrated variety of modern Israeli dialogues, adventures and songs (with music). The method is meant to be as painless as possible: the division of nouns into declensions is dropped; the construct state is described in one lesson, construct forms in the next lesson; the past tense of the verb is left for the second fascicle; the 600-word vocabulary is introduced, carefully classified as *Racines verbales*, *Noms*, *Adjectifs*, and *Particules* (which refers to everything from 'et to *šum dabar*); and about half of each lesson is composed of exercises. The relation of this grammar to the traditional grammars, however, is slightly uneasy, being at the same time revolutionary and reactionary. The *p'l*-terminology for verbal paradigms is completely dropped: e.g. *Niphal* is called '2ème forme', *piel* '3ème forme', and so on; 'Ayin waw verbs are described as monosyllabic verbs. But the vowels are still given their Hebrew names, *pataḥ*, *kaṣaṣ*, etc. *Dagesh lene* and silent *shwa* are no longer printed, but the *rapheh* is introduced to indicate aspirated *bgdkpt*. A similar uneasiness is evident in the rather inaccurate definition of 'ayin (p. 2). Is this grammar intended for serious students of the language who must know the traditional jargon, in which case why drop the *p'l*-paradigm? Or if it is intended for kibbutz-holidays, why the *rapheh* and the *pataḥ furtif*?

These criticisms may be answered in the second fascicle, where a careful index and some verb tables will presumably also clarify the author's method. Meanwhile, in spite of several misprints and the inevitable blurring of the offset-printing process, this is a good start; and as an indication of the progress towards bringing Hebrew teaching into line with other 20th-century school and university disciplines, it is significant that the alphabetical table of this predominantly modern Hebrew grammar actually includes, for reference and general interest, the ancient Hebrew script, a thing which none of our most widely used elementary grammars of the ancient language have thought it useful to include.

J.F.A.S.

BLACK, M.: *An Aramaic Approach to the Gospels and Acts*. 3rd ed. 1967. Pp. viii + 359. (Clarendon Press, Oxford. Price: 60s.)

The first and second editions of this work were reviewed in the *B.L.* 1947, p. 38, and 1955, p. 70; *Eleven Years*, pp. 100, 703. The new

edition has been expanded chiefly by the addition of a chapter on 'Recent discoveries and developments in Palestinian Aramaic', and by an appendix by Dr G. Vermes on the use of *bar nash(a')* in Jewish Aramaic. The additions render this very useful book yet more valuable.

J.A.E.

GORDON, C. H.: *Ugaritic Textbook*. Grammar, Texts in transliteration, Cuneiform selections, Glossary, Indices (Analecta Orientalis 38). (1965.) Reeditio photomechanica 1967 with supplement. Pp. xvi + 556. (Pontificium Institutum Biblicum, Rome. Price: L1. 17.400, \$29.00)

This volume was reviewed in *B.L.* 1966, p. 65; *Decade*, p. 685. To its 1965 form a supplement has been added by the author covering pp. 549-56. He indicates additional texts, some of which have been utilized here before their publication by C. Virolleaud in *Ugaritica* IV. The remaining material consists of addenda to the glossary, and a brief note on yet further information from the 1966 finds.

P.R.A.

GUILLAUME, A.: *Hebrew and Arabic Lexicography, a comparative study*. 1965. Pp. 91. (Leiden, E. J. Brill. Price: Fl. 16)

This is a collection of four studies reprinted from vols I-IV (1959-65) of *Abr-Nahrain*. Each one of the very many words and comparisons discussed by the late Professor Guillaume would require detailed comment in a review that aimed at doing justice to his long and arduous labours. This, alas, is impossible in the present context.

It must, however, be averred — sadly — that the methods used cannot lead to satisfactory results. The table of interchanges of consonants (p. 4) must be condemned in the strongest terms; and since it has been taken as the basis of this comparative study we can scarcely be surprised at some of the conclusions that have been reached on such evidence. The resources of the Arabic dictionary have certainly not been exhausted for the elucidation of the Hebrew lexicon, but offerings from Arabic dialects, from distinct linguistic layers, in terms of chronology and social structure, have to be examined and sifted before they can be applied to enhance our understanding of the Old Testament. At best this monograph may serve as a random collection of material upon which future scholars will bring to bear the full rigour of modern methodology and sound judgement.

E.U.

