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THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1970

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The Society for Old Testament Study

BOOK LIST, 1970



This issue of the *Book List* follows the pattern of the 1969 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 p. 4, and the editor wishes to record his thanks to all those who have been willing to undertake reviewing and to submit to the necessary restrictions of the List. He is also indebted to those who have drawn his attention to books which might otherwise have been missed. Professor M. Bič of Prague has once again given his assistance in providing information about books from eastern Europe, and Professor E. Hammershaimb of Aarhus has assisted for Scandinavia.

The year 1969 — to which the majority of the books here noted belong — has been marked by the death of Professor H. H. Rowley, editor of the List from 1946–56 (the years covered by the volume *Eleven Years*, see p. 4). After he gave up the editorship, Professor Rowley continued to assist his successors with bibliographical information, until prevented by illness from doing all that he wished. Those who value the List will know how much of its present success and usefulness is due to the soundness with which it was developed in the years after the war; international scholarship recognizes here a great debt to Professor Rowley. The editor is particularly indebted to Professor A. R. Johnson for kindly undertaking the reviewing of books which Professor Rowley had promised to do but could not complete.

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COLLECTION

March 1970 marked the appearance of the New English Bible: Old Testament and Apocrypha. This was too late for anything more than a brief notice to appear in this issue, but since it would be of little value for comment to wait until 1971 — by which time many reviews and discussions will have appeared — the editor has included short notices which were made possible by his having received advance copies in another capacity.

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
LONDON

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ABBREVIATIONS

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

B.L. = *Book List*

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

Decade = *A Decade of Bible Bibliography* (1967)

GENERAL

BERGER, I.: *Analytical Subject Index to the Hebrew Union College Annual*, Vols. 1-37 (1924-66). 1969. Pp. (vi), 136. (Ktav Publishing House, Inc., New York. Price: \$20.00)

The contributions to scholarship made through the pages of the *Hebrew Union College Annual* receive regular notice in this *Book List*. (The most recent issue is reviewed below on p. 14). This index contains 110 pages of subject headings with a fair number of cross-references, and in addition a complete author-title index to the 37 volumes covered. In the main list, additions have been made to the entries by means of asterisked references to volume and page numbers for articles in which a subject, though not the main topic of the article, receives brief treatment, and this enables the reader to discover a much wider range of information. It complements the concise Topical Index appended to Vol. 36.

The appearance of this comprehensive index coincides with the reissue of the complete set of 37 volumes at a price of \$650.00, which will enable libraries (and individuals) to obtain this valuable collection of material on so wide a range of subjects.

P.R.A.

BLACK, M. and FOHRER, G. (ed.): *In Memoriam Paul Kahle* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 103). 1968. Pp. 253. 20 plates. (Verlag Alfred Töpelmann, Berlin. Price: DM. 86)

This memorial volume to Paul Kahle has a preface from M. Black, whose essay here on the language of Jesus was also substantially his Presidential Address to the Society in January 1968. A brief memoir of Kahle is provided by H. S. Nyberg. The 27 essays represent something of the variety of Kahle's interests and of the scholarly heritage which he has left behind him. For Old Testament scholars the main interest will attach to the following: three essays on particular passages (G. R. Driver on Isa. 53, D. W. Thomas on Isa. 40:15, and W. D. McHardy on the horses in Zechariah — a suggestion dependent on the use of abbreviations by scribes); four on Targumic matters (A. Díez-Macho, M. C. Doubles, G. J. Kuiper, S. Lund); one on Hebrew MSS (P. A. H. de Boer); three on Massoretic matters (a note by R. Edelman on the terms for scribes and punctuators, and articles on manuscripts by F. Pérez Castro with M. J. Azcárraga, and by G. E. Weil); two on Semitic philology more generally (J. Blau and A. Murtonen); three on more archaeological topics (O. Eissfeldt on the Phoenician Hermes, G. Levi Della Vida on the Siloam inscription — which he holds to be a quotation from a current literary chronicle — and A. v. R. Sauer on the pig in the cult). There are three on later Judaism: G. Vermes on the Minim ('liberal' Hellenistic Jews), A. Scheiber on the prayer-books of medieval proselytes, and G. Vajda on Qirqisānī. Fohrer's contribution is on a Samaritan subject. D. M. Dunlop provides evidence of early Arabic biblical translations, and W. B. Henning writes on a point in the Aramaic papyri. Two articles belong rather to the New Testament (G. D. Kilpatrick and J. Bowman), and others are of more general Oriental interest.

J.B.

DE BOER, P. A. H. (ed.): *Oudtestamentische Studiën XV. The Priestly Code and Seven Other Studies*. 1969. Pp. 250. (E. J. Brill, Leiden. Price: Fl. 72)

The main study, by J. G. Vink (English) covers pp. 1-144. It is concerned with the date and origin of the Priestly Code, representing a revised view of an earlier study by the same author in his commentary on Leviticus (Roermond, 1962; *B.L.*, 1963, p. 31; *Decade*, p. 425). It argues for a much later date for the Code than is normally suggested, and does this by means both of a study of the evidence for the Persian period and of detailed analysis of important passages. It is a study to be examined with close attention as a significant contribution. J. C. H. Lebram (German), starting from a painting of Rembrandt, investigates the presentation of the blessing of Jacob's sons as it appears in Gen. 48 and in Jewish and Christian (and Samaritan) tradition, an interesting study of exegesis. C. H. W. Brekelmans (English) comments usefully on 'Some translation problems' in Judg. 5:29, Ps. 120:7 and Jonah 4:9. H. A. Brongers (German) discusses the 'cup of wrath' and the possible origin of this symbol. J. Schoneveld (English) comments on Ezek. 14:1-8; N. A. van Uchelen (English) on "*anšê dāmîm* in the Psalms' examines the use of the phrase and supports the rendering 'bloodthirsty men'. N. H. Ridderbos (German) deals with 'The theophany in Ps. 50:1-6', pointing to its relationship to the Sinai traditions and suggesting a possible link with the reading of the law (Deut. 31). M. J. Mulder (French) discusses the work of the Dutch reformer Huibert Duifhuis in relation to the exegesis of Ps. 84:4. A valuable volume in the series.

P.R.A.

CAZELLES, H. (ed.): *De Mari à Qumran . . . Hommage à Mgr J. Coppens*. 1969. Pp. 158*, 370. (Lethielleux, Paris. Price: B.Fr. 800)

This is only one of three volumes designed as a *Festschrift* in honour of Mgr J. Coppens, who occupied the chair of Old Testament studies at Louvain from 1927 until 1967. The first part gives the text of the tributes paid to Mgr Coppens during the eighteenth series of *Journées Bibliques*, held at Louvain in August 1967. All these orations were delivered by Belgian bishops and professors, the latter group including the glowing personal tribute of Mgr G. Ryckmans (who has since died, in September 1969, in his eighty-third year) a close friend and colleague throughout the two professoriates. The larger part of the volume is given up to studies of the Old Testament milieu and writings, among which may be mentioned H. Cazelles, 'Positions actuelles dans l'exégèse du Pentateuch', D. Winton Thomas, 'A Consideration of Isaiah LIII in the Light of Recent Textual and Philological Study', and the late Professor H. H. Rowley's 'L'histoire de la Secte qumranienne'. An incomplete bibliography of Mgr Coppens' writings may be found on pp. 95*-132* in the present volume. It gives, at any rate, some indication of the wide range and depth of his study of the Old Testament and many cognate disciplines.

J.M.T.B.

COENEN, L., BEYREUTHER, E., BIETENHARD, H. (ed.): *Theologisches Begriffslexikon zum Neuen Testament*, Fasc. 8, 9. 1969. 112 pp. each

(Kirche-Liebe, Liebe-Priester). (R. Brockhaus Verlag, Wuppertal. Price: DM. 16.80 each fascicle)

Previous fascicles of this lexicon have been noted in *B.L.*, 1968, p. 4; 1969, p. 4; and a general description of its hermeneutical purpose has been given. These fascicles contain important and scholarly articles on, e.g. *Kraft, Lehre, Licht, Liebe, Mensch, Offenbarung, Priester*. With these, volume II.1 is now completed. P.R.A.

*COLEMAN, E.: *The Bible in English Drama. An annotated list of plays including translations from other languages from the beginnings to 1931*. 1968 (1930-1). Pp. xiii, 212. (Ktav Publishing House, New York Public Library. Price: \$8.95)

This bibliography originally formed part of a larger work on the Jew in English drama. It is now prefaced by a survey of major recent plays (1931-68) by Isaiah Sheffer.

The works listed are based on themes from Old Testament, New Testament and Apocrypha and include plays for Jewish and Christian festivals. The annotations indicate contents but not merit.

Especially useful on early English religious plays.

C.A.

Congress Volume, Rome, 1968 (Supplements to *Vetus Testamentum*, Vol. xvii). 1969. Pp. 244, 2 plates. (E. J. Brill, Leiden. Price: Fl. 44)

The papers read at the Rome congress cover a wide spread of Old Testament scholarship. The opening one, by Th. C. Vriezen, is on method in the study of the history of religions. Archaeology is represented by M. Dunand, who draws analogies between temple foundations of Achaemenid times in Jerusalem and elsewhere; and history by S. Herrmann, who considers autonomous developments in Judah and Israel and questions the centrality of the amphictyony idea. Particular passages occupy three contributions, those of G. W. Ahlström on Joel 2:23 and the 'teacher of justice', of J. de Savignac on Prov. 8:22-32 (connecting 'āmōn, somewhat obscurely, with the game of draughts; does he have in mind the use of the hieroglyphic sign Gardiner Y5?), and of W. Zimmerli on the pre-history of Isa. 53, with an emphasis on the phrase *naša* 'a^won. Articles on special subjects include E. Auerbach on Aaron and his connection with priestly genealogy, F. C. Fensham on the treaty-relations between Israel and Tyre, and H. Kosmala on *geber* (not merely a word for 'man' but one indicating certain ideals, developed particularly in Job and followed up at Qumran). On Job there are two articles: H. L. Ginsberg distinguishes the two strata of a patient Job and an impatient Job, and S. Terrien explores the idea that the book was connected with a partially cultic setting in the New Year festivities. D. Lys furnishes notes on some terms in the Song of Songs. J.-G. Heintz shows the presence at Mari of an ideology of Holy War, with relations to prophecy analogous to those found in Israel; he thinks the two words *herem* ('ban' and 'net') have a common basis. H. J. Stoebe discusses the relation between standard forms and individual historical experience, with the story of David as the major illustration. Two articles are on linguistic matters, namely W. J. Martin's study of narratives in which events are reported out of their chronological

sequence, and S. Segert's discussion of comparative Semitic lexicography, including a preliminary statement about a computerized comparative dictionary now being produced in Prague. The one article on text is by H. M. Orlinsky on the Greek Joshua. J.B.

COPPENS, J.: *La carrière et l'oeuvre scientifique d'un maître louvaniste: Hommage-Hulde J. Coppens 1927-1967* (Analecta Lovaniensia Biblica et Orientalia, Ser. IV, Fasc. 49). 1969. Pp. 158. (Desclée de Brouwer, Bruxelles-Paris)

On 25 August 1967, the closing day of the eighteenth Journées Bibliques, tribute was paid to Monsignor Coppens on his becoming emeritus after forty years' service as professor in the University of Louvain. Belgian bishops, the Catholic University of Louvain, the Faculty of Theology, the members of the Colloquium Biblicum Lovaniense, as well as many colleagues and friends, participated in the celebrations. In this volume are published the speeches, in French and Dutch, which were delivered, together with a *tabula gratulatoria*, a bibliography, nearly forty pages in length, of Monsignor Coppens' writings, and two photographs of him. A pleasing memento of a happy occasion.

D.W.T.

ELLIS, E. E. and WILCOX, M. (ed.): *Neotestamentica et Semitica. Studies in honour of Matthew Black*. 1969. Pp. xxi, 297. (T. & T. Clark, Edinburgh. Price: 55s.)

Four of these essays relate to the interpretation of the Old Testament in the New. N. A. Dahl finds in Gal. 3 and Rom. 8:32 traces of a Jewish-Christian midrash for which the Atonement was the promised requital for the 'binding of Isaac'; E. E. Ellis argues that some of the O.T. quotations were excerpted from Christian midrashim (this article is particularly useful for its references); J. Jeremias sets the Hillelite hermeneutical method in Paul beside other evidence confirming his education in the school of Hillel; G. Vermes claims that manna symbolizes Moses in a passage in Targum Neofiti which he compares with texts from the Rabbinic sources, Josephus, and Philo, and briefly also with John 6.

After listing the Danielic fragments at Qumran, F. F. Bruce shows how closely the interpretation of contemporary events by the community continues that of the Book of Daniel, of which, it is suggested, they were careful students. B. Reicke illustrates the variety of meanings attached in the intertestamental literature to *yd'* and (to a lesser extent) *ginōskō* and their derivatives; R. McL. Wilson discusses the significance of the allegedly Jewish 'Passion of Jesus' discovered in 1966. In shorter essays, E. Stauffer sees in the Matthean genealogy and elsewhere evidence of polemic against the Jewish slander on Jesus' legitimacy; D. Daube comments on divorce in Deut. and in Roman law; and O. Michel writes on the significance of miraculous signs in Josephus. This valuable collection also includes a full bibliography of Principal Black's writings.

C.J.A.H.

FOHRER, G.: *Studien zur alttestamentlichen Theologie und Geschichte (1949–1966)*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 115). 1969. Pp. x, 372. (Alfred Töpelmann, Berlin. Price: DM. 74)

In this volume our distinguished new Honorary Member reissues 18 studies published in various periodicals and elsewhere during the period indicated. Appropriate modifications have been made both in content and in documentation. The studies are arranged in three sections: I. Religions- und Theologiegeschichte; II. Theologie; III. Geschichte. Special mention may be made of 'Tradition and Interpretation im Alten Testament', 'Altes Testament — "Amphiktyonie" und "Bund"?', and 'Das sogenannte apodiktisch formulierte Recht und der Dekalog' in the first section, of 'Zion-Jerusalem im Alten Testament', 'Die Weisheit im Alten Testament', and the article *sōzō* and related words in the O.T. in the second section, and in the third section of 'Israels Staatsordnung im Rahmen des Alten Orients' and 'Der Vertrag zwischen König und Volk in Israel'. But the whole volume is of interest and importance and provides ample evidence of the author's learning and industry.

G.W.A.

FRIEDRICH, G. (ed.): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band VIII. 1969. Pp. 619. (Kohlhammer, Stuttgart. Subskr. Price: DM. 80)

Band IX. Lieferung 1. 1969. Pp. 64. (Price: DM. 7.20)

The contents of Volume VIII have been noted in earlier issues of the *Book List*, all but the concluding part from p. 507 to the end. Perhaps the only articles which require special mention here are those on *hypnos* (H. Balz) and *hypokrinomai*—*hypokrites* (in *sensu malo* translated by *hanep*) (U. Wilckens).

Of particular interest in *Lieferung* 1 of Volume IX is the long article *Pharisaioi* by K. Weiss.

N.W.P.

GRAHAM, E. C.: *Nothing is here for tears. A Memoir of S. H. Hooke*. 1969. Pp. vi, 121. (Blackwell, Oxford. Price: 25s.)

Members of the Society and Old Testament scholars throughout the world, as well as all those others who in one way or another have been touched by the influence of S. H. Hooke, stimulated by his scholarship, and warmed by his faith and friendship, will welcome the appearance of this memoir. It offers an illuminating and sensitive account of his life; a helpful and critical account of his writings; a delightful selection of his poems (and of poems written to him and about him); and a brief list of published works. It forms a fitting tribute to one who is remembered with very deep affection and whose work in the area of O.T. studies has been so widely influential.

P.R.A.

HALLO, W. W. (ed.): *Essays in memory of E. A. Speiser* (American Oriental Series, 53). 1968. Pp. viii, 201. 20 illustrations. (American Oriental Society, New Haven. Price: \$4.00)

This important volume, full of worthy contributions, would have delighted the renowned Orientalist and biblical scholar (on whose

reprinted essays see *B.L.*, 1969, p. 9). For biblical studies special mention must be made of A. Malamat's study of the O.T. genealogical lists compared with their Old Babylonian counterparts; R. de Vaux on 'Le Pays de Canaan' finds idealism in Num. 34:3-12 and Ezek. 47:15-20 as does M. Greenberg in Num. 35:4-5 and Ezek. 48. W. W. Hallo's 'Individual prayer in Sumerian' is essential for all engaged in Psalter studies. S. N. Kramer gives a Sumerian parallel to the 'Babel of tongues'. S. M. Paul seeks analogues in Deut.-Isa. to the language, phraseology and ideology of the cuneiform royal inscriptions and I. G. Gelb puts an end to 'East Canaanites' by publishing texts listing good West Semitic names, designated 'Amorite', for both the Old Babylonian and earlier Ur III periods; both represent the same ethnic group. A. L. Oppenheim finds the 'Eyes of the Lord' — a description of secret service officials acting in extension of the royal presence — transferred on the spiritual level to evil demons. E. Reiner on 'Thirty pieces of silver' shows that this expression (as does 'thirty shekels') stands for a mere 'halfpenny-worth'. M. Held discusses the root *zbl/sbl*.

D.J.W.

Interpreting the Prophetic Tradition. The Goldenson Lectures 1955-66. Introduction by H. M. Orlinsky. (The Library of Biblical Studies. Ed. by H. M. Orlinsky.) 1969. Pp. 343. (Ktav Publishing House, Inc., New York. Price: \$10.00)

This volume offers a reprint of this series of lectures, of which one, 'Jerusalem and the Prophets' by R. de Vaux, was noted in *B.L.*, 1967, p. 36. In addition to this one, the following may be listed as of direct concern to O.T. scholarship: S. H. Blank, "'Of a truth the Lord hath sent me": an inquiry into the source of the prophet's authority', concerned almost entirely with the authority of Jeremiah; W. F. Albright, 'Samuel and the beginnings of the prophetic movement', a characteristic study which emphasizes, among many side issues, the richness of the Samuel tradition; J. P. Hyatt, 'The prophetic criticism of Israelite worship', maintaining the view that the prophets engaged in a complete condemnation of worship; and H. M. Orlinsky, 'The so-called "Suffering Servant" in Isaiah 53', a theme more fully set out in V.T. Suppl. xiv (see *B.L.*, 1968, p. 38). The other lectures are concerned rather with the interpretation of prophecy in the contemporary world.

P.R.A.

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*. Scandinavian Journal of Theology. Vol. 23, no. 1 (1969). 1968. Pp. 1-112. 2 tables. (Universitetsforlaget, Oslo. Subscription price: N.Kr. 60.00 per volume)

Two of the three articles contained in this issue deal with O.T. subjects. H. Sahlin ('Antiochus iv. Epiphanes und Judas Mackabäus', pp. 41-68) argues that the main purpose of the book of Daniel in its final form was to present Judas as the Messiah who would free Israel from Antiochus and establish the Kingdom of God (thus, e.g. the Son of Man was originally Judas), while K. T. Andersen ('Die Chronologie der Könige von Israel und Judah', pp. 69-112 + 2 tables) essays a reconstruction of the chronology of the kings of Israel and Judah.

M.A.K.

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*. Scandinavian Journal of Theology. Vol. 23, no. 2. 1969. Pp. 115-40. (Universitetsforlaget, Oslo. Subscription price: N.Kr. 60)

This issue contains one study by M. Saebø, entitled 'Die deuterosa-charjanische Frage, Eine forschungsgeschichtliche Studie'.

Previous studies of the book of Zechariah are reviewed, the work of B. Stade providing the main point of reference. The thesis is maintained that investigators have narrowed their sights, so that they concentrated on part of the book rather than the whole, or on the question of date based on specific passages abstracted from the whole, or on exclusive questions of form or cultic background. Hence the medley of self-cancelling solutions. The many-sidedness and complexity of the texts are stressed. Perhaps this is not altogether fair to the best of the older scholars who presented their solutions as hypotheses to be tested and validated by their fitness to make sense of all the data. Although this survey is probably over schematic, it nevertheless provides a useful piece of mapwork. Its brevity means that wholesale judgements are made without supporting evidence, but the author will no doubt demonstrate the strength of his own solutions in the traditio-historical treatment of Zech. 9-14 which he promises.

