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THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1969

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The Society for Old Testament Study

BOOK LIST, 1969



This issue of the *Book List* follows the pattern of the 1968 issue. Books marked with an asterisk (*) are considered to be particularly suitable for inclusion in school libraries.

The names of those who have provided reviews for this List are noted on the next page, and the editor wishes to record his thanks 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, E. Hammershaimb of Aarhus 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 the firms of B. H. Blackwell, Oxford and Duckett, London and the Library staff at King's College for bibliographical assistance, and to Miss Jean Kemble who has undertaken the secretarial work involved during the past year.

PETER R. ACKROYD

KING'S COLLEGE
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COLLECTION

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P.R.A.	= P. R. Ackroyd	M.A.K.	= M. A. Knibb
C.A.	= C. Alder	H.K.	= H. Kosmala
G.W.A.	= G. W. Anderson	A.R.C.L.	= A. R. C. Leaney
D.R.Ap-T.	= D. R. Ap-Thomas	J.M.	= J. Mauchline
J.B.	= J. Barr	W.McK.	= W. McKane
J.M.T.B.	= J. M. T. Barton	E.W.N.	= E. W. Nicholson
M.B.	= M. Bič	L.A.P.	= L. A. Poore
I.B.	= I. Blythin	N.W.P.	= N. W. Porteous
L.H.B.	= L. H. Brockington	J.R.P.	= J. R. Porter
F.F.B.	= F. F. Bruce	B.F.P.	= B. F. Price
R.E.C.	= R. E. Clements	H.R.	= H. Ringgren
R.J.C.	= R. J. Coggins	B.J.R.	= B. J. Roberts
R.D.	= R. Davidson	J.R.	= J. Robinson
E.J.C.D.	= E. J. C. Davis	E.R.R.	= E. R. Rowlands
G.R.D.	= G. R. Driver	H.H.R.	= H. H. Rowley
J.H.E.	= J. H. Eaton	E.T.R.	= E. T. Ryder
J.A.E.	= J. A. Emerton	U.E.S.	= U. E. Simon
G.F.	= G. Farr	J.V.M.S.	= J. V. M. Sturdy
E.H.	= E. Hammershaimb	D.W.T.	= D. W. Thomas
A.S.H.	= A. S. Herbert	E.U.	= E. Ullendorff
C.J.A.H.	= C. J. A. Hickling	G.V.	= G. Vermes
M.D.H.	= M. D. Hooker	J.W.	= J. Weingreen
A.R.J.	= A. R. Johnson	R.N.W.	= R. N. Whybray
D.R.J.	= D. R. Jones	D.J.W.	= D. J. Wiseman

<i>B.L.</i>	= <i>Book List</i>
<i>Eleven Years</i>	= <i>Eleven Years of Bible Bibliography</i> (1957)
<i>Decade</i>	= <i>A Decade of Bible Bibliography</i> (1967)

GENERAL

ACKROYD, P. R. and LINDARS, B. (ed.): *Words and Meanings. Essays presented to David Winton Thomas on his retirement from the Regius Professorship of Hebrew in the University of Cambridge, 1968.* 1968. Pp. xiii, 239. One plate. (Cambridge University Press. Price: 45s.)

As will be clear from the title, the fifteen contributions to this volume are all concerned with that branch of O.T. study which, through a long and distinguished career, Professor D. W. Thomas has made peculiarly his own. Some of the essays are primarily philological in the narrower sense of the term, while others cover a broader area. Two contributions of a wide-ranging character are those by P. R. Ackroyd on 'Meaning and Exegesis' and G. Fohrer on 'Twofold Aspects of Hebrew Words'. Six of the authors are concerned with the Pentateuch: J. Weingreen discusses the possible existence of folk-tales about Abraham lying behind Gen. 15:7, J. A. Emerton writes on 'Some difficult words in Gen. 49', B. Albrektson criticizes the views of E. Schild and J. Lindblom on Ex. 3:14, J. Muilenberg has a characteristic discussion of 'The Intercession of the Covenant Mediator in Ex. 33', R. Loewe traces the treatment of Num. 13:34 in the Versions and Rabbinic commentators and B. Lindars deals with the new significance of the word *tôrâh* which he finds in Deut. Two essays are concerned with aspects of the prophetic books: G. R. Driver's 'Another little drink' offers a fresh translation and exegesis of Is. 28: 1-22, and A. Phillips discusses 'The ecstasies' father'. Other contributors write on subjects with which they have long been concerned, D. Diringer and S. P. Brock on early Hebrew inscriptions and B. J. Roberts on biblical exegesis in Qumran. The remaining essays are those of P. A. H. de Boer on Job. 39: 25, O. Eissfeldt on 'Renaming in the O.T.', and A. E. Goodman on *hesed* and *tôdâh* in the Hebrew psalter and the Versions.

It need hardly be said that all the articles are of a high order and the whole volume is a most worthy and appropriate tribute to the fine scholar whom it commemorates. The book includes a useful bibliography of Winton Thomas's writings and an index of references to the primary authorities.

J.R.P.

BOWMAN, J. (ed.): *Abr-Nahrain* VI (1965-66). 1967. Pp. 99. (E. J. Brill, Leiden. Price: Fl. 32)

In this issue D. D. Leslie concludes his erudite study of 'The Chinese-Hebrew Memorial Book of the Jewish Community of K'aifeng', S. Ahmed writes on 'Ashurbanipal and Shamash-Shum-Ukin during Esarhaddon's reign', and we have the first part of S. A. A. Rizvi's history of the Afghan sufi 'Rawshaniyya Movement'. There is also a longish review in which A. F. Cambell, S.J. deals fairly critically with M. C. Astour's *Hellenosemitica*. The high standard of previous volumes is fully maintained.

D.R.Ap-T.

BRUCE, F. F. and RUPP, E. G. (ed.): *Holy Book and Holy Tradition.* 1968. Pp. viii, 244. (Manchester University Press. Price: 42s.)

This volume contains twelve papers delivered at an international colloquium held in the Faculty of Theology of the University of Manchester in November 1966. They cover a very wide range,

providing a broad setting for the consideration of the relationship between written scripture and the tradition of the community or church to which that scripture belongs. The issues raised are important for the theological and hermeneutical aspects of O.T. study. Only a limited number of the papers is of direct concern for Old Testament scholarship. J. Weingreen, 'Oral Torah and Written Records' continues his examination of an area in which he has already published a number of papers, discussing the extent to which there can be demonstrated a continuing tradition alongside the evolution of the written text. F. F. Bruce deals with 'Scripture and Tradition in the New Testament'. But the consideration of the problems of scripture and tradition in various areas of Christian theology, as well as in Islamic and other cultures, is a useful reminder of the inter-relationship of the problems of one area with those of another.

P.R.A.

COENEN, L., BEYREUTHER, E., BIETENHARD, H. (ed.): *Theologisches Begriffslexikon zum Neuen Testament*. Fasc. 6, 7. 1968. 112 pp. each. (Gleich-Himmel, Hindern-Kirche). (R. Brockhaus Verlag, Wuppertal. Price: DM. 16.90 each fascicle)

The first five fascicles of this lexicon were reviewed in *B.L.* 1968, p. 4, and a general description was given there of the intentions of the work. It is primarily hermeneutical in purpose, but these fascicles continue the careful and scholarly discussion, including here such important articles as those on *Gott, Heilig, Herr, Israel, Jesus Christus*. The usefulness of the work to German-speaking clergy and teachers is very evident.

P.R.A.

VAN DEURSEN, A.: *Illustrated Dictionary of Bible Manners and Customs*. 1967. Pp. 142. (Philosophical Library, Inc. N.Y. Price: \$4.75)

The aim of this dictionary is to show how objects met with in the Bible really looked. It is a pity, therefore, that the drawings should be of such poor quality and all in black and white. Many are much too small and no scale is given (e.g. the hyrax or coney appears as large as the sheep, and the quail nearly three times as large as either, p. 95). A number of the drawings are hypothetical reconstructions but the source of such a reconstruction usually appears in the text. The author does not distinguish between modern drawings and reconstructions and those taken from ancient reliefs or paintings. It would have been useful to know where the latter could be seen. Often a photograph would have been better than a drawing but this would doubtless have made the price even higher. The objects listed in the text are well supplied with biblical references. There are just over two pages of bibliography.

C.A.

EISSFELDT, O.: *Kleine Schriften*, herausgegeben von R. Sellheim und F. Maas. Vierter Band. 1968. Pp. viii, 304. (J. C. B. Mohr, Tübingen. Price: paper, DM. 43.50; cloth, DM. 70)

The previous volumes in this series were noticed in *Book Lists* 1962, pp. 5 f. (*Decade*, pp. 315 f.), 1964, pp. 7 f. (*Decade*, pp. 475 f.) and 1967, p. 5. Like its predecessor, the present volume was to have been the last of the series; but since the task of compiling an analytical index to the entire collection will take a considerable time, it was decided to include in Volume 4 Professor Eissfeldt's publications

from the years 1961–6, and to leave work from subsequent years to appear in Volume 5, together with comprehensive indexes, bibliography, etc. The present volume displays the same scholarly precision and variety of subject matter as its predecessors. The bulk of the material consists of rigorous critical analyses of O.T. passages and problems; but there are also illuminating obituary articles, e.g. of Kahle and Hempel. The author's continuing literary activity ensures an equally rich content for the promised final volume.

G.W.A.

EPSTEIN, E. L. (ed.): *Hebrew Union College Annual* xxxviii. 1967. Pp. 295, 23 (in Hebrew), 4 tables, index to Vols I–xxxvii. (Hebrew Union College, Cincinnati)

Of the thirteen articles in English and one in Hebrew contained in this volume the following bear directly on the O.T.: 'The *HASĪDĪM* — Who Were They?' (J. Morgenstern); 'The Alas-Oracles of the Eighth Century Prophets' (J. G. Williams); 'The Structure and Theme of the Solomon Narrative (I Kings 3–11)' (B. Porten); and 'He set Ephraim before Manasseh' (E. C. Kingsbury). Others of less direct interest are: 'Offerings to the Temple Gates at Ur' (B. A. Levine); 'The End of the Jewish Sacrificial Cult' (A. Guttman); 'Maimonides and Job: An Inquiry as to the Method of the *Moreh*' (L. S. Kravitz); 'Abrabanel on Prophecy in the *Moreh Nebhukhim* (Chapter vi)' (A. J. Reines); and 'Qabbalah as a Metonym for the Prophets and Hagiographa' (N. M. Bronznick).

E.T.R.

FRIEDRICH, G. (ed. by): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band viii. Doppellieferung 7/8. 1967. Pp. 128. (Kohlhammer, Stuttgart. Price: DM. 14.40)

Doppellieferung 7/8 continues the treatment of *hyios*, *hyiothesia* by several scholars, viz. Schweizer, Schneemelcher and Wülfing v. Martitz. There comes next a long and elaborate article by Colpe on *ho hyios tou anthropou*, which is followed by one by Lohse on *hyios David*. Also of interest to O.T. scholars is Delling's article on *hymnos*, *hymneō*, *psallō* and *psalmos*.

N.W.P.

HAAG, H. (ed.): *Bibel-Lexikon*. 1968. Pp. xx + 1964 cols. (Benziger Verlag, Einsiedeln and Cologne. Price: DM./Sw.Fr. 158)

From 1951 to 1956 Haag's *Bibel-Lexikon* appeared in eight parts, which were all noted in the *Book List* as they were issued. Now a new edition, revised or rewritten and with many new entries, has appeared in a substantially enlarged volume. In the old edition signed articles were rare and the names of six Dutch scholars, who were responsible with Professor Haag for most of the articles, were given at the end. For the new edition a list of more than a hundred collaborators is given and the articles are signed. Most of the collaborators are German scholars, though there are very many others, the great majority being Catholic scholars. The quality of the scholarship is very high and there are valuable bibliographies at the ends of articles. The article which J. van der Ploeg contributed on the Dead Sea Scrolls has now been transferred to Qumran and brought up to date by the same scholar. There are some fine plates, and maps are on the end-papers with a number of others in the text. The whole constitutes an excellent work of reference.

H.H.R.

HARTMANN, B. *et al.* (ed. by): *Hebräische Wortforschung. Festschrift zum 80. Geburtstag von Walter Baumgartner*. (Supplements to *Vetus Testamentum*, xvi). 1967. Pp. x, 429. (E. J. Brill, Leiden. Price: Fl. 88)

About two thirds of the contributions in this *Festschrift* relate to its over-all theme whilst the remainder are concerned with textual and other aspects of O.T. study, the whole appropriately reflecting the continuing pre-occupation as well as the wide ranging interests of the very distinguished scholar in whose honour it has been published.

To the former category belong articles on 'al^gummīm/al^gmuggīm (J. C. Greenfield and, for the Sanskrit, M. Mayrhofer); yāsād (P. Humbert); 'ābad (E. Jenni); nōqēd (S. Segert); he'emin — twice (R. Smend and H. Wildberger); and ra'anān (D. Winton Thomas); on expressions relating to social psychology (C. Rabin); legal procedure (I. L. Seeligmann); and spoil and plunder (H. J. Stoebe); on Hebrew homonyms (G. R. Driver); women's names in Hebrew — a full length study (J. J. Stamm); and Aramaisms in Old Testament Hebrew (M. Wagner); with lexicographical notes (H. L. Ginsberg); and Joel notes (W. Rudolph); and contributions from the fields of Samaritan (Z. Ben-Hayyim); post-biblical Hebrew and Jewish Aramaic (E. Y. Kutscher); Ugaritic — two (B. Hartmann and W. von Soden); Akkadian (B. Landsberger); and Old South Arabic (M. Höfner).

In the latter category are 'Vocalization and the Analysis of Hebrew among the Ancient Translators' (J. Barr); a note on the Hebrew of Sir. 44:12a (P. A. H. de Boer); 'Deuteronomic Formulae of the Exodus Tradition' (B. S. Childs); 'Congruity of Metaphors' (M. Dahood); 'Bist du Elia, so bin ich Isebel' (O. Eissfeldt); 'Die Heiligen des Höchsten' (R. Hanhart); 'Das sogenannte Feueropfer' (J. Hoftijzer); 'Sichembund und Vätergötter' (V. Maag); 'Vers une traduction française oecuménique de la Bible' (P. Reymond); and 'Ezechieltempel und Salomostadt' (W. Zimmerli).

So many articles representative of the best in international O.T. and Semitic scholarship besides contributing greatly to the furtherance of *hebräische Wortforschung* also combine to make this volume outstanding in its series.

E.T.R.

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*. Scandinavian Journal of Theology. Vol. 20, No. 2 (1967). 1967. Pp. 83–202. (Universitetsforlaget, Oslo. Subscription price: N.Kr. 48, \$8.00, £2 8s., or DM. 28 each volume)

This issue contains four articles, only one of which has any direct relevance to O.T. study. This is 'Über den Begriff der Traditionsgebundenheit' by O. Castrén (pp. 182–202), primarily concerned with the interpretation of tradition in the church, but opening with some discussion of the biblical aspects of the problem and noting the variety and richness of the biblical tradition.

P.R.A.

KOSMALA, H. (ed. by): *Annual of the Swedish Theological Institute*. Vol. v. 1967. Pp. 132. (E. J. Brill, Leiden. Price: Fl. 24)

This volume begins with a comprehensive and discerning survey of the contribution of Sigmund Mowinckel to O.T. study, contributed by A. S. Kapelrud. It is followed by two papers read to this Society: G. Henton Davies' Presidential Address, 'The Ark of the Covenant', and 'Old Testament Exegesis and the Problem of Ambiguity' by

D. F. Payne. H. Kosmala's examination of 'Form and Structure of Isaiah 58' is a sequel to the paper which he read to the Society in 1964. P. R. Ackroyd contributes notes on the phrase *mākôm 'ahēr* in Esther 4: 14 and *mākôm 'ehād* in Eccles 6: 6. There are two articles on N.T. subjects: 'In My Name', by H. Kosmala, and 'The Conclusion of Matthew in a New Jewish-Christian Source', by D. Flusser. Another study by H. Kosmala, 'Warum ist man Karpas am Sederabend?' rounds off this interesting and valuable collection of articles.

G.W.A.

LÉON-DUFOUR, X. (ed.): *Dictionary of Biblical Theology*. 1967. Pp. xxix, 618. (Geoffrey Chapman, London, Dublin, Melbourne. Price: 63s.)

This book was originally published in French in 1962, but not noted in the *Book List*. It represents the effort of a distinguished group of Roman Catholic scholars to provide a theological dictionary of the Bible. The authors proceed from the conviction that through all the variety of the biblical witness there is an essential unity. A dictionary is unavoidably analytic but by careful editing and a system of cross references the aim of the work is to provide 'a synthetic understanding of the unique Word of God in all its aspects'. An introduction discusses the nature of biblical language and imagery and there is a brief account of the formation of the Bible which recognizes the rights of historical criticism. It is out of the question in a brief notice to discuss the content of the articles. Suffice it to say that they are of a high quality, though it is frankly admitted that they are written from a definite dogmatic standpoint. It is obvious that this must lead in places to interpretations based on presuppositions which not every reader will accept. But even those who do not accept all the dogmatic presuppositions will agree that the volume provides in lucid and scholarly fashion what it sets out to purvey and deserves to be widely used. It is most handsomely produced.

N.W.P.

MACLAURIN, E. C. B. (ed.): *Essays in Honour of G. W. Thatcher 1863-1950*. 1967. Pp. ix, 255. (Sydney University Press, and Methuen, London. Price: 48s. \$6.00)

This memorial volume is of the kind which exhibits the diversity of interests of the one commemorated rather than maintaining a common theme. Thus there are essays on Australian aboriginal culture, the Greek of the New Testament, Islam, Monophysitism, Early Christian Art, and the Samaritan Burial Liturgy. Of direct relevance to the Old Testament are 'Two Notes on Isaiah' (41:3 and 2:22) by D. R. Ap-Thomas, and the suggestion by L. H. Brockington that the Hebrew verb *yāshabh* may sometimes be understood as describing a cultic act. Indirectly related to Old Testament studies are an essay by E. O. James on 'The Tree of Life' and a study by J. Macdonald of the Arabic Derived Verb.

R.J.C.

MALAMAT, A. and REVIV, H.: *A Bibliography of the Biblical Period* (With Emphasis on Publications in Modern Hebrew). 1968. Pp. 50. (Academon, Hebrew University, Jerusalem. Price: £Isr. 1.75)

This bibliography, intended primarily for the use of students, provides a very valuable short survey of the literature relevant to the study of O.T. history and life, arranged to cover the Ancient Near East, the Sources, Archaeology etc., History, and works of reference. The considerable lists of works in Modern Hebrew, both articles and

books, will be of particular use to scholars who wish to have a convenient survey of recent material. One error may be corrected: *The Old Testament Library* (S.C.M.) is not the English translation of *Das Alte Testament Deutsch* (p. 44) though a number of volumes do coincide.

P.R.A.

NIELSEN, E. and NOACK, B. (ed.): *Gads Danske Bibel Leksikon*. Vol. 1, A-K 1965, Vol. 2 L-Ö 1966. (Gad, Copenhagen. Price: D.Kr. 244 and D.Kr. 264)

A Bible dictionary for the layman, generally presenting a 'Scandinavian' approach, reminiscent of the *Svenskt Bibliskt Uppslagsverk* but on a smaller scale and at a more popular level.

J.V.M.S.

RINALDI, G.: *Studi sull'Oriente e la Bibbia offerti al P. Giovanni Rinaldi* 1967. Pp. 390. (Editrice Studio e Vita, Piazza della Maddelena, Genova. Price: Lire 4.000)

It may be churlish to say so, but the literary *genre* of the *Festschrift* is awkward from a bibliographical point of view and to be discouraged from scholarly concerns, for *ad hoc* productions or searches in one's drawers rarely measure up to the standards generally expected and often attained. P. Giovanni Rinaldi's 60th birthday is here celebrated by more than forty contributions to the fields of philology, history, religion, and exegesis.

Since it is impossible even to summarize, within the space allotted, the salient points of these contributions, the reviewer must limit himself to mentioning those studies which he has found to be of particular interest to him. H. Cazelles, 'Argob biblique, Ugarit et les mouvements hurrites'; S. Moscati, 'Il "tofet" '; K. Tsereteli, 'The Static Verb in Modern Aramaic Dialects'; S. Segert, 'Surviving of Canaanite Elements in Israelite Religion'; P. de Benedetti, 'Lo šôfâr dalla Bibbia alla liturgia'; A. Diez Macho, 'Deux nouveaux fragments du Targum palestinien à New York'; F. Michelini Tocci, 'Qumranica'; Ch. Rabin, 'An Arabic Phrase in Isaiah'.

The bibliography of Father Rinaldi's writings has been compiled by F. Luciani.

E.U.

*ROWLEY, H. H.: *Dictionary of Bible Personal Names*. 1968. Pp. 168. (Nelson, London. Price: 25s.)

This dictionary, based on the R.S.V., of every person mentioned in the Bible (including the Apocrypha) from Aaron to Zurishaddai, is an invaluable reference-book. There are biographical notes and frequent cross-references, but etymologies are not included.

L.A.P.

*ROWLEY, H. H.: *Dictionary of Bible Themes*. 1968. Pp. 114. (Nelson, London. Price: 18s.)

Professor Rowley has accomplished a most difficult task in this masterpiece of compression, dealing with such themes as the Kingdom of God in about 150 words and Son of Man in some 200 words, with adequate biblical references. The dictionary is based on the R.S.V. and intended for the general reader; it will also prove a valuable aid to students in schools and colleges, and to their teachers.

L.A.P.

SEGAL, M. H.: *The Pentateuch. Its Composition and its Authorship and Other Biblical Studies*. 1967 (1968). Pp. 256. (The Magnes Press, The Hebrew University, Jerusalem. Price: 62s.)

Many of the studies collected here have already appeared in various journals in slightly different form, and are brought together in a single volume which appeared shortly after the author's death in January 1968. The major part is given over to a study of the Pentateuch in which Segal completely rejects the Documentary theory of its origin as over-complex and based on false assumptions. Instead he argues that the Pentateuch is essentially a single uniform work, of which Moses is the author, but which has been supplemented by later editors in the spirit of Moses. Two further studies deal with the origin and composition of the Books of Samuel and of the Song of Songs. The former is ascribed to a final compiler who lived in the 8th century before the fall of Samaria, and who used earlier histories of David. The Song of Songs is traced to a school of poets living in Solomon's age who celebrated the beauty of true human love and marriage.

R.E.C.

SPEISER, E. A.: *Oriental and Biblical Studies. Collected Writings of E. A. Speiser*, ed. by J. J. FINKELSTEIN and M. GREENBERG. 1967. Pp. 616. 1 plate. (University of Pennsylvania Press, Philadelphia; Oxford University Press. Price: 95s.)

The collected essays in this volume are divided into four groups. 1. Biblical Studies (18), of which half are devoted to Genesis and almost all involve questions of the relationship between biblical and other ancient near eastern material; 2. Ancient Near Eastern History and Culture (8), primarily concerned with Mesopotamian questions; 3. Linguistic Studies (7), mainly general or Akkadian, but with considerable relevance to Hebrew; 4. Perspectives (4), where the essays range over wide topics, particularly concerned with the society of the ancient near east. To these is appended a bibliography of Speiser's writings and an appreciation by J. J. Finkelstein which stresses most the strongly humanist (in the best sense) tendency of Speiser's writings and interests. Most of all, these essays are concerned with the reality of human life in the biblical world which Speiser so rightly saw as illuminated by our increasing knowledge of the culture of the ancient near east. Though the essays are printed in their original form, Speiser himself in a number of cases had added a final note to indicate more recent developments or alternative interpretations. This is a very rich collection and provides much stimulus in the approach to many biblical passages. As so often in such volumes, one regrets the absence of an index of biblical references.

P.R.A.