JAMME, A.: *Sabaeen and Hasaeen Inscriptions from Saudi Arabia*. (Studi Semitici, 23.) 1966. Pp. 107 with 18 figures comprising a map and transcribed inscriptions and 21 photographic plates. (Istituto di Studi del Vicino Oriente. Università di Roma, Rome. Price: Lire 4.000; \$7.00)

The present volume contains the texts of 26 Sabaeen inscriptions from Central Arabia and 20 in an Eastern Old-Arabic Dialect (here called 'Hasaeen' from the District of Ḥasâ, collected by Fr Jamme and others who have helped him in searching out and photographing inscribed stones. One is an important historical text in 12 lines, dated

in the 6th century B.C., which deals with the military operations of the Jewish king of South Arabia, Gusup 'A'sar Yat'-ar (cf. Ryckmans 508); the rest are *graffiti* of the usual type, which are of interest only to specialists in South Arabian studies, chiefly as contributions to onomatology. The style of the editor's comments is such that the reader may not always easily see what he means; for example, what can he mean by 'the other handle . . . , not found, was stamped with the name of the eponym or dating authority' on p. 83? The jargon, too, in which they are expressed is sometimes deplorable, i.e. in using 'conjunction' for 'particle' on p. 42, 'who' for 'things' and 'which' for women and 'those' for 'these' on p. 31, in the remarkable '(a man) light, active' on p. 60, in the adjective 'clanic' on p. 79, and so on. Finally, can any purpose be served by publishing what can only be called 'non-inscriptions', i.e. stones from which the texts have been more or less completely erased? The persevering student, however, will find much that is of interest in this small volume.

G.R.D.

MARTINEZ, ERNEST R. (compiler): *Hebrew-Ugaritic Index to the writings of Mitchell J. Dahood*. 1967. Pp. 120. (Pontifical Biblical Institute, Rome. Price: Lire 1.500, \$2.50)

This monograph offers a bibliography of Father M. J. Dahood's writings over the past fifteen years and lists 135 items. This is followed by indexes of Scriptural passages, of Hebrew and Ugaritic words, and of grammatical observations contributed by Father Dahood in those 135 items of his bibliography. The avowed purpose of this labour of love is to 'provide the biblical scholar . . . with a helpful guide for finding what Professor Dahood has written with reference to numerous Hebrew words and passages of Scripture, valuable work that might otherwise remain buried in scattered periodicals'.

Father Martinez's enterprise raises some points of principle. If this sort of thing were done by dutiful disciples for all scholars, we would witness the development of a wholly undesirable form of Parkinsonism in scholarly circles. Father Dahood is a man at the height of his powers; we may hope that to the 15 years of scientific output hitherto accomplished he will add at least another 30 or 40 years. The mind boggles at the man-hours required to index and cross-reference his future writings and those of his fellow-workers in Ugaritic and biblical studies!

E.U.

MAUCHLINE, J.: *An Introductory Hebrew Grammar*. (A. B. Davidson, 26th ed.) 1966. Pp. xii + 319. (T. and T. Clark, Edinburgh. Price: 35s.)

This edition of 'Davidson's' Grammar is substantially Professor Mauchline's revision, which appeared as the 25th edition in 1962 (see *B.L.* 1963, p. 71; *Decade*, p. 465). Most, though not all, of the misprints have been corrected. The paragraphs dealing with gutturals, the jussive, and the Pi'el have each been simplified to advantage and a summary of the early sections dealing with vocalization has been added to enable the student to get over this hurdle as quickly as

possible. However, this summary has been added at the end of the book, out of order, and is not noted in the table of contents. It is too, condensed rather than simplified. What will the beginner make of 'prelitic element'? This edition is an improvement on the earlier one but is still likely to be criticized as formidably academic by some students and teachers.

J.R.

SPULER, B. (ed.): *Handbuch der Orientalistik*, vol. III, SEMITISTIK. 1964. Pp. 398. (E. J. Brill, Leiden. Price: Fl. 55)

This is a photographic reprint of a work which first appeared in 1953-4. Several of the contributions, despite the inclusion of some illustrious names, could not — even at that time — be considered to reflect the state of current knowledge. Four of the eight contributors have since died, and one feels sure that they would scarcely have approved of an unamended reprint. It is difficult to see what purpose a work of this type is to serve when its methodology — apart from some minor exceptions — is that of the 19th century and its bibliographical coverage sadly inadequate and out-of-date. The strictures voiced by the present reviewer (particularly upon the performance of the editor) in *Orientalia* 1958/1, p. 68, esp. note (2), apply *a fortiori* to this unexpurgated reissue. At a time when the photographic reprint industry has reached such vast dimensions some thought ought to be given to the fact that very few books can bear reprinting without taking account of work accomplished in the interval. This is certainly true of the present volume.

E.U.