D.R.J.

KOSMALA, H. (ed.): *Annual of the Swedish Theological Institute* (Vol. VI, 1967-8). 1968. Pp. 134. (E. J. Brill, Leiden. Price: Fl. 28)

Three contributions to this volume are of direct interest for O.T. study. G. W. Anderson writes a careful and illuminating survey of 'Johannes Lindblom's Contribution to Biblical Studies'; J. F. A. Sawyer's study of 'Spaciousness' considers the words and usages connected with both territorial and metaphorical concepts of space, particularly as these are linked with ideas of deliverance. R. J. Coggins' paper (delivered to the Society) on 'The Old Testament and Samaritan Origins' develops a careful critique of the evidence and problems and points to the importance of discerning the diverse elements within post-exilic Judaism. The remaining five articles have a primarily N.T. concern, but R. Leivestad's critical attack: 'Der Apokalyptische Menschensohn ein theologisches Phantom' has considerably wider implications, and A. Schalit sheds light on Davidic messianic ideas linked with the Herodian family.

P.R.A.

KRAUS, H.-J. (ed.): *Verkündigung und Forschung*. (Beihefte zu Evangelische Theologie, Heft 1). 1969. Pp. 86. (Chr. Kaiser Verlag, München. Price: DM. 7.00)

This volume contains reviews of recent and not so recent literature in Old Testament and related fields of study (creation myths, wisdom, apocalyptic and theophany). In so far as the works reviewed may be regarded as examples of new ways taken by *Religionsgeschichte* (that is, new attempts to define the relationship between Old Testament or apocalyptic books and extra-Israelite material) the volume has unity of a kind and a connexion may be discerned between the opening general article on 'Alttestamentliche Religionsgeschichte' and those which follow it. The most interesting and incisive article

is that by H. E. von Waldow on 'Theophany'. The volume is not very effective and the relation of its contents to the title of the publication is not transparent, although there is a contribution by a Lutheran pastor who discusses the use which he has made of the commentary on the Psalms by H. J. Kraus.

W.McK.

NIELSEN, E. and SIMONSEN, H. (ed.): *Bibelen som helligskrift*. 1969. Pp. 216 (including 3 maps, 2 diagrams, and 1 chronological chart). 16 plates. (Danmarks Radios grundbøger, Fremad)

This collection of essays is, in the best sense, a popular introduction to Bible study, combining historical and literary presentation and theological interpretation. It begins with a discussion (by E. Nielsen) of the Bible and religion (including sections on Islam, Manicheism, Zoroastrianism, and Buddhism). N. H. Gadegård contributes a brief sketch of the O.T. as 'the first Bible', with an account of the various literary types. B. Otzen writes on the prophets under the rubric 'History and Revelation', S. Biørn on the Law (Judaism as a book religion), and B. Salomonsen on later Judaism and the background of early Christianity. The N.T. is introduced by B. Wiberg. H. Simonsen discusses the tradition about Jesus and the origins of the Gospels. Paul and the gentile Christian congregations are the theme of a comprehensive essay by S. Pedersen. J. Aagaard examines the use of the Bible in the Church's mission, preaching, and teaching. E. T. Pedersen's contribution combines a presentation of the biblical *Weltanschauung* with a discussion of different approaches (e.g. demythologizing) to the problem of communicating the biblical message. E. Nielsen discusses the Bible and modern historical research. H. Simonsen's concluding essay on 'the Bible and the Church' takes up the central problems of the theological interpretation of Scripture. Though 'popular', these essays are anything but superficial. They provoke thought as well as imparting information. There is a useful bibliography and a good index. The illustrations are attractive and effective.

G.W.A.

NOBER, P.: *Elenchus Bibliographicus Biblicus*, Vol. 49. 1968. Pp. xix, 976. (Biblical Institute Press, Rome. Subscription price: Lire 4,500)

This annual publication, now separated from *Biblica*, covers 8,879 entries of articles, books and reviews of books, on the whole biblical field, classified under twenty-one headings, the first of which itself covers bibliography. In addition, the volume is fully indexed, facilitating the discovery of a particular article or the studies of particular Hebrew words. It is an indispensable tool, and the product of an immense amount of work by its editor.

P.R.A.

NOTH, M.: *Gesammelte Studien zum Alten Testament II*. (Theologische Bücherei 39.) 1969. Pp. 217. (Chr. Kaiser Verlag, Munich. Price: DM. 16.80)

Here are reprinted nine further articles by our late Honorary Member ranging in date from 1926 to 1968. H. W. Wolff writes a short Foreword, R. Smend appends an *In Memoriam*, and there is a bibliography of the author's writings — including reviews — by H. Schult.

Everything Noth wrote is worthy of attention; it is therefore sufficient here to list the titles as printed: 'Zur Komposition d. Buches Daniel'; 'Die Historisierung d. Mythos im A.T.'; 'Zur Auslegung d. A.T.'; 'Von d. Knechtgestalt d. A.T. i.d. Verkündigung'; 'Die Bewährung v. Salomos "göttlicher Weisheit"'; 'Tendenzen theol. Forschung in Deutschland'; 'Jerusalem u.d. Nordreich'. Some have already appeared in more than one place, and some in English dress, but it is well worthwhile to have them brought together and well indexed. Two further volumes are to appear.

D.R.Ap-T.

RIESENFELD, H. (ed.): *Svensk exegetisk årsbok*, xxxiii. 1968. Pp. 198. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 20)

Five of the main articles in this issue are of direct interest to the *Alttestamentler*. A. L. Merrill contributes an analysis and interpretation (in English) of the Keret Legend. In a lengthy article (in English), 'Historians and Prophets', P. R. Ackroyd examines the varying accounts of (a) the relationship between Isaiah and Ahaz in the Syro-Ephraimite crisis, and (b) Jeremiah and the fall of Jerusalem. The remaining contributions are all in Swedish. I. Soisalon-Soininen examines the concept of function in the study of O.T. traditions. H. Ringgren discusses *gā'al*, *gō'el*, and related terms with particular reference to the question how the study of 'concepts' may be satisfactorily carried out. S. Erlandsson re-examines the translation and interpretation of Amos 5:25-7. There are also five N.T. articles, and the volume also includes reviews and, in slightly revised form, the submissions made by Professor Ringgren and Riesenfeld in connection with the recent revision of the syllabus of religious studies in Swedish Universities. This is a volume of exceptional interest and importance.

G.W.A.

VAN SELMS, A., and VAN DER WOUDE, A. S. (ed.): *Adhuc Loquitur: Collected Essays of Dr B. Gemser*. (Pretoria Oriental Series, ed. A. Van Selms, Vol. vii.) 1968. Pp. 184. (E. J. Brill, Leiden. Price: Fl. 45)

This volume is a tribute to the memory of Prof. B. Gemser. The editors have selected eight essays which indicate the scope of his interests. The essays 'God in Genesis'; 'The Importance of the Motive Clause in Old Testament Law'; 'The *rib* — or Controversy-Pattern in Hebrew mentality'; 'The Spiritual Structure of Biblical Aphoristic Wisdom', will already be known to most scholars as they have appeared in various journals. The other four essays have been translated from Dutch, and are 'Questions concerning the Religion of the Patriarchs'; 'Humilitas or Dignitas'; 'The Object of Moral Judgement in the Old Testament'; and 'Delayed Consciousness of Revelations'. The collecting together of these essays, and especially the inclusion of those translated from Dutch, will be welcomed by biblical scholars. The volume also contains a brief biographical sketch of Prof. B. Gemser, and a bibliography of his publications.

E.R.R.

SANDMEL, S. (ed.): *Old Testament Issues*. (S.C.M. Press Forum Books.) 1969. Pp. 266. (S.C.M. Press, London. Price: 25s.)

This is a collection of extracts on significant issues in Old Testament scholarship taken from books and articles written for the most part by well-known scholars. Thus extracts from the writings of F. M. Cross, M. Noth, E. Nielsen, J. Bright, and others are set out here. There is no single specific theme to the work, and the topics are largely chosen for their intrinsic interest. Surprisingly the editor shows considerable hostility to Wellhausen in particular, leading him to see recent scholarship as a disproving of this great scholar's work.

R.E.C.

THOMSEN, P.: *Die Palästina-Literatur. Eine internationale Bibliographie in systematischer Ordnung mit Autoren- und Sachregister*. Band VII. *Die Literatur der Jahre 1940–1945*. Lieferung 1 (pp. 1–176), 2 (pp. 177–320). Prepared for publication by O. Eissfeldt and L. Rost. 1969. Pp. xii, 320. (Akademie-Verlag, Berlin. Price: DM. 48.00 each fascicle)

The sixth volume of this bibliographical survey was published between 1954 and 1956 (see *B.L.*, 1954, p. 15; 1955, p. 13; 1957, p. 13; *Eleven Years*, pp. 552, 646; *Decade*, p. 13); this covered the period 1935–9, the earlier five volumes covering 1895–1934 having appeared between 1908 and 1938. In 1957–60 a supplementary Volume A was published (see *B.L.*, 1957, p. 14; 1959, p. 8; 1961, p. 14; *Decade*, pp. 14, 144, 252), covering the years 1878–94. Thomsen died in 1954, but among his papers were found the slips for this seventh volume, now being published with the assistance of a number of scholars who have thus provided a most valuable addition to the bibliographical aids available to biblical and other scholars. These two fascicles cover general bibliographical material, surveys, journals, *Festschriften* and the like, and the major section on history; the remaining two fascicles will, as in the earlier volumes, cover the other areas of study, together with the indexes. Fascicles 3 and 4 are due to appear at the end of 1969 or the beginning of 1970 to complete the volume. It is much to be hoped that means will be found to continue this valuable work to cover the years since 1945.

P.R.A.

TSEVAT, M. (ed.): *Hebrew Union College Annual*, XXXIX. 1968. Pp. 230, 79 in Hebrew. Index to Vols I–XXXVIII. (Hebrew Union College, Cincinnati)

The first article in this volume, 'Old Assyrian Texts in the University Museum, Philadelphia, Pa.', gives the cuneiformist the opportunity of studying Prof. Hildegard Lewy's copies of the unpublished Kültepe tablets. Prof. S. N. Kramer has written a short introduction. Of the other twelve articles, one in German and two in Hebrew, two are of particular interest to the biblical scholar, 'On Faith and Revelation in the Bible' (H. C. Brichto), and 'Aspects of the Religion of the Book of Proverbs' (M. V. Fox). Though some of the remaining articles belong to the general field of Judaic studies, yet the biblical student will find plenty to interest him in 'Some Observations on Late Babylonian Texts and Rabbinic Literature' (D. B. Weisberg); 'Lag Ba'Omer — Its origin and import' (J. Morgenstern); 'The Golden Calf Episode

In Post-biblical Literature' (L. Smolar and M. Aberbach); 'The Date of the Mekilta de-Rabbi Ishmael' (Ben Zion Wacholder); 'A Geniza Find of Saadya's Psalm-Preface and its Musical Aspects' (H. Avenary); 'Ein aus arabischer Gefangenschaft befreiter christlicher Proselyt in Jerusalem' (A. Scheiber); 'David Kimhi and the Rationalist Tradition' (F. Talmage); 'Leviathan, Behemoth and Ziz: Jewish Messianic Symbols in Art' (J. Gutman).

E.R.R.

ARCHAEOLOGY AND EPIGRAPHY

BUHL, M.-L., and HOLM-NIELSEN, S.: *Shiloh. The Danish Excavations at Tall Sailun, Palestine, in 1926, 1929, 1932 and 1963. The Pre-Hellenistic Remains.* (Publications of the National Museum Archaeological-Historical Series I, Vol. XII.) 1969. Pp. 84. 14 photos and line-drawings in text, 286 photos of sherds and 286 line-drawn reconstructions of same, 1 large plan of tell and 11 of individual sites excavated. (National Museum of Denmark, Copenhagen. Price: D.Kr. 100)

At long last, thanks to patient efforts in face of daunting difficulties, the results of the first three Danish excavations at Shiloh are here presented in a worthy and usable form. The short fourth dig served not only to elucidate unclear points in the previous campaigns, but has also broken some new ground. Shiloh is now shown to have been occupied during the divided monarchy; so that Jeremiah's reference to its destruction must be an allusion to recent history and not — as so often repeated since the 1929 dig slipped up on chronology — to a hoary Philistine blitz. More might undoubtedly be learnt from this difficult site by further excavation, but the present authors and their architect seem to have salvaged all that is possible from the old records and, in doing so, have removed several anomalies from Palestinian pottery sequences, and laid us all in their debt.

D.R.Ap-T.

Eretz-Israel. Archaeological, Historical and Geographical Studies, Vol. IX, *W. F. Albright Volume*. 1969. Pp. xii, 176 (Hebrew), xii, 139 (non-Hebrew), 64 plates, and numerous drawings. (Israel Exploration Society, Jerusalem. Price: \$18.00)

This work contains twenty-one articles in Hebrew (most of which are summarized in English), four in French, and fourteen in English, on linguistic, textual, and exegetical, as well as archaeological, historical, and geographical, subjects. There is a bibliography of Albright's writings published between the preparation of the earlier *Festschrift* (B.L., 1962, p. 17; *Decade*, p. 327), a photograph of him, and a preface written in his honour by Y. Yadin. The S.O.T.S. welcomes this fitting tribute to one of its Honorary Members.

J.A.E.

FRANKEN, H. J.: *Van Aartsvaders tot Profeten. Een archaeologische verkenningstocht door het land van de Bijbel*. 1962. Pp. 263. (Strengtholt, Amsterdam. Price: Fl. 12.50)

This well-illustrated work of *haute vulgarisation*, written by the Lecturer in Palestinian Archaeology in the University of Leiden, whose

name is inseparably associated with the excavations at Deir Alla, is commended in a foreword by P. A. H. de Boer. Franken takes his readers first on a quick archaeological tour and then on a quick geographical tour of Palestine, before presenting an archaeological study of successive phases in its history, from the period of the Canaanites and the patriarchs to the Babylonian exile, which marked 'the end of Israel's proper Palestinian culture, *archaeologically speaking*'. The outstanding merit of this book is that, unlike so many popular books on biblical archaeology (even some which are written by experienced archaeologists), it shows the reader clearly the limits of the archaeological approach to the O.T. These limits must not be violated; when this is done, the road lies wide open to corruption, whether the intention is to establish or to undermine the truth of the Bible.

F.F.B.

FRANKEN, H. J.: *Excavations at Tell Deir 'Allâ. I. A Stratigraphical and Analytical Study of the Early Iron Age Pottery*. (Documenta et Monumenta Orientis Antiqui XVI.) 1969. Pp. xviii, 250. Figs. 82, Pls. xv. (E. J. Brill, Leiden. Price: Fl. 96)

This is a most important study of a crucial area and period. However much the author has still in hand to publish, it is to be hoped that further excavation on this site may some day be possible. The introductory chapter provides a good description of the practical details of setting up an archaeological dig, as well as justifying both the choice of this site and the excavator's refusal to accept the common identification of it with Succoth, in favour of Gilgal (1 Sam. 11:15) or the border shrine Ed (Josh. 22:11). But the marrow of the book, after the description of the two periods and twelve phases of occupation of this remarkable Early Settlement Period *haram*, is the analysis of the associated pottery. In connection with the latter, credit is given to J. Kalbeek, a practical potter and sculptor, who initiated some valuable new methods and lines of study—though spectrometry does not appear to have been used. Argument between ceramic experts will no doubt continue about some deductions, but the cultural break between the Late Bronze Age (Canaanites) and their Early Iron successors (presumably Israelites) seems to be proved, and is here dated to the beginning of the 12th century B.C. A simple sketch-map pinpointing the position of Deir 'Allâ would have been welcome.

D.R.Ap-T.

GILBERTSON, T.: *Uncovering Bible Times. A study in Biblical Archaeology*. 1969. Pp. 135, 20 illustrations. (Augsburg Publishing House, Minneapolis; Lutterworth Press, London. Price: 10s.)

This is a popular account of some archaeological finds chosen to show how they illustrate and confirm the accuracy of the Biblical narrative. Everything between Josiah and the New Testament is omitted. The archaeological material is used to illustrate the Bible with little respect for its integrity as a scientific study. This book is misleading and unworthy of its subject.

J.R.

KELSO, J. L.: *Archaeology and the Ancient Testament. The Christian's God of the Old Testament vs. the Canaanite religion.* 1968. Pp. 214. 57 illustrations. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$4.95)

This is a brief, popular introduction to the Old Testament. The author's purpose is to illustrate from archaeology how superior Hebrew religion always was to the Canaanite religion that surrounded it. There is a good deal of homiletic material here which should interest and help those readers to whom the very prominent conservative evangelical presuppositions of the author are acceptable. Others will find the writing too subjective to be helpful.

J.R.

LAPP, P. W. (ed.): *The 1957 Excavations at Beth-Zur.* (Annual of the American Schools of Oriental Research, Vol. xxxviii.) 1968. Pp. 87, 83 figures, plans and plates. (A.S.O.R., Cambridge, Mass)

This volume contains the account of the 1957 excavations at Beth-Zur conducted by O. R. Sellers, R. W. Funk, J. L. McKenzie, P. and N. Lapp, and has been well produced by orphan boys at the Schneller Press in Amman. Results of the first campaign at Khirbet et-Tubeiqā by O. R. Sellers and W. F. Albright were published in *B.A.S.O.R.*, 43 (1931). There is a history of the site from the Bronze Age to the Hellenistic period and an excellent account of the pottery, particularly the Hellenistic. Unfortunately it was not possible to revise the MS later than 1960.

J.N.S.

MAZAR, B.: *The Excavations in the Old City of Jerusalem. Preliminary Report of the First Season, 1968.* Also AVI-YONAH, M.: *The Latin Inscription from the Excavations in Jerusalem.* 1969. Pp. 24. 15 plates. (Israel Exploration Society, Jerusalem)

This booklet contains the English translation of one section of *Eretz-Israel*, Volume 9, reviewed on p. 15. It is almost entirely devoted to Mazar's account of the excavations recently undertaken at the south-western corner of the haram area, which brought to light important Omayyad and Herodian remains.

P.R.A.

PECKHAM, J. B.: *The Development of the late Phoenician Scripts* (Harvard Semitic Series, Vol. xx). 1968. Pp. 233 (including XVII Plates). (Harvard University Press, Cambridge, Mass. Price: 66s. 6d.)

This book, by a pupil of F. M. Cross, provides a much needed survey of Phoenician (including Punic) epigraphic scripts of the 8th to the 1st century B.C., at the same time giving a very useful inventory of the Phoenician inscriptional material for this period. There are numerous tables of alphabets.

S.P.B.

PFOHL, G. (ed.): *Das Alphabet: Entstehung und Entwicklung der griechischen Schrift.* (Wege der Forschung, LXXXVIII.) 1968. Pp. 40, 431. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 32.40)

The volume here reviewed consists of a long introduction by the editor, followed by twenty articles published between 1922 and 1963

from German, American or English (these last translated into German) sources; all are concerned primarily or exclusively with the origin and development of the Greek alphabet, some of them very technical and few likely to be of much interest to members of this Society. The introduction contains a mass of statistical and bibliographical matter, e.g. a list of scholars who have suggested dates ranging from 1400 B.C. to 700 B.C. for the transmission of the Phoenician alphabet to the Greeks and the half-dozen or so places through which this is supposed to have been effected. The first eight articles are devoted to these problems. Of the next two, both by O. Eissfeldt, the first discusses questions arising out of the relationship of the Ugaritic syllabary, the Phoenician and the Greek alphabets, to one another and the date of the transmission, which he puts at c. 1000 B.C. plus or minus 100 years; the second examines the order of the letters in the alphabet. The authors of the next eight articles go into the problems of the inner-Greek development of the alphabet, the local scripts and so on. The last two articles are reviews, for the most part highly favourable, of Miss L. Jeffrey's now well-known *Local Scripts of Archaic Greece* (Oxford, 1963). All the articles are of considerable interest, although some are from 50 to 30 years old. Numerous illustrations are scattered about the book, all printed and not all entirely legible (e.g. p. 309, no. 8 f., p. 359, no. 12; p. 365, no. 32). At the same time the prospective English reader may properly be warned that lucidity is not a characteristic mark of the German language, and that this warning is especially true of German 'translationese' and technical jargon.