DE VRIES, S. J.: *Bible and Theology in the Netherlands*. 1968. Pp. 150. (Veenman en Zonen, Wageningen. Price: Fl. 13,50)

The major part of this work is devoted to a study of Dutch Old Testament scholarship from 1850 to the First World War. The author has read widely, in Dutch journals as well as in books, and he deals not only with well-known scholars, such as Kuenen, Kosters, Wildeboer, Eerdmans, and Aalders, but with a great many writers who are little known, especially because of the language barrier, but who sometimes adopted positions which are common today. The study is objective and fair, and it will be found very instructive.

H.H.R.

ARCHAEOLOGY AND EPIGRAPHY

AVIRAM, J. (ed.): *Jerusalem through the Ages. The Twenty-fifth Archaeological Convention, October 1967*. 1968. Pp. xi, 68 (non-Hebrew); v, 264 (Hebrew). Pl. ix + xv and text figures. (Israel Exploration Society, Jerusalem. Price: £Isr. 12)

Four papers are in English, one in Italian, one in French — these have summaries in Hebrew; the 18 others are in Hebrew, with summaries in English. The list is: P. W. Lapp, 'Bab edh-Dhra', Perizzites and Emim'; W. G. Dever, 'Excavations at Gezer, 1964–1967'; M. Noth, 'Jerusalem and the Northern Kingdom'; S. Saller, 'The Tombs of Dominus Flevit'; V. C. Corbo, 'L'Herodion di Giabal Fureidis'; P. Benoit, 'Découvertes archéologiques autour de la piscine de Béthesda'. In Hebrew we have: B. Mazar, 'The City of David and Mount Zion'; S. Yeivin, 'Solomon's Temple'; A. Malamat, 'The Last Kings of Judah and the Destruction of Jerusalem'; N. Avigad, 'The Tombs around Jerusalem'; M. Avi-Yonah, 'The Walls of Jerusalem'; Y. Yadin, 'The Temple Scroll'; Y. Aharoni, 'From Shiloh to Jerusalem'; Y. Karmon, 'The Mountains round about Jerusalem'; H. S. Hirschberg, 'The Temple Mount in Jewish and Mohammedan Traditions'; J. Braslavi, 'Pilgrimages to the Mount of Olives in the Middle Ages'; A. Shachar, 'The Urban Geography of Unified Jerusalem'; E. E. Urbach, 'Heavenly and Earthly Jerusalem'; Z. J. Werblowsky, 'Jerusalem — the Metropolis of all Countries'; J. Prawer, 'Christianity between Heavenly and Earthly Jerusalem'; U. Heyd, 'Jerusalem under the Mamluks and Turks'; Z. Vilnay, 'The Jewish Quarter in Old Jerusalem and its Synagogues'; Y. Weitz, 'The Roads in the Hills of Jerusalem'; M. Gur, 'At the Gates of Jerusalem'. Some of the latter papers are of peripheral O.T. interest, but the list of titles and the standing of the authors show how important most of this volume is for the biblical archaeologist and historian.

D.R.-Ap-T.

**Everyday Life in Bible Times*. 1967. Pp. 448. (National Geographic Society, Washington, D.C. Price: \$9.95)

This sumptuous volume (of which two thirds is devoted to the O.T.) is lavishly produced with 528 illustrations (412 in colour), and 13 maps, including an excellent map supplement in the back of the book. J. B. Pritchard was the editorial consultant, and the 130,000 words of the text include essays by leading O.T. scholars. This really exciting book, with lively and informative text and magnificent illustrations, represents popularization at its best. Would there were a copy in every School and College library!

L.A.P.

KENYON, M.: *Jerusalem. Excavating 3000 Years of History*. (New Aspects of Antiquity, ed. by Sir Mortimer Wheeler). 1967. Pp. 211, Pl. in colour xxi, mono. 92, line drawings 16. (Thames and Hudson, London. Price: 84s.)

Any book on Jerusalem lends itself to pictorial illustration. The plates and drawings in this work have been chosen for their archaeological relevance but can still hold their own pictorially. This however is a book in which the text is of paramount importance, because it contains the archaeological history of the city of Jerusalem as corrected, newly discovered and maybe still further complicated by the excavations of 1961–7. These excavations under the aegis of the

British School of Archaeology in Jerusalem were conducted by the author herself and so, though the text is written so that the layman may appreciate what has been discovered, the expert too will gratefully use what is given here and await the definitive technical publication with what patience he can muster.

D.R.Ap-T.

MADDEN, F. W.: *History of Jewish Coinage and of Money in the Old and New Testament*. Prolegomenon by Michael Avi-Yonah, 254 Woodcuts and Plate of Alphabets by F. W. Fairholt (Library of Biblical Studies. Ed. by H. M. Orlinsky), 1967. Pp. xlvii, 350. (Ktav Publishing House, Inc., New York. Price: \$14.95)

This book, originally published in 1846, now reappears in the Series 'Library of Biblical Studies'. Madden's presentation of the biblical means of payment and of the first appearance of coined money in Lydia remain basically valid; recent studies have merely amplified them. However, in the light of modern numismatic studies, his conclusions about the origin of Jewish coinage and certain portions of his treatment of Maccabean and Revolt coinage are now defective and faulty. The informative Prolegomenon supplied by Avi-Yonah is meant to act as a supplement and a corrective. For example, Madden assigns the first Jewish coinage to Simon Maccabeus, whereas we now know that the YHD coins of the Persian period mark the beginning of Jewish coined money. Furthermore, Avi-Yonah points out that most contemporary numismatists hold that the first Hasmonean ruler to have struck coins was not Simon, but John Hyrcanus.

While acknowledging the quality and the wide range of Avi-Yonah's contribution, one wonders whether the sponsors of this Series were wise in reproducing a book which, admittedly a major contribution to the study of Jewish coins a century ago, is now out of date, even though its defects are rectified in the Prolegomenon. It would surely have been more useful, both for the student and the trained scholar, to have commissioned an entirely new book on the history of Jewish coinage, based on the latest numismatic studies. In such a book recognition of Madden's work could find due expression, either in the text or in footnotes.

J.W.

NORTH, R. (S.J.): *Les Fouilles dans la région de Jéricho*. 1967. Pp. 156 + 9 sketchmaps. (Pontifical Biblical Institute, Rome. Price: Lire 900 or \$1.50)

Externally very similar to *Archeo-biblical Egypt* (cf. p. 56), this volume is a very mixed bag of some 15 occasional papers, reviews and dictionary articles in English, French, Italian, Latin and Spanish, all archaeological but not all covered by the title. The author's list of the 'Cent principales fouilles bibliques', with concise annotation, will justify the moderate price of acquisition for many.

D.R.Ap-T.

HISTORY AND GEOGRAPHY

*AHARONI, Y. and AVI-YONAH, M.: *The Macmillan Bible Atlas*. 1968. Pp. 184. 264 Maps. Numerous figures and plans in the text. (Macmillan, New York, and Collier-Macmillan, London. Price: \$14.95, 70s.)

There are now several good modern atlases of the Bible. This is one of the best, combined and adapted from two recent publications in

Hebrew from two recent publications in Hebrew by the respective authors. The period covered is 3000 B.C. to 200 A.D., and the narrative — in short paragraphs — is closely linked to the Bible (RSV) or other texts where relevant, and put alongside the related map. There is therefore a large number of maps on specific themes, rather than a few large, comprehensive ones — it is a pity that two of the latter were not put on the doublespread of the endpapers. The maps are indexed for the early and biblical and some later names, and there is a useful scripture index and a chronological chart.

D.R.Ap-T.

BAR-DEROMA, H.: *A series of studies on the Bible and the land of the Bible* (Yeruham's Library) v. *Nahal Aithan*. 1968. Pp. iv, 71. (B.E.R. Publishing Co., Jerusalem. Price: £Isr. 4)

The purpose of this booklet, produced in the same form as the author's previous Studies (see *B.L.* 1968, p. 14, where Yeruham should be read for Gernham), is to argue that *naḥal 'ētān* 'perennial stream' (Deut. 21:4; Amos 5:24), as translated since Schultens, is wrongly so rendered; for the epithet, which the ancient translators rendered 'rough, hard, rocky', really designates 'solid, hard material, rock, mountain, foundation'. He holds that Maimonides in the 12th century by paraphrasing 'powerful, strong' as 'strongly flowing, flooding' is responsible for the mistranslation, while Reider alone of modern scholars has preserved the true sense, rendering the expression by '*ēmeq qāseh* 'rough valley'. The author points to passages where 'perennial' seems unsuitable (e.g. Gen. 49:24; Job 12:19). He rounds off his argument by introducing various philological considerations, notably by comparing several words which resemble '*ētān*' (e.g. '*eden* 'base') and illustrating it by fifteen snapshots showing the rough rugged ground of typical wadies. These snapshots however prove nothing; the words compared have no conceivable connection with '*ētān*', the meaning suggested while conceivable in the first passage, is impossible in the second, and the possible range of meanings in the Arabic *watana* 'was firm, lasting, perennial; flowed continuously' is not considered. The old meaning, therefore, as thus revived, cannot be said to be proved. In conclusion, Chapters 5, 6 and 7 of the text are given as 6, 7 and 5 in the Table of Contents.

G.R.D.

BAR-DEROMA, H.: *A series of studies on the Bible and the land of the Bible*. (Yeruham's Library) vi. *Kibbush Yahid*. 1968. Pp. 74 with 1 map and 11 photographs. (B.E.R. Publishing Co., Jerusalem. Price: £Isr. 4)

This book (cf. the previous item) is devoted to discussing the precise force of *kibbush yahid*, that is the conquest of a country by an individual conqueror not expressly commanded by God and not involving the whole nation. The author's purpose is to examine the application of this expression to David's conquest of Aram Naharaim and Aram Zobah. Looking into the geographical import of these two terms, he finds that, while the location of the former is well established, the location and limits of the latter are far from clear, and on his map he shows it in two places; (1) in the country bounded by the Euphrates and the Murad Su and the head-waters of the Tigris and (2) to the east of the Tigris between the Upper and Lower Zab, marking both attributions with a query; in the body of the text he opts for a location just beyond the Euphrates (cp. 2 Samuel 10:16), in the position described above, although the position of the Assyrian

province of Šubite in the region of Baalbek hardly agrees with such a location. This Aram Zobah was also the 'third province' of the Mishnah. He then argues that the Davidic conquest of these two districts was such a *kibbush yahid* because, while not contrary to the law, it was a mere conquest followed neither by the expulsion of the native inhabitants nor by a permanent occupation by the conquerors; this view is confirmed by the fact that the Law, as exemplified in the payment of tithes of corn to the priests and Levites, was never enforced in either region. The author argues his case well, adducing all the relevant evidence from the Old Testament, Mishnah and Talmud, and also from Rabbinical authorities; and, carefully examining their often contradictory notices, he reaches conclusions which seem eminently sensible.

G.R.D.

The Cambridge Ancient History: Revised Edition of Volumes I and II. Syria before 2200 B.C.: by M. S. Drower and J. Bottéro. Fasc. 55. 1968. Pp. 54. (Cambridge University Press. Price: 6s.)

The Early Dynastic Period in Mesopotamia: by M. E. L. Mallowan. Fasc. 62. 1968. Pp. 71. (Price: 8s. 6d.)

This study of early Syria covers that brilliant period of Akkadian expansion to the West under Naram-Sin and his successors. The appearance of strong city-states in the Euphrates-Khabur region (including Mari) and on the 'Phoenician coast' is important for a proper understanding of Palestine then (the subject of a separate fascicule) and in the later 'Patriarchal' period. Egyptian influence is traced at Byblos — the key to 'God's land' — as well as in Palestine and Syria in useful detail.

Sir Max Mallowan continues his comprehensive survey of the excavated sites throughout Mesopotamia (see *B.L.* 1968, p. 15). Here he covers the Sumerian Flood and the end of Early Dynastic I and the temple architecture in the Diyala and elsewhere which preceded the ziggurat. The descriptions are arranged according to site and that for Ur with its Royal Graves and unusual rituals is the best yet. Professor Mallowan shows that Sumerian influence was direct and widespread through upper Mesopotamia into Syria (and thus Palestine?) in this early era. His caution on the acceptance of carbon-14 dates in the 550 year span of the Early Dynastic period (c. 3000 B.C.) is timely.

D.J.W.

The Cambridge Ancient History: Revised Edition of Volumes I and II. Palestine in the Time of the Nineteenth Dynasty: (b) Archaeological Evidence, by H. J. Franken. Fasc. 67. 1968. Pp. 11. (Cambridge University Press. Price: 3s. 6d.)

This concludes the chapter begun by O. Eissfeldt (Fasc. 31, see *B.L.* 1966, p. 16; *Decade*, p. 636). When the phrase 'evidence from archaeology' tends to be bandied about too airily, it is essential to have this down-to-earth assessment by a practising archaeologist. Only direct archaeological evidence for Hebrew settlement in Palestine is discussed, and that very succinctly. The conclusion is: 'archaeologists would be totally unaware of any important changes at the end of the Late Bronze Age were it not for the biblical traditions', but the hope is allowed that further fieldwork may produce more positive evidence of demonstrably Israelite incursion.

D.R.Ap-T.

GALLING, K. (with EDEL, E. and BORGER, R.): *Textbuch zur Geschichte Israels*. 2nd ed. 1968. Pp. xi, 109, four maps. (Mohr, Tübingen. Price: DM. 17.50)

The first edition of this useful collection of texts was reviewed in *B.L.* 1950, p. 25; *Eleven Years*, p. 242. The second edition has 56 texts, omitting some which appeared in the earlier volume, and adding some new ones, notably the Idrimi inscription, extracts from 'Chronicles of Chaldaean Kings', the Hebrew letter from the seventh century, and two of the Elephantine letters. One might have expected an extract from the fourth century Samaria Papyri since they fill a gap in our knowledge. Comparison with the English volume *Documents from Old Testament Times* is interesting; the shorter compass of the German volume precludes more than the briefest notes, whereas the English one gains by its annotating of the texts. But this is a useful collection, and most of the texts have been newly translated for this second edition.

P.R.A.

HEATON, E. W.: *The Hebrew Kingdoms*. (The New Clarendon Bible. Old Testament, Vol. 3). 1968. Pp. xx, 437 (with 29 illustrations in the text, a chronological table and two end maps). (Oxford University Press, London. Price: 25s.)

This book is the successor to T. H. Robinson's *Decline and Fall of the Hebrew Kingdoms* (1926). The treatment of the subject follows the pattern set in the old Clarendon, i.e. a general essay is followed by a selection of relevant passages from the O.T. with detailed comment, but the content differs very greatly from that of the earlier work. In this Heaton accurately reflects the great changes which have taken place in O.T. studies in the last forty years. Particularly notable is the inclusion of parts of the O.T. which were not considered to belong to this period forty years ago; e.g. some of the psalms and the book of Proverbs.

After an introduction which describes the international background against which the two kingdoms must be seen, their life is depicted under five heads, History, Worship, Wisdom, Law and Prophecy. Heaton makes judgements which some may dispute, particularly in the long section on prophecy, but this is but a reflection of the openness of current O.T. studies. His presentation of his subject is always fair, clear and notably attractive. This book is a worthy successor to its distinguished predecessor and deserves to be used as widely.

J.R.

KITTEL, R.: *Great Men and Movements in Israel*. (The Library of Biblical Studies. Ed. by H. M. Orlinsky.) 1968. Pp. lii, 465. (Ktav Publishing House, New York. Price: \$10.00)

The 1929 translation of Kittel's work is here reproduced, with an extended prolegomenon by T. H. Gaster, which draws attention not only to the merits of the work but also to its extreme tendentiousness in its application of *Führerprinzip* to the O.T. Some indication is also given of the results of more recent research where they modify Kittel's views; and while the enormous number of misprints remains in the text, a list of the most glaring errors has been provided.

R.J.C.

*KOLLEK, T. and PEARLMAN, M.: *Jerusalem Sacred City of Mankind: a History of Forty Centuries*. 1968. Pp. 287. Ill. in colour 61, black and white 138. (Weidenfeld and Nicolson, London. Price: 63s.)

As a collection of often superb photographic illustrations on its theme anyone might be glad to have this volume at such a reasonable price. As a history its worth must be considered in relation to both its scale and the clearly, though not vituperatively, partisan standpoint of the joint authors — the current mayor of Jerusalem and a former assistant to the Israeli minister of defence respectively. Being a work of popularization, it is not intended for the archaeologist and historian as such, but its sketch of what happened in and to Jerusalem between the 2nd and 20th centuries will help bridge a gap often neglected.

D.R.Ap-T.

MCKENZIE, J. L.: *The World of the Judges*. 1967. Pp. x, 182. (Geoffrey Chapman, London. Price: 25s.)

This is a further volume in the American Roman Catholic series 'Backgrounds to the Bible', the general purpose of which is described as being 'to assist the educated but non-specialized reader to understand what biblical study in the age of archaeology is all about'. Archaeology is certainly not neglected in the present book, but there is also an excellent discussion of the even more fundamental question of the nature and purpose of the literary sources in the books of Joshua and Judges. The mass of recent work on the period in question is apt to confuse the beginner, and he will be greatly helped by the author's presentation and discussion of the issues, which is clear and methodical, without being over-simplified. Perhaps the key chapter is the one on 'The Israelite Settlement in Canaan', which deals very well with such important concerns of contemporary O.T. scholarship as the amphictyony, the covenant and the holy war. The least satisfactory sections are those dealing with the book of Judges: the author's assessment and treatment of the stories there as 'simple popular narratives' is much too naive. However, no writer on this subject can expect to win universal agreement and on the whole the work is to be highly commended.

J.R.P.

MOWINCKEL, S.: *Palestina för Israel*. 1965. (Universitetsforlaget, Oslo. Price: N.Kr. 29.50)

This is one of the two posthumous larger works of Mowinckel in Norwegian, together with *Israels opphav og eldste historie* (B.L. 1968, p. 15). It deals with the prehistoric period, and is the less important of the two books, since Mowinckel has less room to be original here.

J.V.M.S.

STECKOLL, S.: *The Gates of Jerusalem*. 1968. Pp. 55. vi Plates, 25 photographs. (George Allen and Unwin, Hemel Hempstead. Price: 40s.)

This is a popular account, pleasantly illustrated, containing a miscellany of information, ancient and modern. It does not set out to be a serious contribution to the subject.

P.R.A.

*SWANSTON, H.: *The Kings and the Covenant*. 1968. Pp. xviii, 214. (Burns and Oates, London. Price: 25s.)

This account of the history and traditions of the monarchical period in Israel is intended for use in the senior forms of schools. Good use

is made of modern scholarship, and despite some — perhaps inevitable — over-simplification, the book should serve its purpose well.

R.J.C.

TEXT AND VERSIONS

Biblia Hebraica Stuttgartensia. Editio funditus renovata. Ed. K. ELLIGER and W. RUDOLPH. Fasc. 7. *Liber Jesaiae*. 1968. Pp. xxii, 105. (Württembergische Bibelanstalt, Stuttgart. Price: 12s. 6d.)

The first fascicle of the long awaited new edition of *Biblia Hebraica* (BHK), associated for so long with the name of R. Kittel, has now appeared, prepared by D. Winton Thomas. The editors invite the use of the abbreviation BHS to distinguish this new edition from its predecessors. The prolegomena, in German and in English, provide two statements. The first covers the methods adopted and various notes on technical matters concerning the production of the newly printed and edited text of L (the text collated by H. P. Rüger). The second, by G. E. Weil, who is wholly responsible for the Masora, describes what has been done in the preparation of the *Masora parva* in the margins and what is to appear as a separate volume entitled *Massorah Gedolah (Masora Magna) iuxta codicem Leningradensem B 194*. Discussion of the Masora must therefore wait on the appearance, promised for 1969, of this volume. The text of L, here presented for Isaiah as it appears in the latest hand of the manuscript, is provided with one series only of footnotes. These are clearly set out, and indeed the new type produced for the edition appears to be very readable. Much less annotation appears than in the previous edition, and not surprisingly much less of conjectural emendation. Any selection of evidence is bound to evoke criticism, but if the purpose of the edition is seen as particularly directed to those who are beginning work on the Hebrew text and who therefore need help and guidance in the handling of a modicum of textual and versional evidence, this procedure is sensible and useful. The publishing is going to take a long time — two or three fascicles a year, and an additional one on Sirach. One might only wonder whether the long delay already in production, no doubt due in some measure to the complexity of the Masora, might not have been reduced if that material, which can hardly be handled in the earlier stages of the study of the text, had been dealt with as a totally separate work.

P.R.A.

FRENSDORFF, S.: *The Massorah Magna. Part One, Massoretic Dictionary or The Massorah in Alphabetical Order. Prolegomenon* by Gérard E. Weil. (The Library of Biblical Studies. Ed. by H. M. Orlinsky.) 1968. Pp. xxii, ii, 340, 20, x. (Ktav Publishing House Inc., New York. Price: \$22.50)

GINSBURG, C. D.: *Jacob Ben Chajim Ibn Adonijah's Introduction to The Rabbinic Bible, Hebrew and English with Explanatory Notes by Christian D. Ginsburg, LL.D. and the Massoreth ha-Massoreth of Elias Levita, being an Exposition of the Massoretic Notes on the Hebrew Bible . . . in Hebrew with an English translation and Critical and Explanatory Notes by Christian D. Ginsburg, LL.D. Prolegomenon* by N. H. Snaith. (The Library of Biblical Studies.) Ed. by H. M. Orlinsky. 1968. Pp. xxxvi, 91, 307. (Ktav Publishing House Inc., New York. Price: \$14.95)

It is difficult to overpraise this series of reprints, edited by Professor Orlinsky, which is now following a fixed pattern. The *Prolegomenon*

is provided by a specialist, who presents current views on the topics dealt with in the old classic. And in both the works noticed here it would be difficult indeed to choose better pairs. Professor Weil surveys the history of the Massorah and Massoretic works, leading up to Frensdorff's list, and comments on the later Ginsburg Massorah; and his outline, different from previous bare lists, shows how his projected Massorah, to be published alongside the new *Biblia Hebraica*, will put Massoretic works in a proper perspective. By means of this work, and Weil's own fuller *Initiation à la Massorah* (Leiden, 1964), even the average student of the Hebrew Bible will appreciate the relevance of Massoretic studies. Frensdorff's own work, from 1867, long since out of reach for most University libraries, will have its appropriate place as one of the basic books of reference. Similarly Dr Snaith's *Prolegomenon* provides the background to Ginsburg's translations of Ben Chajim's *Introduction to the Hebrew Bible* and Levita's *Massoreth ha-Massoreth*, both from 1867. The treatment is fascinating and clear, and though the effect of Snaith's own work on the Bible Society's recent issue of the Hebrew Bible is naturally present, it does not unduly obtrude. Indeed, he gives a well-balanced discussion of a topic that in the past has lent itself all too readily to a confusing array of partisan views. The two works which it accompanies are again indispensable for the textual historian. The timing of these publications could not be better judged because of the projected publication of the Hebrew University Bible and the new edition of *Biblia Hebraica*.

B.J.R.

JELlicoe, S.: *The Septuagint and Modern Study*. 1968. Pp. xix, 424. (Oxford University Press. Price: 65s.)

Dr Jellicoe has placed students of the O.T. considerably in his debt by gathering into one volume the fruits of recent research in the field of Septuagint studies which in the main have only been accessible in learned journals. This is not a handbook of the LXX as such, but a compendium of recent research in which the results are set forth with clarity, and where occasion demands, are weighed with a matching clarity of judgement. The author expects the student to have read Swete's 'Introduction', and constantly refers the reader to it for further study and discussion. The book consists of an introduction and two parts. The Introduction surveys the beginnings of modern study of the LXX from Holmes and Parsons onwards. Part One deals with the much debated question of Origins, and with the history of the translation from the Revisions to the Recensions. Part Two is concerned with recent study on the text and language, and closes with a chapter on the current problems in the field of study and with future prospects. The book is brought to a close by two appendices on Sigla and manuscripts used in the modern editions from Cambridge and Göttingen, and by an extensive and useful bibliography.