WATTS, J. D. W.: *Lists of Words occurring frequently in the Hebrew Bible*. (Hebrew-English Edition. Seminary Edition.) 1967. Second Edition. Pp. 33. (E. J. Brill, Leiden. Price: Fl. 3)

This booklet was welcomed in its original edition (*Book List* 1960, p. 57; *Decade*, p. 237) and the demand for a new edition has enabled some useful changes to be made: an additional list, of particles, has been added; and some corrections have been made, both of the consonantal text and of the vocalization and accentuation. Certain anomalies in the presentation of the forms have also been ironed out. Unfortunately, a few new printing errors in the vocalization have crept in, and in one table the Hebrew is rather badly out of line; but these are minor blemishes in a work which will no doubt continue to serve a useful purpose.

R.J.C.

ADDITIONAL NOTES ON SCHOOL TEXTBOOKS

*BROWN, J. G.: *The People of the Bible. The Lands of the Bible*. (Cornerstone Bible Series, Units One and Two.) 1967. Pp. 117, 121. (Holmes McDougall Ltd, Educational Books, Edinburgh. Price: 12s. 6d. each)

The aim of this new series of text-books for Secondary Schools is to make the Bible living, meaningful and exciting. The first volume describes in six chapters the life of the peoples of the Bible lands, their

homes, their occupations, food and clothing, way of life and worship. The second volume deals similarly with the lands — the Middle East today, Palestine, biblical sites, Jerusalem, archaeology and its contribution. O.T. material abounds. The texts are informative and interesting, based on wide reading and sound scholarship. Each chapter has a supplement of Bible references, interesting facts, vocabulary and things to do. The illustrations are attractive and the book is well produced.

L.A.P.

- *KLINK, J. L.: *Bible for Children. Volume One: The Old Testament with Songs and Plays.* 1967. Pp. 313. (Burke Publishing Co. Ltd, London. Price: 30s. 0d.)

This handsomely-produced book, translated from the Dutch, is an original and imaginative presentation of the O.T. story in simple, direct narrative accompanied by poems, songs (including Negro spirituals) and short plays, the text brilliantly illustrated by Pieter Klaasse. It is regrettable that in such a generally attractive book no distinction is made between story and history, apart from the Creation narratives; even the stories of Balaam, Jonah and Daniel are presented as presumably historical.

L.A.P.

- *MEADE, F. H. M. and ZIMMERMANN, A. W.: *The School Study Bible.* (Books 1–6 and book 7, Religions of the World.) 1960–6. (McDougall's Educational Co. Ltd, Edinburgh. Price: 7s. each)

The O.T. content of these text-books is arranged as follows: Book 1, The Garden of Eden and Joseph in Egypt; Book 2, The Flight from Egypt and Settlement in the Promised Land; Book 3, Early Kings of the O.T.; Book 4, The Prophets, the Exile and Return. A Chapter on Judaism appears in Book 7. Brief extracts from the text of the A.V. are followed by illustrations and brief explanatory notes. The method and presentation are rather old-fashioned and the notes are not always reliable.

L.A.P.

- *SHAW, W. A.: *Living Bible.* Books 1 and 2. Pp. 95 each volume. 1966. (McDougall's Educational Co. Ltd, Edinburgh. Price: 9s. 6d. each)

These books, which belong to the post-Loukes era, represent a new and exciting development in R.K. text-books. They are adventurous and contemporary, intended to arouse the pupil's interest and make him think for himself. The first book includes sections on Abraham, Moses and the Exodus, David and Solomon, and the second book the Creation stories, Elijah on Mount Carmel and Job. Various modern translations are used for the Bible text and the illustrations are unusually vivid and imaginative.

L.A.P.