G.R.D.

PRITCHARD, J. B.: *The Ancient Near East in Pictures Relating to the Old Testament*. 2nd ed. with supplement. 1969. Pp. xviii, 396. (Princeton University Press; Oxford University Press, London. Price: 120s.; \$30.00)

This second edition of the volume noted in *B.L.*, 1955, p. 18 (*Eleven Years*, p. 651), contains a reprint of the material of the original edition, together with a supplement (pp. 341-84) and an index covering the whole volume. The supplement is arranged under the same headings as the original, the illustrations being numbered in sequence from 770 to 882. Among many notable and interesting additions there may be mentioned a useful series of weights, objects from the Jericho tombs, inscribed jar-handles including royal seal impressions, the tablet mentioning the capture of Jerusalem, the Mešad-Hashavyahu letter and other documents. Particular attention has been given to the notable work done at Nimrud, Gibeon, Jericho, Hazor, Shechem and Arad, and a number of plans or panoramic photographs illustrate the work at some of these places.

The third edition of the *Ancient Near Eastern Texts* (1969. Pp. 758. Price: \$30.00) has not yet been received. The two new volumes may be purchased together at a reduced price of \$50.00. What is of particular interest to owners of the earlier editions is the publication, also not yet received, of a volume containing the supplementary material to both *ANET* and *ANEP*, including both indexes, and priced at \$15.00. The author (and editor) is to be congratulated on thus making more up-to-date material readily available; and the publishers have performed a valuable service in making the new material available in its various forms.

P.R.A.

SWAUGER, J. L. (ed.): *The Excavation of Bethel, 1934-60*. (Annual of the American Schools of Oriental Research, Vol. xxxix.) 1968. Pp. 128, 121 plates. (A.S.O.R., Cambridge, Mass.)

Excavations at Bethel in 1934 were directed by W. F. Albright, and in 1954, 1957, and 1960 by J. L. Kelso. This volume recounts the history of the site from the Chalcolithic to the Byzantine period, and catalogues and describes its flints and pottery. No trace was found of a temple built by Jeroboam I nor was it possible to fix more definitely than c. 553-30 the date of the 6th-century destruction, which is described as 'total'. Scholars may thus continue to speculate whether it was destroyed by Persians or rival Judaeans from Jerusalem. The importance of Bethel in the history, religion and literature of the Old Testament makes this excellent publication extremely valuable.

J.N.S.

HISTORY AND GEOGRAPHY

BERNHEIM, A. and MARAINI, F.: *Jerusalem, Rock of Ages*. 1969. Pp. 122. 12 plates in colour, 106 full-page monochrome gravure. (Hamish Hamilton, London; Chanticleer Press, New York. Price: 105s.)

This is not the place, nor is this reviewer competent, to assess the artistic merit of all these pictures, mainly of stonework in historic Jerusalem. Alfred Bernheim's gifts as an architectural photographer have been recognized by his government; here he is assisted by Ricarda Schwerin. The text, by an experienced travel writer, goes its own independent way and sketches, in a sympathetic and urbane manner, the history of Jerusalem from earliest times to the present. It has been culled from reliable sources and spiced with the author's personal views and experiences. The translation (with American spelling) by Judith Landry reads excellently. A book for the coffee table rather than the desk.

D.R.Ap-T.

*BRUCE, F. F.: *Israel and the Nations: from the Exodus to the Fall of the second Temple*. 1969. Pp. 254, 13 plates and 3 maps. (The Paternoster Press, London. Price: 25s.)

The first edition of this book was reviewed in *B.L.*, 1964, p. 24; *Decade*, p. 492. A new edition now appears with the original text, but with 36 excellent illustrations and 3 maps selected by Mr Alan Millard, which add to the attractiveness of a book that has proved its usefulness to many students and teachers.

L.A.P.

DONNER, H. and RÖLLIG, W.: *Kanaanäische und aramäische Inschriften, mit einem Beitrag von O. Rössler*. (Zweite Auflage.) Band I. 1966. Texte. Pp. xv, 54. Band II. 1968. Kommentar. Pp. xvi, 343. Band III. 1969. Pp. vii, 84, 34 plates. (Otto Harrassowitz, Wiesbaden.) Price: DM. 82)

The first edition of this extremely useful work was noticed in *B.L.*, 1964, p. 18 (Vol. I), and 1966, p. 12 (Vols. II and III) (*Decade*, pp. 486,

564). In this new edition three new texts are added (Pyrgi, Bahadırli, Kandahar), and six pages of additional notes, mostly of a bibliographical nature. The text itself remains unchanged, although most of the tiresome misprints of the first edition have been corrected.

S.P.B.

GALE, GENERAL SIR RICHARD: *Great Battles of Biblical History*. 1968. Pp. xii, 156. (Hutchinson, London. Price: 35s.)

This book spans the period from the Patriarchs to the capture of Masada by the Romans, but deals mostly with battles in O.T. times. The author, who has a good descriptive style, draws on his first-hand knowledge of the terrain of Palestine and also on his wide experience as a soldier. The student of the Bible will appreciate a fresh approach to these battles and also the application of the 'military and political lessons' to more modern situations. Unfortunately, the text is marred by many errors, such as 'Plain of Morah', 'Amalakites', 'Giliad', 'Issacher', and 'Waters of Morom'.

G.F.

*GILBERT, M.: *Jewish History Atlas*. 1969. (Pp. 146.) (Weidenfeld and Nicolson, London. Price: 35s.)

This atlas contains 112 maps, of which 11 relate to the O.T. period, illustrating the history, the sufferings, and the contribution to life and culture of the Jews from about 2000 B.C. to the present day. The maps are based on extensive research and introduce many unusual details. A useful bibliography is appended. This fascinating volume should be in every Secondary School and College library.

L.A.P.

*KRAMER, K. F.: *A Chronological Chart of Salvation History*. 1968. Pp. 32 with 5 full-colour, fold-out maps. (Burns and Oates, London, and Herder and Herder, New York. Price: 22s.)

This chronological chart of O.T. history, translated from the 4th German edition, records political and cultural events in Egypt, Canaan-Palestine and Western Asia from pre-historic times to A.D. 100. The maps are excellent and fully indexed. This is a useful reference book for all students of the O.T.

L.A.P.

*MALY, E. H.: *The World of David and Solomon* (Backgrounds to the Bible Series). 1966. Pp. x, 182. 2 maps. (Prentice-Hall, Englewood Cliffs. Price: 56s.)

This provides a general historical survey and a discussion of the relevant literature for each of the main periods of biblical history. The volume is attractively produced and is eminently readable. It provides a useful narrative presentation of the period from Samuel to Solomon, with a fair measure of comment on some of the main problems of the period. The volume suffers somewhat from a failure to

discuss really seriously the problem of historicity, being more dependent than the material warrants on the over-confident assumptions of the direct historical worth of the narratives in the books of Samuel and Kings which are particularly associated with the name of W. F. Albright to whom appeal is often made. The result is a certain unreality in considering the divergent estimates of such leading figures as Samuel. But the author is very much aware that he is handling material whose primary interest is theological rather than historical, and he draws out the significance of the biblical narratives. There is a curious unresolved overlap in two discussions of the Ark on pp. 15 and 59, and the author also falls into the trap of reading into 2 Sam. 24 information which is only to be found in the writings of the Chronicler. (See also the note below on the volume by J. M. Myers in the same series.)

P.R.A.

*MYERS, J. M.: *The World of the Restoration* (Backgrounds to the Bible Series). 1968. Pp. 182. (Prentice-Hall Inc., Englewood Cliffs, N.J.; Prentice-Hall International, Hemel Hempstead. Price: 56s.)

This volume sets out primarily to provide the setting of biblical history, and its chapters are therefore arranged to cover the period of Neo-Babylonian rule, of Cyrus and of his successors, with one chapter devoted to Ezra. The biblical material is included, though inevitably rather briefly and sometimes perhaps in rather too simple a manner. There is much useful historical information. It is not always very clear to what kind of reader the book is directed; the more technical references appear to be somewhat out of place in a book which in many respects is intended as a guide for students; in this it differs markedly from the volume by E. H. Maly in the same series (see above).

P.R.A.

NEGENMAN, J. H.: *Grosser Bildatlas zur Bibel*. German edition by C. Rietzschel. 1969. Pp. 200. (Gütersloher Verlagshaus Gerd Mohn. Price: DM. 48) (An English edition, edited by the late Professor H. H. Rowley, has been published by Collins, London. Price: 105s.)

The original Dutch edition of this atlas (*De Bakermat van de Bijbel*, 1968. Elsevier, Amsterdam) was not noted in the *Book List*. It now appears in magnificent form in German, with a wealth of illustrations in colour and in black and white, and with a full series of maps, mostly in colour. Like other biblical atlases of recent years, it is much more than an atlas. It contains sections covering the main historical periods from David to the end of the N.T. period. These are preceded by three chapters of which the first two are unusual in a volume of this kind; one covers the formation of the Bible, and the second the development of writing well-documented and illustrated. The third provides a fairly full account of the cultural and historical environment of Israel's earliest history. The presentation is excellent. The archaeological information is up-to-date. The illustrations are carefully annotated and the maps are clear and do not attempt to crowd too much into a limited space. This is the kind of book which,

even if it does not provide new information, enables a better appreciation and appropriation of what is known, and certainly enriches biblical study. There is a full index and a list of biblical references.

P.R.A.

*REICKE, B.: *The New Testament Era. The World of the Bible from 500 B.C. to A.D. 100*. 1969. Pp. x, 336. 5 maps. (A. and C. Black, London. Price: 55s.)

This is a translation of *Neutestamentliche Zeitgeschichte* published in 1964. It is concentrated almost entirely on the latter part of the period, having only short and rather simplified opening chapters on the Persian period (pp. 5–33), the period of Greek rule (pp. 35–62) and the Hasmonean period (pp. 63–75). The account of the Roman period is much more detailed, and includes discussion both of the political issues and of the religious parties. The last chapters deal with Judaism and Christianity as they developed in the difficult years between A.D. 70 and 100. A lengthy bibliography is provided. This provides a useful background for the study of the later Old Testament, the Intertestamental, and New Testament periods.

P.R.A.

WEBER, M.: *Ancient Judaism*. 1967. Pp. xxvii, 484. (The Free Press, New York; Collier-Macmillan, London. Paperback. Price: 28s.)

The translation of this book, which the great sociologist wrote in 1917–19 and left unfinished at his death, was first published by Gerth and Martindale in 1952. This paperback edition now makes generally available a classic by a giant of the Marx-Freud era, who has bequeathed to us the widely accepted category of the ‘charismatic’, but has by no means exhausted his influence, particularly in presenting the events and ideas of the O.T. as responsible for the uniqueness of western civilization.

D.R.J.

WINN HASWELL, J. H.: *An Introduction to the Holy Land*. 1969. Pp. xii, 140, 57 illustrations. (Duckworth, London. Price: 42s.)

This is a popular pilgrim’s guide written for the use of the contemporary traveller who wishes to visit the Holy Places and other sites mentioned in the Bible. It is attractively written out of deep knowledge and real love of its subject. The one limitation is that it deals only with those sites which are currently under the control of the state of Israel. There is no mention of Jerash or Petra.

J.R.

TEXT AND VERSIONS

BAARS, W.: *New Syro-Hexaplaric Texts, edited, commented upon and compared with the Septuagint*. 1968. Pp. vii, 157. (E. J. Brill, Leiden. Price: Fl. 43)

The first 40 pages of Dr Baars’ work is devoted to an exhaustive list of all the books, parts of books and even mere quotations hitherto

known of the Syrohexaplar Old Testament (i.e. Paul Bishop of Tella's Syriac version of the LXX, made *ca.* A.D. 613–17), together with full references to the various publications in which they appear. Pp. 41–131 contain the text of 24 pieces which have not yet been published (Gen. 1:1–19; 15:1–20; 19:1–14; 28:10–22; 32:12–21, 24–32; 49:1–7, 8–10, 19–28; Lev. 8:1–3; 23:33–41; Deut. 15:1–8; 32:1–43; Josh. 6:12–20; 1 Sam. 2:12–17, 22–4; 16:13; 20:27–33; 11 Sam. 6:1–6, 13–14; 11 Chron. 15:8–15; 17:3, 7–9; 18:31 + 19:1–3 + 25:5–12; 24:6–11; 36:11–13; Sir. 51:6–11) with the sources where the editor has found them, remarks on the method of translation and notes comparing the Syriac text with that of the Greek Septuagint. In pp. 132–45 is an appendix on Hexaplaric readings in Deut. 32:1–43. Finally, in pp. 146–9 the editor adds an Epilogue in which he briefly discusses how far his new texts preserve the original Syrohexaplaric text and their importance for the study of the LXX, to which he adds a list of *desiderata* for Hexaplaric study. Dr Baars' work can be praised without any reservation for its invaluable bibliographical matter, for the accuracy (so far as the reviewer can judge) of the new pieces, for their intrinsic importance, and lastly for the hints which he throws out for future lines of Hexaplaric study.

G.R.D.

Biblia Hebraica Stuttgartensia. Editio funditus renovata ed. K. Elliger et W. Rudolph. Fasc. 11. Liber Psalmorum, praeparavit H. Bardtke. 1969. Pp. x, 140. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 6.95)

The new *BHS* made its debut in 1968 (see *B.L.*, 1969, p. 15), and the present fascicle follows the pattern already set. The Prolegomena, however, are listed to *app. criticus*, *app. masorae*, and an index to the sigla and abbreviations of *masorae parvae*. In the first of these there are some legitimate divergences from those given in the Isaiah fascicle, though others of them are enigmatic. E.g. *Qumran Milhama* is singled out for mention, and raises the question to what extent (if any) the non-biblical scrolls of Qumran should be included, especially before they have all been assessed for their validity as 'textual evidence' for the biblical text. Again since the Samaritan and the Targumic texts of the Pentateuch appear in fascicles containing Isaiah and Psalms, why is there no mention of *Sefer Abisha* and of the *Neofiti MS.* although *TJ* and *TJii* have been listed? But, no doubt, these and other discrepancies will be ironed out in due course.

The textual notes on the Psalms seem to be more numerous than those in *BH*³ and also than those in the Isaiah fascicle.

B.J.R.

BUTIN, R.: *The Ten Nequdoth of the Torah or The Meaning and Purpose of the Extraordinary Points of the Pentateuch. Prolegomenon* by S. Talmon. (The Library of Biblical Studies. Ed. by H. M. Orlinsky.) 1969. Pp. xxviii, 136. (First published 1906.) (Ktav Publishing House, New York. Price: \$6.95)

EHRlich, A. B.: *Mikrâ Ki-Pheshutô. The Bible according to its Literal Meaning. In Three Volumes. Prolegomenon* by H. M. Orlinsky. (The Library of Biblical Studies. Ed. by H. M. Orlinsky.) 1969. Pp. xxxiii,

iv, 385; xi, 471; ii, 519. (First published: Vol. I, 1899; II, 1900; III, 1901.) (Ktav Publishing House, Inc., New York. Price: \$25.00)

As in the previous *B.L.* (1969, pp. 16 f.), attention is drawn to two important issues of classical works by the Ktav Publishing House. The first by Butin, is well-known, but enriched by the workmanlike survey by S. Talmon in the *Prolegomenon*. He remarks that the *Neofiti I* MS. of the Jerusalem Targum has a special contribution to make to the evidence of the Versions on the occurrences of the *puncta extraordinaria*, and he deals with ten specific cases. Again Qumran MSS suggest that the points have their origin in the early Hellenistic period, and throw further light on their functions.

The second is the massive three-volume work of A. B. Ehrlich. For most of us, his name conjures up the memory of his later work, *Randglossen*, but no one will cavil at the inclusion of the much larger work in this series, particularly after reading Orlinsky's masterpiece of an assessment in the *Prolegomenon*. As 'a master of the Hebrew language and a trained philologist', Ehrlich was admitted into a small circle of the learned of his own day, despite a native awkwardness which made him unpopular with the majority. Today, when we are seeking after a Hebraic *Sprachgefühl* as well as a scientific study of the text, we might well find his insights still more rewarding. The work is in Hebrew, the *Prolegomenon* in English.

B.J.R.

DIETRICH, M.: *Neue palästinisch punktierte Bibelfragmente, veröffentlicht und auf Text und Punctuation hin untersucht* (Publications de l'Institut de Recherche et de l'Histoire des Textes, Section biblique et massorétique: Massorah, collection éditée par G. E. Weil, Série 11, Études, Premier Volume). 1968. Pp. xii, 135, 86 Hebrew text, two tables. (E. J. Brill, Leiden. Price: £9 14s.)

This volume contains a detailed study of some new biblical fragments with Palestinian vocalization which the author discovered in the Bodleian and in Cambridge University Library. An informative introduction is followed by a full description of the fragments, and by a careful discussion of the consonantal text, Massoretic notes, accentuation, vocalization, reading signs, and pronunciation. The Hebrew text of the fragments is provided, and the tables show the relative chronology of the manuscripts here published, and also of all known biblical fragments with Palestinian punctuation. There is a useful bibliography, which, however, stops short at 1960, after which date the author turned to other work. The whole is an important and admirably presented contribution to Geniza studies. Two interesting points are the absence of Tiberian influence in five of the newly-discovered fragments, and the scarcity of reading signs in genuine Palestinian manuscripts.

D.W.T.

DUNAND, F.: *Papyrus grecs bibliques (Papyrus F. Inv. 266). Volumina de la Genèse et du Deutéronome*. (Extrait des Études de Papyrologie, T. IX, pp. 81-150.) 1966. Pp. 70, xv Plates. (Institut français d'archéologie orientale, Cairo)

The prolegomena to this edition of P. Fuad, Inv. 266, were noticed in the *Book List*, 1967, pp. 17-18. The present volume gives the texts, a select apparatus, and plates.

S.P.B.

ETHERIDGE, J. W.: *The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch with the Fragments of the Jerusalem Targum from the Chaldee*. 1968. Pp. v, 580, and 688. (Ktav Publishing House, Inc., New York. Price: \$19.95)

Etheridge's translation of the Pentateuch Targums, with an introduction, a 'Glossary of hieratic and legal terms', and a few addenda, was originally published in two volumes in 1862 (Genesis and Exodus) and 1865 (Leviticus-Deuteronomy), and has now been reprinted in a single volume (and it is to be hoped that the binding will be strong enough to hold together so large a number of pages). While Etheridge is not invariably a safe guide, and Targumic studies have made considerable progress since his day, readers will warmly welcome the reprint of this valuable tool.

J.A.E.

JOHNSON, B.: *Die armenische Bibelübersetzung als hexaplarischer Zeuge im I. Samuelbuch*. (Coniectanea Biblica, Old Testament Series 2.) 1968. Pp. 174. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 35)

This study follows on the author's earlier work, *Die hexaplarische Rezension des I Samuelbuches der Septuaginta* (B.L., 1964, p. 30; *Decade*, p. 498), and studies in detail the relationship between Arm. and the chief hexaplaric witnesses. Particularly useful is the information on early medieval Armenian manuscripts and their relationship to the printed text of Zohrab (1805): while attestation of the hexaplaric signs varies considerably in the manuscripts, the texts themselves provide few important variants from the printed one.

S.P.B.