E.J.C.D.

SWETE, H. B.: *An Introduction to the Old Testament in Greek*, revised by R. R. Ottley, with an Appendix containing the Letter of Aristeas ed. by H. St. J. Thackeray. Reprint 1968. Pp. xiv, 626. (Ktav Publishing House, Inc., New York. Price: \$12.50)

This is a welcome reissue of a standard work, the revised form of the Introduction originally published in 1902 and issued in the revised form in 1914. It would have been proper to include this latter date and

not only the date of the original edition on the back of the title page. But the 1914 preface is printed, though it has curiously slipped out of order into the middle of the original preface. The publishers are performing an invaluable service in their reissuing of such works as this, a service particularly useful for the many new libraries and for younger scholars who can only with difficulty obtain copies of such books.

P.R.A.

TALMON, S. (ed.): *Textus: Annual of the Hebrew University Bible Project*, Vol. VI. 1968. Pp. vi, 134 + 10 in Hebrew. (Magnes Press, Jerusalem, and Oxford University Press, London. Price: 49s.)

In addition to a report on the Bible Project this volume contains seven articles and a short note. Two of the articles are in French and the rest in English, and there are Hebrew summaries of them all. C. Rabin has an illuminating article on the general problems of translation and the special problems facing the translators of the Greek O.T. and the way they met them. M. Delcor presents a careful study of Sir. 51:13-20 in 11QPs^a compared with LXX, Vulgate, and Syriac texts, and M. E. Stone considers some readings of an Erevan Armenian MS of 4 Ezra in relation to a number of other MSS to illustrate the need for further study of this daughter version of the lost Greek version. F. Díaz Esteban studies references to Ben Asher and Ben Naphtali in the Massorah Magna of the margins of MS Leningrad B 19A. G. Weil edits some hitherto unpublished fragments of the Babylonian Massorah Magna in the Cambridge Taylor-Schechter collection, while N. Allony publishes another fragment in the same collection containing an autograph of Se'id Ben Farjoi, from the ninth century, with a study of its script, which he holds to be important for determining the date of the Aleppo Codex. N. Fried contributes some notes on Haftarothe Scrolls. R. Weiss offers a new explanation of IQIs^a reading of Isa. 38:12 and finds the principle behind it to explain some variations between the Chronicler and his sources and the variation between Ps. 14:5 f. and Ps. 53:6. The short note is by W. Baars and is on a Munich fragment of Dan. 3:51 f. in Greek. There are four pages of excellent plates.

H.H.R.

WALLENSTEIN, M.: *Genizah Fragments in the Chetham's Library. Manchester*. (Reprinted from the *Bulletin of the John Rylands Library*, Vol. 50, No. 1, 1967). 1967. Pp. 18. (The John Rylands Library, Manchester 3. Price: 7s. 6d.)

In this small collection (six pieces) of Genizah material, four biblical fragments range from a tenth-century Babylonian text to another from the thirteenth, and their main interest lies in the irregularity of Metheg and maqqeph usages. The two non-biblical fragments consist of a fragment of a thirteenth century copy of two elegies from the eleventh century. These are translated and annotated.

B.J.R.

EXEGESIS AND MODERN TRANSLATIONS

ASENSIO, F. (S.J.): *El Levítico: El Hombre responde a su Dios*. 1966. Pp. 180. (Editorial 'Sal Terrae', Santander. Price: 8s. 3d.)

The author, who has written more important works and is professor of Scripture in the Gregorian University in Rome, has furnished a short but quite masterly summary of Leviticus, with a running

commentary to a text not provided here, which is grouped under six chapters that consider in turn sacrifice as a dialogue between God and man, the Aaronic priesthood, the laws affecting purity, the Day of Atonement, the code of holiness, and the final test, i.e. generosity in the service of divine worship. While this modest venture cannot be compared with Noth's fine volume, it should be of service to those beginning the study of Israelite worship.

J.M.T.B.

AUZOU, G.: *La Danse devant l'Arche. Étude du livre de Samuel*. (Connaissance de la Bible, 6). 1968. Pp. 421. (Éditions de l'Orante, Paris. Price: 47s. 6d.)

An earlier volume by the same author, *La Force de l'Esprit* (1966; not noted in the *Book List*), provided an introduction and running commentary on the book of Judges. Now the same is done for the two books of Samuel, under a title which is indicative both of the element of popularization and of the attempt at seeing the whole in relation to its central theme, namely the place of David and the eventual development of messianic thought. To this theme, the longest chapter is devoted, with a review of many of the relevant biblical passages (pp. 297-343), appropriately in the context of commentary on 2 Sam. 7. The biblical text is not printed, except for the psalm passages in the books of Samuel and quotations from elsewhere. The chapters are treated in an order which follows that of the text for the most part in 1 Sam., but departs from it substantially in 2 Sam., grouping together those which deal with David 'in the glorious years' and David 'in the dark years'. The purpose is mainly that of persuading the reader to find how thrilling a biblical book can be, and the comments range widely. But the author is sensitive to the literary questions, and succeeds in reminding the reader that, with all the importance that this material has for history and for theology, the books do after all provide a very exciting story, perhaps not altogether ineptly indicated by the title given to the chapter covering 1 Sam. 21-7, 29-30: 'Western in the Judean deserts'.

P.R.A.

BEUKEN, W. A. M.: *Haggai-Sacharja 1-8*, trans. into German by E. Huger. 1967. Pp. xvii, 350. (Van Gorcum, Assen. Price: Fl. 26.90)

The aim of this book is to build upon the findings of traditio-historical criticism so as to distinguish between the prophecies of Haggai and Zechariah and the work of the redactor who imposes his own aims upon the final form of the tradition. The first chapter contains a review of previous work on these prophets; the second and third a study of the final form of the two books; the fourth and fifth an analysis of the work of the prophets themselves. It is concluded that the redactor was motivated by strongly chronological considerations and so turned the material into a narrative of salvation-history relevant to the later Jewish community. A levitical interest is postulated together with a style related to that of the Chronicler who supplies the chronological framework. As to the prophets themselves, Haggai represented the landed population of Judah amongst whom the old Yahwistic traditions lived on. Zechariah belonged to the *gōlāh*, preoccupied with the problems set by the fall of Jerusalem and the exile. His own influence is detected in the compilation of his prophecies. This is a useful discussion of a fruitful theme, not perhaps the less interesting if the author has, in places, overplayed his hand.

D.R.J.

BROWN, R. E., FITZMYER, J. A. and MURPHY, R. E. (eds): *The Jerome Biblical Commentary*. 1968. 2 Vols. bound as one. Pp. xxxvi, 637, 889. (Geoffrey Chapman, London. Price: £10 10s.)

This is the English edition of a new one-volume biblical commentary, published in the same year in the United States by Prentice-Hall, Englewood Cliffs, N.J. The foreword by the late Cardinal Bea emphasises its connection with the encouragement to biblical study expressed, though not initiated, in the Second Vatican Council. The list of its editors and contributors is a roll-call of the outstanding English speaking Roman Catholic biblical scholars of our time. The first volume contains commentaries on all the books of the O.T., including the Deuterocanonical works, together with a small number of general articles, e.g. on the Pentateuch, Prophecy, Poetry, Wisdom, the Post-Exilic Period. The second volume contains the N.T. commentaries and relevant general articles, but these are followed by 15 further general articles on such subjects as Inspiration, Canonicity, Text, Hermeneutics, Geography, Archaeology, History, Institutions, Thought. There is a general index and a 'basic bibliography', though each section also has its own bibliography. Indexing is by section number and paragraph number, and these are clearly indicated at the top centre of each page. No one translation of the Bible has been prescribed, it being recognized by the editors that 'part of the serious study of the Bible is the recognition of the limitations inherent in all translations' (p. xix).

The presentation is clear; where bold type is used for biblical references, it is easy to pick out what is being discussed. In some cases bold type is not used. The pattern of use is intelligible but sometimes makes it a little more difficult to see at once where things are.

As in all one-volume works, there are considerable limitations imposed upon editors and authors. The detail of commentary compares closely with the New Peake. Statements of alternative views are given and references to the literature, but the commentary is not overloaded, and provides clear and straightforward indications of the interpretation offered. The books are arranged in a sort of chronological order — thus the prophets begin with Amos, Hosea and Isaiah 1–39, and Jonah is placed right at the end, after the wisdom books and the psalms, along with Tobit, Judith and Esther. Such an arrangement is helpful to the general reader, though it has the disadvantage of dividing the book of Isaiah, and of making the presence of later material in Isa. 1–39 less clear, though the point is made in the introduction to that section. There are two maps as endpapers and two between the volumes. This is a very valuable volume. Though the future trend may, we hope, be away from the publishing of specifically Protestant or Roman Catholic volumes and towards a still greater measure of co-operation, the reader has here a picture of the present state of the best biblical study of the Roman Catholic church.

P.R.A.

CASSUTO, U.: *A Commentary on the Book of Exodus*. Translated by I. Abrahams. 1968. Pp. 510. (The Magnes Press, The Hebrew University, Jerusalem, Oxford University Press. Price: \$10; 72s.)

This English translation of a commentary which was first published in 1951 is essentially a literary commentary upon the Hebrew text. Its Jewish author rejects the accepted Documentary hypothesis and

argues that the book is a unity which grew up around an ancient epic poem describing the major events of the Exodus, Sinai revelation and Wilderness Wandering. Use is made of modern archaeological research, and especially of insights from ancient epic texts, but no overall critical history of the period is given, nor is there any new treatment of problems of the Hebrew text. The comments are essentially of a literary nature, elucidating the meaning and style of the text, and their intention is more to help the general reader than to provide a new interpretation for the scholar. As a commentary it comes rather between the critical and more popular works.

R.E.C.

DARLOW, T. H. and MOULE, H. F.: *Historical Catalogue of Printed Editions of the English Bible*, revised by Herbert, A. S., 1968. Pp. xxxi, 549. (British and Foreign Bible Society, London; American Bible Society, New York. Price: 84s.; \$10.00)

Professor Herbert has devoted a great deal of time to the revision of this classical work of bibliography, first published in 1903 as Volume I of the catalogue of the library of the British and Foreign Bible Society.

The revised work lists more than two thousand editions of the Bible or parts thereof, in English, published between 1525 (Tyndale's N.T.) and 1961 (the New English Bible N.T.). Their locations are given for all Bibles up to 1640. In addition to descriptions, detailed enough for the identification of any particular Bible, we find copious notes on the historical background of the most notable translations. The whole catalogue is arranged on a chronological basis. In an appendix are listed 'Commentaries Containing Newly Translated Versions'. A second appendix lists versions in English provincial dialects. There are full indexes. This volume will long remain an indispensable work of reference for future historians of the English Bible.

B.F.P.

DUHM, B.: *Das Buch Jesaia* (5th edition). 1968. Pp. 490. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 46)

The publication of the 5th edition of a commentary on the Book of Isaiah whose 4th edition appeared in 1922 and the original in 1892 is a notable event. Duhm's literary-critical approach to the prophetic literature of the O.T., his thesis that the prophets were poets, and his critical appraisal of their extant work in the light of that thesis, so that he characterized much of it as *unecht* and made textual emendations with sanguine subjectivity, made him a man of portent to many and occasioned his reluctant departure from Göttingen, his academic home, in the midst of his career, to find hospitality and an academic welcome in Basel. W. Baumgartner has written a perceptive and very helpful introduction for this 5th edition, in which he assesses the value of Duhm's published work and its place in the context of O.T. scholarship, and, in addition, depicts the man himself in all the richness and strength of his personality. He describes him as a genial individualist who is not to be followed blindly and who can be but half known through his books. His personal influence was tremendous, and in Basel today, forty years after his death, it is still very much alive.

J.M.

HOLM-NIELSEN, S., NOACK, B., and ACHEN, S. T. (eds): *Det Gamle Testamente*: Vol. I. *Skabelse og Vandringstid*; Vol. II. *Fra Moses til kong David*. 1968. Pp. 528, 480. (Politikens forlag, Copenhagen. Price: D.Kr. 33.75 each)

These are the first two volumes to be published of a nine volume series *Bibelen i kulturhistorisk lys*. The first contains the first four Books of Moses. The text is the Danish authorized version of 1931, printed with indication of the chapters and their contents, but without numbering of the verses. Noack has written a general introduction to the Bible, Holm-Nielsen an introduction to the O.T., and E. Nielsen a general introduction to the four Books of Moses and besides that a special one to each of them. The work is supplied with a great number of maps as well as illustrations, taken partly from excavations or from the modern Near East, partly from the work of artists with motifs from the Bible.

The second volume contains the writings from the fifth Book of Moses to the Books of Samuel. Holm-Nielsen has written about the historical literature as a whole, E. Nielsen has given the introduction to the fifth Book of Moses and dealt with the reform of Josiah. S. Biørn has written on the immigration into Canaan and the introduction to the Book of Joshua and the Book of Judges, and J. H. Grønbaek has written the introduction to the Book of Ruth and the Books of Samuel.

Although the work is meant to be popular the quality of the contributors guarantees the scientific level.

E.H.

HULME, W. E.: *Dialogue in Despair. Pastoral Commentary on the Book of Job*. 1968. Pp. 157. (Abingdon Press, Nashville and New York. Price: \$3.50)

Job in need of help and the friends who seek to give it to him are in this book, which is intended for laymen and ministers, treated as providing a valuable object lesson in pastoral counselling.

E.T.R.

JONES, E.: *Proverbs and Ecclesiastes* (Torch Bible Paperbacks). 1968. Pp. 349. S.C.M. Press, London. Price: 16s.)

This is a paperback reprint, unchanged save for a new subtitle *Words of the Wise*, of the work first published in 1961 (see *B.L.* 1962, pp. 28 f.; *Decade*, p. 338)

R.J.C.

JOSUTTIS, M.: *Predigten zur Geschichte Davids* (Alttestamentliche Predigten, 9). 1968. Pp. 144. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 10.40)

This is the latest volume in a series of courses of sermons on the Old Testament, one of which has already been noted in the *Book List* (1968, p. 23). It consists of thirteen sermons on episodes from the life of David, based on passages from 1 and 2 Samuel and 1 Kings 1 and 2. All were preached in village churches in Germany in 1965 and 1967. In a short final chapter the author, who has published a book on homiletics, adds an interesting discussion on some of the problems of preaching from the O.T. He also discusses the more general problem of combining a policy of preaching fixed courses of sermons with one of preaching on current events. His own sermons

show that this problem remains unsolved: for example, when he attempts to relate the story of David's sparing the life of Saul (1 Sam. 24:1-23) to the question of military service, or the rebellion of Sheba (2 Sam. 20:1-22) to the fiftieth anniversary of the Russian revolution, one cannot avoid the impression that the connexion between text and sermon is extremely tenuous.

R.N.W.

KOOLE, J. L.: *Haggai*. (Commentaar op het Oude Testament). 1967. Pp. 105. (J. H. Kok, Kampen. Price: Fl. 9.75)

This is a very careful and thorough commentary in Dutch on the book of Haggai, published in the series edited by W. H. Gispen and N. H. Ridderbos. A quarter of the book is devoted to introductory matters — the structure of the work, the prophet himself and the contemporary situation, and a very positive appraisal of the theology of Haggai. A substantial bibliography is supplemented by references in the text to a very wide range of literature. Dr Koole is very closely acquainted with all that is relevant to his study, and this is further evident in the care with which the commentary itself is undertaken. Full justice is done to the text in a commentary which is conservative in the proper sense of that word, being fully appreciative of the place that Haggai occupies in post-exilic theology and in particular in the development of the idea of the temple.

P.R.A.

LANGE, E.: *Die verbesserliche Welt (Möglichkeiten christlicher Rede erprobt an der Geschichte vom Propheten Jona)*. 1968. Pp. 94. (Kreuz-Verlag, Stuttgart, Berlin. Price: DM. 5.80)

Four homiletic studies on the book of Jonah followed by one on Luke 2:25-32 are contained in this book. They are followed by a *Predigtbesprechung* by D. Rössler.

A.S.H.

LESLIE, E. A.: *The Psalms. Translated and Interpreted in the Light of Hebrew Life and Worship*. Paperback ed. 1968 (1949). Pp. 448. (Abingdon Press, Nashville, Tenn. Price: \$2.75)

This is a reprint of the volume reviewed in *B.L.* 1949, p. 25: *Eleven Years* p. 188. Its arrangement of psalms in types and its use of the then available continental literature marked it out as a useful volume. Its present reissue would be much more valuable if account had been taken of, for example, the re-statement of his views by S. Mowinckel.

P.R.A.

NOTH, M.: *Könige* (Biblischer Kommentar, Altes Testament, ix, 4). 1968. Pp. 241-340. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75; by subscription, DM. 6.50)

Fasc. 4 covers 1 Kings 11:1-14:8 and keeps the same high standard as before (*B.L.* 1968, p. 26). The sudden death of the distinguished author means that this commentary, for which he was so eminently prepared, cannot be completed by his hand. We are glad to learn that arrangements have been made for its continuation by Professor R. Smend, and also applaud the decision to keep Professor Noth's own work (i.e. down to the end of 1 Kings 16) as a separately indexed volume.

D.R.Ap-T.

NOTH, M.: *Numbers*, Trans. by J. D. Martin. (Old Testament Library). 1968. Pp. x, 258. (S.C.M. Press, London. Price: 50s.)

This is a translation of Noth's very useful commentary in the *Altes Testament Deutsch* series (*B.L.* 1967, p. 24). The translation is careful not to be too literal, but sometimes unnecessarily loses nuances present in the German in consequence, and very occasionally is misleading, although never seriously.

J.V.M.S.

OIKONOMOU, E. B.: *To Biblion tes Esther*. 1967. Pp. xiii, 159. (Bibliotheke tes en Athenais Philekpaideutikes Hetaireias, Athens)

This *Habilitationsschrift* submitted to the University of Athens examines the book of Esther in the light of its philological, historical and theological problems. The deuterocanonical parts of the book supplement and explain the protocanonical core, which is a literary unity, the work of one author, who had exceptionally accurate knowledge of his subject-matter, either because he himself was an eyewitness or because he depended on eyewitness testimony — in all probability Mordecai's. The book contains a factual account of events that took place in the reign of Xerxes; its historicity is not put in question by the failure of other sources to mention Esther and Mordecai any more than that of the Pentateuch is put in question by the absence of any references to Joseph and Moses in Egyptian records. The canonicity of the book is certain, for all the theological doubts that it may raise; it reproduces the 'soteriological' pattern of an age much earlier than its own — that of the judges.

F.F.B.

The Oxford Illustrated Old Testament. I. *The Pentateuch*. 1968. Pp. 435. (Oxford University Press, London. Price: 63s.)

This is the first of five finely produced volumes, containing illustrations of the Old Testament by a number of distinguished contemporary British artists: nine artists are responsible for the Pentateuch. The text is that of the A.V., but with modern paragraphing and with poetical passages printed as verse. At the end of the book, there are brief statements by the illustrators about their own particular approach to the work, which help to explain the widely differing styles of the artists. So Edward Bawden feels himself strongly influenced by a stay in Iraq, where he finds 'the same impression of life as it was lived in the past', while, to represent Moses, Carol Annand draws on images from sources 'such as newspaper photographs, cloth catalogues, furniture advertisements'. As a result, not the least interesting thing about this book is the interaction it reveals between the diversity of modern artistic expression and the diversity of contemporary approaches to the O.T. Certainly the some 140 illustrations are superbly reproduced and the publisher's claims for the beauty of the volume fully justified. On p. 434, the reference to the Nazarite's vow should be to the *second* paragraph of Num. 6, as the relevant illustration clearly shows.

J.R.P.

The Oxford Illustrated Old Testament. II. *The Historical Books*. 1968. Pp. 544; III. *The Poetical Books*. 1968. Pp. 368; IV. *The Prophets*. 1969; V. *The Apocrypha*. 1969. (Oxford University Press. Price: 63s. each)

VON RAD, G.: *La Genèse*. Translated by E. de Peyer. 1968. Pp. 454. (Labor et Fides, Geneva. Price: Sw.Fr. 33 (paper); 39 (bound))

The original German of this now standard commentary was noted in *B.L.* 1950, p. 40; 1952, p. 36; 1954, p. 41 (*Eleven Years*, pp. 257, 407, 578), and the English translation of 1961 in *B.L.* 1962, p. 31; *Decade*, p. 341. It is good to be able to draw attention to its availability now in a French translation.

P.R.A.

RENCKENS, H.: *Israel's Concept of the Beginning. The Theology of Genesis 1-3*. Translated by C. Napier. 1964. Pp. 320. (Herder and Herder, New York. Price: \$5.95)

The French translation of the original Dutch *Israëls Visie op het Verleden* (1958) was reviewed in *B.L.* 1965, p. 39; *Decade*, p. 591. Its simultaneous appearance in English was not then noted. The book provides much useful and stimulating discussion, particularly in drawing out modern implications in the material. As part of a process by which modern Roman Catholic studies of the O.T. are becoming available in English, it is to be welcomed. Not all the translation is entirely happy, as witness the chapter heading: 'The Sexual Stuff under the Hammer'.

P.R.A.

REVENTLOW, H. GRAF.: *Opfere deinen Sohn: Eine Auslegung von Genesis 22*. (Biblische Studien, 53) 1968. Pp. 87. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 5.50)

The narrative in Gen. 22 is examined in five stages. 1. Historical truth. 2. Literary sources. 3. The original form and aim. 4. The treatment by the literary editor (E). 5. The Offering of Isaac in the thinking of the Christian era. The original narrative is seen to be contained in vv. 1-14, omitting v. 5, the names Isaac and Moriah and some 'editorial' words. This is a valuable study in form-criticism and the work of Israel's compilers of ancient saga.

A.S.H.

VAN ROSSUM, J.: *De Praedeuteronomistische Bestanddelen van het Boek der Richters en hun betekenis voor onze kennis van de geschiedenis van het volk Israel en zijn godsdienst*. 1966. Pp. 160. (J. M. van Amstel, Winterswijk. Price: Fl. 15)

This doctoral thesis has as its first part an analysis of the book of Judges so as to differentiate between the pre-Deuteronomic sections and the Deuteronomic editing and post-Deuteronomic additions. The discussion, with reference to earlier analyses, follows the normal pattern of critical scholarship. The second and third parts examine the contribution of the pre-Deuteronomic material to our understanding of first the history and then the religion of Israel. The various judge narratives are investigated in groups for the first purpose, and in this such unity as is to be detected is seen as arising rather from threats to the life of the tribes than from any 'amphictyonic' unity. Religion, however, is seen as providing a further bond, though the third section is largely concentrated on extracting from the narratives such information as is available concerning beliefs and practices and religious objects. The thesis thus covers fairly familiar ground. A two page summary in French is included. The copy supplied for review contained a very large number of misprints, many of which had been corrected by hand; but the reviewer found others which had not been noted.

P.R.A.

SCHARBERT, J.: *Die Propheten Israels um 600 v. Chr.* 1967. Pp. 514, 3 maps and time chart. (Verlag J. P. Bachem, Cologne. Price: 97s.)

In 1965, Scharbert published what may appropriately be described as volume 1 of a three volume series on the prophets, dealing with prophecy up to 700 B.C. (See *B.L.* 1966, p. 54; *Decade*, p. 674). The third volume is to deal with the prophets of the later period, together with a more systematic presentation of the nature and theology of prophecy. Each volume is independent, but cross-reference is also frequently made. In this volume, separate chapters deal at appropriate points with the historical background from Manasseh to the death of Josiah, and from that moment to the fall of Jerusalem. In between are chapters dealing with the prophets of the period, arranged in chronological order. In particular Jeremiah is divided up into four chapters covering separate periods, in addition to a general chapter on the book as a whole; Ezekiel is divided similarly into prophecy before and after the fall of Jerusalem. A final chapter utilises other material, including passages from Lamentations and Psalms, to illuminate the exilic age. Such chronological ordering is inevitably rather uncertain, and its danger also is that in trying to set passages of prophecy at particular points, their reinterpretation and re-application cannot be adequately handled. The book is a good general presentation, at times rather over-simplified, but readable and stimulating.