Books received too Late for Notice

- ASSENSIO, F.: *El Levítico*. 1966. (Editorial Sal Terrae, Santander.)
- BECK, E. and MILLER, G.: *A Guide to Understanding the Bible*. Vol. I From Genesis to I Samuel. 1968. (Geoffrey Chapman Ltd, London.)
- BERNHARDT, K. H.: *Die Umwelt des Alten Testaments*. Vol. I. 1967. (Gütersloher Verlagshaus Gerd Mohn.)
- BEUKEN, W. A. M., S.J.: *Haggai-Sacharja 1-8*. (Studia semitica neerlandica nr. 10.) 1967. (van Gorcum, Assen.)
- BLANK, H. SHELDON: *Prophetic Faith in Isaiah*. (Paperback ed.) 1967. (Wayne State University Press, Detroit.)
- BOWMAN, J. (ed.): *Abr-Nahrain*. Vol. VI. 1967. (E. J. Brill, Leiden.)
- BOWMAN, J.: *Samaritanische Probleme*. 1967. (Kohlhammer, Stuttgart.)
- BROCK, S. P. *Testamentum Iobi*. PICARD, J. C.: *Apocalypsis Baruchi Graece*. (Pseudepigrapha Veteris Testamenti Graece — Volume II.) 1967. (E. J. Brill, Leiden.)
- CALDERONE, P. J.: *Dynastic Oracle and Suzerainty Treaty*. (Logos I.) 1966. (Loyola House of Studies, Manila, Philippines.)
- CASSUTO, U.: *A Commentary on the Book of Exodus*. 2nd Ed. Eng. 1967. (The Magnes Press, The Hebrew University, Jerusalem.)
- CULLEY, R. C.: *Oral Formulaic Language in the Biblical Psalms*. 1967. (Toronto University Press and Oxford University Press, London.)
- DEBUS, J.: *Die Sünde Jerobeams*. 1967. (Vandenhoeck and Ruprecht, Göttingen.)
- DELEKAT, L.: *Asylie und Schutzorakel am Zionheiligtum*. 1967. (E. J. Brill, Leiden.)
- VAN DEURSEN, A.: *Illustrated Dictionary of Bible Manners and Customs*. 1967. (Philosophical Library, New York.)
- DUHM, B.: *Das Buch Jesaja*. (5th Ed.) 1968. (Vandenhoeck and Ruprecht, Göttingen.)
- EPSTEIN, E. L. (ed.): *Hebrew Union College Annual*. xxxviii. 1967. (Hebrew Union College-Jewish Institute of Religion, Cincinnati.)

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- FINKELSTEIN, J. J. GREENBERG (ed.): *Oriental and Biblical Studies*. (Collected writings of E. A. Speiser.) 1967. (Oxford University Press, London.)
- GLUECK, N.: *Hesed in the Bible*. 1968. (KTAV Publishing House, New York.)
- GUNDRY, R. H.: *The use of the Old Testament in St Matthew's Gospel*. Supp. to N.T. Vol. xviii. 1967. (E. J. Brill, Leiden.)
- HABEL, N. C.: *Are you joking, Jeremiah?* (Perspective Series No. 4.) 1967. (Concordia Publishing House, Missouri.)
- HARTMANN, B., et al. (éd.): *Hebräische Wortforschung, Festschrift . . . W. Baumgartner*. (Supplements to Vetus Testamentum, Volume xvi.) 1967. (E. J. Brill, Leiden.)
- HULME, W. E.: *Dialogue in Despair*. 1968. (Abingdon Press, Nashville, Tennessee.)
- JACOB, E.: *Théologie de l'Ancien Testament*. Deuxième édition. 1968. (Delachaux et Niestlé, Paris.)
- KAPELRUD, A. S. and JERVELL, J.: *Studia Theologica*. Vol. 21, No. 2. 1967. (Universitetsforlaget, Oslo.)
- KOEHLER, L. and BAUMGARTNER, W.: *Hebräisches und Aramäisches Lexikon Zum Alten Testament*. 3rd ed. Lief 1. 1967. (E. J. Brill, Leiden.)
- KOFFMAHN, E.: *Die Doppelurkunden aus der Wüste Juda*. 1968. (E. J. Brill, Leiden.)
- KOOLE, J. L.: *Commentarr Op Het Oude Testament*. 1967. (J. H. Kok N.V., Kampen.)
- KOSMALA, H. (ed.): *Annual of the Swedish Theological Institute*. Vol. v. 1967. (E. J. Brill, Leiden.)
- LANGE, E.: *Die Verbesserliche Welt*. 1968. (Kreuz-Verlag, Stuttgart.)
- LÉON-DUFOUR, S. J.: *Dictionary of Biblical Theology*. 1967. (Geoffrey Chapman Ltd, London.)
- LESLIE, E. A.: *The Psalms*. (Paperback ed.) 1968. (Abingdon Press, Nashville, Tennessee.)

- LEWIS, J. P.: *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature*. 1968. (E. J. Brill, Leiden.)
- MCKENZIE, J. L.: *The World of the Judges*. 1967. (Geoffrey Chapman Ltd, London.)
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- MARQUARDT, F.-W.: *Die Entdeckung des Judentums für die christliche Theologie*. 1967. (Chr. Kaiser Verlag, München.)
- NIELSEN, EDUARD: *The Ten Commandments*. (Studies in Biblical Theology, II, 7.) 1968. (S.C.M. Press, London.)
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- SCHARBERT, J.: *Die Propheten Israels um 600 v. Chr.* 1967. (Verlag J. P. Bachem, Cologne.)
- SCHWEITZER, A.: *Reich Gottes und Christentum*. 1967. (J. C. B. Mohr, Tübingen.)
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