MERCATI, I. CARD.: *Psalterii Hexapli Reliquiae. Pars prima: Codex rescriptus Bybliothecae Ambrosianae O.39.Sup.* (Vol. I) *Phototypice expressus et transcriptus*. Bybliotheca Vaticana, 1958. Pp. xxxix, 113; Pl. LVI. (Vol. II) *Osservazioni. Commento critico al testo dei frammenti esaplati*. (Bybliotheca Vaticana, 1965. Price: \$86.40)

The existence of the Milan palimpsest containing the Hexapla of (and Catena to) LXX Psalms 17, 27-31, 34-5, 45, 48, 88, was made known as long ago as 1896, but for various reasons the definitive edition, magnificently produced, only appeared in 1958 (not noticed in the *Book List*). This first volume of Part I contains introductory remarks (with a novel theory about the position of Origen's revised LXX text) and the text (photographic reproduction and transcription), while the more recent second volume consists of detailed annotations on the text (often very hard to read). A second part is promised, which is to contain indirect hexaplaric material. The present two volumes, which have been seen through the press by G. R. Castellino, will in particular be an indispensable tool for all concerned with the Hebrew transcription of the second column.

S.P.B.

RYDER, N.: *Old Testament — New Church*. 1969. Pp. 28. (Privately printed by New Church College, Woodford Green, London. Price: 7s. 6d.)

This duplicated monograph contains the substance of a lecture delivered at the New Church (Swedenborgian) College in 1968.

The first part is devoted to a very short sketch of the transmission of the Massoretic Text; the second part is concerned with questions raised by textual uncertainties for the exegesis of the text by Swedenborg himself and his followers.

P.R.A.

SCHMITT, A.: *Stammt der sogenannte 'θ'-Text bei Daniel wirklich von Theodotion?* (Mitteilungen des Septuaginta-Unternehmens, IX). 1966. Pp. 114 (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 17)

By means of a careful comparison of the vocabulary and syntax of the Greek version of Daniel attributed to Theodotion with genuine Theodotion material preserved elsewhere, Schmitt finds that Ziegler's doubts about the correctness of Jerome's attribution were amply justified. One claimant, at least, to be Ur-Theodotion can now be safely dismissed.

S.P.B.

SHENKEL, J. D.: *Chronology and Recensional Development in the Greek Text of Kings* (Harvard Semitic Monographs, Vol. 1). 1968. Pp. 151. (Harvard University Press, Cambridge, Mass. Price: 62s.)

Those who are concerned with the chronology of the divided Kingdom tend either to dismiss the variant LXX data, or use it in a totally uncritical manner. Shenkel lucidly sorts out the several strata within the LXX tradition and shows that the chronology of the 'Old Greek' has a right to be considered side by side with that of MT, and indeed he makes out a good case that for the period Omri-Joram MT's system is definitely secondary.

S.P.B.

VATTIONI, F.: *Ecclesiastico. Testo ebraico con apparato critico e versioni greca, latina e siriano*. (Pubblicazioni del Seminario di Semitistica. Testi 1.) 1968. Pp. liv, 285. (Istituto Orientale di Napoli. Price: 120s. approx.)

Both the general editor, G. Garbini, and the particular editor, F. Vattioni, deserve the warmest congratulations of all students of the Semitic languages and of Hebrew literature for this new venture. The present work begins with an introduction dealing with the name and authorship, the date, the state of the text and an account of the (Greek, Latin, Syriac, Armenian, Arabic and other) versions, the arrangement of the chapters and historical notices of the book down to the Council of Carthage in 419; this is followed by an exhaustive bibliography of the literature dealing with it since the recovery of the Hebrew text, and a list of abbreviations. The text then follows, arranged with the Greek and Latin versions one above the other and the Hebrew and Syriac similarly arranged on the opposite page; under the Hebrew text is a full *apparatus criticus* with the variant Hebrew readings and the relevant quotations from the Talmud and so on. The Hebrew text contains all known fragments, arranged in their proper places and is invaluable for this alone. The Greek text is that of Ziegler, the Latin is that of the Benedictine edition prepared

in the Abbey of San Girolamo in Rome (though without its multitudinous variant readings) and the Syriac that of Lagarde, photographically reproduced. The work seems to have been done with the greatest care and will be invaluable to all students of this book on the score both of accuracy and of convenience.

G.R.D.

EXEGESIS AND MODERN TRANSLATIONS

*ABBOT, W. M.; GILBERT, A.; HUNT, R. L.; SWAIN, J. C. (ed.): *The Bible Reader. An Interfaith Interpretation*. 1969. Pp. 995. (Geoffrey Chapman Ltd., London; Bruce Books, New York. Price: 25s.; \$3.95)

This Bible Reader, the outcome of dialogue and co-operation between a Rabbi, a Jesuit, and two Protestant editors, consists of selections from all the books of the O.T. and the N.T. and selected books of the Apocrypha 'with notes from Catholic, Protestant and Jewish Traditions and references to Art, Literature, History and the Social Problems of Modern Man'. The text used is predominantly the R.S.V. but other Jewish and Christian versions are used occasionally. The Reader is intended for use in American public (State) schools, and the passages chosen those which the editors consider 'most important or current in our culture, those passages most associated with our respective religious observances and beliefs'. The annotations are generous in length, reflect the findings of modern scholarship and are likely to interest the intelligent pupil; they are written with American readers in mind. The book is very moderately priced.

L.A.P.

BARUCQ, A.: *Ecclésiaste* (Verbum Salutis, Ancien Testament 3). 1968. Pp. 214. (Beauchesne, Paris. Price: Fr. 16.50)

Much has been packed into brief compass in this excellent commentary. The standpoint throughout the introduction reveals a close acquaintanceship with modern studies on Ecclesiastes. The book is treated as a unity, only 1:1-2 and 12:9 f. being definitely attributed to editorial activity, although certain glosses are allowed for elsewhere. Ecclesiastes is seen as a voice of protest against some of the pretensions and over-simplifications in Israel's wisdom tradition. Extra-biblical texts expressive of the same mood as Ecclesiastes are cited, but wisely no dependence either way is claimed. The extent to which exegesis and translation are indissolubly linked is well illustrated in the translation and accompanying commentary. Finally, an all too brief attempt is made to place Ecclesiastes in its setting in Jewish thinking and to indicate its relevance in the contemporary intellectual ferment.

R.D.

Bič, M.: *Das Buch Amos*. 1969. Pp. 206. (Evangelische Verlagsanstalt, Berlin. Price: MDN. 9.80)

A short introduction indicates the main areas of debate, and a summarizing conclusion stresses particularly the position of Amos in the religious tradition. The commentary itself is detailed and contains

a fuller development of views which Professor Bič has already expressed in earlier writings. Amos is a cult official, and this is argued both from the terms used and from the form-critical analysis of the material; it is a view which is difficult to resist, even if uncertainty in the interpretation of terms remains. The last verses of the book are regarded as belonging to that aspect of Amos' teaching which represents a total condemnation of the north. This is less easy to accept, especially since Bič stresses the oral transmission of the prophecies and clearly envisages some measure of adaptation of the prophet's message to later situations. A useful and stimulating study. The volume is uniform with Bič's earlier commentaries on Joel and Zechariah (*B.L.*, 1962, p. 24; 1965, p. 21; *Decade*, pp. 334, 573).

P.R.A.

Bič, M.: *Trois prophètes dans un temps de ténèbres: Sophonie-Nahum-Habaquq*. (Lectio Divina, 48.) 1968. Pp. 135. (Les Éditions du Cerf, Paris)

The chief value of these brief commentaries lies in their clear presentation in summary form of the main alternative solutions which have been proposed to the problems of these three books. Although there is perhaps little here that is original, the author argues persuasively on behalf of those views which he himself prefers. Another valuable feature of the book is the sketch of the historical background which occupies most of the introductory chapter. The main conclusions are that Zephaniah prophesied about 630 B.C. and may have been one of the influences which led the young Josiah to initiate his reform; that Nahum was a temple prophet whose book is a liturgy of thanksgiving composed for the New Year Festival of 612, immediately after the fall of Nineveh; and that the book of Habakkuk, probably composed between 609 and 604, is also the work of a cult prophet, chapters 1 and 2 being a 'prophetic liturgy' or dialogue of the prophet with God.

R.N.W.

BRUNNER, R.: *Das Buch Ezechiel*, 2 vols. (Zürcher Bibelkommentare). 2nd ed. 1969. Pp. 268, 158. (Zwingli Verlag, Zürich and Stuttgart, Price: Sw.Fr. 15; bound, Sw.Fr. 21)

The first edition of this commentary appeared in the series *Prophezei: Schweizerisches Bibelwerk für die Gemeinde* and was reviewed in *B.L.*, 1946, p. 35 (*Eleven Years*, p. 35). The commentator's primary concern with theological exposition has made his work relatively immune from the changes in critical opinion. Accordingly the changes made are relatively unimportant, with one exception, which is to be regretted, viz. the omission of the useful indexes. But this eminently practical commentary should prolong its usefulness for many years to come.

G.W.A.

BUTTENWIESER, M.: *The Psalms, chronologically treated with a new translation. Prolegomenon* by N. M. Sarna. (The Library of Biblical Studies, ed. by H. M. Orlinsky.) 1969. Pp. xlv, 911. (Ktav Publishing House, Inc., New York. Price: \$22.50)

Buttenwieser's commentary on the Psalms was published in 1937. As Sarna indicates in his prolegomenon, the commentary was in

many respects representative of the by then outmoded view that psalms could be given precise historical settings. The confidence with which Buttenwieser assigned psalms to particular situations, and particularly to periods for which historical knowledge is sadly deficient — 29 psalms or part psalms to the period 520–359 B.C., 20 to the year 344 B.C. (a crisis better known to Buttenwieser from the psalms he assigned to it than from clear historical evidence) — makes this commentary a model of how not to date psalms. That there is much useful comment on points of detail is true. Sarna has provided a short and helpful survey of psalm criticism, and placed Buttenwieser within it. But it can hardly be held that he has shown that there was any particular justification for reprinting the commentary today. Its usefulness is very limited.

P.R.A.

CARTER, C. W., and OTHERS: *The Wesleyan Bible Commentary*, Vol. II, 1968. Pp. 660. (William B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price: \$8.95)

This is part of a six-volume commentary covering the whole Bible, intended to be 'evangelical, expository, practical, homiletical, and devotional', and 'to maintain both the spiritual insight and sound biblical scholarship of John Wesley and Adam Clarke, but to express these characteristics in the context of contemporary life'. The text of the American Standard Version is printed; but account is taken of other versions. The general position of the contributors is conservative, but not extremely so. Given its aim and presuppositions, it is a competent and workmanlike volume. Although the expositions are fairly heavily dependent on the conservative exegesis of an earlier generation, more recent work representing other viewpoints is also cited. The contributors to this volume are: C. W. Carter (Job), W. R. Thompson (Psalms 1–72), G. H. Livingston (Psalms 73–150), G. Kufeldt (Proverbs), D. F. Kinlaw (Ecclesiastes and Song of Solomon).

G.W.A.

CHARY, T.: *Aggée-Zacharie Malachie*. (Sources Bibliques.) 1969. Pp. 282. (J. Gabalda et Cie, Paris. Price: Fr. 45)

This is an important work which fully maintains the quality of earlier volumes in the series *Sources Bibliques*. Translation, textual comments and exegesis are all carefully done, and full attention is paid to earlier work. In Haggai, the disputed passage 2:10–14 belongs to the beginning of Haggai's ministry and refers to the Jews, who are castigated for neglect of worship. Zech. 1–8 is composed of two groups of material with a number of somewhat later interpolations. In Zech. 9–14, which is the work of a single 'author-redactor' who worked between 332 and 300 B.C., a consistent plan may be recognized, but there were originally two separate collections of material, some of which is considerably older. In Malachi the theory of a literary presentation of actual prophetic 'disputations' is accepted. Among the most valuable features of the book are a detailed history of the exegesis of Zech. 9–14, a discussion of the textual problems of Zech. 9–14, and discussions of the message of Zech. 1–8, Zech. 9–14 and Malachi.

R.N.W.

COUROYER, B., O.P.: *L'Exode. La Sainte Bible. trad. en français à L'École Biblique de Jérusalem.* 1968. Pp. 42. (Les Editions du Cerf, Paris)

This is a third edition of an excellent annotated translation of the book of Exodus, of which the second edition was reviewed in *B.L.*, 1959, p. 19; *Decade*, p. 155. It is basically a reprint with a few minor additions and corrections.

R.E.C.

DAHOOB, M.: *Psalms II (51-100).* (The Anchor Bible, 17.) 1968. Pp. xxx, 399. (Doubleday & Company, Inc., Garden City, New York. Price: \$6.00)

The first volume of this commentary on the Psalter was reviewed in *B.L.*, 1966, p. 22; *Decade*, p. 642. The second contains a list of abbreviations, a glossary of terms, a list of ancient Near Eastern texts, an introduction defending the first volume against some criticisms, a commentary on a further fifty psalms, and indexes of biblical passages, Hebrew words, and subjects. Dahood resolutely continues to work along the same lines as before, and the only substantial change made to the original plan is that a third volume is now thought necessary.

J.A.E.

EICHRODT, W.: *Ezekiel.* (Old Testament Library.) 1970. Pp. xiv, 594. (S.C.M. Press, London. Price: 110s.)

The two volumes of Eichrodt's commentary in *Das Alte Testament Deutsch* are here translated by C. Quin and afford the first major commentary on Ezekiel to appear in English for more than thirty years. The German originals were reviewed in *B.L.*, 1960, p. 19 (*Decade*, p. 199) and 1967, p. 20. This cannot have been an easy work to translate, and there is at times some lack of clarity, but in general the work has been well done and English-speaking students of Ezekiel will benefit greatly.

R.J.C.

EPPING, C. and NELIS, J. T.: *Job uit de grondtekst vertaald en uitgelegd* (De Boeken van het Oude Testament, ed. A. van den Born, W. Gros-souw, J. van der Ploeg, VII A). 1968. Pp. 187. (J. J. Romen en Zonen, Roermond. Price: Fl. 19.15)

The death of Dr Epping in 1967 left a commentary up to 22:13 more or less in final shape, and preparatory material for the remaining chapters; none of the introduction had been prepared. Dr Nelis undertook to complete the work; he has made it his aim to preserve the character of Epping's approach, while undertaking some revision of the completed section. The result is a carefully argued, primarily exegetical, commentary not overloaded with textual notes, but well-informed and accurate. The introduction devotes substantial attention to the questions of integrity and of language, the latter section containing useful comment on the various hypotheses concerning the book's origin and on the nature of the vocabulary. The commentary

is cautious and thorough. A select bibliography and a brief list of textual emendations is provided. The problem of the book is seen in broad terms, in the expounding of the mystery of the relationship between God and man, in which the more specific problems of suffering and finitude are subsumed. A sound contribution to a useful series (see *B.L.*, 1969, p. 60).

P.R.A.

- *FULLER, R. C., JOHNSON, L. and KEARNS, C. (ed.): *A New Catholic Commentary on Holy Scripture*. 1969. Pp. 1377. (Thomas Nelson & Sons Ltd., London. Price: 168s.)

A Catholic Commentary on Holy Scripture first appeared in 1953 (see *B.L.*, 1953, p. 35; *Eleven Years*, p. 488). Successive reprintings proved its value. Although plan and format remain the same, this is in no sense another reprinting. Only one fifth of the material from the earlier volume remains. If the earlier volume was cautiously critical, this new commentary is marked by the increasing critical self-confidence among Roman Catholic scholars. Full cognizance is taken of recent studies even when they call in question traditional interpretations. The bibliographies and maps have been revised. Of particular theological interest is the essay by Cardinal Bea, 'The Bible in the Life of the Church' (§ 1-7) which analyses the Roman Catholic *Dei Verbum*. The whole volume shows critical scholarship creatively allied to the Catholic tradition of faith.

R.D.

- GAIDE, G.: *Jérusalem voici ton roi (commentaire de Zacharie 9-14)*. (Lectio Divina, 49.) 1968. Pp. 202. (Les Éditions du Cerf, Paris)

In this commentary the author, while admitting the value of earlier more analytic studies, uses a synthetic approach to Deutero-Zachariah in a new attempt to solve its problems. The book is the work of a single prophet, the earliest oracle being dated c. 332 B.C. and the latest a few years after 311. It consists of four 'cycles' of material (9:1-10; 9:11-10:12; 11:1-17; 12-14), each of which has its own theme and has been composed from shorter units with some degree of symmetry. The purpose of the book, the theological teaching of which is treated in a final section, was to encourage the prophet's contemporaries by the construction of a picture of the coming Messianic age on the basis of reminiscences of Israel's past experiences. Free use is made of earlier prophetic and historical biblical material. This is an interesting attempt to understand the book as a whole, which at the same time provides fairly detailed exegesis and a survey of earlier discussion.

R.N.W.

- *GEHRKE, R. D.: *1-2 Samuel* (Concordia Commentary). 1968. Pp. 397. (Concordia Publishing House, St Louis and London. Price: \$4.00)

- *HABEL, N. C.: *Jeremiah. Lamentations*. (Concordia Commentary.) 1968. Pp. 416. (Concordia Publishing House, St Louis and London. Price: \$4.00)

These two volumes are the first in a new series designed to offer a running narrative interpretation of the RSV. The authors avoid technicalities in their exposition, but since they work from the

original language they offer criticism as appropriate of the version printed. Each volume contains a general introduction, discussing the contents, origin and background of the book(s) under examination, and laying particular stress on the significance of the material. The commentaries are continuous, but contain many notes on points of detail. For the general reader, who wishes to see sections of a biblical book rather than be delayed continually by exegesis of individual verses, the method is a helpful one. The scholarship of the authors is evident but does not obtrude. For their purpose, these are useful volumes mediating sound understanding in an agreeable form.

P.R.A.

*GEYER, J.: *The Wisdom of Solomon*. (Torch Bible Paperbacks.) 1970. Pp. 128. (S.C.M. Press, London. Price: 9s.)

This commentary, reviewed in *B.L.*, 1964; *Decade*, p. 502, is reprinted as one of a series of paperback editions selected from the Torch Commentaries.

P.R.A.

HORST, F.: *Hiob* (Biblicher Kommentar, Altes Testament, xvi, 5). 1968. Pp. xii, 281–8. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 3.10; subscr. DM. 2.60. The complete volume: DM. 42; subscr. DM. 37.80)

Since Ernst Kutsch is for the present unable to complete this commentary (see *B.L.*, 1964, p. 36; *Decade*, p. 504), it has been decided to issue all that has appeared so far as the first volume of the work, and it is hoped that at some future time Kutsch's commentary on chs 19–42 will appear as the second volume. The article on Job which Professor Horst contributed to *Evangelisches Kirchenlexicon* is here reprinted as an introduction to the whole work. A photograph of him is included, and Rainer Kessler has prepared the general index, and the indexes of biblical passages and of Hebrew words.

D.W.T.

The Jerusalem Bible. The Psalms for Reading and Recitation. 1969. Pp. 357. (Darton, Longman and Todd, London. Price: 16s.; bound, 28s.)

It did not seem likely that the psalms of the Jerusalem Bible would be found suitable in worship. In this new version they have been considerably re-worded. 'The Lord' has mercifully replaced 'Yahweh' and he has dispensed with 'holocausts'. The editor-translator, Alan Neame, has been keen to improve the rhythm and has introduced many other preferences of his own. Certainly this is a stirring volume, all the better for lucid notes which show more insight than those of the original *Bible de Jérusalem*.

J.H.E.

LAMPARTER, H.: *Zum Wächter bestellt. Der Prophet Hesekiel übersetzt und ausgelegt*. (Die Botschaft des Alten Testaments, 21.) 1968. Pp. 318. (Calwer Verlag, Stuttgart. Price: DM. 18)

This volume conforms in general pattern and approach to the others in this well-known series. There is a short introduction, dealing

with the prophet and his time, the book, and the superscription (1:3a). The exposition of the text follows a clearly presented pattern, which serves as an excellent guide to the reader. The aim is practical exposition; and discussion of critical questions is severely restricted. It is presupposed that, after uttering his prophecies, Ezekiel wrote them down, and that later editors arranged and added to them.

G.W.A.

LEUPOLD, H. C.: *Exposition of Isaiah* (Volume I, Chapters 1–39). 1968. Pp. 598. (Baker Book House Company, Grand Rapids, Michigan. Price: \$7.95)

While the author accepts the view that Isaiah son of Amoz wrote the entire book, and chapters 1–35 in particular, he refers to scholars who hold other views. He makes cautious use of *formgeschichtliche* methods, especially as suggested by Westermann. He suggests a rearrangement of the last four chapters on chronological grounds — 38, 39, 36, 37. The text is newly translated, each section being followed by exposition and notes. The main purpose of the commentary is exegetical with a Christological *Tendenz*.