P.R.A.

Schriften der Bibel: literaturgeschichtlich geordnet. Band 1, *Vom Thronfolgebuch bis zur Priesterschrift.* 1968. Pp. 351. (Calver Verlag, Stuttgart; Kösel Verlag, München. Price: DM. 18)

The purpose of this book is to arrange the O.T. literature belonging to the period defined in categories according to differences of presentation and mode of communication and of literary form, and to treat each historically so that development of moral sensitivity and of spiritual insight may be readily discerned and appreciated by the reader. There are four sections in the book. The first deals with the Succession Narrative which is described as the first narrative work of the O.T., and with the work of the Yahwist (assigned to the time of Solomon). The contrasting features of these two works are skilfully delineated. The second section deals with poetry at court and sanctuary, the third with the work of the prophets up to the second half of the 6th century, and the fourth with the deuteronomistic interpretation of Israel's history and the Priestly Document. Each section has a succinct and effective introduction, which is followed by a group of passages selected from the relevant O.T. literature. These introductions have been written and the selection of passages made by H. Schwager. In such an anthology of a body of literature much has to be omitted; but what has been included illustrates the Israelite belief in God's governance of human history. This method of O.T. interpretation oversimplifies the record but it will aid the general reader to grasp the essential unity which underlies the O.T. documents. Their diversity he may learn about more fully later.

J.M.

STALKER, D. M. G.: *Ezekiel.* (The Torch Bible Commentaries). 1968. Pp. 319. (S.C.M. Press. Price: 30s.)

This volume is the more important by reason of the paucity of modern English commentaries on Ezekiel. Perhaps heavy going for a popular series, it should nevertheless prove widely useful. It registers

the increasing agreement among recent scholars that the book of Ezekiel is largely a unity, that it is a collection of oracles originally uttered orally (though the form-critical implications are not pursued), that the process of transmission and redaction was similar to the handling of the Isaiah and Jeremiah tradition, and that the prophet's ministry was carried out entirely in Babylonia. Though the commentary lacks distinctive features and is heavily, even wearisomely laden with quotations from previous commentators, it has the merit of reflecting some distinguished German work, and it is competent and reliable. There are two diagrams of the Temple and a sketch map of the redistributed land.

D.R.J.

Starý Zákon/překlad s výkladem: I. První kniha Mojžišova — Genesis. (The Old Testament/translation with commentary: 1. The First Book of Moses — Genesis). 1968. Pp. 285. (Kalich, Prague. Price: Kčs. 30)

Since 1961 a group of theologians and linguists has been working under the leadership of Professor Miloš Bič of Prague at a new translation of the Old Testament in Czech. It is the first Protestant translation since the work of the Bohemian Brethren (*Unitas Fratrum*) in the sixteenth century. It is taking place with ecumenical co-operation by members of the World Council of Churches. At a future date, the co-operation of the Roman Catholic Church is also expected.

The new translation is based on the Leningrad Codex printed in Kittel's *Biblia Hebraica*, but in a critical apparatus includes also the variations of other ancient texts, in particular the Septagint and the Vulgate, together also with various interpretations found in other translations, including Catholic and Jewish alongside Protestant. Cross references are provided for individual verses. The text is divided according to the content, and is accompanied by a continuous explanation. This is the first commentary on the whole Old Testament to be undertaken within Czech Protestantism. Genesis has now appeared as the first volume. Within a few months, the fourteenth (final) volume will appear as the next in the series, containing the Twelve Prophets (Hosea to Malachi). Further volumes are ready for the printer and will follow. When the whole work is complete, the translation is to be adopted as the new liturgical text.

M.B.

WEBER, J. J.: *Le Psautier. Texte et commentaires.* Édition refondue 1968. Pp. lix, 639. (Desclée, Tournai, Belgium. Price: Fr. 360)

This is a new edition of a translation and commentary on the Psalms which has proved serviceable for general purposes among French-speaking Catholics over the past thirty years. The author, a former Archbishop of Strasbourg, offers an informed exposition set in the context of Christian tradition. The influence of Gunkel and of French commentators is more apparent than that of Mowinckel. This edition, which is generously and clearly laid out, will continue to be of practical value.

J.H.E.

WESTERMANN, C.: *Genesis.* (Biblicher Kommentar, Altes Testament, 1, 2). 1967. Pp. 81–160. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75; by subscription, DM. 6.50)

This fascicle continues that reviewed in *B.L.* 1968, p. 29, continuing the introduction and leading into the commentary as far as Gen. 1:6–8. A section is devoted to the theological significance of the

primeval history as told in Genesis, though this too must be seen against similar accounts in extra-biblical material. Nine pages of bibliography, three of which relate to Gen. 1:1–2:4a, precede the commentary. A translation is followed by a detailed analysis of grammar, syntax and form, followed by exegesis. Notice is taken of earlier and contemporary studies to which Westermann makes his own contribution.

A.S.H.

ZÁVADA, V. and SEGERT, S.: *Kniha Jóbova (The Book of Job)*. 1968. Pp. 134. (Klub přátel poezie, výběrová řada 53, Prague. Price: Kčs. 12)

In 1958, S. Segert, the well-known Prague Semitist, translated and copiously annotated the 'Five Scrolls' (*Pět svátečních svitků*). He has now published a new translation of the book of Job. In collaboration with the poet Zavada, he has produced a work which provides for the Czech reader a clear picture of the nature of Hebrew poetry. To a theologian, it is true, it may be a matter of regret that the biblical message is distorted by much textual conjecture, but the notes which are added concerning the book, the home and period of Job and the Job tradition, together with notes on individual passages, will be valued by every reader. It is evident that they come from one who is an expert, well-informed on a wide range of subjects. Dr Segert also deserves praise for the fact that his work makes the biblical material accessible to the wider circles of those who have no church connections.

M.B.

ZIMMERLI, W.: *Ezechiel* (Biblicher Kommentar, Altes Testament, XIII, 13–14, 15). 1967, 1968. Pp. 979–1138, 1139–218. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price per Lieferung: DM. 7.75; by subscription, DM. 6.50)

The above sections of this commentary begin with the closing paragraphs of the introductory survey of 40:1–48:35 and extend to the commentary on 48:22 f. Thus the author has almost reached the end of his formidable task of translating, analysing, and interpreting the text; but the introduction still remains to be published. Since the discussion of 40–8 is still incomplete, readers also still await Zimmerli's summing up of his treatment of that complex section of the book. In his analysis of its main components (40:1–42:20, 43:1–46:24, 47:1–48:35), he acknowledges his debt to the penetrating treatment of these chapters by H. Gese. Of the innumerable points of detail which would call for comment in a full review, it must suffice here to mention the admirable discussion of the Temple and its gateways, clearly illustrated in the light of recent archaeological discoveries. The entire treatment is a model of painstaking thoroughness.

G.W.A.

LITERARY CRITICISM AND INTRODUCTION

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

ACKROYD, P. R.: *Exile and Restoration. A Study of Hebrew Thought of the Sixth Century B.C.* (Old Testament Library). 1968. Pp. ix, 286. (S.C.M. Press, London. Price: 55s.)

This is a much expanded edition of the Hulsean Lectures delivered in 1962. It contains a study of the conditions of the Jews in the Exilic

Age both in Babylonia and in Judah, and of the thinkers and prophets who spoke to this situation or reflected on it. Chapters are devoted to Jeremiah, the Deuteronomistic History, the Priestly Work, Ezekiel, Deutero-Isaiah, Haggai and Zechariah. The approach to Jeremiah, Ezekiel and Deutero-Isaiah is characterized by a welcome emphasis on the ongoing, re-interpreting and supplementing tradition associated with the work of the prophets, and is not therefore inhibited by pre-occupation with the recovery of *ipsissima verba*. Haggai and Zechariah 1-8 are interpreted in minute detail and virtually a commentary on these prophecies is contained in the chapters devoted to them. If the result is a certain imbalance in the book as a whole, the value of this learned analysis is indisputable. At every point, the discussion is linked, both in the text and copious footnotes, with recent books and monographs. Though the student may find it difficult sometimes to see the wood for the trees, this book will surely become an indispensable authority on the period.

D.R.J.

ANDERS-RICHARDS, D.: *The Drama of the Psalms*. 1968. Pp. 122. (Darton, Longman and Todd, London. Price: 12s. 6d.)

'The purpose of this book is to set out and account for remarkable developments in the field of psalm study' during the last half-century. To a considerable extent this aim is achieved: the book is written in clear, non-technical language, with extensive quotations both from the Psalms and from modern scholars. Unfortunately, it gives a one-sided impression in places, relying too heavily on S. Mowinckel and A. R. Johnson. Some indication should have been given that, on the role of the king in particular, great differences of opinion still exist. The author does not always seem to be familiar with other aspects of O.T. study, and a number of lapses appear in consequence.

R.J.C.

*BECK, E. and MILLER, G.: *A Guide to Understanding the Bible*. Vol. 1. *From Genesis to 1 Samuel*. 1967. Pp. 378. (Geoffrey Chapman, London. Price: 50s.)

The first volume, *Biblische Unterweisung*, in the series *Handbuch zur Auswahlbibel Reich Gottes* (Kosel-Verlag KG, Munich, 1964) has been translated by Michael Barry. It is based on *The Coming of the Kingdom, A Short Bible arranged to present the Story of Salvation*. (Geoffrey Chapman, 1965), to whose paragraph numbering, rather than to the biblical book, chapter and verse, references are related. This limits its usefulness to those who normally use this Short Bible in school, although a Table of Biblical Passages is given at the end. Teachers, especially in Roman Catholic schools, will find this book helpful as it expresses 'that new understanding of the Bible which has developed since Pius XII's encyclical *Divino Afflante Spiritu*'. Helpful exegetical comments are given (though not all classroom difficulties are fully faced, e.g. the Flood, the fate of Lot's wife, etc.) as well as guidance for development in class and prayers. Additional notes give extra-biblical material.

A.S.H.

BLANK, S. H.: *Prophetic Faith in Isaiah*. 1967. Pp. x, 241. (Wayne State University Press, Detroit. Price: \$2.50)

This is an unchanged reprint in paperback form of the work first published in 1958 (see *B.L.* 1961, p. 43; *Decade*, p. 281).

R.J.C.

BOWDEN, J.: *What about the Old Testament?* (S.C.M. Centrebooks). 1969. Pp. 127. S.C.M. Press, London. Price: 8s. 6d.)

The editor of the S.C.M. Press puts his hand to the task of introducing the Old Testament to the non-expert. He analyses the problem and sketches the rise of modern critical study in two stimulating chapters. He then starts his examination of the Old Testament at the 'Succession narrative' accepting the theory of R. N. Whybray that this belongs to the 'world of the wise', moving back into the past and forward into the future from this standpoint. It is a question whether the theory will stand what has been built upon it; a question also whether this approach does not complicate as much as it clarifies. What is not in question is that the book is interesting, provocative, well-informed and fresh.

D.R.J.

CALDERONE, P. J.: *Dynastic Oracle and Suzerainty Treaty. 2 Sam. 7, 8-16.* (Logos 1) 1966, Pp. 80. (Ateneo University Publications, Manila. Price: \$1.00)

Whilst recognizing that there are differences in form between ancient vassal treaties and the dynastic oracle of 2 Sam. 7, this interesting monograph argues that there are close similarities in purpose and ideology. They are both very much concerned with royal succession. The vassal treaties, especially those of Esarhaddon, are concerned with securing agreement to, and recognition of, the king's successor, and this is also the purport of Yahweh's promise to David through Nathan. Calderone argues that this similarity of content is sufficient to indicate a direct dependence of the Nathan oracle upon earlier vassal treaties. Calderone argues his case very cautiously, and even those who doubt his conclusion regarding a direct borrowing will find this a very stimulating treatment of the much discussed Nathan oracle.

R.E.C.

COATES, G. W.: *The Murmuring Motif in the Wilderness Traditions of the Old Testament — Rebellion in the Wilderness.* 1968. Pp. 288. (Abingdon Press, Nashville and New York. Price: \$6.50)

The purpose of this book is to give a detailed critical analysis of those passages in the Pentateuch which speak about murmurings, complaints and rebellion by the Israelites in the wilderness. In a preliminary section Dr Coates considers these passages with reference to a *riḥ* as a legal process, and he concludes that the murmurings are not a *riḥ* in that sense but may be regarded as the pre-official stage of it — a somewhat hard-pressed conclusion. He then inquires whether, in each particular case, the murmuring or rebellion is the main element in the narrative or a subsidiary one, and whether it was occasioned by very serious hardships (e.g. famine, thirst) or had its basis in general disillusionment and loss of confidence in Moses and faith in God. Dr Coates attempts where possible to distinguish early traditions from later ones. The view he arrives at is that in the wilderness narrative the murmuring motif characterizes a basic tradition of the Document J, that its *Sitz im Leben* in final form was Jerusalem, and that it expressed a polemic against the northern Israelite cult; but later, especially Deuteronomistic, revision substituted a theological for this polemical intent.

The whole work is done with meticulous (sometimes possibly over-elaborate) care and with commendable judgement; and important non-narrative texts (e.g. Pss. 78, 106) are also brought under survey to advantage.

J.M.

CULLEY, R. C.: *Oral Formulaic Language in the Biblical Psalms*. (Near and Middle East Series, No. 4). 1967. Pp. x, 140. (University of Toronto Press, Toronto; Oxford University Press. Price: 62s.)

The purpose of this treatise is to apply to the biblical psalms the methods adopted in the study of oral literature in other contexts: e.g. Homeric and Anglo-Saxon epic, Serbo-Croatian oral narrative poetry, and Russian oral narrative and ceremonial poetry. The author surveys much of the work recently accomplished in these fields, offers a valuable constructive critique of the technical terms used (formula, formulaic system, theme), and discusses the origin and recording of orally composed texts. He then relates his findings to the biblical psalms. On the basis of a detailed examination of the texts he suggests that the stylistic features of oral poetry and other archaic elements have been carried over into the literary period. The formulaic language is prominent in a small number of psalms; these psalms are mainly individual laments, individual thanksgivings, and hymns; and the formulaic phrases are distributed fairly evenly among the constituent elements of the various types of psalm. Cautious conclusions are drawn about the relative place of oral composition, literary borrowing, and the conventional use of traditional language. This is a workmanlike study, which could with profit be supplemented by a similar investigation of the Qumran poetry.

G.W.A.

DEBUS, J.: *Die Sünde Jerobeams*. (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 93). 1967. Pp. vii, 122. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 15.80 (paper); 19.80 (cloth))

This book, a doctoral thesis accepted by the University of Marburg, is a study of the traditions relating to Jeroboam, the founder of the northern kingdom, in the books of Kings, particularly 1 Kings 11:26–14:20. The text of Codex B of the Septuagint 3 Kings 12:24a–z, which has no parallel in the Massoretic text, is also examined. Dr Debus' conclusions are that the traditions concerning Jeroboam are not based on historical narratives but on community tradition. The narratives in the Greek text of B witness to an original Hebrew which has not been edited by the Deuteronomists as the Massoretic text has. The portrayal of Jeroboam in Kings as the archsinner who set up illegitimate sanctuaries at Bethel and Dan and thereby ensured Yahweh's condemnation of the northern kingdom is the Deuteronomist's way of accounting for the destruction and disappearance of that kingdom. This is a stimulating study which merits attention from all serious students of the books of Kings.

J.R.

DELEKAT, L.: *Asylie und Schutzorakel am Zionheiligtum. Eine Untersuchung zu den privaten Feindpsalmen mit zwei Exkursen*. 1967. Pp. viii, 432. (E. J. Brill, Leiden. Price: Fl. 68)

Here is another substantial attempt to solve the problems of the 'Individual Laments'. Indeed, almost half the Psalter is drawn into the orbit of the proposed theory and treated in detail. There is some kinship with the work of H. Schmidt and the early Bentzen, but also much originality. The laments are explained as the prayers of impoverished individuals (*'ānī*) appealing for protection in the asylum of the Temple. They, and their enemies outside, are eagerly awaiting the indication of God's will through the official omens or oracles. The details of their situation are ingeniously reconstructed; mostly they are day-labourers beset by debts or accusation of various

crimes; in Ps. 65 a group of workers has come out on strike and into asylum just before harvest. The 'happy ending' often found in these psalms is said to have been added later in acknowledgement of the favourable decision, which has enabled the fugitive to leave with a 'safe conduct' or to remain as a Temple servant. But neither the laments nor the acknowledgements are understood as living utterances, but only as the silent witness of inscriptions laid up in the sanctuary on memorial stones or scrolls. Nearly half of the book consists of various appendages, chiefly on asylum in the rest of the O.T. and on divine titles in the Psalms.

J.H.E.

VAN DIJK, H. J.: *Ezekiel's prophecy on Tyre (Ez. 26, 1-28, 19): A new approach.* (Biblica et Orientalia, 20). 1968. Pp. xii, 149. (Pontifical Biblical Institute, Rome. Price: Lire 2.400)

The author's aim is to use 'the new material of both lexical and syntactical nature uncovered by comparative Canaanite and Semitic studies' in explanation of the Hebrew text of Ez. 26:1-28:19, which is regarded as substantially reliable so far as the consonantal text is concerned. Other O.T. passages are also considered where relevant, and some linguistic parallels in Ugaritic and other north-western Semitic dialects are discussed at some length. Some interesting suggestions are made, but not infrequently the Hebrew text can be satisfactorily interpreted without recourse to unusual meanings of Hebrew words based upon a comparison with cognate languages. The work, in which the influence of M. Dahood is evident throughout, will, however, repay study. There are useful indexes and a serviceable bibliography.

D.W.T.

FENSHAM, F. C.: *'n Ondersoek na die Geskiedenis van die Interpretasie van die Hebreeuse Poesie.* (Annale Universiteit van Stellenbosch, Volume 30, Serie B, No. 1 (1966)). 1966. Pp. 24. (University of Stellenbosch. Price: Sent 40)

The author provides an admirably concise survey of the main theories which have been held about the structure and scansion of Hebrew poetry. He argues that pre-exilic poetry must be scanned according to the system of Sievers, and later poetry according to the system of Bickell, Hölscher, and Mowinckel. He discusses the problem of the short verse and appraises the parallels drawn between early Hebrew and Ugaritic poetry.

G.W.A.

FUSS, W.: *Die sogenannte Paradieserzählung: Aufbau, Herkunft und theologische Bedeutung.* 1968. Pp. 134. (Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 19.80)

This study is intended as an essay in *Redaktionsgeschichte* (p. 9). This seems in effect to mean a very detailed literary-critical analysis, but with a shift of emphasis on to the redactor, who was responsible for many details which were formerly wrongly attributed to the sources used by him (cf. pp. 77 ff., 83 ff.). Behind Gen. 2-3 lie two different old stories. One was concentrated upon the Land and Man (*'ādāmāh*, *'ādām*), the other was about a Garden, in which God made a woman (no man!) called Hawwāh, later to become Mother of All (and so, for example, to have her son Cain as husband, p. 75). The establishment of these two source stories occupies the very detailed analysis of pp. 25-70. The reader might be well advised to begin with the results

(pp. 70–82) and take them as a guide through the close analytic argument. There are also chapters which survey the previous literature on the subject and which discuss the problem of identifying the story-tellers, the history of the diverse traditions, and the picture of man entertained by them. The tendency implies a certain reaction against form criticism (cf. p. 84). At times the analysis reads like a fascinating exercise in detection; the question will be whether the result will carry conviction at a time when such exact division between sources has come to be seen as somewhat out of fashion. There is no index and cross-reference is not always easy.

J.B.

GLUECK, N.: *Hesed in the Bible*, trans. by A. Gottschalk, with an introduction by G. A. Larue. Edited by E. L. Epstein. 1967. Pp. x, 108. (The Hebrew Union College Press, Cincinnati. Price: \$5.00)

This is a translation of Dr Glueck's well-known work, first published in German in 1927, and republished in Germany in 1961. A feature of it is the translation of biblical texts from the German in order to preserve the author's innovations and shades of meaning. The introduction provides a useful summary of recent trends in studies on *hesed*, from which the reader may assess the extent of Dr Glueck's influence upon later writers on the subject.

D.W.T.

GONZÁLEZ, A.: *La Oración en la Biblia* (Teología y Siglo xx, No. 9). 1968. Pp. 450. (Ediciones Cristiandad, Madrid. Price: 41s.)

In the first part of this study the author examines the nature of prayer and its expression in ancient religion and in the great monotheistic religions and then turns to a more detailed examination of the practice of prayer in the O.T. and in the N.T. This is followed by the text of 276 prayers of the Bible in Spanish translation and this in turn by a brief commentary on each passage. Prayers from the deuterocanonical books are included, but not those of the Psalter, though these are frequently referred to in the earlier discussion of the varieties of prayer in the O.T. The Psalter is excluded from the text and commentary part of the volume, since it requires a separate volume to itself (see *B.L.* 1968, p. 23). The commentary consists in each case of a short note on the occasion and the character of the prayer.

H.H.R.

GUNKEL, H.: *The Psalms* (Facet Books, Biblical Series, 19). 1967. Pp. xi, 52. (Fortress Press, Philadelphia, Price: 85c.)

Gunkel's article on the Psalms from the second edition (1927–31) of *Die Religion in Geschichte und Gegenwart* is here translated by T. M. Horner. An Introduction by J. Muilenberg describes Gunkel's work and its importance, and he rightly characterizes the essay here translated as 'a succinct and admirable synopsis of Gunkel's larger monumental work'. Differences between the first and second editions of *RGK* are indicated in footnotes, and there are bibliographies both of the work of Gunkel and of recent literature on the Psalms.

R.J.C.

GUTBROD, K.: *Ein Gang durch die biblische Urgeschichte*. 1968. Pp. 110. (Calwer Verlag, Stuttgart. Price: DM. 8.50)

This treatment of Genesis 1–9:9 is to be warmly recommended. It succeeds to a remarkable degree in uniting critical and theological

interests. The component traditions here woven together are to be rightly understood only as *biblische Urgeschichte*. They presuppose much of the content of the divine self-revelation to Israel beginning with the call of Abraham. The essential theme of these chapters is clearly delineated as man in his complex relationship to God.

R.D.

HERMISSON, H.-J.: *Studien zur israelitischen Spruchweisheit* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 28). 1968. Pp. 208. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 22.80 (paper); 24.80 (cloth))

In this investigation into the origin of the proverbial literature of ancient Israel, the author makes a detailed study of the older 'collections' in Prov. 10-29 (chs 10-15; 16:1-22:16; 25-7; 28-9) and challenges the findings of earlier studies, especially those of O. Eissfeldt, E. Gerstenberger and H.-W. Wolff. His own conclusion is that there is little trace in these chapters either of popular sayings, whether in their original form or in an adapted form, or of a specifically tribal or clan 'wisdom' (*Sippenweisheit*). The so-called 'collections' are to a large extent original compositions by individual authors belonging to the circles of the wisdom schools, although these authors have incorporated some traditional material current in those schools. The 'collections' came to be used as part of the educational syllabus; they were not, however, composed for this purpose, but for the edification and entertainment of an educated public. In the first section, after giving his own definition of the adage (*Spruchwort*), the author divides the material into three types: *Spruchwörter*, didactic proverbs and admonitions (*Mahnworte*). Only in the case of the *Spruchwörter* is a popular origin conceivable, and even here it is improbable: with very few exceptions, the themes are no less relevant to educated people than to peasants or artisans, while in many instances a popular origin is excluded both by the theme and by the complexity of the thought. In the second section the author argues convincingly that the existence of wisdom schools in Israel must be regarded as certain, despite the lack of direct evidence. In the third section he maintains that the grammatical structure of the non-didactic proverbs was deliberately chosen as a vehicle for the expression of a belief in a cosmic 'Order' which the wise men of Israel shared with their Egyptian counterparts. This is the least convincing part of a book which, taken as a whole, is an important and stimulating contribution to the present debate on the nature of Israelite wisdom literature.

R.N.W.

*JONES, E.: *Profiles of the Prophets*. 1968. Pp. 204. (The Religious Education Press, Ltd., Oxford. Price: 15s.)

This guide to all the canonical prophets of the O.T. emphasizes the men and their message, for their contemporaries and for us today, with minimal reference to critical problems. It could be used as a textbook in the upper forms of Secondary schools and by non-specialist students in Colleges of Education.

L.A.P.

KÄHLER, M.: *Aufsätze zur Bibelfrage*. 1967. Pp. 296. (Chr. Kaiser Verlag, München. Price: DM. 14.50)

One can only applaud the reissue of these writings on the Bible by a great theologian of two generations ago which, though they are

clearly dated, still seem in many ways strangely contemporary and should not be dismissed as mere echoes of outdated controversies. The first section deals with the debate about the Bible which Kähler recognized as in his time dividing Protestants from Protestants, whereas originally Protestants were ranged against Rome. The second section lays down sixteen theses which are amplified and defended in what follows. Kähler insists that the Bible still offers more than research material for scholars; it is vital for the life of the Church, mediating God's revelation of himself in his relationship to men in history and finally in Christ whose work it continues. It guards the Church against unhistorical mysticism and 'enthusiasm', while biblical criticism protects her against a mechanical reliance on the letter of Scripture. Verbal inspiration is firmly rejected and that by a positive theologian for whom the Bible is essential as the medium of the Word of God and can be replaced by no other literature. In the third section Kähler attempts at considerable length a sketch of the history of the part played by the Bible throughout the history of the Church, not only at the great turning-points, e.g. at the time of the Reformation, but in quiet ways in maintaining and controlling the faith of simple Christians. The spread of Christianity has to be looked at with reference to the part played in it by the Scriptures. There is much detail here which deserves careful study.

N.W.P.

KOCH, K.: *Was ist Formgeschichte? Neue Wege der Bibelexegese*. 2nd fully revised edition. 1967. Pp. xiii, 287. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 24.80 (bound); DM. 19.80 (paper)). (Published also 1968 as a Lizenzausgabe for the German Democratic Republic, by the Evangelische Verlagsanstalt, Berlin)

A mere two years after its first publication (see *B.L.* 1965, p. 35; *Decade*, p. 587), the author has been able to produce a revised edition of his outstanding textbook on form criticism. The main argument of the book remains unchanged, but the examples discussed have been in some places substantially modified, in particular in providing a fresh discussion of aspects of the beatitudes and of the decalogue. This second edition has also appeared in identical form as a students' edition for use in the German Democratic Republic and in this way comes to be generally available to scholars and theological students in the countries of the east European area. Those who live in that area and who have no access to so many of the works which are published in the west owe a debt of gratitude for this to both author and publishers.

M.B./P.R.A.

KOCH, K.: *The Book of Books: The Growth of the Bible*. 1968. Pp. 192. (S.C.M. Press, London. Price: 10s. 6d.)

This is a translation of *Das Buch der Bücher, Die Entstehungsgeschichte der Bibel*. Attractively written and felicitously translated, it describes in chronological sequence the growth of biblical literature beginning with the Court History of David. The O.T. section is particularly well done, not least the poetic material 'The Poetry of Home and Sanctuary'. It is surprising that the chronological treatment is not applied with the same rigour to the N.T., the Synoptic Gospels and Acts coming before the Pauline corpus.

R.D.

KOSAK, H.: *Wegweisung in das Alte Testament*. (Biblisches Seminar im Calwer Verlag). 1968. Pp. 234. (Calwer Verlag, Stuttgart. Price: DM. 14.50)

This is a general introduction to the O.T. intended for readers without specialized theological training. The author's aim is to communicate the religious and theological content of the O.T. in the light of recent scholarship (he is particularly indebted to Alt, Noth, and von Rad), and to indicate how it may be applied in preaching and teaching. The five main sections deal principally with (i) the ancient forms of historical confession in the O.T., (ii) the main collections of historical traditions, (iii) prophecy, (iv) cultic life and cultic writings (Psalms and Megilloth), and (v) hermeneutical questions (the Canon and the relation of the two Testaments, the modern debate about typology, etc., exegesis and exposition). Theological considerations predominate over literary analysis and historical background; but the results of both literary and form criticism are drawn upon. Arrangement and presentation are skilfully executed; and the book will doubtless stimulate interest and provide valuable help for those for whom it is intended.

G.W.A.

LONG, B. O.: *The Problem of Etiological Narrative in the Old Testament*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 108). 1968. Pp. 94. (Alfred Töpelmann, Berlin. Price: DM. 24)

This Yale doctoral thesis seeks by means of a careful analysis of forms to evaluate the function of etiological elements in the formation of historical narratives. The first section deals with etymological etiologies, and follows J. Fichtner in isolating two basic formulations (Forms I and II). In neither case does the etymology provide a focal point for extensive traditions, so Long concludes that it is somewhat misleading to speak of etymological etiological narrative.

The second section concerns significative etiologies, and examines various formulations in the P narrative materials which relate the emergence of signs (*'ōtōt*) and the question and answer formulations which are used to explain cultic matters. Overall Long concludes that etiologies did not possess the power to create extensive narratives and belong rather to briefer anecdotal traditions. This is a thorough piece of work with much important detailed discussion of relevant passages.

R.E.C.

LUTZ, H.-M.: *Jahwe, Jerusalem und die Völker. Zur Vorgeschichte von Sach. 12, 1-8 und 14, 1-5*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 27). 1968. Pp. 237. (Neukirchener Verlag des Erziehungsvereins. Price: DM. 29.80)

The problem tackled in this distinguished dissertation is the relationship between chapters 12 and 14 of Zechariah, in some respects close in thought and purpose, in others distinct and opposed. The answer is sought by means of a comprehensive traditio-historical investigation, which serves to discover three motifs in the various relevant passages in prophecy and psalms. The oldest is the conflict between the nations and the city of God, going back, it is argued, to the pre-Israelite Jerusalem cult. (In this respect it is a pity that the work of A. R. Johnson is ignored.) This motif is represented in various psalms and in Zech. 12. The other motifs, which in various ways were linked together, are the conflict of Yahweh with the nations, and the conflict of Yahweh with Israel, which is understood as a prophetic

reversal of the tradition of the wars of Yahweh, wherein it finds its origin. There is a line of development from Isa. 29, through Ezek. 38-9 to Zech. 14. Thus these chapters are not variants of a single tradition, but expressions of controversial viewpoints in the post-exilic Jewish community. The conclusions are closely related to O. Plöger's *Theocracy and Eschatology* (see review on p. 49).

D.R.J.

MALY, E. H.: *Prophets of Salvation*. 1967. Pp. 191. (Burns and Oates, London; Herder and Herder, New York. Price: 42s.; \$4.50)

This popular presentation of the prophets from Nathan to Malachi grew out of a series of articles to *Hi-Time Magazine*. The author, an American Roman Catholic scholar, is at home in the critical orthodoxies of twenty years ago, and repeatedly one dissents from the underlying critical assumptions. But the power of his narrative is undeniable. This must be as readable an introduction to the prophets for the ordinary reader as it is possible to find. Perhaps the author would consider, in a new edition, devoting his interpretative skill also to the explanation of the strange unit structure of the prophetic books. The personalities live but their books remain puzzling.

D.R.J.

NIELSEN, E.: *The Ten Commandments in New Perspective. A tradition-historical approach*. (Studies in Biblical Theology. Second Series, 7). 1968. Pp. x, 162. (S.C.M. Press Ltd., London. Price: 21s.)

The Danish original of this work and the German version were reviewed in the *Book List* 1966, p. 38 (*Decade*, p. 658). The English translation, made from the German by D. J. Bourke, is greatly to be welcomed. It has indexes of subjects, authors, and biblical references.

J.A.E.

VAN OEVEREN, B.: *De Vrijsteden in het Oude Testament*. 1968. Pp. 284. (J. H. Kok, Kampen. Price: Fl. 14.75)

This doctoral dissertation, presented at the Free University of Amsterdam, is a study of the cities of refuge and related ideas. After an investigation of similar institutions and ideas outside Israel, the relevant O.T. passages are discussed, and it is argued that the setting apart of the cities goes back to Moses and Joshua. Finally, the significance of the institution and its relation to the New Testament are examined. The book has a map, a German summary, a bibliography, and indexes of authors' names and of biblical references.

J.A.E.

OIKONOMOU, E. B.: *Peirasmoi en te Palaia Diatheke*. 1965. Pp. viii, 152. (Bibliothēke tes en Athenais Philekpaideutikes Hetaireias, Athens)

The author, a former pupil of B. Vellas and K. Elliger, tackles his chosen theme, 'Temptations in the O.T.', from three angles: first, by a study of the Hebrew and Greek (LXX) words used to express various forms of testing; second, by an exegetical examination of some outstanding O.T. narratives of testing; third, by subjecting these narratives to form-critical analysis. God's testing Abraham (Gen. 22), the Israelites' putting God to the test (Num. 14) and the trial of Job receive special attention. An appendix deals with N.T. echoes of O.T. 'temptations', especially in the accounts of the temptation of Jesus in the wilderness.

F.F.B.

POULSSEN, N.: *König und Tempel im Glaubenszeugnis des Alten Testaments*. (Stuttgarter Biblische Monographien, 3). 1967. Pp. 220. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 32)

Recent study of both Israel's kingship and its temple has stressed the close connection between the two, especially in the early period. This insight is here examined and interpreted in a very careful and balanced study, which is made all the more useful by detailed annotation. Poulssen sees four main groups of interpretation, of which the first is the early court tradition in which the Davidic dynasty and the Jerusalem temple were given a close ideological relationship. This stood in tension with the early theocratic faith of the tribal league. The Deuteronomic movement sought to alleviate this tension by setting both the kingship and the temple within the Mosaic tradition. The later priestly view, found in the Priestly Document, Ezekiel, Haggai and Zechariah, re-asserted the pre-eminence of the priesthood and temple at the expense of the kingship. Finally the Chronicler attempted a further re-evaluation in terms of a theocracy in which the Davidic-messianic kingship played a prominent part. There is much careful exegesis, although the main conclusions offer little that is new.

R.E.C.

POWER, J.: *Set My Exiles Free. Introducing the Old Testament*. (Logos Books). 1967. Pp. 195. (Gill and Son, Dublin and Sydney. Price: 18s.)

Father Power shows in this book a sensitiveness to the needs of the faithful as they begin to read the O.T. Its theme is that of Salvation History, of which the O.T. is Stage 1. About one half of the book is given to the story from Abraham to Josiah, very briefly after Solomon. The second half contains chapters on the Prophets, the formation of the O.T., the Exile, the Psalter and the last 400 years. Inevitably in a book of this kind statements are made which one would question, e.g. Moses had mathematical knowledge and skill in design and architecture derived from an Egyptian education; the prophets wrote their books; Isaiah was a Foreign Secretary to kings; the Psalter is an expansion of a nucleus of ceremonial hymns that have David for their author. A misprint on p. 110 refers to Deutero-Isaiah as Chapters 40-5. But it is an attractive book and will encourage the reading of the O.T.

A.S.H.

VON RAD, G.: *The Message of the Prophets*. Translated by D. M. G. Stalker. 1968. Pp. 289. (S.C.M. Press. Price: 30s.)

In 1967 von Rad published as a separate paperback the easily detachable section on Prophecy from his *Theologie des Alten Testaments*. (See *B.L.* 1966, p. 52, *Decade*, p. 672 and *B.L.* 1961, pp. 51 f., *Decade*, p. 289.) He took the opportunity to revise it here and there, particularly to write a new, short chapter on Apocalyptic, to remove learned footnotes and to simplify technical expressions. It is this edition which has been attractively published in the translation of D. M. G. Stalker, and in this form, an already well-known and influential work should reach a new range of English readers.

D.R.J.

RAHTJEN, B. D.: *Biblical Truth and Modern Man*. 1968. Pp. 143. (Abingdon Press, Nashville and New York. Price: \$1.75)

This is a helpful layman's guide to understanding the Bible in an age of science, popular in style and colloquial in language and dealing with problems of interpretation in relation to science, history and faith.

L.A.P.

RENDTORFF, R.: *Studien zur Geschichte des Opfers im Alten Israel*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 24). 1967. Pp. xii, 277. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 29.80, or bound 34.80)

The author of this very thorough study, which is dedicated to Professor von Rad, does not essay a complete examination of the Israelite cultus or the origins of the various types of sacrifice. He first offers a careful study of the priestly texts of the O.T. dealing with sacrifice, including the Priestly Code, the Holiness Code, and Ezek. 40-8, and then of the remaining Old Testament texts, including legal passages, Pentateuchal narratives, the Deuteronomic corpus, the Prophets, the Psalms and the Wisdom Literature, and the Chronicler's Work. He then turns to the separate study of the forms and meaning of the varieties of sacrifice: 'ôlâh, zebah and š'lamîm, minhâh and neseq, haṭṭâ't and 'āšām. The whole constitutes an important and valuable monograph.

H.H.R.

*RHYMER, J.: *The Beginnings of a People. A Way through the Old Testament. The Pentateuch*. 1967. Pp. xix, 168. (Sheed and Ward, London; Pflaum Press, Dayton, Ohio. Price: 12s. 6d.; \$4.75)

*RHYMER, J.: *The Covenant and the Kingdom. A Way through the Old Testament. 2. The Kingdom*. 1968. Pp. xii, 150. (Sheed and Ward, London. Price: 15s.)

*RHYMER, J.: *The Prophets and the Law*. 1964. Pp. x, 194. (Sheed and Ward, London. Price: 12s. 6d.)

These are the first three volumes of a five volume introduction to the reading of the O.T. addressed to the general reader rather than the student. This is a generally reliable work, non-technical, but based on a thorough study of the relevant literature; the narrative is simple and often vivid and the author has a gift of lucid exposition. The frequent quotations are from the R.S.V. in the first two volumes and from the Jerusalem Bible in the third.

L.A.P.

ROBERT, A. and FEUILLET, A. (ed.): *Introduction to the Old Testament*. Translated from the 2nd French edition by a panel of translators. 1968. Pp. 650, 3 maps. (Desclée, New York. Price: \$9.95)

The original French edition of this work was published in 1957 (*B.L.* 1958, p. 29; *Decade*, p. 105) as the first volume of a two volume introduction to the whole Bible, and including in the first volume a large section of general introduction. The English version, representing the most recent French edition, with updated bibliography and particularly the addition of items of use to English readers, omits the general introduction which is to be published separately. It differs from most works of its kind by including (pp. 3-64) an outline of the historical framework (E. Cavaignac and P. Grelot). The main sections of the canon are covered in turn: Torah (H. Cazelles), Former Prophets (J. Delorme), Latter Prophets, arranged chronologically

(A. Gelin), Psalms (P. Auvray), the other Writings (H. Lusseau). The book naturally includes also the Deuterocanonical Books (A. Lefèvre), and concludes with a historical survey of the evolution of the literature and the formation of the O.T. (P. Grelot). There is much on content and interpretation; there are important and illuminating quotations from Roman Catholic pronouncements on biblical interpretation. Very useful bibliographies (and footnotes) provide the reader with a wide selection of works, both Catholic and non-Catholic. This is a very welcome addition to the literature available for the English reader.

P.R.A.

DE ROBERT, P.: *Le Berger d'Israel*. Pp. 100. 1968. (Delachaux and Niestlé, Paris. Price: Sw.Fr. 9.50)

The sub-title to this work is *Essai sur le thème pastoral dans l'Ancien Testament*, the author being a young agriculturalist who spent two years in Algeria devoted to afforestation, and is now a theological student in the Paris Protestant faculty. In the six chapters of his thesis the author discusses the figure of the shepherd in the Ancient East, pastoral life in the Bible and the vocabulary pertaining to it, and then the evidence to be discussed in Israel's earliest period, during the period of the monarchy, in the exilic period, and during the years after the return from exile. He notes that the image of the shepherd is not prominent in the wisdom literature, the only noteworthy references being to Eccl. 12:11 and Sirach 18:13. The thesis shows every sign of wide and careful reading.

J.M.T.B.

SCHMID, H.: *Mose. Überlieferung und Geschichte*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 110). 1968. Pp. 114. (Verlag Alfred Töpelmann, Berlin. Price: DM. 32)

Schmid seeks to reconstruct the historical achievement of Moses by using traditio-historical method along the lines laid down by M. Noth. The conclusions reached are that Moses was linked with the volcanic Mount Sinai in Midianite territory in N.W. Arabia, although he was, as his name shows, of part Egyptian origin. He encouraged the flight of a group of Hebrew slaves from Egypt, and acted as their leader at the deliverance of the Sea of Reeds. Subsequently this Moses group united with a Levitical-Aaronid group at Kadesh, where Moses fostered the penetration of the cult of Yahweh of Sinai to the larger community, who may have become united to the original Moses group by covenant. From here Moses led the community into the territory of Kadesh where he died. The reconstruction is careful, well-documented and worth scholarly consideration, although the author readily admits that much is conjectural. With so much uncertainty and disagreement about the historical basis of many major events in the tradition it is clear that until these problems are resolved any attempt to define the work of Moses must be highly provisional.

R.E.C.

SCHMIDT, W.: *Bibel im Kreuzverhör. Geschichte und Bedeutung der historisch-kritischen Forschung mit Textanalysen von Herbert Donner, Hans-Joachim Birkner und Hans Grass*. 1968. Pp. 143. (Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 9.80)

The writers of three of the chapters of this book are concerned with the fact that the modern historical-critical approach to biblical interpretation is not being adequately conveyed to the general public through media which reach them. Therefore, these three scholars,

H. Donner, H.-J. Birkner and H. Grass, tried to supply this need on radio in respect of the Creation narratives of the O.T. and the Christmas and Easter narratives of the N.T. These broadcast talks are now published in this book, and another scholar, W. Schmidt, has written an introduction whose subject serves as the title of the book. Only the chapters by Schmidt and Donner need be mentioned here. The latter in his chapter distinguishes the two creation narratives in respect of form, literary style, content, and theological ideas, and then examines each narrative in detail in itself and against its cultural background. The subject is dealt with in a manner eminently suitable for the purpose for which it was intended.

The Introduction, on the other hand, deals with biblical interpretation from the time of Luther onwards, to show that, when we have to acknowledge that the books of the Bible bear the marks of time and place as well as of inevitable human finitude, we cannot regard the Bible as a whole simply as a textbook for life and faith. Rather are we ourselves to some degree in the same situation as the early Christians before they had confessional statements, written documents and constituted episcopal authority. This introduction is well-written and deals succinctly with the important aspects of the subject in hand, but it will prove to be stiff reading for the ordinary layman and compressed meat for his digestion.

J.M.

SCHOFIELD, J. N.: *Law, Prophets, and Writings. The Religion of the Books of the Old Testament*. 1969. Pp. xiv, 386. (S.P.C.K., London. Price: 50s.)

By a happy coincidence this book was published on the day on which the author was installed as President of the S.O.T.S. In his exposition of O.T. religion, he discards the developmental, patternist, and *heilsgeschichtlich* approaches and regards historical reconstruction as necessarily hypothetical and systematic exposition as misleading because abstract. His chosen method is 'to take the final form of the Hebrew O.T. as the basis of our study, and consider the religion as it is presented by the final editors'. The three main parts of the Hebrew Canon are taken in turn and examined, book by book and passage by passage. Thus the book is a running commentary on the entire O.T., with special emphasis on its religious content and attempting to elucidate such unity as it in fact displays. It has the merit that it treats of the O.T. in the form in which it lies before the reader, yet at the same time draws on the results of scholarly study by which the books have been put into historical perspective. Its quality is such that we may hope that it will prove to be not only the harvest of Mr Schofield's long experience as a teacher but also the firstfruits of a continuing literary activity in his retirement.

G.W.A.

SCOTT, R. B. Y.: *The Relevance of the Prophets*. Revd. ed. 1968. Pp. viii, 248. (Macmillan, New York; Collier-Macmillan, London. Price: \$2.45)

The original edition of this book (1944) was reviewed in *B.L.* 1946, p. 51; *Eleven Years*, p. 51. It has been revised and in part rewritten, with references given to more recent literature of a kind useful to the general readers to whom the book is directed. It is a straightforward, sensible account of the prophetic movement, not concerned with the detailed description of any one prophet, but rather with the nature and origin of prophecy, with theological and interpretative questions, and with the question of relevance. A useful book to put in the hands of the interested general reader.

P.R.A.

SELLIN, E. and FOHRER, G.: *Introduction to the Old Testament*. Trans. by David Green. 1968. Pp. 540. (Abingdon Press, Nashville and New York. Price: \$9.50)

A careful translation, occasionally over-literal, of Fohrer's 1965 rewriting of Sellin's Introduction (see *B.L.* 1967, p. 36), with minor corrections by the author and additional Bibliographical notes up to 1967. It is much to be regretted that no English publisher has taken on this book.

J.V.M.S.

SNATH, N. H.: *The Book of Job. Its Origin and Purpose*. (S.C.M. Studies in Biblical Theology, Second Series, 11). 1968. Pp. x, 116. (S.C.M. Press, London. Price: 21s.)

It is here argued that the book of Job was composed in three stages by a single author, whose primary concern was with the problem of the relation between the High God and man, which is discussed against the background of Job's sufferings. Accordingly the first edition told the traditional story of Job, and included prologue, epilogue, Job's soliloquy (3, 29-31), and the speeches of Yahweh with Job's replies. In the second edition the friends were introduced (2:11-13) and the cycles of debate (4-27) inserted in order to ask why Job suffered so much, the poem on wisdom being included as offering (28:28) the practical advice to fear God and depart from evil. This advice is reinforced (37:24) in the Elihu speeches which, appearing in the final edition, are considered to present some of the most original material to be found in the book (e.g. 33:19-30) as well as the now aged author's revolt against orthodoxy. Appendices respectively on proposed reconstructions of 24-7 and 29-31 and on the so-called Aramaisms discerned in the book add to the usefulness of this fresh and thought-provoking study.

E.T.R.

SOGGIN, J. A.: *Das Königtum in Israel: Ursprünge, Spannungen, Entwicklung*. (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 104). 1967. Pp. x, 167. (Verlag Alfred Töpelmann, Berlin. Price: DM. 36)

A work on the Israelite monarchy, based on the evidence of the O.T. historical books — as opposed to that of the Psalter, which has so far held the predominant place in the discussion — and giving an overall picture of the vast number of studies on the subject, is long overdue. To that extent, this book is to be welcomed, not least for its extensive bibliographical references, although, like many Continental scholars, the author is not as well acquainted as he might be with material in English. However, this is not yet the definitive study for which we have been waiting. Partly, this is the result of the author's conception of the scope of his investigation. In his preface, he tells us that he is concerned only incidentally with the idea of 'sacral kingship' and the sub-title of the book is 'origins, tensions and development'. Yet the problem of sacral kingship is central to at least the two latter concerns, and in fact the author is forced to mention it frequently. But he never really comes to grips with it, and this leads to some serious omissions in his whole treatment. So, e.g. he says very little about the vital significance of Jerusalem in the polity of David's kingdom, and there is no mention at all of Zadok, which results in a very inadequate account of what was involved in the struggle for the throne at the end of David's life. Again, terms such as 'state', 'democracy' or 'bureaucracy' are regularly used without

sufficient consideration of their true applicability to the conditions of pre-exilic Israel. Nevertheless, it must be recognized that this is in many ways a pioneer study and, as such, it contains many stimulating suggestions and marks a genuine advance in the continuing discussion of Israelite kingship.