A.S.H.

McKENZIE, J. L.: *Second Isaiah, Introduction, translation and notes*. (Anchor Bible, 20). 1968. Pp. lxxi, 226. (Doubleday & Co., New York. Price: \$6.00)

A substantial and useful book on Isaiah 40–66. The long introduction discusses critical questions, historical background, literary form and structure, the Servant Songs, and the message of Second and Third Isaiah. There is a very short selected bibliography. The text includes as Scattered Poems Isaiah 34:1–17 and 35:1–10. Chapters 40–8 are called Deliverance from Babylon; 49–55 are Zion Poems; 56–66 is Third Isaiah. There are indices of biblical passages, Hebrew words, subjects, proper names and authors. Second Isaiah is regarded as a unity except for the Servant Songs and some passages against idolatry, and as having been written about 546 B.C.; Third Isaiah is a collection of poems and discourses from different periods and authors between 537 and 515 B.C. The Servant Songs are not related to their context nor to each other except by the 'response' that follows the first three songs.

J.N.S.

MAILLOT, A. et LELIÈVRE, A.: *Les Psaumes. Traduction nouvelle et commentaire*. Troisième partie. Psaumes 101 à 150 avec, en appendice, des Psaumes de Qumran. 1969. Pp. 286. (Editions Labor et Fides, Geneva. Price: Sw. Fr. 19.80; bound, 24.60)

Vol. I of this series was reviewed in the *B.L.*, 1967, p. 24. This last volume, dealing with Psalms 101 to 150, adopts the same pattern, providing brief textual notes and a general commentary. There is also a useful appendix dealing with the portions of the Psalms found among the Qumran discoveries.

E.R.R.

MAYS, J. L.: *Amos. A Commentary.* (The Old Testament Library.) 1969. Pp. viii, 168. (S.C.M. Press. Price: 40s.)

The Introduction to this book, which is succinct, discusses the historical setting of the authentic kernel of it, its later expansion and its composition in its present form, the literary forms of expression which are exemplified in it and the characteristics of Amos as a prophet and the dominant themes of his message. The claim that the term *nôqēd* (1:1) can be interpreted to mean that Amos was a sheep-breeder and, in consequence, a notable member of the community, may be disputed.

The commentary itself deals adequately with problems of text and interpretation and sometimes cites an earlier commentary for a statement of past scholarly discussion in a particular instance. But the author devotes more attention to the substance, the penetrating insight, the timely significance and the positive challenge of the preaching of Amos and analyses carefully its moral demand and theological importance. The whole is written with commendable clarity and shows a skill in correlating various parts of the book which will enable a reader to have a sense of the coherence of the book as a whole. This is an excellent addition to the series in which it has a place.

J.M.

MAYS, J. L.: *Hosea. A Commentary.* (The Old Testament Library.) 1969. Pp. x, 190. (S.C.M. Press. Price: 40s.)

Let it be said forthwith that this book affirms that Hosea's wife and children were historical persons and not merely symbolic figures, but maintains that their purpose is kerygmatic, not biographical; and claims that the symbolism and dramatic value of 3:1-5 are best served if the woman referred to there is regarded as Gomer. Hosea is described as the canonical prophet most versed in the traditions of his people; he portrays their twin apostasy, religious and political, as co-extensive with their residence in Palestine, and sees their only cure as the eradication of this corruption and the re-espousal of Yahweh and his people in the wilderness. Mays emphasizes Hosea's command of literary forms and his use of the resources of wisdom, and he deals with the many textual problems of the book with a fine discrimination. Throughout the commentary the fundamental teaching of Hosea is given prominence in such a way that it is never obscured by uncertainties in particular expressions of it. This is a satisfying and well-balanced book which refrains from claiming certitude of exegesis where the evidence does not provide sufficiently definite material for it.

J.M.

The New English Bible: Old Testament. Library edition. 1970. Pp. xxiv, 1366. (Oxford and Cambridge. Price: 50s. Also in standard edition: Bible with Apocrypha, 35s.; without Apocrypha, 30s.)

The publication of this new and long-awaited translation of the whole Old Testament is an event of outstanding importance for the mediation of new understandings of the biblical text, understandings to which Old Testament scholarship has been contributing steadily over the past generation and more. The influence of Professor Sir Godfrey

Driver is, as may be expected, very evident. The amount of scholarly information conveyed in the footnotes is considerable. Judgement of individual sections will be a matter for long-term reading and deliberation; but that much new light has been shed on the text for the benefit of the general reader is very clear. Scholars and others alike have good reason to be grateful for the work which has gone into this translation. (For the N.E.B. Apocrypha, see p. 78.) P.R.A.

NOTH, M.: *Könige* (Biblischer Kommentar. Altes Testament, ix, 5). 1968. Pp. 321–66, title pages, Foreword, Contents List and portrait. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 6.20; subscr. DM. 5.20. The complete volume: DM. 47.80; subscr. DM. 43)

The present number of this magnificent commentary (see *Decade*, p. 581; *B.L.*, 1965, p. 29, 1968, p. 26) concludes with the exegetical analysis of 1 Kings 16 and brings us to the end of the material prepared by our late Honorary Member. The publishers therefore have wisely decided to make chs 1–16 a self-contained volume and, to that end, Jörg Jeremias has prepared for it the necessary indexes. We are glad to note that Rudolf Smend has undertaken the continuation of the commentary.

D.R.Ap-T.

OOSTERHUIS, H., VAN DER PLAS, M., DRIJVERS, P., RENCKENS, H., VAN BEECK, F. J., SMITH, D. and INGRAM, F.: *Fifty Psalms. An Attempt at a New Translation*. 1968. Pp. 156. (Burns and Oates, London. Price: 15s.)

A group of Dutch exegetes and poets worked experimentally to produce a translation published at Utrecht in 1967 as *Vijftig Psalmen, Proeve van een nieuwe vertaling*. This is here presented in English with the addition of an introduction and notes. The work is of considerable interest as a brave attempt to render into modern terms the total effect of passages, rather than the constituent elements.

J.H.E.

PELIKAN, J. (ed.): *Luther's Works*. Vol. 5. *Lectures on Genesis Chapters 26–30*. 1968. Pp. xii, 412. (Concordia Publishing House, Saint Louis. Price: \$6.00)

Various translations of portions of Luther's voluminous works have appeared in the past both in this country and in America. The present volume, which provides a specimen of Luther's commentary on Genesis, belongs to a new edition which is planned to include fifty-five volumes, though even so Luther's works will not be presented in their entirety. With some slight modifications the translation is based on the Weimar Edition. The first thirty volumes will contain Luther's expository works.

N.W.P.

*ROBERTSON, E. H.: *Amos, Hosea, Micah, Isaiah 1–39*. (Mowbray's Mini-commentary, 8.) 1968. Pp. 70. (A. R. Mowbray and Co. Ltd., London. Price: 5s.)

*SIMPSON, W. W.: *The Pentateuch*. (Mowbray's Mini-commentary, 5.) 1969. Pp. 63. (A. R. Mowbray and Co. Ltd., London. Price: 5s.)

These paperbacks, based on the text of the Jerusalem Bible, appear in a series of aptly styled 'mini-commentaries' under the general editorship of the Rev. Elsie Chamberlain. The scope of the series does not allow any detailed expositions, but the notes, which are interesting and informative, are intended to guide the general reader to a better understanding of the biblical text.

L.A.P.

Starý Zákon / překlad s výkladem: 14. Dvanáct proroků. (The Old Testament / translation with commentary: 14. The Twelve Prophets — Hosea to Malachi.) 1968. Pp. 311. (Kalich, Prague. Price: Kčs. 30)

As the second volume of the new Czech translation of the O.T. with commentary there has now appeared the Book of the Twelve Prophets (Hosea to Malachi). A description of the whole project was given in a comment on the first volume (Genesis. See *B.L.*, 1969, p. 27). For 1970 the publication is planned of volumes 4 (Joshua–Judges–Ruth) and 7 (Ezra–Nehemiah–Esther).

M.B.

STROBEL, A.: *Das Buch Prediger (Kohelet)*. (Die Welt der Bibel: Kleincommentare zur Heiligen Schrift. Band 9.) 1967. Pp. 191. (Patmos-Verlag, Düsseldorf. Price: DM. 9.80)

This commentary on Ecclesiastes contains an Introduction dealing with the place of the book in Israel's Wisdom literature and a consideration of the extra-biblical influences upon its author. The unity of the book is defended and for his exegesis Strobel analyses it into the following sections: 1:1–11; 1:12–2:26; 3:1–22; 4:1–16; 4:17–5:6; 5:7–6:12; 7:1–24; 7:25–9:16; 9:17–11:6; 11:7–12:8; 12:9–14. The exegesis of each pericope is accompanied in most instances by an excursus dealing with theological issues which arise. There are extensive references to other works on Ecclesiastes and at the end of the volume there are seven pages of bibliography, all of which further enhances the value of Strobel's work.

E.W.N.

TAYLOR, J. B.: *Ezekiel. An Introduction and Commentary*. (Tyndale Old Testament Commentaries.) 1969. Pp. 285. (Tyndale Press, London. Price: 15s. 6d.)

The aim of the Tyndale Old Testament Commentaries is to provide a handy, up-to-date commentary on each book, with a primary emphasis on exegesis. This aim has been kept in mind by the Vice-Principal of Oak Hill College, London, in his writing of this commendable volume on the Book of Ezekiel. Its many textual problems have been dealt with succinctly, clearly and with scholarly discrimination. The exegesis is concerned not only with the meaning of passages as a whole but, where necessary, with individual verses, and with the relation of particular aspects of Ezekiel's teaching to his message as a whole. The introduction deals, *inter alia*, with Ezekiel the man,

especially with regard to his visionary experiences and so-called telepathic powers, in a way which avoids making him a bizarre personality and refuses to reduce him to the 'level of complete normalcy'. The point of view of the author is commonly conservative but that is not shown as a prevenient attitude but as a position which is arrived at after a careful scrutiny of proffered alternatives.

J.M.

WEISER, A.: *Das Buch des Propheten Jeremia*. (Das Alte Testament Deutsch, Teilband 20/21.). 6., verbesserte Auflage. 1969. Pp. 452. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 18)

The sixth edition of this valuable commentary is virtually a corrected reprint of the fifth edition (1966; cf. *B.L.*, 1967, p. 28) with some addition of references to more recent literature.

P.R.A.

WESTERMANN, C.: *Genesis*. (Biblicher Kommentar, Altes Testament, I, 3.) 1968. Pp. 80. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 7.75)

(For the previous fascicle see *B.L.*, 1969, p. 27.) This one covers Gen. 1:6-2:3. It contains a slip restoring the translation of Gen. 1:24 omitted from fascicle 2. Of special interest is the lengthy discussion of Gen. 1:26 f. It contains a summary of interpretation from Irenaeus to the present day. Westermann then proceeds to his own interpretation and emphasizes the fact that the text points not so much to an affirmation about man, but to the act of God. Man is created in order to rule over the rest of creation. The whole of humanity has God 'zu seinem Entsprechen'. The treatment of 2:1-3 will continue into the next fascicle.

A.S.H.

WESTERMANN, C.: *Isaiah 40-66*, trans. by D. M. G. Stalker (Old Testament Library). 1969. Pp. xvi, 429. (S.C.M. Press, London. 70s.)

A fluent translation of *Das Alte Testament Deutsch* 19, first published 1966 (see *B.L.*, 1967, p. 28). The book is in two parts: Deutero-Isaiah (40-55) and Trito-Isaiah (56-66) and each contains introduction, commentary, translation and sometimes a short bibliography. Deutero-Isaiah is regarded as living and working among the exiles in Babylon, 550-539 B.C.; Trito-Isaiah was a disciple living in Judaea about 530, having collected and brought back his master's oracles from Babylon. Some additions may have been made to 40-55, particularly the fourth Servant poem. The first three Servant poems may have been written by Deutero-Isaiah although they belong to a 'separate stream'. Trito-Isaiah is less a unity, its nucleus being the words of salvation in 57:14-20; 60-2; 65:16-25; 66:6-16. Short oracles in 40-5 are followed by longer literary units in 46-55, but all 40-55 is addressed to the whole of Israel. The author accepts the view that Deutero-Isaiah's characteristic literary form was the priestly oracle of salvation delivered in answer to a community lament, and that he had exceptional familiarity with the Psalter and was often verbally dependent on it. There are many interesting insights into the prophet's message.

J.N.S.

WILDBERGER, H.: *Jesaja*. (Biblischer Kommentar, Altes Testament, x, 4.) 1969. Pp. 241–320. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 7.75; subscr. DM. 6.50)

Professor Wildberger now continues to the end of 8:4 the commentary of which the earlier fascicles have been noted in *B.L.* (cf. 1968, p. 30 for the previous note). This fascicle includes a discussion of the Immanuel passage which, in Wildberger's opinion, refers to a future son of Ahaz and promises the continuance of the Davidic dynasty, but also warns of the disaster that will come upon the nation because of Ahaz's failure to respond to the prophet's message.

J.A.E.

WOLFF, H. W.: *Dodekapropheten: Amos* (Biblischer Kommentar, Altes Testament, xiv, 7). 1969. Pp. 185–264. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 7.75; subscr. DM. 6.50)

The first part of H. W. Wolff's commentary on the Book of Amos was reviewed in *B.L.*, 1968, p. 30. The good qualities which were noted in that part are continued in this one which covers the section 1:3–4:13. Little need be added now; but it may be said that such *crucis interpretum* as 3:12 and 4:2–3 receive a discriminating, well-balanced treatment and the significance of 3:2 for Israel's theological thought is carefully expounded. The bibliographical notes are excellent and it is clear that the commentary as a whole will take a prominent place among the studies of the Book of Amos which have appeared in recent years.

J.M.

WÜRTHWEIN, E., GALLING, K., PLÖGER, O.: *Die fünf Megilloth*. (Handbuch zum Alten Testament, Erste Reihe, 18.) 1969. Pp. 196. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 26.00; bound, 29.80)

This volume is not a reprinting of the commentary on *Die fünf Megilloth* which appeared in the Handbuch zum Alten Testament series in 1940, but is an entirely new work. E. Würthwein writes on *Ruth*, *Das Hohenlied*, and *Esther*; O. Plöger is responsible for *Das Klagelieder*, and K. Galling for *Der Prediger* (he was responsible for the same book in the 1940 issue). The introductions to the individual books, the *apparatus criticus*, and the general commentary have been thoroughly revised and rewritten. Also the bibliography has been brought up to date. At the same time the work follows the normal pattern adopted by this series. An indispensable commentary for all serious students of the *Five Megilloth*.

E.R.R.

ZIMMERLI, W.: *Ezechiel* (Biblischer Kommentar, Altes Testament, xiii, 16–17, 18). 1969. Pp. i–xvi, 1*–130*, 1219–86. (Neukirchener Verlag, Neukirchen-Vluyn. Price per Lieferung: DM. 7.75; subscr. DM. 6.50; Doppellieferung, DM. 12.40, 10.40.) [The whole work — ZIMMERLI, W.: *Ezechiel* (Biblischer Kommentar, xii/1, xiii/2). 1969. Pp. i–xvi, 1*–130*, 1–578, 579–1286. Price: DM. 165; subscr. 148.50]

Lieferung 18 is the sequel to 15. It contains the concluding comments on 47: 22 f., the commentary on 48, a general discussion of the structural history of 40–8, and excursuses on the name of God in Ezekiel,

'Israel' in Ezekiel, and the use of the term *rûaḥ*. There are also indexes of scriptural and rabbinic passages, of names and subjects, and of Hebrew words, and three pages of corrections. The *Doppellieferung* 16–17 contains the introduction to the whole work, in which the author surveys all the main problems and provides an admirably full bibliography. Of particular note are the form-critical and tradition-historical sections and the examination of the relationships between Ezekiel and his prophetic predecessors and also the Deuteronomic, Holiness, and Priestly Codes. As might be expected from the commentary, the general position adopted in the introduction involves a rejection both of the extreme theories which were advanced in the period between the two World Wars and also of the view that the prophet himself was directly responsible for the literary composition of the book. Professor Zimmerli has dedicated his commentary to the Universities of Zürich and Göttingen, and to the S.B.L. and the S.O.T.S. In acknowledging this gracious gesture from our distinguished Honorary Member, we would offer him our congratulations on the completion of his monumental task. An English translation is in preparation.

G.W.A.

LITERARY CRITICISM AND INTRODUCTION

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

ALBREKTSON, B. and RINGGREN, H.: *En bok om Gamla testamentet*. 1969. Pp. 270. (C. W. K. Gleerup, Lund)

In the autumn term, 1969, a new basic course in religious studies was introduced in the Swedish universities. This excellent volume has been prepared as a textbook for the O.T. part of the course, which presupposes no knowledge of Hebrew. In the first part of the book, Professor Ringgren surveys the history and religion of Israel in three chapters devoted respectively to the early period, the monarchy, and the post-exilic period. These are followed by a section on the main themes of Old Testament theology. The second part of the book, for which Professor Albrektson is responsible, is an introduction to O.T. literature. After a preliminary account of the problems and methods of literary criticism, form criticism, and tradition history, there follow chapters on the narratives and legal collections, the poetic literature, Wisdom, prophetic literature, and Apocalyptic. Two further sections deal with the growth of the Canon and the history of the text. The book ends with a useful guide to further reading. This is a first-rate book: the material is effectively arranged and presented in such a way as to stimulate further reading and reflection.

G.W.A.

BAUER-KAYATZ, C.: *Einführung in die alttestamentliche Weisheit*. (Biblische Studien, 55.) Pp. 95. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 7.75)

The scope of this book is much narrower than the title suggests. Apart from a few pages of general introduction it is concerned exclusively with the book of Proverbs, and mainly with selected passages from Prov. 1–9. The first section offers a useful introduction

to the types of proverb found in Prov. 10–31. In the second and longer section the author merely repeats the substance of her earlier work (C. Kayatz, *Studien zu Proverbien 1–9: B.L.*, 1967, p. 32), in which she argues for the influence of the Egyptian concept of *maat* on the personification of wisdom. There is insufficient reference to other views. The narrow scope of the book makes it unsuitable as a handbook for beginners, which it is presumably intended to be.

R.N.W.

BICKERMAN, E.: *Four Strange Books of the Bible. Jonah/Daniel/Koheleth/Esther*. 1967. Pp. 240. (Schocken Books, New York. Price: \$7.50)

The sub-title indicates which books are regarded as 'Strange Books', and the well-known classical scholar has shared with us his own ideas about these. The essays on Daniel and Esther are of particular value. As explained in the Preface, the main purpose is 'to understand Jonah, Daniel, Koheleth, and Esther as witnesses to the mentality of men' of the age of Greek intellectual dominance. Though one may disagree with some of the views expressed, yet one is fascinated by the range of the author's knowledge and interests, and the book is stimulating, at times even provocative.

E.R.R.

*BLENKINSOPP, J.: *The Men who spoke out. The Old Testament Prophets*. (Where We Stand series.) 1969. Pp. 121. (Darton, Longman & Todd. Price: 10s.)

This book is one of a series intended primarily for Colleges and Universities. As a quick introduction to prophecy in the Old Testament, it is admirable but, because of its brevity, it makes only a cursory reference to many questions which College students often ask. The plan of the book is good. First, the nature of prophecy, especially in its ecstatic and outré forms, is discussed and the compilation of the prophetic books. There follows a study of one prophet, Amos, which expounds his message and indicates its permanent qualities. The prophetic succession is then outlined, the most significant elements of the teaching of the various prophets being picked out and much inevitably being left out. The final part deals with the prophetic community and its witness, and refers as much to the New Testament as to the Old.

This is a commendable effort to provide *multum in parvo*.

J.M.