J.R.P.

- STECK, O. H.: *Überlieferung und Zeitgeschichte in den Elia-Erzählungen*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 26). 1968. Pp. 160. (Neukirchener Verlag des Erziehungsvereins. Neukirchen-Vluyn. Price: DM. 22.80 (cloth); 20.80 (paper))

The author provides a detailed traditio-historical study of the Elijah narratives, showing how the various elements of the tradition reflect contemporary historical events between Ahab's reign and the rebellion led by Jehu. Jezebel became queen-mother after the death of Ahab, and her presence in the Naboth narrative is a retrospective interpretation reflecting this later situation. Steck claims that in Ahab's reign she would have had little chance to interfere in public affairs. Similarly Elijah's killing of the prophets of Baal is Jehu's action ascribed to Elijah. The linking of Jehu's revolt with the prophecies of Elijah was pre-Deuteronomic in its origin, and represents the action of military circles who were responsible for II Kings 9 f. taking up the traditions of earlier prophetic circles, whose work is shown in I Kings 21. The argument succeeds in making good historical sense out of difficult materials, and is well documented, although, surprisingly, the full bibliography makes no mention of John Gray's commentary on the Books of Kings.

R.E.C.

- STRUYS, T.: *Ziekte en Genezing in het Oude Testament*. 1968. Pp. 466. (J. H. Kok N.V., Kampen. Price: Fl. 28.25)

This doctoral dissertation at the Free University of Amsterdam is a systematic and detailed study of the O.T. passages concerned with sickness and healing, of the terms used in them, and of related subjects, such as the influence of psychical or spiritual experiences on the body, and the relationship of sickness to magic and demons in the thought of Israelites and other peoples of the ancient Near East; there are also discussions of the figurative use of such language, and of the place of sickness and healing in the relations between God and his people. The book has a bibliography of two pages, an index of biblical references, and an English summary. Dr Struys has performed a useful service by collecting and discussing material on the subject, although his work would have been more satisfactory if he had shown greater awareness of the contributions made by scholars in the present century to the understanding of Hebrew words in the light of other Semitic languages.

J.A.E.

- VAN UCHELEN, N. A.: *Abraham de Hebréeër*. (Studia Semitica Neerlandica, 5). 1964. Pp. vi, 121. (Van Gorcum and Comp. N.V., Assen. Price: Fl. 18.80)

This monograph is a study of the word 'Hebrew' in Genesis 14:13 in the light of other verses in the O.T. and of extra-biblical references to the *Habiru* and *'pr.w*. It is argued that the word used of Abram is not a gentilic, and that it closely resembles the non-Israelite terms in being applied to someone who is a warrior. The book has a bibliography, and an English summary.

J.A.E.

WEIPPERT, M.: *Die Landnahme der israelitischen Stämme in der neueren wissenschaftlichen Diskussion*. (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 92). 1967. Pp. 163, 2 maps. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 19.80)

This important and extremely well-written monograph offers an illuminating discussion of the problem of the settlement which, from the wealth of literature devoted to it in recent years, has become more and more difficult to handle. Weippert handles the literature with great expertise; he gives a clear discussion of the various approaches — in particular those of Alt and Noth, of Albright and Bright, and of Mendenhall — offering very careful and penetrating analysis of the strength and weakness of each position. He then takes up the difficult problems of 'Apiru and Hebrews and of the various indications of nomadic peoples in the second millennium. The evaluation of archaeological and biblical material which leads up to a conclusion generally favouring the Alt/Noth approach is again rich in content and sound in judgement. The book is to be very strongly recommended. An English translation is in preparation.

P.R.A.

WESTERMANN, C.: *Der Segen in der Bibel und im Handeln der Kirche*. 1968. Pp. 118. (Chr. Kaiser Verlag, Munich. Price: DM. 9.80)

As the title indicates, the main interest of this book is in the word 'blessing'. It is maintained that 'to bless' must be treated separately from 'to save' in order to appreciate its full meaning, and attention is drawn to the theological implication of the distinction between 'the God who saves' and 'the God who blesses'. In order to demonstrate the significance and use of 'blessing', the author then undertakes a careful and comprehensive examination of the term 'to bless' in both O.T. and N.T. The material which has been assembled is of interest to students of the N.T. as well as those whose primary interest is the O.T. and they will find the study stimulating and rewarding. Of special interest to the O.T. scholar is the review of the treatment of 'blessing' in the principal works on the theology of the O.T.

E.R.R.

WHYBRAY, R. N.: *The Succession Narrative: a Study of II Samuel 9–20 and I Kings 1 and 2*. (Studies in Biblical Theology, Second Series, 9). 1968. Pp. 116. (S.C.M. Press, London. Price: 16s.)

Dr Whybray's stimulating and well-written book emphasizes the artistic qualities of the Succession Narrative, the subtlety of its characterization, and its unity as a work of art. His general conclusions that the work is a product of scribal culture from the period of the 'Solomonic enlightenment' are, in all probability, correct. It was written by a 'wise man' belonging to the circle of the court and its purpose was to establish the legitimacy of Solomon's succession and to unfold the concept of a Davidic dynasty. In the chapter where he correlates the Succession Narrative with sentences in the book of Proverbs he would seem to be in danger of overworking his thesis and his arguments do not always carry conviction. Yet there is no doubt that in the Ahithophel story and elsewhere there are evidences in the narrative of the cast of mind and style of life of the wise men.

The constructive aspects of Whybray's book, his analysis of the aesthetic merits of the Succession Narrative, the influence of Wisdom discoverable in it, the lines of connexion which he has drawn with the Egyptian political novel, are separable from his sceptical historical conclusions. It would be difficult to disprove his assertion that the narrative is novel rather than history, that it derives from invention and imagination rather than from events and encounters at court. Nor, however, is he able to demonstrate that this is so. The 'secret' character of the interviews which are described in the work is not an insuperable difficulty. Reports of what goes on at private interviews which are politically significant still leak out in more sophisticated times and it should not be too readily assumed that a historian at court would be incapable of gathering sufficiently reliable reports of such matters. Nor does the selective character of the Succession Narrative show that it is novel rather than history. It is not so easy to differentiate between historical novel and historiography. History is not so beautifully objective and certainly historians are selective and impose on their material a structure and unity which the material itself does not supply. The highly literary character of the Succession Narrative and its aesthetic finesse are not necessarily indications that it is fiction rather than historiography.

W.McK.

*WINWARD, S.: *A Guide to the Prophets*. 1968. Pp. 255. (Hodder and Stoughton, London. Price: 30s.)

Much is here packed into small compass to give a useful summary of the general conclusions accepted by scholars for the prophetic books in the O.T. Questions of date, authorship and composition are briefly handled, but the main interest is in the religious message of the prophets both for their own and for the present day.

R.D.

WISEMAN, P. J.: *Die Entstehung der Genesis (Das 1. Buch der Bibel im Licht der archäologischen Forschung)*. 2nd Edition. 1968. Pp. 150. (R. Brockhaus Verlag, Wuppertal. Price: DM. 9.80)

This is a translation by E. Rosenbauer of the author's *New Discoveries about Genesis* (Marshall, Morgan and Scott, 1936), with a foreword by his son Professor D. J. Wiseman. The distinctive thesis is that the phrase: 'This is the generation of . . .' refers to clay tablets written by, or in the possession of, the named person, containing what precedes. This conclusion is based on similar formulae in cuneiform documents, and it is therefore supposed that Moses gathered the material derived in the main from contemporary witnesses.

A.S.H.

LAW, RELIGION AND THEOLOGY

ALBRIGHT, W. F.: *Yahweh and the Gods of Canaan*. (School of Oriental and African Studies, University of London. Jordan Lectures in Comparative Religion, vii). 1968. Pp. xiv, 250. (University of London, Athlone Press, London. Price: 50s.)

This book, which is based on the Jordan Lectures for 1965, not only examines, as its title suggests, Canaanite religion and Israelite faith in Yahweh and the conflict between them, but also discusses the patriarchal stories, and the place of verse and prose in early Israelite

tradition. As in Professor Albright's other writings, a wealth of learning in oriental subjects, especially archaeology, is brought together, and many fresh suggestions are made about particular biblical passages and about O.T. traditions in general. The book makes interesting and instructive reading and, even when its suggestions are not convincing, they are always stimulating. There are indexes of subjects, authors, and biblical references.

J.A.E.

*BELL, G. F.: *Seven Old Testament Figures*. 1968. Pp. 125. (Geoffrey Bles, London. Price: 6s.)

This paperback, with a foreword by the Bishop of London, is focused upon the figures of Abraham, Jacob, Moses, David, Amos, Isaiah and the writer of the book of Jonah. There is one short chapter on each except Moses, who is allotted two. The author, formerly Headmaster of Highgate School, sketches in the historical background so that the book becomes a limited but reliable guide to important periods in the life of Israel. In the process O.T. narrative and teaching are freshly presented.

G.F.

CHESNUT, J. S.: *The Old Testament Understanding of God*. 1968. Pp. 192. (Westminster Press, Philadelphia. Price: \$2.45)

Students in particular will be grateful for this brief, yet commendably comprehensive, discussion of Hebrew thinking about God as represented in the O.T. The approach is basically topical-chronological, beginning with 'God in Early Hebrew Thought', i.e. pre-Mosaic, and ending with 'God in Wisdom and Poetry'. A concluding chapter indicates the author's view of the covenant as the bridge linking the O.T. and the N.T. The chronological treatment sometimes leads to difficulties, particularly in the early section where the criteria used to distinguish the genuinely early from later overworking of the material are not always clear.

R.D.

DENTAN, R. C.: *The Knowledge of God in Ancient Israel*. 1968. Pp. xii, 278. (The Seabury Press, New York. Price: \$7.50)

This is a book of fine quality, marked by depth of understanding and written with grace and clarity. It is in effect an O.T. theology, though the writer would disclaim the title for his work. He admits, however, that the O.T. doctrine of God with which it deals is the heart of the subject and he approaches it by a discussion of the meaning of the *da'ath 'Elōhīm*, making it clear that this implies a response to God which includes emotion and will, in addition to knowledge. He then goes on to a consideration of God's dealings with Israel in its classic past as mirrored in the Hexateuch and leading up to the establishment of the monarchy, of his dealings with Israel in the present as witnessed to by priest, prophet and wise man, and of his dealings with Israel in the future (eschatology). There are chapters on the being and character of God and digressions on God and the natural world and on the names of God. The author is appreciative of the great works on O.T. theology by Eichrodt and von Rad but joins issue with the former for the degree of emphasis he lays on the Covenant and with the latter for his scepticism on the possibility of a unified theology of the O.T. This is a book which will prove to be one of the best introductions to O.T. thought for beginners and will serve the needs of maturer students as well.

N.W.P.

FOHRER, G.: *Elia*. (Abhandlungen zur Theologie des Alten und Neuen Testaments, 53). 2nd ed. 1968. Pp. 104. (Zwingli Verlag, Zurich. Price: Sw.Fr. 16)

The first edition of this study was published in 1957 (*B.L.* 1958, p. 26; *Decade*, p. 102). This new and expanded edition maintains the pattern of the first but brings it up to date with new references. As an assessment of the historicity and significance of Elijah, it is a study of considerable importance and usefulness.

P.R.A.

FOHRER, G.: *Die symbolischen Handlungen der Propheten*. (Abhandlungen zur Theologie des Alten und Neuen Testaments, 54). 2nd ed. 1968. Pp. 126. (Zwingli Verlag, Zurich. Price: Sw.Fr. 18)

The original edition of this study, published in 1953, was reviewed in *B.L.* 1954, p. 61; *Eleven Years*, p. 598. It has been revised and brought up to date, though essentially the same pattern is followed as in the original form. The final chapter, which touches on a variety of problems in the interpretation of prophecy, is particularly useful for the appreciation of the place of the prophets within a tradition, and of the creative part which they play.

P.R.A.

GELIN, A. (ed.): *Son and Saviour, The Divinity of Jesus Christ in the Scriptures*. 1965. Pp. xiv, 159. (Chapman, London. Price: 15s.)

This is by no means a new work. It appeared in French in 1953, the English translation dates from 1960, and a revised edition is here reprinted from 1962. It is a simple and readable account of the evidence for Christ's divinity, and all the authors are well-known French scholars. The late Abbé A. Gelin writes the introduction and has an essay on 'The Expectation of God in the Old Testament' as his chief contribution. This is the only section directly concerned with the O.T., the remainder of the book being devoted to N.T. matters. An index, or at least a list of biblical passages discussed, would have much increased the usefulness of the book.

J.M.T.B.

GELIN, A.: *The Concept of Man in the Bible*. Translated by David M. Murphy. 1968. Pp. 165. (Chapman, London. Price: 25s.)

This book of Fr. Gelin's was published originally in French in 1962 (Ligel, Paris, not noted in the *Book List*), two years after the writer's death. The subject is treated in a way which is descriptive and expository rather than critically analytical. The style of writing is clear and uninvolved and the plan of the book is well-chosen. Fr. Gelin examines first of all man's nature, then man in society, as in marriage, in covenant relationship and in human society in general. That leads to a consideration of man in a state of tension or protest, of man with a sense of vocation, holding a faith and bearing witness to it, upheld by prayer and yet aware of failure, and of the New Man by the grace of God.

As an outline of the essential elements of its subject, this book is good; but it does not have room for dealing with problems of interpretation such as the meaning of the Hebrew verb *qum* in specific passages which Fr. Gelin quotes or, as when he says that 'God's call is adapted to an individual's psychological framework and makes allowance for it'.

J.M.

JACOB, E.: *Théologie de l'Ancien Testament*. Second, revised ed. 1968. Pp. xiii, 287. (Delachaux et Niestlé, Neuchâtel. Price: Sw.Fr. 18)

The first edition of this valuable study was published in 1955 (*B.L.* 1956, p. 46; *Eleven Years*, p. 753) and translated into English in 1958 (*B.L.* 1959, p. 29; *Decade*, p. 165). This second edition is explained by the author in a short preface; it is the same work, justified in its original form by the consideration of the assumptions upon which it is built. In a short discussion of the criticisms offered of it, and with more extended reference to the theology of the O.T. as conceived by G. von Rad, Professor Jacob points to the essential bases in historical, literary and religious study, without which an adequate appraisal of the presence and action of God, as set out in the O.T., cannot be undertaken. The preface is annotated with brief reference to the major works which have appeared in the period since the first edition. If one might have wished for a new work, granted the knowledge that Professor Jacob brings careful and imaginative scholarship to bear on every matter to which he devotes his attention, one may sympathise with his awareness that nothing less than a complete re-writing would then suffice. Perhaps one might have hoped that the bibliographical notes at the head of each section could have been amplified and updated.

P.R.A.

MAERTENS, T.: *A Feast in Honour of Yahweh*. Translated by K. Sullivan. 1967. Pp. 246. (Geoffrey Chapman Ltd., London. Price: 25s.)

The original French edition of this book was reviewed in *B.L.* 1962, p. 50; *Decade*, p. 360. Its gathering of information about the festivals of O.T. religion and its correlation of this with Christian developments in worship make it a very valuable and stimulating study which it is good to see in English.

P.R.A.

PATAI, R.: *Man and Temple in Ancient Jewish Myth and Ritual*. 2nd Edition. 1967. Pp. 248. (Ktav Publishing House, Inc., New York. Price: \$5.95)

The first edition of this book appeared in 1947 (*B.L.* 1948, p. 47; *Eleven Years*, p. 157). There is a new introduction outlining the history of the author's research and a postscript giving further notes on the main thesis concerning the mythological significance of the Jerusalem temple and its rituals. The main text is substantially unaltered.

R.E.C.

PATAI, R.: *The Hebrew Goddess*. 1967. Pp. 349. (Ktav Publishing House, Inc., New York. Price: \$8.95)

According to the blurb, Dr Patai's central thesis 'is nothing less than revolutionary: it propounds that Hebrew and Jewish religion, far from being a consistently monotheistic faith, was, in many periods and in its popular manifestation, tinged with polytheism, and, what is even more remarkable, centred on the veneration of a goddess'. Much of what Dr. Patai has to say is certainly not revolutionary; perhaps he exaggerates a little the importance of the goddess, but this failing is an almost inevitable concomitant of any attempt to establish a thesis by selecting some facts and neglecting other, less welcome, data.

He pursues his goddess — Asherah, Astarte, Anath — through the O.T., Canaanite sources (he does not appear to be at home in Ugaritic and does not mention Cassuto's *Goddess Anath* in his

bibliography), Rabbinic and Kabbalistic literature — even down to the Falasha Sabbath. There is much of interest and importance in Dr Patai's book, and the reviewer has derived much instruction from it. But the wide sweeps and inter-culture comparisons almost inevitably produce their casualties in errors of more or less trivial facts and in a somewhat cavalier treatment of details: thus Dr R. D. Barnett is described (p. 13) as 'Keeper of the British Museum', Geez is said to be (p. 253) 'the old Falasha language', and the role of the Queen of Sheba is assessed without reference to the very relevant version in the *Targum Sheni* to Esther.

E.U.

PLOGER, G.: *Theocracy and Eschatology*. Translated by S. Rudman. 1968. Pp. viii, 123. (Basil Blackwell, Oxford. Price: 21s.)

This is a translation of the second edition (1962, virtually unaltered from the first, see *B.L.* 1964, p. 51; *Decade*, p. 519) of a work which originally appeared in 1959. It makes an important contribution to the understanding of the rise of apocalyptic eschatology in Israel. The reasons for Seleucid policy towards the Jews are carefully discussed and also the part played by the Ḥasidim both at the beginning of the Maccabean revolt and after the victory of Judas. It is argued that the Book of Daniel is the work of someone connected with the Ḥasidim who had an eschatological outlook in tension with the more or less static theocratical views of the Jerusalem establishment. Incidentally it is suggested that it was men with this outlook who formed the prophetic Canon. An elaborate attempt is made to trace this eschatological development in earlier extant prophetic oracles, viz. the Isaiah Apocalypse, Isaiah 24–7, Zechariah 12–14 and Joel 3–4 — speculative but fascinating. Together with the author's commentary on the book of Daniel this volume represents an important contribution to Daniel research and does much to illuminate the obscure two centuries that followed the establishment of Judaism by Ezra and Nehemiah.

N.W.P.

PREUSS, H. D.: *Jahweglaube und Zukunftserwartung*. (Beiträge zur Wissenschaft vom Alten und Neuen Testament v:7 (87)). 1968. Pp. 256. (W. Kohlhammer Verlag, Stuttgart. Price: DM. 36)

Preuss attempts a thorough re-examination and re-evaluation of O.T. eschatology, and argues that it is a vital structural element in the whole O.T. faith in God. Eschatology arises when faith in Yahweh is applied to the future, so that this future is conceived in terms of a divine intervention in history. Preuss therefore carries Israel's future hope back to the earliest stage of its faith, and relates it to the exodus and Sinai traditions. The relationship between God and Israel has a historical perspective which looks to the future, and points to some kind of fulfilment of this relationship. Both the patriarchal and Davidic traditions also attest this future expectation, so that there is a groundwork of hope which permeates all O.T. faith. The prophets introduced into this hope a radical awareness of judgement, but they were the heirs rather than the creators of Israel's eschatology. Preuss sees a marked continuity of eschatological hope in the O.T., deriving from the events at the exodus and at Sinai and embracing both prophecy and apocalyptic. Although this emphasis upon the continuity of eschatological hope seems rather over-pressed, with too great a desire to present a uniform doctrinal development, the volume amply repays careful study, and deals competently with divergent views.

R.E.C.

RENCKENS, H.: *The Religion of Israel*. 1967. Pp. 369. (Sheed and Ward, London. Price: 37s. 6d.)

This survey of the religion of Israel was first published in 1962, *De Godsdienst van Israel* (not noted in the *Book List*). An introductory chapter 'The Mystery of Israel' discusses problems of methodology and indicates the chief concern of the book, the question of authenticity in Israel's religion and its relevance for present-day believers. The material is handled in successive historical phases, most emphasis being placed on the early seminal period. The Patriarchs receive longer treatment than post-exilic Judaism. There is much valuable material, notably in chapters on 'The God of Israel' and 'The Worship of Israel', but it is remarkable that in such a book no reference is made to Job or Ecclesiastes, and the Psalms receive only passing mention. An extensive bibliographical survey is of value up to the date of the Dutch original.

R.D.

RENDTORFF, R.: *Men of the Old Testament*. Translated by Frank Clarke. 1968. Pp. 156 inc. a chronological table. (S.C.M. Press, London. Price: 15s.)

This is the English translation of *Väter, Könige, Propheten: Gestalten des Alten Testaments* noted in *B.L.* 1968, p. 54. It approaches the history of Israel through the portraits of the great personalities of the Old Testament and sees these portraits as the product of community tradition. It is clearly and attractively written.

J.R.

RINGGREN, H.: *Israel's Religion*. 1965. Pp. vii, 238. (Scandinavian University Books: Svenska Bokförlaget, Bonniers, Stockholm. Price: S.Kr. 25)

An abridgement in Swedish of the author's *Israelitische Religion* (cf. *B.L.* 1964, p. 64; *Decade*, p. 532; English translation *B.L.* 1967, p. 42), for the use of university students.

J.V.M.S.

SCHARBERT, J.: *Prolegomena eines Alttestamentlers zur Erbsündenlehre* (Quaestiones Disputatae, 37). 1968. Pp. 128. (Herder, Freiburg. Price: 30s.)

The common opinion that Gen. 3 says nothing about an 'inherited' sin is, according to Scharbert, superficial. Early Israelite thought was based on the clan and emphasized its solidarity; later this was replaced by a more national way of thinking; later again there was a revival of the older conception, illustrated by the interest in genealogies. In each of these stages the old traditions of the irruption of sin were valued and understood in different ways. The approach thus depends on a full use of Pentateuchal criticism and of *Redaktionsgeschichte*, and the Genesis texts are taken not only for what they themselves say but as expressions of the full experience of the various traditionists. Seen in this wider perspective, it is claimed, the texts do after all come close to the idea of inherited sin. Imaginative and in parts original, and with footnotes which bear witness to wide reading, this deserves to be known outside the circles of Roman Catholic theology for which it is primarily intended.

J.B.

SCHMID, H. H.: *Gerechtigkeit als Weltordnung*. (Beiträge zur historischen Theologie, 40). 1968. Pp. vii, 203. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 37.00 (cloth); DM. 32.00 (paper))

An interesting attempt to distinguish between the original Canaanite use of the terminology associated with $\sqrt{sdk}$ and the modification which this appears to have undergone in Israelite thought. The study is carried out against the background furnished by the general notion of orderliness which the author finds in the literature of the ancient Near East. As a result the words in question are examined schematically in terms of justice, wisdom, nature, war, cult, and kingship; and, so far as the O.T. is concerned, the author's approach is governed by the commendable but inevitably somewhat hazardous aim of dealing with the material in chronological sequence. Throughout the work the reader is made aware of the problems attaching to the question of a root meaning *vis-à-vis* the diversity of significance which is revealed by the terminology under review; but, as commonly happens with semantic studies of this analytical kind, one is left with a renewed awareness of how difficult it is to make the words under discussion come alive as instruments of thought. Nevertheless the work may be recommended as a painstaking and, on the whole, well-documented contribution to the subject.

A.R.J.

SCHMIDT, W. H.: *Alttestamentlicher Glaube und seine Umwelt* (Neukirchener Studienbücher, 6). 1968. Pp. 252. (Neukirchenerverlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 14.80)

Books on the religion of Israel published recently by T. C. Vriezen and H. Ringgren and now this one by W. H. Schmidt provide evidence of a revived interest in this subject. In this book emphasis is put upon the relation of Israel's religious faith and practice to those of her neighbours, near at hand as in the case of the Canaanites, Syrians, etc., and distant as in the case of the Egyptians and the Mesopotamian peoples. The order of presentation is not topical but historical.