BOECKER, H. J.: *Die Beurteilung der Anfänge des Königtums in den deuteronomistischen Abschnitten des 1 Samuelbuches. Ein Beitrag zum Problem des 'deuteronomistischen Geschichtswerks'*. (Wissenschaftliche Monographien zum alten und neuen Testament, 31.) 1969. Pp. 100. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 17.80; bound, 19.80)

This careful and detailed study investigates those passages in 1 Samuel which are normally described as hostile to the kingship; 1 Sam. 8; 10:17–27; 12, and which, by reason of their contrast with other passages, raise questions about the unity of the so-called Deuteronomistic History. Boecker's examination of the passages leads

him to the conclusion that they are not in fact hostile to the institution as such, but are critical both of any tendency to claim that the king replaces Yahweh as saviour and of certain aspects of royal behaviour (reflected also in the kingship law of Deut. 17) which fall under (prophetic) judgement. Excursuses deal with other related passages, and the whole sheds considerable light on the intentions and methods of the ultimate compilers of the work. If not every point convinces, it is clear that the exegesis of these passages must be very carefully reconsidered. Boecker has justified much more plainly the view that the whole work represents a critique of kingship rather than its rejection. An index of biblical references would have been a useful addition.

P.R.A.

BRONNER, LEAH: *The Stories of Elijah and Elisha as Polemics against Baal Worship*. (Pretoria Oriental Series, vi.) 1968. Pp. xix, 155. (E. J. Brill, Leiden. Price: Fl. 31)

This monograph is based on a doctoral thesis and cites many passages from Ugaritic literature which are taken by the author as showing the beliefs combatted by the author of *Kings* in his *heilsgeschichtlich* retelling of the Elijah-Elisha traditions. Bibliographical references and quotations are given in a rather idiosyncratic way and the proofs should have been better edited before printing, but the book brings out, often very successfully, the struggle between Baalist and Yahwist thought in monarchic Israel — whatever reservations there may be about the main thesis.

D.R.Ap-T.

BROWN, D.: *The Christian Scriptures*. (Christianity and Islam, 2.) 1968. Pp. xi, 67. (Sheldon Press, S.P.C.K., London. Price: 5s.)

As an elementary introduction to the Bible, which whilst in the first place designed for Muslim readers will doubtless be helpful to many Christians, this manual well fulfils its purpose. The story of the Bible, how and by whom it came to be written, and the variety of its literature together with the content of its books are all clearly set forth. Two concluding sections are concerned with the Scriptures and History and with the Scriptures and the Spirit of God.

E.T.R.

BRUEGGEMANN, W.: *Tradition for Crisis. A Study in Hosea*. 1968. Pp. 164. (John Knox Press, Richmond, Virginia. Price: \$4.95)

This book performs a useful service in gathering together a number of recent insights into the nature of prophecy which are to be found in a variety of monographs and articles but which have up to now not received synthetic treatment. At the same time in illustrating his points from Hosea the author makes his own positive contribution to the study of that book. He regards the prophet as the authorized spokesman in a covenant liturgy, appealing to the covenant tradition

but interpreting it creatively in face of the crisis of his own day. This re-interpretation can be seen in the use made of traditional forms as well as of content. Not all readers will agree with the definition of the cult in purely covenant terms; but the case for this view is well argued. The book concludes with some reflections on the prophetic office in the Church today.

R.N.W.

BRUNET, G.: *Les Lamentations contre Jérémie. Réinterprétation des quatre premières Lamentations*. (Bibliothèque de l'École des Hautes Études. Sciences Religieuses, Vol. LXXV.) 1968. Pp. viii, 200. (Presses Universitaires de France, Paris. Price: Fr. 65.00)

The author of this interesting monograph sets out to reverse the universal opinion that ascribes the Book of Lamentations to the prophet Jeremiah by showing them to have been directed against him, while leaving the fifth of the five poems to the traditional view. His main argument is that the 'foe (*šar*)' and the 'enemy (*'ōyēb*)' are not the same but distinct adversaries. The former refers to Nebuchadnezzar and the Chaldeans while the latter designates Jewish collaborators, both within the city and outside with the Chaldeans, in favour of submission; of these last Jeremiah was one. In discussing these diverse adversaries the author draws attention to the following points. The *šar* is a foreigner (1:10), the *'ōyēb* one who, though once a lover of Jerusalem, has now betrayed her (1:2); the nation has fallen into the hands of the *šar* (1:7), who has carried it into exile (1:5) and who has seized the national treasure (1:10); he is also in command of the invaders while the *'ōyēb* quietly prospers (1:5), sharing his triumph, which the poet finds hard to endure (1:9), especially as he is not the actual victor but has merely attached himself to the victorious invaders and so has made himself the stronger party in the nation (1:16); for the *'ōyēb*, though not the commander of the invaders, has succeeded in gaining possession of the principal buildings in the city (2:7) and rejoices in her defeat (2:17) and, though destitute of military power, has caused the ruin of her sons (2:22); he has also persecuted the poet with the support of the majority of the nation (3:52-3) and finally has entered the city by the gates with the victorious *šar* (4:12). The poet is a nationalist who, unlike the prophet, did not anticipate defeat but was surprised when it came (1:1, 2:1, 4:1); he was never pro-Chaldean but was thrown into prison for his opinions by the dominant *'ōyēb* (3:52-3); he was faithful to the memory of Zedekiah (4:20), a respecter of the old order and an ardent Yahwist (3:40-1), a member of the minority who were largely responsible for the disaster (3:14, 34, 63). He was perhaps the high priest Serayah, although this identification cannot be proved (see pp. 140-5), and composed the four poems during the fatal 27 days of 587 B.C. (see p. 117, n. 1 and pp. 137-400). The picture thus drawn is that of a foreign invasion complicated by civil war, which differs considerably from that commonly found by combining what is said in the relevant chapters of Jeremiah with that revealed in these four poems; but it is supported by a number of points, acutely taken, which have hitherto been glossed over or explained away rather than explained, and future commentators will have to give it careful consideration whether they accept or reject it.

G.R.D.

BURTCHAELL, J. T.: *Catholic Theories of Biblical Inspiration since 1810*. 1969. Pp. 342. (Cambridge University Press. Price: 70s.)

The author, when setting out on his task of assessing the various Catholic schools of thought on biblical inspiration since the first decade of last century, rightly contends that the period is one that has been 'Dashed over by several successive waves of theological revival' (p. 3), and he begins his survey with the Catholic school of Tübingen, in which Möhler and von Kuhn may be regarded as the principal figures. His second chapter on 'Theories Dead and Buried' seems, perhaps, to resurrect some of the burials, but there is an exception in the case of Cardinal Newman, whose theories were given a new lease of life by Jaak Seynaeve's *Cardinal Newman's Doctrine on Holy Scripture*, published in 1953. After this there are assessments of the work of Cardinal Franzelin, Père Lagrange and other writers. The conclusion appears to be that 'The Benoit position rises as the classic theory of the years immediately after *Divino Afflante Spiritu*' (p. 245). The debate continues.

J.M.T.B.

BUSS, M. J.: *The Prophetic Word of Hosea. A Morphological Study*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 111.) 1969. Pp. 142. (Alfred Töpelmann, Berlin. Price: DM. 46)

Buss concentrates on offering a detailed analytical examination of the book of Hosea from the form-critical and stylistic point of view. He provides a fresh translation, with textual annotation, and then examines the structure of the work, and attempts to define the scope and character of the individual oracles. This is broadened by an examination of the traditions underlying the various motifs, concepts and expressions used by the prophet. Buss's view of the historical and religious significance of the prophecies appears rather incidentally to the main areas of examination, and is very cautiously presented. Hos. 3 is interpreted as an unhistorical allegory, whilst Chapter 1 is thought to be composed of two naming sermons of which the first stands closest to the real life of the prophet. The detailed study of the stylistic features of the prophet is very usefully pursued, though their identification tends to dominate the exegesis to the exclusion of other factors.

R.E.C.

CAZELLES, H. and BOUHOT, J. P.: *Il Pentateuco*. 1968. Pp. 342. (Paideia-Brescia. Price: Lire 3,500)

In essentials this is not a new work. It is an Italian translation by Tommaso Federici of the article 'Pentateuque' which appeared in the *Supplément au Dictionnaire de la Bible*, Vol. VII, fascicles 38 and 39, in 1963 and 1964. It has been widely praised by many eminent critics, and readers of this translation will have two advantages over the readers of the French original. First and most important, the authors assure us that the text has been thoroughly revised and brought up to date. Secondly, this Italian version is printed in a beautifully clear and large type, comforting to elderly eyes, and has an index of chapters and sections that is easy to use.

J.M.T.B.

CLEMENTS, R. E.: *God's Chosen People*. 1969. Pp. 126. (S.C.M. Press, London. Price: 8s. 6d.)

This is an unchanged reprint, in paperback, of the work first published in 1968 (see *B.L.*, 1968, p. 33).

R.J.C.

COHN, G. H.: *Das Buch Jona im Lichte der biblischen Erzählkunst*. (Studia Semitica Neerlandica, 12.) 1969. Pp. 111. (Van Gorcum & Comp. N.V., Assen. Price: Fl. 17)

The author claims that this is the first attempt to apply to a biblical book a new method of literary criticism which he describes as 'a kind of structure-analysis'. He maintains that objective scientific and historical methods are incapable of penetrating to the real character of a literary work such as the Book of Jonah. This can only be done by the use of a sympathetic insight which seeks to understand the work as a whole from within. This necessitates close attention to such matters as literary structure, the use of language, keywords and symbolism.

In view of these claims it is disappointing to discover that the method when applied in detail reveals itself as far from the novelty it purports to be, and that the results in terms of a new understanding of the book are extremely meagre. The author does succeed in pointing to some stylistic and structural features which improve our understanding of it as a literary creation. But by adhering to the principle that such a work is essentially timeless, and that attempts to understand it in relation to a particular historical context are irrelevant, he reaches a conclusion which will seem to many readers to do less than justice to it, and which in any case could have been reached without much of the detailed analysis: its lesson is simply that man must realize that he cannot live by justice but only by grace, and that he must allow God to direct his life.

R.N.W.

COOLS, J. P. (ed.): *Geschichte und Religion des Alten Testaments*. (Das moderne Sachbuch, 77.) 1968. Pp. 352. (Walter-Verlag, Olten. Price: DM. 15)

This volume contains material selected from the larger *Die biblische Welt*, 1965 (Dutch original *De wereld van de bijbel*, 1964). It falls into three main sections: 1. The literature of the O.T. — the various textual traditions and a form-critical analysis of the literature. 2. History — the culture setting of the O.T. in the world of the Ancient Near East, Palestine, Syria, Arabia, Egypt and Mesopotamia, and a survey of O.T. history. 3. O.T. religion. The contributions, all by Roman Catholic scholars, are of a uniformly high standard. Good illustrations, clear maps, useful chronological tables and brief bibliographies enhance a very useful introduction to the study of the O.T.

R.D.

CRÜSEMAN, F.: *Studien zur Formgeschichte von Hymnus und Danklied in Israel*. (Wissenschaftliche Monographien zum Alten und Neuen

Testament, 32.) 1969. Pp. 350. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 54.80; bound 57.80)

Powered by an unsullied faith in form-criticism, this dissertation on the psalms steamrollers its way to the conclusion that the class 'Hymns' should include most of the so-called 'Thanksgivings of Israel' but not the 'Thanksgivings of the Individual'. This is a study which specialists must consult, though they may regret that the circles from which it emanates still show little appreciation for the insights of such as Mowinckel and Birkeland.

J.H.E.

DAVIS, J. J.: *Conquest and Crisis. Studies in Joshua, Judges and Ruth.* 1969. Pp. 176. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95)

In this book little attention is paid to literary criticism, relevant archaeological evidence is judiciously quoted and supernatural interventions determinative of critical human situations are accepted. It is the theological interest of the books which is given prominence and in this a conservative point of view is expressed. It is considered justifiable that the resident Canaanites were destroyed by the invading Israelites in order that the latter might be kept pure in faith and worship and that the former might be suitably punished for their neglect of the worship of Yahweh. But the compatibility of some of the theological ideas expressed is not worked out nor is the question of their relativity in respect of time and place adequately considered. The Book of Joshua is adjudged to be a literary unit, its author Joshua, although later additions to his work are admitted. The Book of Judges is attributed, in the main, to the early years of the United Monarchy, its author possibly Samuel, while the Book of Ruth is considered to have been written in the reign of king David because Solomon is not named in 4:22. The views of 'liberal criticism' are incidentally mentioned but they are seldom seriously assessed. But the author must have found the scanty space available to him very irksome.

J.M.

DOMMERSHAUSEN, W.: *Die Estherrolle.* (Stuttgarter Biblische Monographien, 6.) 1968. Pp. 174. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 20)

The book of Esther, regarded as a literary unity, is analysed into its smaller units, and the author claims that it is possible to detect the beginning and end of the units by noting the syntactic characteristics. Then each unit is classified according to type. And in addition each verse in each unit is examined in order to point out its literary features. This provides an excellent example of a study of the relation between literary style and the message of a book, and the claim is made that form is relevant to content and message. The book of Esther is said to have been composed about 250 B.C., and the purpose was to give a Jewish historical meaning to an originally Persian spring festival. It is a study which deserves serious consideration.

E.R.R.

ELLIS, P.: *The Yahwist. The Bible's First Theologian*. 1968. Pp. xii, 308 (English edition, 234). (Fides Publishers, Notre Dame, Indiana. Price: \$8.95. Geoffrey Chapman, London. Price: 42s.)

The principal presuppositions of this work are that biblical theology is the crown of biblical study, that most of the biblical authors were primarily theologians, and that it is a grave error to read theology as if it were history. From this standpoint the author proceeds to examine the work of the Yahwist, surveying (1) the critical questions, (2) the background of the period in which he wrote (taken to be the reign of Solomon), (3) the Yahwist's sources (myths and sagas, but not the cultic credo), (4) his literary techniques, (5) the literary techniques which the Yahwist uses to bring out his theological message, and (6) the main themes of the Yahwist's theology: election; God's love; God's control of history; sin, punishment, and forgiveness; God as Lord of life and fertility; immortality; covenant theology; the monarchy; and universalism. Usefully, in the American edition, there is included the Jerusalem Bible version of the passages attributed to the Yahwist. While the reviewer would agree that the Yahwist displays both a theological purpose and theological insight, he finds it impossible to accept all that is here attributed to him, e.g. in relation to immortality and the monarchy.

G.W.A.

ELLISON, H. L.: *The Message of the Old Testament*. 1969. Pp. 94. (The Paternoster Press, Exeter. Price: 6s.)

This introduction to the O.T. follows the order of the books in the Hebrew Bible. The Law, Prophets and Writings are covered in 30, 20 and 22 pages respectively. Within this compass, and as the title suggests, attention is focussed on the contents of the books rather than on their authorship and dates. The theological standpoint is moderately conservative with an occasional move towards the right or the left. The author rejects the allegorical interpretation in favour of restrained typology or careful analogy, but maintains that the whole of the O.T. cannot be interpreted Christologically.

G.F.

ELLISON, H. L.: *The Prophets of Israel from Ahijah to Hosea*. 1969. Pp. 176. (The Paternoster Press, Exeter. Price: 21s.)

Prophets before Elijah are briefly referred to; Elisha receives more attention than does Elijah. There is a tendency to 'explain away' the religious difficulties in the Kings narratives. Jonah precedes Amos. The treatment of Hosea, especially in the closing chapter, may be regarded as the most satisfying in the book.

A.S.H.

FOHRER, G.: *Das Alte Testament, Erster Teil*. 1969. Pp. 183. (Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 16.80)

According to the distinction now being pressed in some quarters, this is *Einführung* rather than *Einleitung*. The basic structure is historical, and the O.T. period to the end of the monarchy is divided into four sections. Each section is approached from four standpoints;

the content of the literature, its origin and structure, the history of the period, and the religious thought of that period. The book has its origin in courses of lectures delivered to students, and its aim is to provide students, clergy and teachers with a basic textbook. The writing is uncompromising, as one would expect from the author, and no attempt is made to gild the gingerbread. The name of the author is itself a guarantee of reliability and soundness. A second volume, shortly to follow, will cover prophecy and the exilic and post-exilic period, treated in the same way. This is the kind of book which can achieve its purpose in the English-speaking world only in translation.

D.R.J.

FOHRER, G.: *Introduction to the Old Testament*. Trans. by D. Green. 1970. Pp. 540. (S.P.C.K., London. Price: 55s.)

This is the English edition of the work reviewed in *B.L.*, 1969, p. 42 (cf. *B.L.*, 1967, p. 36, for the German original).

M.A.K.

GUILLAUME, A.: *Studies in the Book of Job*. (Annual of Leeds University Oriental Society, Suppl. II.) 1968. Pp. xii, 150. (E. J. Brill, Leiden. Price: Fl. 25)

This work, a blindly partisan plea for an 'Arabic' approach to the background and language of Job, has three main sections. The first is a brief Introduction, giving some arguments in favour of the case advocated, and stressing particularly connections with the time of Nabonidus at Tema. The central section is an English translation of Job, and the third is a series of notes, most of which offer explanations on an Arabic basis. Guillaume must have been already in advanced years when this work was conceived, and at his death it was unfinished. The *pietas* of J. Macdonald has assembled the material left behind; but it might have been better for the memory of the author if it had been left unpublished.

The translation has, as a translation, little originality or merit; it is in fact a modified R.V., so far as one can tell (cf. remarks on pp. 1 f.). It looks as if Guillaume began by transcribing the R.V. with minor alterations, and then in the course of his work made further modifications to follow his notes. Long passages such as 7:1a-21, 19:1-23a, 40:25-32 (M.T. numbering), show little change in substance from R.V. This impression is strengthened in passages like chs 25-6, where there are no notes at all and where the translation is practically straight R.V.; and it is supported by the fact that the translation, in spite of Macdonald's efforts, often disagrees with the notes and even renders in a way explicitly rejected as wrong in the latter: e.g. 3:4, 15:22 (twice), 16:5, 19:27, 19:29, 20:25. At the end of ch. 40 the translation goes over to the English numbering (another symptom of its provenance) but the notes follow the Hebrew, and on eight verses affected by the overlap there are no notes at all. On p. 130 there is the curious misprint, 'Learus Major and Minor' (read 'Canis'), and 'trust' on p. 26 (7:18) should be 'test'. At 37:13 the *l'šēbet* of M.T. is taken to be *l'šabbēt* (verb, piel) 'to bring heavy rain' (note on p. 128), but the translation misses it out altogether.

Little heed is paid to other scholars, and such distinguished interpreters of Job as N. H. Tur-Sinai, S. Terrien and even E. Dhorme appear to be ignored. Some of the suggestions in the notes are worth consideration, but the general effect will be to damage the Arabian theory in the eyes of scholars.

J.B.

HALL, W. G.: *The Genesis and the Genius of Man*. 1969. Pp. 104. (Regency Press, London. Price: 21s.)

Unscientific linguistics and speculative exegesis make this study of Gen. 1-9 worthless for the O.T. scholar and dangerous for others.

R.D.

*HARGREAVES, J.: *A Guide to the Book of Genesis*. (Theological Education Fund Study Guide, 3.) 1969. Pp. 180. (S.P.C.K., London. Price: 9s.)

This is the first Old Testament 'Guide' to appear in a series of which two New Testament 'Guides' have appeared. It is written in response to requests from teachers and students in Africa, Asia and the Pacific. Each section consists of an outline of the biblical passage, interpretation, some exegetical notes, and suggestions for study, in the last of which are some excellent pointers to the application of the biblical passage to present-day situations. Included in the book are some imaginatively chosen photographs relating the Genesis story to the world of the readers. Finally, notes have been added on twenty important words. The book is based on sound scholarship; it is practical and reliable.

A.S.H.

HARRISON, R. K.: *Introduction to the Old Testament*. 1970. Pp. 1216. (Tyndale Press, London. Price: 60s.)

This massive (and surprisingly cheap) volume is almost an encyclopaedic account of O.T. study. It contains a brief survey of the history of O.T. scholarship, a sketch of O.T. archaeology, a discussion of ancient Near Eastern and O.T. chronology, an account of the O.T. Text and Canon, a brief section on O.T. history (divided into I. the study of O.T. history, and II. problems of O.T. history), two considerably longer sections on O.T. religion and O.T. theology, and eight further sections devoted to the main divisions of O.T. literature (Pentateuch, Former Prophets, Major Latter Prophets, Minor Latter Prophets, the books traditionally described as 'poetical', the Megilloth, and Daniel, Ezra-Nehemiah, and Chronicles. On any showing this is considerable achievement, both in the formidable range of subjects covered, and in the wealth of bibliographical documentation. The author's concern at every point with problems of method is also to be commended, since in the present situation these call for urgent consideration in all the main fields of O.T. study. To criticize points of detail in a short review would be unfair. But, looking at the volume as a whole, one may legitimately ask whether the disposition of the material is natural and logical. Should a discussion of Text and Canon come between chronology and history and be so widely separated from the sections devoted to special introduction? If so wide a range

of subjects is to be presented in one volume, surely they should be so arranged as to display their mutual relationship. The general approach of the writer may be described as that of a 'conservative' scholar (he holds, e.g. that there is a good case for ascribing much of the Pentateuchal material to Moses, and a very poor case for the Macbean dating of Daniel) who is determined to take full account of all the available evidence.

G.W.A.

This *Introduction* was also published in 1969 by W. B. Eerdmans, Grand Rapids, Michigan (Pp. xvi, 1325. Price: \$12.50). This form of the work also includes a section on the Apocrypha (pp. 1173-1276). The major part of this is devoted to introduction to each of the apocryphal books in turn; but it is prefaced by a general discussion. A survey of the history from Alexander to c. A.D. 100 is followed by a note on the books and their preparation and use, and by a short discussion of attitudes to the apocryphal books in the various Christian circles. An epilogue to the section comes down firmly against allowing any canonical authority to these books, whilst it recognizes their general usefulness. Such a statement depends, of course, on the general line of interpretation and authority of the biblical writings set out by Harrison in the main body of the book.

P.R.A.

KAISER, O.: *Einleitung in das Alte Testament. Eine Einführung in ihre Ergebnisse und Probleme*. 1969. Pp. 340. (Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 24)

As the sub-title shows, this is not just another 'introduction'. It certainly contains a coverage of the questions normally included in such works, with a short discussion of the nature of the task, an indication of the geographical, historical and cultural presuppositions, and a consideration of the canon. (The history of the text is deliberately omitted.) The literature is divided into historical narrative, prophetic, and poetic, including wisdom. But each section, designed as is the book as a whole for the use of students, indicates the main course of critical investigation, the main conclusions and points of discussion, a keen awareness of the provisional nature of conclusions, and a pointer towards the lines of investigation which may usefully be pursued. It is therefore almost a programmatic work, and as such most stimulating and valuable. An index of authors' names would have added considerably to its usefulness.

P.R.A.

KEET, C. C.: *A Study of the Psalms of Ascents. A critical and exegetical commentary upon Psalms CXX to CXXXIV*. 1969. Pp. 192. (The Mitre Press, London. Price: 45s.)

The Vicar of S. Clement's, Cambridge, in what is clearly a labour of love, here offers an assortment of materials, including a commentary, on the Psalms of Ascents, which he thinks were originally associated with the presentation of the First Fruits. He vacillates between addressing the learned and the unlearned. The former will find here some points they have overlooked and many quotations from works now little used.

J.H.E.

KLATT, W.: *Hermann Gunkel. Zu seiner Theologie der Religionsgeschichte und zur Entstehung der formgeschichtlichen Methode*. (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 100.) 1969. Pp. 280. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 34)

It is difficult to imagine that there can be any serious student of the Old and indeed the New Testament who would fail to benefit from a reading of this critical survey of the life and work of Hermann Gunkel. The author's independent research and wide reading enable one to follow and to assess Gunkel's important contributions to biblical scholarship in a historical sequence which provides what may aptly be described as their own *Sitz im Leben*; and how valuable and inspiring this biographical approach proves to be! The creative impact of Gunkel's treatment of the different types of religious literature which are to be found in Genesis, the Psalms, and the Canonical Prophets is well-known; less familiar is the fact that he was deflected into this field of study by force of circumstance and was thus unable to pursue anything like so fully his primary interest in studying the Bible from the standpoint of its historical setting in the religious faith and worship of the ancient Near East, as illustrated by *Schöpfung und Chaos in Urzeit und Endzeit* (1895). It is much to be hoped that a fresh attempt may be made to carry through Gunkel's ambitious aims with an equal enthusiasm but, perhaps one should add, more balance and caution than appear to have been shown by this highly original scholar and some of his associates.

A.R.J.

KOCH, K.: *The Growth of the Biblical Tradition*. 1969. Pp. xv, 233. (A. & C. Black, London. Price: 42s.)

This translation by S. M. Cupitt of Koch's *Was ist Formgeschichte?* takes into account the second edition of the original (*B.L.* 1969, p. 35; for the first edition, see *B.L.*, 1965, p. 35; *Decade*, p. 587). The two main parts of the book deal respectively with the form-critic's methods, as applied to both Old and New Testaments, and with a number of selected examples from the Old Testament. Koch's definition of the scope of form-criticism is wider than is sometimes found, so that there is, for example, a useful section on Redaction History. This translation should enable the book to reach a wider audience, though 'students...who are beginning theological studies', for whom the book is aimed, will find it pretty demanding.

R.J.C.

KRAUS, H.-J.: *Geschichte der historisch-kritischen Erforschung des Alten Testaments von der Reformation bis zur Gegenwart*. 2. überarbeitete und erweiterte Auflage, 1969. Pp. viii, 549. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 48.00)

The first edition of this book was published in 1956 and reviewed in *B.L.*, 1957, p. 10; *Decade*, p. 19. This new edition is much larger than the original and a serious attempt has been made to supplement the first edition and to bring it up to date. The author gratefully acknowledges the service done to him by critics, especially by W. Baumgartner, whose lengthy and somewhat devastating review in *Theologische Rundschau* (N.F. 25 Jg. Heft 2, 1959) is in itself a valuable

contribution to the subject of the book. One gets the impression that the author is not very well orientated in the British and American literature of his subject. He still completely ignores the important work of A. C. Welch on Deuteronomy and indeed never even mentions his name. There are new sections on the ideas of the *Aufklärung*, on Schleiermacher's criticism of the Old Testament, on Wellhausen's *Israelitische und jüdische Geschichte*, which he had previously overlooked, on Roman Catholic Old Testament scholarship, on the history of the biblical text and on textual criticism, and on Wisdom and Apocalyptic. He draws particular attention to R. Smend's work on de Wette and L. Perlitt's on Vatke and Wellhausen, which had involved a radical change of view on his part. One cannot expect perfection in a book of this kind. The ground to be covered is so vast. But Kraus has striven valiantly and his book will continue to be of great service, while we wait for the promised new edition of Diestel's classic work.

N.W.P.

G. W. H. LAMPE (ed.): *The Cambridge History of the Bible*, vol. 2: *The West from the Fathers to the Reformation*. 1959. Pp. ix, 566. 48 plates. (Cambridge University Press. Price: 70s.)

The first volume of this work was reviewed in *B.L.*, 1964, p. 9; *Decade*, p. 477. The present volume continues the story backwards, and the greater, and most valuable, part is concerned with the medieval period proper. R. Loewe contributes an excellent chapter on the Medieval History of the Latin Vulgate, various specialists cover the Exposition and Exegesis of Scripture during this long period and two chapters, by R. L. P. Milburn and F. Wormald, accompanied by well-chosen illustrations, deal with the Bible in the art of this time. Medieval Vernacular Scriptures are discussed by a number of experts and there is a concluding chapter on Erasmus by L. Bouyer. The first three chapters, which may be of even more direct interest to members, are perhaps less satisfactory. Their subject matter inevitably overlaps with the promised succeeding volume *From the Beginnings to Jerome*, and their aim, according to the editor, is to provide a useful summary for 'readers primarily concerned with the medieval period'. It is to be doubted whether the chapters by B. J. Roberts on the O.T. Manuscripts, Text and Versions and by C. S. C. Williams on the History of the Text and Canon of the N.T. to Jerome (for which, in spite of the editor's claim in the Preface, there is no bibliography) really succeed in doing this. On the one hand, they contain a great deal of information which the non-specialist will find hard to understand but which the specialist will inevitably find too brief. On the other, there is no real discussion of the growth of the O.T. canon, and, in particular, of the so-called 'Palestinian' and 'Alexandrian' canons, which is surely an essential preliminary to anyone wishing to understand the work of Jerome, described in a separate chapter by E. F. Sutcliffe.

J.R.P.

LANGLAMET, F.: *Gilgal et les Récits de la Traversée du Jourdain*. (Jos. III-IV.) (Cahiers de la Revue Biblique, 11.) 1969. Pp. 158. (J. Gabalda et Cie., Paris. Price: Fr. 56)

The basis of this book is a verse by verse study of Joshua 3-4 in respect of source material and text. The conclusion reached is that

there are nine different types of literary material — primary and secondary, narrational, aetiological, catechetical, redactional and editorial, etc. In this literary analysis the author is in agreement mostly with Dus and de Vogt among modern scholars. He concludes that the narratives concerning the crossing of the Jordan and the conveyance of the ark to Gilgal gave such prestige to the sanctuary there and the aetiological stories about the memorial stones were so inseparable from it that it must be assumed that a festival commemorating the river crossing and the Israelite entry into Palestine was celebrated there, even when the ark became located elsewhere and the Jerusalem temple became prominent.

This is a very detailed study which raises the question of whether the author may not sometimes attribute to some particular features of the text, as it now stands, a value more precise than was ever intended or imagined by its authors or editors.

J.M.

LINDBLOM, J.: *Tio kapitel om bibelen*. 1969. Pp. 182. (C. W. K. Gleerup, Lund)

In these 'ten chapters about the Bible', Professor Lindblom gives lucid, readable, and informative accounts of 1. the growth of the canon of Scripture, 2. questions of language and text, 3. the literary forms contained in the Bible, 4. questions of authorship, 5. the translation and interpretation of Scripture, 6. the Bible as a historical and cultural document, 7. the relationship between the two Testaments, 8. the religious message of the Bible, 9. the use of the Bible in preaching, 10. the translation and dissemination of the Scriptures (with particular reference to the work of Bible Societies, and to the problems of making the Bible intelligible in cultural settings widely different from that in which it originated). The book ends with a useful classified bibliography and a glossary of technical terms. This is a little masterpiece of clarity and comprehensiveness.

G.W.A.

McKENZIE, J. L.: *Mastering the Meaning of the Bible*. 1969. Pp. 128. (Burns and Oates, London. Price: 18s.)

All the chapters in this book have appeared as articles in popular Roman Catholic periodicals. They range from 'How to read the Bible', through some of the major themes of biblical thought and the place of the Bible in the Roman Catholic church, to a perceptive essay on 'The Values of the O.T.' As always Father McKenzie reveals an enviable ability to communicate the perspectives of biblical scholarship to the layman in a stimulating way.

R.D.

MARTIN-ACHARD, R.: *Approche des Psaumes*. (Cahiers Théologiques, no. 60.) 1969. Pp. 107. (Delachaux et Niestlé, Neuchâtel. Price: Sw.Fr. 12)

This is a collection of introductory articles on the Psalms. Topics include Calvin's exegesis, the 'anawim, sickness, death, and studies of Pss 8, 22 and 38. Footnotes give useful bibliography, especially French.

J.H.E.

VON DER OSTEN-SACKEN, P.: *Die Apokalyptik in ihrem Verhältnis zu Prophetie und Weisheit.* (Theologische Existenz heute, No. 157.) 1969. Pp. 64. (Chr. Kaiser Verlag, München. Price: DM. 6.80)

This short monograph is devoted to an examination of von Rad's thesis that apocalyptic is a product of wisdom. The author maintains that in considering this question attention ought to be concentrated on the oldest apocalypse (i.e. Daniel), and that, so far as the *origin* of apocalyptic is concerned, arguments based on features in the later apocalyptic writings may give rise to misleading conclusions. He examines the deterministic view of history reflected in Dan. 2 and finds its antecedents in prophecy, and more particularly in Second Isaiah. Prophetic influence is also held to be present in the more elaborate description of the events of the eschaton to be found in Dan. 7 and 8-12 which presuppose the same deterministic view of history as Dan. 2. This deterministic view of history is very different from the determinism of wisdom which is concerned with nature and with the life of the individual. But underlying the determinism of both wisdom and apocalyptic is the belief in God as Creator, and the absorption of wisdom elements into apocalyptic is perhaps to be attributed to the influence of this belief. But this belongs to a later stage in the development of apocalyptic, and marks a complete transformation of it.

M.A.K.

OTTOSON, M.: *Gilead. Tradition and History.* (Coniectanea Biblica. Old Testament Series, 3.) 1969. Pp. 304 and map. (C. W. K. Gleerup, Lund)

This Uppsala doctoral thesis is a detailed examination of all the biblical material referring to Gilead, reviewing the historical information available, and looking for the ideology Israel had according to Ottoson of its right to the area as part of its *naḥalā*. Much of the book is a detailed examination of the relevant passages, with textual notes, with the literary treatment very dependent on the ideas of Engnell. The work is a little disappointing. It is not well arranged nor well balanced, the author has not really the mastery of his material, and the results are not very convincing.

J.V.M.S.

PACHE, R.: *Inspiration und Autorität der Bibel.* 1968. Pp. 332. (R. Brockhaus Verlag, Wuppertal. Price: DM. 14.80)

The original edition of this book appeared in French in 1967 under the title *L'Inspiration et l'Autorité de la Bible*. It contains an elaborate and sincere defence of the extreme right wing doctrine of the verbal inspiration of the Bible and the theory of biblical authority that goes with it. It will be useful to those who wish to understand the method of Scripture documentation which is characteristic of this school of interpretation. Biblical scholars quoted with approval include B. B. Warfield, R. D. Wilson and E. J. Young. On p. 161 the date of the Synod of Jamnia is given as about 90 B.C.

N.W.P.

PREUS, J. S.: *From Shadow to Promise. Old Testament Interpretation from Augustine to the Young Luther*. 1969. Pp. xii, 301. (Harvard University Press; Oxford University Press, London. Price: \$7.50; 72s.)

This book, which is described as an 'important breakthrough on the frontier between medieval and reformation studies' will be of absorbing interest to any student of the history of biblical hermeneutics. It demonstrates convincingly that in his lectures on the Psalms (1513-15) Luther can be seen struggling out of a medieval understanding of the Old Testament as to be interpreted Christologically and therefore as without theological significance in its own right to his characteristic interpretation of the Old Testament as promise, which became determinative for Reformation theology. The book is in two parts. Part I traces the history of medieval hermeneutics from Augustine to Faber Stapulensis, a contemporary of Luther, and demonstrates how ambiguous the expression *sensus literalis* could become. This is a study worthy to be put alongside Beryl Smalley's *The Study of the Bible in the Middle Ages*. Part II concentrates on the young Luther whose evolution out of his medieval heritage is exhaustively documented.

N.W.P.

ROBERT, A. and FEUILLET, A. (ed.): *Interpreting the Scriptures*. Translated by P. W. Skehan, et al. 1969. Pp. xiv, 247. (Desclée, New York. Price: \$6.75)

This volume provides the general introduction to accompany the *Introduction to the Old Testament* (B.L., 1969, p. 39), produced under the same editors. It thus covers the material not in that volume which was included in the original French edition published in 1957 (B.L., 1958, p. 29; *Decade*, p. 105) and revised in 1959. To this has been added a new appendix by W. Harrington and L. Walsh on 'The Dogmatic Constitution on Divine Revelation (*Dei Verbum*)' which includes both text and commentary of this important document of 1965. The main part of the book covers inspiration and canon (A. Barucq and H. Cazelles), criticism (H. Cazelles and P. Grelot), and Catholic interpretation (P. Grelot). There is a brief general bibliography and separate bibliographies for each section, these having been updated and made more suitable for the English reader, including very valuable references to important articles and books by both Catholic and other scholars. The book expounds Catholic views on these issues, so important for biblical interpretation; there is here a wealth of information and of discussion which faces the problems with clarity and honesty.

P.R.A.

SCHMIDT, J. M.: *Die jüdische Apokalyptik. Die Geschichte ihrer Erforschung von den Anfängen bis zu den Textfunden von Qumran*. 1969. Pp. xvi, 343. Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 44.80)

We have here a study of the way in which the two hundred years prior to 1947 had seen a deepening interest in the apocalyptic literature of post-exilic Judaism and the part which it played both in Judaism itself and in the emergence of Christianity. The survey is by

no means confined to German works, and it is carried out systematically with due reference to the literary character, historical factors, and religious significance of these fantastic writings, so that the book may be warmly welcomed as a useful introduction, in breadth if not in depth, to the many problems involved.

A.R.J.

SCHÖKEL, L. ALONSO, S.J.: *Understanding Biblical Research*. Translated by P. J. McCord, S.J. 1968 (1963). Pp. 130. (Burns & Oates/Herder & Herder, London. Price: 16s.)

This volume, by a distinguished Spanish Jesuit scholar, is a well-documented and beautifully written defence of the changes that have occurred within Catholic biblical scholarship over the past half century. The need for criticism, its relationship to religious understanding and the belief in divine inspiration are persuasively discussed and set alongside the contributions to research from literary, textual and archaeological studies. The book is popular in method and apologetic in intentions, but it is very well done, and has much to say to Protestants as well as Catholics. It places Old Testament study within a wide field of religious and cultural research.

R.E.C.

SCHOTTROFF, W.: *Der altisraelitische Fluchspruch*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 30.) 1968. Pp. 280. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38; bound DM. 40)

Old Testament curse formulae have been widely studied in connection with the cult, and, more recently, the covenant institutions of Israel. Schottroff here makes a further very detailed study of them, both in their form and content, and argues that the connections both with the cult and the covenant are secondary. Old Testament curses show a distinctive form, when compared with other Near Eastern curse material, and originated in early nomadic society as a formula for expelling a wrongdoer, or other enemy, from the community. Often this would be in a legal context when the particular wrongdoer was unknown. In a secondary development such curses came to find a place in Israel's cult, and then, at the hands of the Deuteronomists, this cultic curse feature was related to the covenant. Any influence from the curses of international vassal treaties was only peripheral, and indeed the curses which such treaties contain were themselves simply collections of earlier isolated curse formulations. With great skill and thorough documentation Schottroff thus shows the weaknesses of two popular hypotheses, and in doing so provides a reappraisal with a great deal of positive value of its own.

R.E.C.

SCHREINER, J.: *Von Gottes Wort Gefordert: Aus der Verkündigung des Propheten Jeremias*. (Die Welt der Bibel: Kleinkommentare zur Heiligen Schrift, Band 20.) 1967. Pp. 127. (Patmos-Verlag, Düsseldorf. Price: DM. 6.80)

This work presents a short commentary on selected passages from the Book of Jeremiah (1:4-19; 7:1-15 and 26:1-6; 23:9-32; 11:18-12:6; 31:1-6, 31-37; 15:10-21). The author regards the prose sermons

such as 7:1-15 as Jeremiah's own compositions and accepts the widely held view that the narratives were composed by Baruch. The critical questions to which each of the passages examined give rise are briefly but comprehensively discussed. Whilst a serious question mark may be placed against the acceptance of the prose sermons and discourses among the passages discussed as Jeremiah's own words, Schreiner's presentation of the prophet's mission and message on the basis of these passages is a very helpful contribution to the ongoing discussion of this important problem.

E.W.N.