Israel did not live in cultural isolation; cultural influences had their effect on her modes of speech, her customs and ideas and her religion and ethics. This book asks such questions as these. Her conception of God as king, as living, as righteous, as holy, as self-revealing — how much of all this is derivative and how much original to Israel or at least distinctively domesticated? Myths of creation, of a primeval struggle with the dragon of the deep, of a garden of paradise — how far have these been adapted in the O.T. from forms found in Israel's *Umwelt*? Theophany and covenant, altar and image, how far do we see in these both traditional form and revolt against tradition?

This book is well written, even if in parts it is inevitably brief. The available documents and the archaeological evidences are used with knowledge and discretion.

J.M.

SCHNACKENBURG, R.: *God's Rule and Kingdom*. 2nd enlarged edition. 1968. Pp. 400. (Burns and Oates, London; Herder, New York. Price: 50s.)

This book deals with the problem of God's present reign and future kingdom. This subtle relationship is reflected in the New Testament and later applied doctrinally to Christ and the Church. Schnackenburg uses the material of the O.T. and Judaism to introduce the subject. In this survey, which is only one tenth of the book, he relies mainly on

German-speaking scholars and follows Buber and Kraus in assessing the evidence. Kingship is not to be evaluated within a myth-ritual pattern but as a peculiar Israelite development. It found its expression at a royal festival of Zion and transmitted its force in post-exilic hopes. Davidic ideas fluctuated and eschatological expectations increased.

U.E.S.

SCHWEITZER, A.: *Reich Gottes und Christentum*. Herausgegeben und mit einem Vorwort versehen von U. Neuenschwander. 1967. Pp. viii, 212. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 16.50 (paper); DM. 21.00 (cloth))

SCHWEITZER, A.: *The Kingdom of God and Primitive Christianity*. Translated by L. A. Garrard. 1968. Pp. x, 193. (A. and C. Black, London. Price: 25s.)

As its title suggests, this last work of Schweitzer's, discovered only after his death, is mainly concerned with the N.T., but its first section deals with the view of the Kingdom of God in the Prophets and in late Judaism. In fact, this section is perhaps the most interesting, since in it Schweitzer sets out his conclusions about post-exilic Jewish teaching with regard to the Kingdom in a more systematic way than in any of his other writings, and thus provides the basis for his well-known claim that Jesus' view of the Kingdom is that of late Judaism. In general, the book is little more than a re-statement of the ideas found in *The Quest of the Historical Jesus* in a more popular and comprehensive form, and readers should be warned that Schweitzer's discussion of the O.T. and inter-testamental periods takes no account of recent developments in biblical scholarship or of new discoveries. Thus, the evidence he adduces for the apocalyptic beliefs of later Judaism is confined to the Apocalypses of Enoch, Baruch and Ezra and the Psalms of Solomon: he makes no reference at all to Qumran. The English translation is usually readable and accurate, but when a Hebrew phrase is reproduced it is invariably vilely mis-spelt.

J.R.P.

SMEND, R.: *Elemente alttestamentlichen Geschichtsdenkens*. (Theologische Studien, 95). 1968. Pp. 37. (EVZ-Verlag, Zürich. Price: Sw.Fr. 4.90)

A brief but penetrating and original essay on O.T. historical thought. After an introduction surveying the development from literary criticism of the documents to form criticism (in particular the epoch-making works of Alt, Noth and von Rad) the author gives an illuminating analysis of the way in which historical writing began in Israel with aetiology, then developed the characteristic of being exemplary and then finally passed on to the conception of order in events which resulted in the composition of extended histories. The process is then illustrated with reference to the narrative of Israel's occupation of Palestine. To understand its own existence Israel looked back behind the conquest to Moses, then to the Patriarchs and behind them to the primaeval history, which gave the aetiology of all the aetiologies of Israel, and forward from the conquest to the foundation of the monarchy and all that followed. Israel's tendency to historicize everything, however, had its dangers; the aetiologies and examples which the historian used for his narratives have something to say in their own right. Yet the attempt to control the present by precedents has also its dangers.

N.W.P.

Vos, C. J.: *Woman in Old Testament Worship*. 1968. Pp. x, 219. (Judels and Brinkman, Delft)

This dissertation presented to the Free University of Amsterdam by an American-born scholar argues that while in Israel as in the surrounding countries woman was socially subordinate to man, she was not regarded as spiritually inferior to him in the thought and legislation of the O.T. For functional and physical reasons she figured less than man in worship, but when she shared in it she was the equal of man in the eyes of God. That she was debarred from the priesthood may have been in part due to the place women had in the fertility cult. But she was free to approach God, and in some cases to fill the office of prophetess. The argument is sometimes laboured and not always convincing in detail, though the broad conclusions are sound enough.

H.H.R.

WESTERMAN, C.: *Das Alte Testament und Jesus Christus*. 1968. Pp. 52. (Calwer Verlag, Stuttgart. Price: DM. 4.80)

This short study of the relation between the Testaments will furnish the reader with a number of fresh insights. In contrast to the traditional practice of linking individual texts taken out of their context, the author demonstrates the relevance to Christ of the main sections of the O.T., viz. the Historical Books (including the Pentateuch), the Prophets and the Writings. He argues that neither Testament can be summed up under the rubric 'Acts of God'. There is also the blessing which God bestows (see especially Genesis, Deuteronomy, an important aspect of the Davidic monarchy, many of the Psalms and aspects of the teaching of Jesus, especially in the Sermon on the Mount and in the Parables). The primeval history and the promise to Abraham and various other parts of the O.T. correspond to the universalism of Christianity. The 'family' character of the patriarchal stories reveals Israel as a brotherhood before it was a people or a state and so points forward to a characteristic of Christianity with its emphasis on sacrifice on behalf of the brother. The psalms of the sufferer (e.g. Psalm 22) recognize God's identification of himself with his suffering people and point forward by way of the Servant Songs to the Incarnation. Second Isaiah is recognized as drawing together in a remarkable way the various strands of the O.T. and so high-lighting those insights which link it with the New Testament. Penetrating things are also said about the commands, the laws and the Law and the reader is warned against opposing the Old and New Testaments as Law and Gospel. This book has a value out of all proportion to its brevity.

N.W.P.

WORDEN, T.: *The Psalms are Christian Prayers*. 1967. Pp. x, 219. (Geoffrey Chapman, Deacon Books, London. Price: 12s. 6d.)

This is an unchanged reprint, in paperback form, of the book first published in 1961 (see *B.L.* 1963, p. 57; *Decade*, p. 451).

R.J.C.

ZIMMERLI, W.: *Der Mensch und seine Hoffnung im Alten Testament*. (Kleine Vandenhoeck-Reihe, 272). 1968. Pp. 190. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 7.80)

This book begins by contrasting the meaning of the word *elpis* in Greek literature with the use of it in the N.T., especially the Pauline epistles. In the latter the word means hope in God, related to human

condition and need. But the O.T. has no fixed terminology for expressing hope; the words used mostly express a waiting for what is not yet. But notably in LXX frequent use is made of the noun *elpis* and of the related verb.

The old nomadic conception of life was not of an endless round, but of here today and away tomorrow, nothing static but everything on the move — nothing of hope but the groundwork of it. The evidence of the books of the O.T. on hope is investigated systematically, a beginning being made with the Wisdom Literature in which hope is often mentioned and is based on a belief in an established order. Hope is not seen as an open human possibility, but as a gift of God. But is it hope for Israel or for all men, for material prosperity or for spiritual gifts, for the here and now or for life beyond death? This book must have held the attention of the audience from all faculties in Göttingen to which it was originally given in spoken form; it deserves the wider public which it will reach now in print.

J.M.

THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

BERNHARDT, K.-H.: *Die Umwelt des Alten Testaments*. I. *Die Quellen und ihre Erforschung*. 1967. Pp. xiv, 388. Pl. xvi in colour, xxxii black and white. Sketchmaps 33, text figs 41. (Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 38)

This first volume of a planned trilogy is divided into six parts. The first two give a brief review of what ancient writers and later travellers have to say; the next two trace the development of classical and Near Eastern archaeology, and summarize present-day techniques. Half the volume is then devoted to excavations and their results in the lands around Palestine; finally the last hundred pages discuss the literary remains, and end with the necessary indexes. No one person can be a specialist over such a wide field, nor can the treatment of any one place or event included be more than brief, consequently the constant though unevaluated documentation is most important and underlines the assiduity of the author in collecting such a vast amount of information and bringing it together in a controllable form. It should prove a very useful reference work.

D.R.Ap-T.

GRÖNDAHL, F.: *Die Personennamen der Texte aus Ugarit* (Studia Pohl, 1). 1967. Pp. vii, 435. (Pontifical Biblical Institute, Rome. Price: Lire 3,000; \$5.00)

The volume here reviewed is the first of a collection dedicated to the memory of the late Fr. Alfred Pohl, S.J., the well-known Assyriologist of the Biblical Institute at Rome; and the intention is to use it for publishing, in phototypescript, specialist monographs on ancient Middle Eastern philology and antiquities, which are often too expensive for the ordinary means of publication. This is an excellent scheme which, if the standard of the present work is maintained, will be extremely valuable. The present volume is a catalogue of all the personal names in both alphabetic and syllabic cuneiform scripts, whether Semitic or not, found at Ugarit; it is therefore an indispensable companion to Aistleitner's *Wörterbuch der Ugaritischen Sprache*

(1967) and Huffmon's *Amorite Personal Names* (1968). Part I (pp. 10–202) deals with Semitic, Part II (pp. 203–67) with Hurrian, Part III (pp. 268–97) with Anatolian and Part IV (pp. 298–303) with Indo-Aryan and Egyptian names, while Part V (pp. 304–14) gives a list of names which cannot be explained; all this is followed by glossaries of all the names in both scripts (pp. 315–412), to which a list of additions is added (pp. 422–8). Each group begins with a section in which the forms of the names in it are analysed and their component elements listed and explained, while the concluding glossaries give references to the passages in which each name occurs in the published texts. So far as the reviewer can see, all these lists with the references to the texts are as exhaustive as they are accurate, while the typescript is beautifully reproduced. The work will therefore be an indispensable aid for the study of all the alphabetic and cuneiform texts from Ugarit as well as for early Semitic onomatology.

G.R.D.

HERRMANN, W.: *Yariḥ und Nikkal und der Preis der Kuṭarāt-Göttinnen. Ein kultisch-magischer Text aus Ras Shamra*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 106). Pp. x, 48. (Verlag Alfred Töpelmann, Berlin. 1968. Price: DM. 18.00)

The poem concerning the moon-god *Yariḥ*, his spouse *Nikkal* and the *Kuṭarāt*-goddesses, which is still unparalleled in Semitic literature, is one of the most difficult of the texts recovered from Râs Shamrah (Ugarit), although it consists of only fifty lines of text. The editor of the present edition seems to have read all the relevant literature and made good use of it. He presents transliterated text and translation on opposite pages with concise but ample philological notes beneath it, together with a photograph of the tablet and another of Mlle. Herdner's transcription of the text in the original script. The concise but exhaustive philological notes set out almost every interpretation of each word and line with the editor's reasons for accepting or rejecting his predecessors' suggestions and, when he rejects them, his own interpretations with his reasons; in all this he has greatly advanced the study of the text beyond anything that has gone before. This part, occupying twenty-five pages, is followed by another twenty-two pages on the history of the interpretation of the poem, an analysis of it, its *Sitz im Leben*, and his own opinions on these questions. This, put briefly, is that it does not consist of two or three myths loosely strung together, but is a unity in praise of the *Kuṭarāt*-goddesses, who are invoked for the care of the newly born divine son of *Yariḥ* and *Nikkal* and for the match-making and payment of the bride-price and who are directly addressed in the closing lines, where the names of all seven of them are revealed. The editor's work throughout is careful as well as original and may be commended to all students of Ugaritic literature; and the hope may be expressed that he will undertake similar editions of the other Ugaritic poems.

G.R.D.

LING, T.: *A History of Religion East and West: An Introduction and Interpretation*. 1968. Pp. xiv, 464. (Macmillan, London; St Martin's Press, New York. Price: 30s. (paper); 80s. (cloth))

In its conception and format this is an admirable book. Its aim is to provide a reliable and comprehensive Introduction to the ancient and living religions, ranging historically from the ancient context of

the *deus otiosus* to the contemporary setting of the 'death of God' debate and comparatively exploring the inter-dependence of religions and their independent developments in given periods. It is a pity, therefore, that in his treatment of ancient Near Eastern religions the author leans heavily upon views which now have relevance for the history of interpretation only. This is notably true of the thesis of a common myth and ritual pattern (p. 7). Absent also is the clear influence of important research on the Hebrew Psalms in connection with the sacral role of the king and the possible early emergence of a universal eschatology in Israel.

But where Dr Ling's own specialist work is in evidence the book is of first rate value, and corrects and complements other similar books. This especially applies to his study of Buddhism and assessment of the aims and scope of Comparative Religion.

I.B.

MOSCATI, S.: *The World of the Phoenicians*, translated by A. Hamilton. 1968. Pp. xxii, 281. 53 photographs, 53 line drawings, 7 maps. (Weidenfeld and Nicolson, London. Price: 63s.)

This excellent work, translated from the Italian edition of 1966, summarizes what we have learnt, during the past decade or two, about the Phoenicians, in large measure thanks to the labours of Professor Moscati and his colleagues. The book deals with the Phoenicians in the East, in Africa, and on the Mediterranean islands and Spain. It provides an outline of the Phoenicians' and Carthaginians' history, religion, art, commercial activities, and language. This is a compendium which every Semitist, Old Testament scholar, and student of the Near East will frequently have to consult, and they may all do so with complete confidence in the information provided.

On p. 266 one misses a reference to N. Slouschz's *Thesaurus of Phoenician Inscriptions*; and C. H. Gordon's study of the alleged Phoenician text from Parahyba, Brazil, was probably too late to receive consideration here.

The Italian edition is more sumptuously provided with illustrations, especially in colour. The English translation inevitably shows traces of the original language, but it would be difficult to avoid this altogether without major recasting. Publishers ought to be disabused of the rather naïve notion that a book with footnotes will frighten off the 'general' reader; instead they make consultation by scholars as inconvenient as possible by assembling those notes at the end of the volume where they do *not* belong.

E.U.

NORTH, R. (S.J.): *Archeo-biblical Egypt*. 1967. Pp. 160. 3 sketchmaps. (Pontifical Biblical Institute, Rome. Price: Lire 900; \$1.50)

These appear to be lithoprinted seminary notes, semi-popular but documented, on those antiquities of Egypt which the author deems of most importance for the Bible-oriented reader. Ch. 1 gives a rather superficial account of 'Monuments Attesting Immortality', but the next gives a fuller treatment of Tell el Amarna, the Letters and Akhenaten. Ch. 3 is devoted to 'Ramesses and Tanis', and the final essay treats 'New Testament (Coptic) Egypt'. It is helpful to have this contribution from a scholar with an up-to-date outlook and readable style.

D.R.Ap-T.

PARROT, A.: *Mission archéologique de Mari*, Vol. iv. *Le 'Trésor' d'Ur*. 1968. Pp. 68. 2 coloured and 22 monochrome plates and 42 illustrations in the text. (Geuthner, Paris. Price: Fr. 80)

In the 1965 excavations at Mari there was discovered in the pre-Sargonic palace a jar containing 52 items of treasure, which had been hidden, apparently in an hour of danger, and remained untouched until this discovery. The treasure includes a nude goddess, an ivory statuette of a nude woman, bracelets and pins, and cylinders depicting a variety of scenes. There was also a long, multi-faced object bearing an inscription stating that it was given by Mesannipadda, the founder of the first dynasty of Ur, to Gansud = Ansud, the founder of the dynasty of Mari, thus establishing the contemporaneity of these kings. Some of the other articles resemble finds at Ur, and it is possible that they also belonged to the gift from the monarch of Ur to the king of Mari. All the items suggest peace and culture rather than war, and Professor Parrot puts the date of the treasure at about 2600 B.C. and thinks it probable that the hiding of the jar took place in the time of Lugalzaggisi, king of Uruk, and that it has lain undisturbed for some 4500 years. There are fine plates of the items of treasure, together with full illustrations of these and other objects in the text, and a chapter by Professor G. Dossin deals with the text above-mentioned.

H.H.R.

ULLENDORFF, E.: *Ethiopia and the Bible*. (The Schweich Lectures of the British Academy 1967). 1968. Pp. xiv, 174. III plates. (Published for the British Academy by Oxford University Press, London. Price: 42s.)

Drawing, in part, on the results of some of his earlier studies, Professor Ullendorff in three masterly chapters discusses Bible translations into Ethiopic, the impact of Hebraic and O.T. influences on the life of Ethiopia, and the legend of the Queen of Sheba. But this bare statement cannot make clear the wealth of information to be found in this volume, nor do justice to the many shrewd observations on both Ethiopia and the O.T. which it contains. Out of much that will be of considerable interest to O.T. scholars particular attention may perhaps be drawn to the section on the Gə'əz Bible; Professor Ullendorff refers to the lack of prolegomena of serious dimensions in the field of Ethiopic Bible translations, but he offers us here a very valuable guide in an area in which few can claim competence, and indicates clearly the direction which future research should take.

M.A.K.

QUMRAN STUDIES

ALLEGRO, J. M., with the collaboration of A. A. Anderson: *Discoveries in the Judean Desert of Jordan. V. Qumrân Cave 4 I (4Q 158-4Q 186)*. 1968. Pp. 111, 31 plates. (Clarendon Press, Oxford University Press, London. Price: £4. 4s.)

It was the original intention of the editors that publication of the documents from Cave 4 should begin with the biblical manuscripts, but, owing to delays of one kind and another, it was thought advisable to publish first those texts which had been allotted to Mr Allegro for editing, and which were ready for press. Most of them have already been published in learned journals. In the present volume

the pattern of previous volumes in this series is followed — the texts are transcribed, the non-biblical passages are translated where this serves some useful interpretative purpose, textual notes are supplied, there is an index of Hebrew words appearing in non-canonical texts, and there are thirty-one excellent facsimiles. The texts consist of twenty-nine Hebrew works — biblical paraphrases (Gen. Exod.), commentaries on Isa., Hos., Mic., Nah., Zeph., and Pss., collections of biblical quotations, exegetical treatments of O.T. passages, and other sectarian writings. Everyone interested in the scrolls will be grateful to the editor for his work, and also to Mr Anderson, to whose active collaboration the editor pays generous tribute. Between them they have produced a scholarly work which will be basic for further research on the scrolls.

D.W.T.

KOFFMAHN, E.: *Die Doppelurkunden aus der Wüste Juda. Recht und Praxis der jüdischen Papyri des 1. und 2. Jahrhunderts n. Chr. samt Übertragung der Texte und deutscher Übersetzung.* (Studies on the Texts of the Desert of Judah, V.) 1968. Pp. viii, 208. (E. J. Brill, Leiden. Price: Fl. 54)

This interesting monograph is devoted to Hebrew, Aramaic and Greek legal papyri discovered in the Murabba'at caves and various other caches in the Judean Desert. Elisabeth Koffmahn first outlines the common features of 'twin deeds' (cf. Jer. 32: 10 ff.; mBB 10: 1-2; bBB 160b-161a), their method of dating, language and script, style and structure. She then translates and expounds in detail three types of documents: acknowledgements of debt, matrimonial deeds (*ketubbah* and *geṭ*) and contracts of sale of immovable property (dwelling house, vineyard, palm grove, etc.). In discussing their contents, she draws attention to significant links between these texts and Egyptian Hellenistic and demotic papyri and, at the same time, attempts also to relate them to rabbinic literature. In this last respect, scope is still left for the Jewish jurist. A select bibliography and several indices add to the intrinsic value of this study which will be welcomed by experts in Bible and Judaica as well as by students of legal institutions in the near-eastern provinces of the Roman empire.

G.V.

LARSON, M. A.: *The Essene Heritage.* 1967. Pp. xviii, 237. (Philosophical Library, New York. Price: \$4.95)

Inspired by J. M. Allegro, the author attempts to explain Christianity as evolving directly from Essenism. In his view, the Essenes 'rejected Judaism *in toto*' and developed their ideology from Zoroastrianism and Greek mystery sources. Jesus and the early Church reproduced Essenism faithfully 'except for certain Buddhist accretions'. The resulting message was 'wholly unacceptable to the pagan world' so it was Hellenized under Stoic influence by Paul and the Fourth Gospel. Dr Larson's information is second-hand, when it is not third-hand, but the synthesis is largely his own.

G.V.

MURPHY-O'CONNOR, J. (Ed.): *Paul and Qumran. Studies in New Testament Exegesis.* 1968. Pp. x, 254. (Geoffrey Chapman, London. Price: 30s.)

Nine valuable essays from writers of repute and moderation discuss parallels without forcing them between Pauline assumptions and doctrine and those of Qumran. The contributors are P. Benoit, O.P., J. A. Fitzmyer, S.J., J. Gnailka, M. Delcor, J. Murphy-O'Connor,

O.P., K. G. Kuhn, J. Coppens, F. Mussner, W. Grundmann. Subjects are angelology, 2 Cor. 6:14-7:1, church and sect courts, justification by faith, epistle to Ephesians (two essays), 'Mystery' and Truth. All the essays are of a high standard, include *inter alia* exploration of parallels in religious experience and adequate reference to previous work. Excellent full indexes.

A.R.C.L.

SANDERS, J. A.: *The Dead Sea Psalms Scroll*. 1967. Pp. xii, 174 (with six illustrations and a map). (Cornell University Press, Oxford University Press, London. Price: 95s.)

This is the English edition of the work reviewed in *B.L.* 1968, p. 60.

M.A.K.

WAGNER, S. (ed.): *Bibel und Qumran. Beiträge zur Erforschung der Beziehungen zwischen Bibel- und Qumranwissenschaft*. 1969. Pp. 258. (Evangelische Haupt-Bibelgesellschaft zu Berlin. Price: DM. 28)

This collection of twenty-one papers was presented as a Festschrift to Professor Hans Bardtke of Leipzig on his 60th birthday in 1966, and it is appropriate that a scholar should be honoured who is one of the best-loved as well as being highly esteemed among Qumran specialists.

The writers are European, apart from O. Betz in Chicago; and with the exception of A. Strobel's account of Machaerus, the essays cover Qumran studies. There are one or two novelties; J. Irmscher surveys recent Greek contributions, and G. R. Driver has some comments on *gematria*. Two articles provide hitherto unpublished material—J. van der Ploeg gives Lev. 9.23-10.2 and A.S. van der Woude a Blessing (*1QBer*) which has affinities with *1Q5b*. Both are from the collection of Cave XI fragments acquired for publication by the Royal Netherlands Academy of Sciences.

B.J.R.

YIZHAR, M.: *Bibliography of Hebrew Publications on the Dead Sea Scrolls, 1948-1964*. (Harvard Theological Studies, xxiii.) 1967. Pp. vi, 48. (Harvard University Press, Camb., Mass., Oxford University Press, London. Price: 24s.)

There have been several bibliographies of books and articles dealing with the Scrolls, and these have included some Modern Hebrew entries, but nothing so comprehensive on Modern Hebrew work as this has previously appeared. The entries are classified as general works, works on the Qumran texts, or on finds from between the two Jewish revolts, or on the Masada excavations, or book reviews, or bibliographies. Altogether more than seven hundred items are included. It is intended to supplement this most useful bibliography from time to time by the issue of further lists.

H.H.R.

APOCRYPHA AND POST-BIBLICAL STUDIES

ARNALDEZ, R., MONDÉSERT, C. and POUILLOUX, J. (eds.): *Philon D'Alexandrie*. 1967. Pp. 382. (Centre National de la Recherche Scientifique, Paris. Price: Fr. 38)

The proceedings of the national conference on Philo held at Lyons, 11-15 September 1966. The papers, seventeen of them, are printed

in full and a summary of the discussion follows each paper. It constitutes a fairly comprehensive study of Philo and includes papers on the place of the Alexandrian Jews in the Diaspora, Philo's allegorical interpretation, echoes of Greek mythology in his works, and of Greek cosmology, Philo and Gregory of Nyssa, to mention only a few.

L.H.B.

BOWMAN, J.: *Samaritanische Probleme*. 1967. Pp. 100. (Kohlhammer, Stuttgart. Price: DM. 18)

This work contains the Franz Delitzsch Lectures, 1959, on Samaritan history, with a useful section on the main Samaritan historical works; their religion, its characteristic features being expounded and special attention being given to sects within Samaritanism; the Samaritans and the Gospel, light being shed on the purpose of the Fourth Gospel and of Luke-Acts; and finally the Samaritans and Qumran, a number of striking parallels being noted. Many of the individual points made can already be found in various of Professor Bowman's many contributions to the periodical literature on the subject, but it is useful to have them brought together. One's main regret is the delay in publication since the lectures were originally delivered, as only footnote references to more recent literature are given.

R.J.C.

VAN DEN BORN, A.: *Wijsheid van Jesus Sirach (Ecclesiasticus)*. (De Boeken van Het Oude Testament, Deel VIII, Boek v.) 1968. Pp. 246. (J. J. Romen & Zonen. Roermond. Price: 94s. 6d.)

After a very brief introduction of ten pages, the book plunges into its translation and commentary. The translation, in single column, stands at the top of the page and the commentary, in double column, below. It is a straightforward piece of work designed for the ordinary (Dutch speaking) reader who is here provided with a devotional commentary with just enough critical notes to keep abreast of modern criticism. The critical notes are kept to a minimum in number and size, as for example those on the possible inclusion of Job in 49:9 and on the non-mention of Ezra, both on p. 235.

L.H.B.

BROCK, S. P. (ed.): *Testamentum Iobi*. PICARD, J.-C. (ed.): *Apocalypsi Baruchi Graece*. (Pseudepigrapha Veteris Testamenti Graece II.) 1967. Pp. 96. (Brill, Leiden. Price: Fl. 25)

The Testament of Job and the Greek Apocalypse of Baruch (i.e. III Baruch) are not perhaps as well known as some of the other pseudepigrapha, and for this reason, apart from any other, the publication of new editions of the Greek versions of these works is welcome, as serving to focus scholarly attention on them. Both texts were published by M. R. James in 1897, but the editors have collated the Greek manuscripts afresh, and correct the work of James in a fair number of places; Picard has also discovered the existence of a second Greek manuscript of Baruch. The editors have provided lucid and helpful introductions to their respective texts and the work forms a very useful addition to this new series.

(Note: Volume I of the series (not noticed in *B.L.*) contained *Testamenta XII Patriarchum*, ed. M. de Jonge, 1964).

M.A.K.

GUNDY, R. H.: *The Use of the Old Testament in St Matthew's Gospel, with Special Reference to the Messianic Hope. (Supplements to Novum Testamentum, Vol. 18.)* 1967. Pp. xvi, 252. (E. J. Brill, Leiden. Price: Fl. 58.)

The author examines in detail the text-form of the Matthean quotations from the O.T., including allusive as well as formal quotations. He finds that although the formal quotations common to Matthew and Mark adhere to the LXX, the remainder (like those in the other Synoptic traditions) have a mixed text. Dr Gundry is more convincing in this analytic work than in his ensuing discussion of the evangelist's methods. He attacks the view that the N.T. writers used scripture in an atomistic way: but his argument that Jesus is portrayed as fulfilling certain O.T. roles seems to beg the question. Finally he attempts to legitimize this contextual use of the O.T. (which he traces to Jesus himself) by arguing that the messianic hope is much earlier than generally supposed, and that O.T. prophecies have a 'higher meaning' which is realized only in Jesus.

M.D.H.

KUHN, P.: *Gottes Selbsterniedrigung in der Theologie der Rabbinen. (Studien zum Alten und Neuen Testament, xvii.)* 1968. Pp. 122. (Kösel Verlag, Munich. Price: DM. 22)

A little over half the book contains a selection of excerpts in translation from Rabbinic literature which reflect a belief in the self-abasement of God in his love and care for men and their welfare. Critical footnotes are given at the foot of each page. These are followed by a discussion of the meaning of the passages and their relation to the O.T. and to Christian thought. It is shown that the conception of God's self-abasement was well-established in Haggadic literature, that it was a natural growth from biblical ideas and that it had much in common with the corresponding conception in Christian thought. The uncertainty of the dates of the Rabbinic sources prevents any definite assessment of the possibility of the shaping of Christian ideas by the Jewish.

L.H.B.

LEWIS, J. P.: *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature.* 1968. Pp. x, 199. (E. J. Brill, Leiden. Price: Fl. 40)

The author devotes the largest part of his doctoral dissertation to the study of the Flood motive in Jewish writings, namely the Apocrypha and Pseudepigrapha, Philo, Pseudo-Philo and Josephus, the Greek and Aramaic versions of Genesis and rabbinic traditions relative to Noah. This is a varied collection of texts with no serious attempt at an historical assessment; nor are there any indices which might have made its consultation less onerous.

G.V.

LINDBLOM, J.: *Gesichte und Offenbarungen. Vorstellungen von göttlichen Weisungen und übernatürlichen Erscheinungen im ältesten Christentum. (Acta Reg. Societatis Humaniorum Litterarum Lundensis, LXV.)* 1968. Pp. 272. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 50)

This study, as its title indicates, is concerned with phenomena of revelation in early Christianity, but it is conceived as a continuation of much that Lindblom has written in his *Prophecy in Ancient Israel*, 1962 (*B.L.* 1962, p. 49; *Decade*, p. 359). The various sections, on dreams, visions, theophanies and the like, contain therefore numerous references to O.T. material. In so far as the analogy of N.T. evidence

is relevant to the interpretation of the O.T., the study may be seen to contribute to the wider understanding of revelatory experience in the O.T.

P.R.A.

MARQUARDT, F.-W.: *Die Entdeckung des Judentums für die christliche Theologie. Israel im Denken Karl Barths*. 1967. Pp. 369. (Chr. Kaiser Verlag, München. Price: DM 27 (paper); 29.80 (cloth))

This substantial volume is the first of series of *Abhandlungen zum christlich-jüdischen Dialog* edited by H. Gollwitzer. It is devoted to an elaborate study of Barth's thought regarding the place of Israel and Judaism in Christian theology, tracing its development from as early as the first edition of the *Römerbrief* through the political and religious struggles of the Thirties, when the Confessional Church in Germany bravely condemned the persecution of the Jews, and right on to the latest volumes of the *Kirchliche Dogmatik*. It is a complicated story, made even more so by the unnecessarily difficult style of the author. The book is, of course, not strictly a work of O.T. scholarship, but it is of very real importance for those who are concerned about the question of Israel and who have been alerted to the significance of contemporary thinking on the subject by such a book as Vriezen's *Die Erwählung Israels nach dem Alten Testament*. The author, in general agreement with Barth's plea, argues for the Christian Church's 'solidarity with Israel', that is to say, the Church and Israel together before God rather than the Church with God against Israel. Barth's view is essentially based on an exegesis of Romans 9-11 and he moves from an allegorizing of Israel as representative of 'religious man' to a revolutionary view of the concrete phenomenon of Israel as the Church's partner under God's judgement and grace.

N.W.P.

MEEKS, W. A.: *The Prophet-King. Moses Traditions and the Johannine Christology*. (Supplements to Novum Testamentum, xiv.) 1967. Pp. xv, 356. (E. J. Brill, Leiden. Price: Fl. 52)

This Yale dissertation is a characteristic example of the recent welcome tendency in New Testament scholarship to confront Gospel concepts thoroughly with corresponding themes in early post-biblical Jewish literature. The author compares the Johannine description of Jesus as prophet and king with the portrait of Moses, also prophet and ruler, in Philo, Josephus, the Apocrypha and Pseudepigrapha, the Dead Sea Scrolls, the rabbinic haggadah as well as in Samaritan and Mandaean writings. Existing English versions of the sources are generally reproduced including, as in the case of Etheridge's rendering of the Targums, certain of the mistranslations which they contain. This promising work, which is stronger in analysis than in synthesis, will be of considerable use to students of intertestamental and cognate subjects.

G.V.

MONTGOMERY, J. A.: *The Samaritans*. 1968. Pp. xxxiv, 358. 13 Pl., 13 illustrations, 2 maps. (Ktav Publishing House, New York. Price: \$12.50)

Despite much recent work on the Samaritans, Montgomery's survey of their history, theology and literature, first published in 1907, still in many ways provides the most complete picture available. The present volume, an offset reprint of the original, is therefore to be welcomed. The only new matter is a brief introduction by A. S. Halkin.

R.J.C.

PURVIS, J. D.: *The Samaritan Pentateuch and the Origin of the Samaritan Sect.* (Harvard Semitic Monographs, Vol. 2.) 1968. Pp. xiv, 147. (Harvard University Press, Oxford University Press. Price: 57s.)

This doctoral thesis falls into two main sections. The first considers the evidence afforded for the origin of the Samaritans in their recension of the Pentateuch by an examination of its script (illustrated by six palaeographic charts), orthography, and textual tradition. All of these are shown to point to the Hasmonean period as the most likely setting for the decisive break with Judaism. The second section suggests that the available historical evidence is best understood as pointing in the same direction. The author's article from *JNES* 24 on Ecclus. 50:25f. is included as an appendix, and there is an extensive bibliography.

R.J.C.

TETZNER, L.: *Megilla* (Die Mischna II Seder, 10 Traktat, ed. by K. H. Rengstorff and L. Rost.) 1968. Pp. vii, 154. (Verlag Alfred Töpelmann, Berlin. Price: DM. 50)

The well-known German edition of the Mishnah presents us here with the Hebrew text and a German translation of the tractate Megillah, together with a detailed running commentary and a text-critical appendix. The tractate deals with the time and the manner of the public reading of the book of Esther at the Feast of Purim. The greater part of the tractate, however, concerns itself with other questions which have nothing to do with the Esther Scroll, such as the difference between the various degrees of holiness and cleanness, certain ritual acts, the sale and purchase of sacred objects and synagogues, the public reading of the Torah and of portions from the other books of the Bible including their *targum*, and various regulations of the Synagogue service. Not all statements contained in the commentary are correct, but that is pardonable and probably inevitable, for *jüdische Wissenschaft* is a vast and intricate discipline and occasionally unmanageable — especially in a commentary on a single tractate which deals with all kinds of things. The author has done his best. One might have expected to hear a little more in the introduction about the importance of the book of Esther and the Purim Feast in Jewish life and thought as well as about the customs accompanying the reading of the Scroll.

H.K.

THACKERAY, H. St J.: *Josephus. The Man and the Historian.* With a Preface by G. F. Moore and an Introduction by S. Sandmel. (The Hilda Stich Stroock Lectures for 1928.) 1967. Pp. xxii, 160. (Ktav Publishing House, Inc., New York. Price: \$6.95)

This is a reissue of the volume published originally in 1929. In a new Introduction S. Sandmel pays tribute to Thackeray's work, and comments on the significance of Josephus in relation to other Jewish and Christian writings of the period.

M.A.K.

PHILOLOGY AND GRAMMAR

BARR, J.: *Comparative Philology and the Text of the Old Testament.* 1968. Pp. ix, 354. (Clarendon Press, Oxford. Price: 65s.)

Professor Barr has written a remarkable book, erudite in matter, up-to-date in method, and exceptionally competent in the mastery of

linguistic problems. Its subject is the philological treatment of the Hebrew Bible in so far as it is concerned with the muster of the full resources of comparative Semitics for the elucidation of difficult or obscure Hebrew words and their meanings. He surveys the entire field both historically and by examining the methods currently employed, such as the use made of the lexical resources of other Semitic languages, problems of homonymy and their bearing on the efficiency of communication, samplings of real or alleged lexical overlaps, etc. There is no other work in existence which has dealt with these vital subjects so fully and so authoritatively.

This does not mean that one must necessarily assent to everything Professor Barr has said: the present reviewer is indicating some of the problems raised by this important book in a detailed review in *BSOAS* 1969/2. At times Professor Barr is, perhaps, inclined to concentrate on the criticism of present methods rather than on the elaboration of better ones; often there is nothing really wrong with some of the methods of comparative Semitic philology but rather with the competence of some individual practitioners. Every Semitist will profoundly agree with the author in deprecating searches in the dictionaries of other Semitic languages, for the purposes of comparative etymologies, without a profound and living acquaintance with the languages and literature which these dictionaries are intended to serve. The cavalier treatment of phonological correspondences, in particular, has proved to be the undoing of many an O.T. scholar.

E.U.

HILL, D.: *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms*. 1967. Pp. xv, 333. (Cambridge University Press. Price: 60s.)

Dr Hill's first and last chapters are largely devoted to an appraisal of Barr's strictures on the lexical approach to biblical theology: these are to some extent qualified, mainly on the basis of some contemporary studies in non-biblical semantics. On the whole, however, Barr's methodology is accepted, and five of the Kittel articles are in effect rewritten on the basis that 'the meaning of biblical language . . . can be grasped only by penetrating beyond the words and matters of usage to an understanding of the religious experience or perception of truth which they attempt to express' (p. 12). The words selected for this 'exercise in historical semantics' are *hilaskesthai*, *lutron*, *zoe* — these are short studies and only in the last case is much space given to the O.T. background — *dikaïosune* with its cognates, and *pneuma*: in these two cases the treatment is more full-scale (eighty and ninety-one pages respectively), and the O.T. Septuagintal, and inter-testamental connotations are investigated in some depth. There are interesting suggestions about, for example, the development of meaning in the *šedeq* group of words during the O.T. period, and about the interpretative nature of some of the Septuagint translations; and the following may be mentioned among the detailed conclusions offered: 'propitiation', not 'expiation', is the true meaning of *hilaskesthai*; 'mighty wind' is 'rather improbable' as a translation of *rûah 'elôhîm* in Gen. 1; conformity to rule and custom as the basic connotation of *šedeq* indicates 'a forensic or judicial meaning' in the righteousness of Tamar (Gen. 38:26).

C.J.A.H.

JENNI, E.: *Das hebräische Pi'el. Syntaktisch-semasiologische Untersuchung einer Verbalform im Alten Testament*. 1968. Pp. 298. (EVZ-Verlag, Zürich. Price: Fr. 28)

Professor Jenni is dissatisfied with the interpretation of the *pi'el* as a primarily intensive theme, and here suggests a new understanding according to an explanation borrowed from Accadian grammar. He maintains that it has a factitive significance with verbs intransitive in the *qal*, and a resultative significance with transitive verbs; and he offers a detailed study of O.T. usage which makes plain what he means. The book has an appendix listing verbs used in the *pi'el* in the O.T., and indexes of Hebrew words and biblical references. Professor Jenni has not said the last word on the subject: some subtle shades of meaning that he finds in particular passages are questionable, and he himself recognizes the need to examine other themes in the biblical language, the *pi'el* in later Hebrew, and the corresponding II theme in Arabic, which has been understood by Arab grammarians to have an intensive meaning. Nevertheless, he has drawn attention to a real problem, and his solution deserves serious consideration.

J.A.E.

KOEHLER, L. and BAUMGARTNER, W.: *Hebräisches und Aramäisches Lexicon zum Alten Testament*. Dritte Auflage neu bearbeitet von W. Baumgartner unter Mitarbeit von B. Hartmann und E. Y. Kutscher. Lieferung 1 *'aleph-ṭebah*. 1967. Pp. liv, 352. (E. J. Brill, Leiden. Price: Fl. 64)

The successive *Lieferungen* of the first edition of this lexicon (1953) were reviewed in earlier issues of the *B.L.* (1949, p. 54; 1950, p. 75; 1951, p. 73; 1952, p. 79; 1953, p. 82; 1954, p. 93; *Eleven Years*, pp. 217, 292, 368, 450, 535, 630). This first *Lieferung* of the revision of the 1953 edition exhibits many differences in detail. For example, the material in the *Supplement* (1958) has been worked into the revision; languages other than Hebrew and Greek are normally given in transcription; all English translation is omitted, a feature which will make the lexicon less useful to students; and grammatical references are more numerous. These changes, together with the inclusion of a great deal of new material — usefully described in the introduction — made it necessary to rewrite the lexicon and to print it afresh. Of particular interest and importance is the attention paid to Middle Hebrew and Jewish Aramaic material — the special contribution of E. Y. Kutscher — and to Samaritan. Sometimes antiquated meanings of words are perpetuated, and sometimes again relevant literature which merits a mention does not find a place. On the other hand, the revision offers much that is new with which the Hebraist will wish to acquaint himself. It is to be hoped that the next instalment will not be long delayed.

D.W.T.

ADDITIONAL NOTES ON SCHOOL TEXT-BOOKS, ETC.

BECK, E. and MILLER, G.: *Biblische Unterweisung. Handbuch zur Auswahlbibel Reich Gottes*. 2 volumes. 1964 and 1968. Pp. 322 and 375. (Kösel-Verlag, Munich. Price: DM. 30; DM. 40)

These two handsome volumes, written under the editorship of H. Fischer for the guidance of teachers in eight R.C. South German

dioceses using the School Bible *Reich Gottes*, are a notable achievement. They are both scholarly and practical, presenting a running commentary on sections of the Bible text and a compendium of relevant information in the form of general introductions, excursuses on particular topics, annotations, and notes for the catechist, the aim being to enable teachers to acquire a thorough understanding of the O.T. text and its theological significance in the light of modern scholarship.

L.A.P.

- *DICKSON, K. A.: *The History and Religion of Israel. From Samuel to the Fall of the Northern Kingdom*. 1968. Pp. 144 (including 3 maps). (Darton, Longman and Todd, London. Price: 7s.)

This school text-book, written for candidates for the 'O' level examination in Bible Knowledge of the West African Examinations Council, consists of a running commentary on selected passages (indicated in the margin) from 1 and 2 Samuel, 1 and 2 Kings, Amos and Hosea. It is a useful and competent book for its limited purpose.

L.A.P.

- *HABEL, N. C.: *Are you joking, Jeremiah?* (Perspective Series, No. 4). 1967. Pp. 109. (Concordia Publishing House, St Louis, Missouri. Price: \$1.25)

This booklet has a bright, modern format and an imaginative choice of good, strong illustrations. Aimed at teenagers, it is a dramatic commentary on the life of Jeremiah, inviting involvement in Jeremiah's revolution in the twentieth century. It is meant to jolt the performers and audience into a specifically Christian awareness of the current scene. That scene is American but this will in no way worry non-American teenagers. Rather it should stimulate them to compose their own comment and answer. It can be read without the Christian sections. This work will inevitably date because of the contemporary idiom used, but it is just the kind of serious throw-away material with punchy lines needed in schools and youth clubs today. Useful suggestions are given for use with folk guitarist, speech groups or normal liturgy.

C.A.

Books received too Late for Notice

- BLACK, M. and FOHRER, G. (ed.): *In Memorium Paul Kahle* (Beihefte zur alttestamentlichen Wissenschaft, 103). 1968. (Verlag Alfred Töpelmann, Berlin.)
- BRONNER, L.: *The Stories of Elijah and Elisha as Polemics against Baal worship*. 1968. (E. J. Brill, Leiden.)
- BRUNET, G.: *Les Lamentations contre Jérémie. Réinterprétation des quatre premières Lamentations*. (Bibliothèque de l'École des Hautes Études. Sciences Religieuses, Vol. LXXV.) 1968. (Presses Universitaires de France, Paris.)
- CHRISTIANSEN, I.: *Die Technik der allegorischen Auslegungswissenschaft bei Philon von Alexandrien*. (Beiträge zur Geschichte der biblischen Hermeneutik, 7.) 1969. (J. C. B. Mohr (Paul Siebeck), Tübingen.)
- CLEMENTS, R.: *God's Chosen People*. A Theological Interpretation of the Book of Deuteronomy. 1968. (S.C.M. Press Ltd., London.)
- EPPING, C. and NELIS, J. T. (ed.): *Job*. 1968. (Romen & Zonen, Roermond.)
- ETHERIDGE, J. W.: *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch with the Fragments of the Jerusalem Targum from the Chaldee*. 1969. (Ktav Publishing House, Inc., New York.)
- FOHRER, G.: *Geschichte der israelitischen Religion*. 1969. (Walter de Gruyter, Berlin.)
- HORST, F.: *Hiob*. (Biblischer Kommentar, XVI.) 1968. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn.)
- KELSO, J. L. (and others): *The Excavation of Bethel (1934-60)*. (The Annual of the American Schools of Oriental Research. Vol. xxxix.) 1968. (American Schools of Oriental Research, Cambridge, Mass.)
- LAMBERT, W. G. and MILLARD, A. R.: *Atra-Hasis. The Babylonian Story of the Flood* with CIVIL, M.: *The Sumerian Flood Story*. 1969. (Clarendon Press, Oxford University Press.)
- LAMPARTER, H.: *Zum Wächter Bestellt. Der Prophet Hesekiel*. 1968. (Calwer Verlag, Stuttgart.)
- MALINA, B. J.: *The Palestinian Manna Tradition*. 1968. (E. J. Brill, Leiden.)
- MALY, E. H.: *The World of David and Solomon*. 1966. (Prentice-Hall International, London and New Jersey.)

- MAUCHLINE, J.: Key to the Exercises in the Late Professor A. B. Davidson's *Introductory Hebrew Grammar* (25th and 26th editions) with explanatory notes. 1967. (T. & T. Clark, Edinburgh.)
- MAYS, J. L.: *Amos*. A Commentary. 1969. (S.C.M. Press Ltd., London.)
- MAYS, J. L.: *Hosea*. A Commentary. 1969. (S.C.M. Press Ltd., London.)
- METZGER, B. M.: *Historical and Literary Studies; Pagan, Jewish and Christian*. 1968. (E. J. Brill, Leiden.)
- NOTH, M.: *Könige*. (Biblischer Kommentar, ix, 5.) 1968. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn.)
- ORLINSKY, H. M. (ed.): *Interpreting the Prophetic Tradition*. 1969. (Ktav Publishing House, Inc., New York.)
- PACHE, R.: *Inspiration und Autorität der Bibel*. 1968. (R. Brockhaus Verlag, Wuppertal.)
- PELIKAN, J. and HANSEN, W. (ed.): *Luther's Works Vol. 5. Lectures on Genesis*. 26–30. 1968. (Concordia Publishing House, St Louis, Missouri.)
- POULSSEN, N.: *Tobit*. 1968. (J. J. Romen & Zonen, Roermond.)
- SANDELM, S. (ed.): *Old Testament Issues*. 1969. (S.C.M. Press Ltd., London.)
- SCHREINER, J.: *Von Gottes Wort Gefordert. Aus der Verkündigung des Propheten Jeremias*. 1967. (Patmos-Verlag, Düsseldorf.)
- SELLERS, O. R. (and others): *The 1957 Excavation at Beth-Zur*. (Annual of the American Schools of Oriental Research. Vol. xxxviii.) 1968. (American Schools of Oriental Research, Cambridge, Mass.)
- STROBEL, A.: *Das Buch Prediger (Koheler)*. 1967. (Patmos-Verlag, Düsseldorf.)
- UNGERN-STERMBERG, R. VON: *Redeweisen der Bibel*. 1968. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn.)
- WESTERMANN, C.: *Genesis*. (Biblischer Kommentar, i, 3.) 1969. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn.)
- WESTERMANN, C.: *Isaiah 40–66*. A Commentary. 1969. (S.C.M. Press Ltd., London.)

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