SCHREINER, J. (ed.): *Wort und Botschaft. Eine theologische Einführung in die Probleme des Alten Testaments*. 1967. Pp. 474. (Echter Verlag, Würzburg. Price: DM. 34)

It would not be easy to disguise an introduction to the Old Testament as something else, and this excellent manual, while aiming at simplicity and an untechnical approach, is like many other manuals of the kind. No fewer than twenty-six contributors have assisted the editor. They include Luis Alonso-Schökel, S.J., who introduces the work with an essay on 'The Bible as man's word and as God's word'. Other introductory essays study 'Faith and History in the Old Testament as a reflection of its textual development and environment', and 'Scholarly Endeavour towards the Understanding of the Old Testament'. All four documents of the Hexateuch have a chapter apiece to explain their origin and character. The two essays at the end of the volume consider some examples of exegetical procedure and give a synoptic table marking the occurrences of J, E and P. The bibliography lists, in the main, German works, but includes some English and French works in the original languages or in translations.

J.M.T.B.

SCHULZ, H.: *Das Todesrecht im Alten Testament. Studien zur Rechtsform der Mot-Jumat-Sätze*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 114.) 1969. Pp. 208. (Verlag Alfred Töpelmann, Berlin. Price: DM. 42.00)

This book is about the *môt yūmat* clause which according to Albrecht Alt was a form of apodeictic law. Schulz expresses doubt as to the usefulness of Alt's category of apodeictic law and builds on Gerstenberger's conclusion that all 'prohibitions' are to be traced to an ultimate source in a clan or tribal ethic. The *môt yūmat* clause is then explained as a transformation of the prohibitive form which arises in connexion with the moment when a community assumes the responsibility of pronouncing a sentence of death on someone. In view of the awful implications of shedding blood, the community acts not merely as a local judiciary but in a sacral capacity for which it uses a legal formulation which belongs to sacral law. The development of such a sacral function into a fully articulated cultic transaction, embracing a series of procedures which culminate in the sentence of death, is to be found in Lev. 18-20, while the 'declaratory formulae' of Ezekiel (14:1-20; 18:1-20; 22:1-16; 33:1-20) are secondary literary phenomena which derive from this cultic basis. The steps in this argument need careful scrutiny, not least the point

at which it depends on Gerstenberger's dubious conclusion that all the 'prohibitions' which occur in the Old Testament have a single source in clan or tribal ethics.

W.McK.

TROMP, N. J.: *Primitive conceptions of death and the nether world in the Old Testament*. (Biblica et Orientalia, N.21.) 1969. Pp. xxiv, 241. (Pontifical Biblical Institute, Rome. Price: Lire 3.300; \$5.50)

This work, which is a slightly revised doctoral dissertation, has as its aim a fresh examination of the allusions to death and the nether world in the O.T. — mostly in the poetical books, especially the Psalms — in the light of the language of the Ugaritic texts, and of the conceptions about these themes which are found in these texts. Part I deals with the local aspect of the names for the nether world, the relation to the dead implied by them, and the names suggesting a conception of death as a personal reality. In Part II the implications of these names and epithets are elaborated in other O.T. descriptions of life after death. The author's director was M. Dahood, whose influence inevitably pervades the book. If at times it seems that too much is claimed for the Ugaritic approach to the problems, the wealth of material which has been assembled, and the often interesting and novel interpretation of it, make the book deserving of careful study by all who are concerned with the subject. There are several useful indexes and a bibliography.

D.W.T.

UNGERN-STERMBERG, R. VON: *Redeweisen der Bibel*. (Biblische Studien, 54.) 1968. Pp. 96. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 7.75)

The author endeavours in this study to convey to the German reader the spirit of hebraic thought by a concentrated exploration of selected forms of speech. The divine accusations in the context of a trial do not exclude the style of lamentation. This specific understanding of judgement, as personal encounter and emotional involvement of God and people, creates the tension of 'old' and 'new'. The author rounds off the little book with an analysis of the concept 'fallen' and thoughts about the symbolical meaning of dress. These themes seem to have been chosen without any particular connection. Even the German laity may not easily respond to this mixture of form-critical expertise in unrelated areas and pietistic conclusions.

U.E.S.

WALKENHORST, K.-H.: *Der Sinai im liturgischen Verständnis der Deuteronomistischen und Priesterlichen Traditionen*. (Bonner Biblische Beiträge. Band 33.) 1969. Pp. xiv, 170. (Peter Hanstein Verlag, Bonn. Price: DM. 32)

After a brief Introduction, Walkenhorst presents a summary of the liturgical understanding of the Sinai tradition in modern scholarship, dealing with J. Wellhausen, S. Mowinckel, G. von Rad, M. Noth, F. Dumermuth, K. Koch, and H.-J. Kraus. In the second chapter he offers a literary analysis of the Priestly tradition of the institution

of the cult at Sinai with a detailed investigation of Exod. 29 and Lev. 8-9, and in the third chapter he compares the liturgical understanding of Sinai in the older Priestly tradition with that of the Deuteronomists. The book is prefaced with an extensive bibliography. This work is marked by thoroughness and concern for detail and constitutes an important contribution to the discussion of the central issue in O.T. research with which it is concerned.

E.W.N.

WARD, J. M.: *Amos and Isaiah. Prophets of the Word of God*. 1969. Pp. 287. (Abingdon Press, Nashville, Tenn. Price: \$6.50)

J. M. Ward's theological commentary on the book of Hosea (*B.L.*, 1968, p. 29) is now very usefully followed by a volume containing studies of Amos and Isaiah, about half the book being devoted to each. Although this is not commentary, the studies do in fact incorporate a great deal of direct exegesis of the text. The Amos studies concentrate on questions of prophetic authority and of the nature of righteousness, and include a very carefully argued chapter on the relationship of Amos to the cult. The Isaiah section provides detailed discussion of passages connected with the prophet's authority, the relationship with Ahaz, the Zion theology, the remnant and 'messianic' ideas. There is much judicious and careful comment, and useful discussion of some of the varieties of contemporary interpretation. An excellent book for student use.

P.R.A.

*WESTERMANN, C.: *Handbook to the Old Testament*. Translated and edited by R. H. Boyd. 1969. Pp. xvi, 285. (S.P.C.K., London. Price: 30s.)

The American edition of this book (1967) was noted in *B.L.*, 1968, p. 45. Its usefulness may again be stressed; its use of diagrammatic presentation, even though inevitably this makes for some degree of oversimplification, will make it of particular value as a reference work for older school pupils.

P.R.A.

WESTERMANN, C.: *Anfang und Ende in der Bibel*. (Calwer Hefte, 100.) 1969. Pp. 47. (Calwer Verlag, Stuttgart. Price: DM. 2.50)

This useful discussion of the relationship between the beginning and the end in the thought of the Bible, with special reference to Gen. 1-11 and the Book of Revelation, is tantalizingly brief and (no doubt dictated by the limits of the popular series in which it appears), undocumented. One wonders how far the biblical authors were themselves aware of the decisive difference which Westermann discovers between the mythologically expressed, universal framework of the beginning and the end, and the historically conditioned story of salvation wrought out in Israel and the Church. One also feels that justice is not done to the eschatological dimension in Paul and John, and that the brief incursions into Systematic Theology reveal severe limitations. Nevertheless important issues are raised and questions formulated in an illuminating way. The asterisks in the diagram on p. 14 are unexplained and there is printing confusion on p. 37.

D.R.J.

WIJNGAARDS, J. N. M.: *The Dramatization of Salvific History in the Deuteronomistic Schools*. (Oudtestamentische Studiën. Deel XVI.) 1969. Pp. vi, 132. (E.J. Brill, Leiden. Price: Fl. 55)

Briefly stated, the main thesis of this book is that the procession across the Jordan recorded in Josh. 3–4 was originally (1250–1050 B.C.) conducted, not from Shittim to Gilgal, but from Succoth to Shechem and that the Deuteronomistic Law (Deut. 5:1–28:28) found its original setting in the covenantal instruction at Succoth as part of the preparation for the reaffirmation of the Land-giving at Shechem. The ceremony, which took place at the feast of Tabernacles during the Year of Release, later (929–722 B.C.) underwent certain developments: the crossing of the Jordan was seen as a re-enactment of the miracle at the Red Sea and the covenantal instruction was transferred to Shechem itself. It is then argued that the Deuteronomistic historians (850–587 B.C.) took over the ceremony and traditions in question, including the Deuteronomistic Law, and transferred them to their own cult centre at Gilgal.

This study certainly holds the attention of the reader, but in its main contentions, as well as in many of its details, it is very hypothetical.

E.W.N.

WILCH, J. R.: *Time and Event. An exegetical study of the use of 'ēth in the Old Testament in comparison to other temporal expressions in clarification of the concept of time*. Pp. 196. (E. J. Brill, Leiden. Price: Fl. 32.00)

Many studies on the Hebrew words for 'time' have appeared since Conrad von Orelli's *Die hebräischen Synonyma der Zeit und Ewigkeit* (1871), most of them concerned with the relationship of the Hebrew to the Greek words and importing therewith western philosophical concepts with which the ancient Hebrews are not likely to have had any acquaintance. The present work mercifully makes no such attempt, being confined to establishing the true import of 'ēth 'time' within the Old Testament. The author begins with a concise survey of previous opinions, from von Orelli (1952) to Ebeling (1964). His conclusion, after a careful survey of all the passages in which 'ēth occurs, is that it refers very rarely to a period or extension of time (e.g. Judges 11:6) but is concerned primarily with the relationship between occasions, pointing to the 'juncture of circumstances', i.e. to the specific occasion produced by this occasion; subsequently it comes to designate the particular occasion itself. In course of time, however, it loses its character of referring to a definite occasion and becomes merely a superfluous addition or conjunction. Further, it is often concerned not so much with the temporal aspect of the occasion as with the fact, content or concreteness, of the occasion. The plural form indicates not a sequence but only a plurality of occasions, such as the events experienced by David and so on. As to form, the author rejects the opinion that the word is derived from the $\sqrt{nh}$ and prefers to regard it as a primitive biliteral form. In conclusion, the author's opinion, based on a careful consideration of all the relevant passages, is very attractive and may well be right. What is not always right are occasional remarks about Hebrew expressions, e.g. his explanation of *kā'it hayyāh* (pp. 23–5) and his condemnation of the syntax of *hadda't tōb wā-rā'* (pp. 119–20), which is a construction found elsewhere in the Old Testament and in Arabic literature, and

his transliteration of *hāmôn* as *chmwim* (p. 141) as well as a number of English solecisms, e.g. 'attributed with' (p. 138), 'abnormalcy' (p. 142), semantical (p. 163), and even 'comparison to' in the title. There are also no indices.

G.R.D.

WOLFF, H.-W.: *Die Stunde des Amos: Prophetie und Protest*. 1969. Pp. 216. (Chr. Kaiser Verlag, München. Price: DM. 14.50)

This is a book, not for specialists, but for everyman, especially for those who regard the Old Testament as without significance or meaning for the present generation and the modern world. Its main thesis is that Amos is the contemporary of any generation; his method of direct confrontation and searching challenge of both religious ideas and practices and the vices of human society may bring churchmen and revolutionary activists to the one table.

The author begins by analysing the work of Amos and the situation in which he prosecuted it. Then, using chs 3 and 4 of the Book of Amos, he gives illustrations of the method of serious biblical exegesis. This is followed by an analysis of the preaching values for today of various passages, and a translation of the whole book in which a reader may learn from the use of different printing types the parts which may be regarded as authentic and those which are later additions. This book has a vigorous thrust and a vivid style which will enable it to serve its purpose excellently.

J.M.

LAW, RELIGION AND THEOLOGY

ANDERSON, B. W.: *Creation Versus Chaos. The Reinterpretation of Mythical Symbolism in the Bible*. 1967. Pp. 192. (Association Press, New York. Price: \$4.95)

The five chapters in this book (1. Creation and History; 2. Creation and Covenant; 3. Creation and Worship; 4. Creation and Consummation; 5. Creation and Conflict) were originally delivered as lectures in a theological seminary and at a theological conference. They present the mythical expression of the theme creation v. chaos in the ancient Near East, the use made of this in the O.T., and its relevance to the modern situation. Strong emphasis is laid on the importance for biblical thought of man's relation to the historical process. The work of Gunkel is the foundation of the whole argument; but, both implicitly and explicitly, account is taken of recent research and debate in the areas covered. The book is an excellent example of how the investigation of one theological theme in the Bible may illuminate much else. The quality of the subject matter is matched by the excellence of presentation.

G.W.A.

ANDERSON, B. W.: *The Old Testament and Christian Faith*. 1969. Pp. xii, 271. (Herder and Herder, New York; Burns and Oates, London. Price: \$2.95; 27s.)

This volume is a paperback reprint of the original American edition which appeared in 1963. A British edition was published by the S.C.M. Press in 1964 and was reviewed in *B.L.*, 1965, p. 42; *Decade*, p. 594.

N.W.P.

BARR, J.: *Biblical Words for Time*. Revised Edition. (Studies in Biblical Theology. First Series 33.) 1969. Pp. 221. (S.C.M. Press, London. Price: 28s.)

Any new book by Professor Barr attracts immediate attention and so will this revised edition of a monograph originally published in 1962 and reviewed in *B.L.*, 1963, p. 43; *Decade*, p. 437. Few and only slight changes have been introduced in the text, but a most valuable and interesting 'Postscript and Retrospect (1969)' of over 30 pages has been added. The author claims that there has in these last years been 'a reduction of emphasis on "biblical theology" and on the "unity of the Bible"', and so believes that people will stop talking about 'the biblical view of time' and that a more philosophical theology will prevail. The second section of the postscript gives an extremely useful detailed bibliography of recent discussions on time and incidentally gives an impressive glimpse into the thoroughness of Professor Barr's researches. Only a specialist can risk breaking a lance with him. A further section does the same for biblical semantics. After a short section on problems of translation, the author concludes with an illuminating apologia against the charges of philosophical heresy which have been brought against him, and this will reward careful study.

N.W.P.

BLINKINSOPP, J.: *A Sketchbook of Biblical Theology*. 1968. Pp. viii, 148. (Burns and Oates, London. Price: 25s.)

The title of this book might suggest that it is no more than a popular sketch of biblical theology. What it actually contains is a most interesting collection of essays on various biblical topics which illustrate vividly the new freedom which characterizes Roman Catholic theology since the Second Vatican Council. The book begins with essays on the nature of biblical theology, on the nature of revelation (its dialogue character affirmed), on biblical inspiration (emphasis on social aspect), on biblical inerrancy (claimed for final sense). Of particular interest are the essays on the Pentateuch, on the cursing psalms and on the impasse of death in the Old Testament.

N.W.P.

BRUCE, F. F.: *This is That. The New Testament Development of some Old Testament Themes*. 1968. Pp. 122. (The Paternoster Press, Exeter. Price: 18s.; W. B. Eerdmans, Grand Rapids. Price: \$3.90)

The title, abbreviated from Acts 2: 16, well indicates the purpose of the book which is an extension of the Payton Lectures 1968 in Fuller Theological Seminary, California. Major themes in the Old Testament are presented briefly but clearly and their continuation into the New Testament, development and fulfilment is discussed. The author's name will give confidence for the scholarship, as also for felicity of expression and sobriety of judgement. The book may be commended to students in colleges and to those who are engaged in the Church's teaching ministry.

A.S.H.

CODY, A.: *A History of Old Testament Priesthood*. (Analecta Biblica, 35.) 1969. Pp. 216. (Pontifical Biblical Institute, Rome. Price: \$4.50; Lire 2,700)

Cody here offers a first-rate study of the many problems connected with the history of priesthood in the Old Testament. He gives a brief survey of the Mesopotamian background of priesthood and considers the counterparts to the Israelite *kôhên*, noting the primary role of the latter as a sanctuary attendant. He maintains that the Levites were at one time a secular tribe, which broke up for reasons which cannot now be traced, leaving the members as *gêrîm* who came to specialize in priestly duties. Cody rejects any connection between these Levites and the *lw'* or *lw't* of the Dedan inscription. With Deuteronomy these Levites claimed that all their members were potentially priests, although at that time this neither was, nor ever had been, the case in Israel. The rise of the Aaronids during the exile is given a fresh and very plausible explanation which dissents from the widely held hypothesis of a connection with Bethel. Altogether this is a very competent and attractive work, which gives a clear presentation of familiar problems, and poses some interesting and well-argued solutions.

R.E.C.

COPPENS, J.: *Le messianisme royal. Ses origines. Son développement. Son accomplissement*. (Lectio Divina, 54.) 1968. Pp. 228. (Éditions du Cerf, Paris. Price: Fr. 21)

It may not always be meritorious to yield to student pressure; but we have reason to be thankful that Canon Coppens acceded to the request both of his former students and of his colleagues that he should publish a synthesis of his studies of messianism. For many years he has contributed to various learned journals discussions of various aspects of the subject and of recent literature on it. Now he has gathered together the fruits of his researches in this comprehensive volume. He traces the development of royal messianism from its origins, through the prophetic literature and through its decline and resurgence in the post-exilic period, and to its N.T. interpretation and fulfilment. This is not a work which one can easily summarize in a brief review. It must suffice to state briefly its great merits: clear and adequate presentation of the relevant texts, ample documentation and discussion of the complex scholarly debate, masterly presentation of the intricate ramifications of the main problems, and, not least, sound judgement. This is a work which every serious student of the Bible should have on his shelves. We note with satisfaction that our esteemed Honorary Member hopes to give us a further synthesis on the same subject.

G.W.A.

DAUBE, D.: *Studies in Biblical Law*. 1969. Pp. viii, 328. (Ktav Publishing House, New York. Price: \$10)

This is a reprint of a work which was first published in 1947 (see *B.L.*, 1947, p. 26; *Eleven Years*, p. 88). The basic criticisms made then remain, namely that the author relies too much on Roman law to illuminate the workings of biblical law, and by and large ignores critical analysis of the O.T. text. But perhaps the real value of the

work was not sufficiently stressed in the earlier notice. The author looks at O.T. law as *law*, that is as something which was actually practised and lived out in the community. In adopting this approach he implicitly challenges the isolation in which biblical scholars work, and indicates their need to draw on the technical insights of those trained in other disciplines.

A.C.J.P.

FOHRER, G.: *Geschichte der Israelitischen Religion*. 1969. Pp. 436. (Walter de Gruyter, Berlin. Price: DM. 32)

Written to supersede G. Hölscher's study in the Töpelmann series, Fohrer's work is a basic textbook on its subject of the historical development of Israel's religion. It succeeds very well in presenting a comprehensive survey of the complex movements involved, whilst remaining clear and readable. Especially noteworthy is the excellent way in which the author presents his own particular views on controversial points, whilst also giving a very fair presentation of alternative views. Thus his own very positive estimate of the contribution of Moses to Israel's religion, his scepticism regarding the amphictyonic organization of pre-monarchic Israel, and his reserve in regard to the influence of particular tradition motifs on the classical prophets, are set against the views of other scholars who differ from him. There are adequate footnotes indicating the most important literature on each subject so that the student is well directed for further study. An English translation is in hand, and there is no doubt that this will become a very widely read textbook on the religion of the O.T.

R.E.C.

LOHFINK, N.: *The Christian meaning of the Old Testament*. 1968. Pp. ix, 169. (Burns and Oates, London. Price: 35s.)

This book is the translation of *Das Siegeslied am Schilfmeer*, published in German in 1965 by Verlag Josef Knecht. Chapter iv, which treats of the song of victory at the Red Sea, is an argument for its original typological character and therefore for the legitimacy of extending the typological interpretation to Christian baptism. Chapter ii on the inerrancy of Scripture presents an argument that inerrancy can only be claimed for the Bible as possessing organic unity and that we must accept the Christological intention with which Jesus and the New Testament writers read the Old Testament. One cannot help feeling that the word inerrancy is not given its natural meaning here. Particularly valuable are the discussions of 'the great commandment', of Israel's understanding of history and of the biblical attitude to death.

N.W.P.

McKENZIE, J. L., S.J.: *Vital Concepts of the Bible*. 1968. Pp. 126. (Burns and Oates, London. Price: 18s.)

The miscellany of articles published here all reveal the author's skill at relating biblical exegesis to important theological and spiritual problems of the contemporary scene. Among other subjects judgement, eschatology, vocation and demythologizing are discussed in a very clear way. They make a popular presentation of important issues of scholarship, and the author's considerable learning is deceptively hidden under the very readable style.

R.E.C.

MÜLLER, H.-P.: *Ursprünge und Strukturen alttestamentlicher Eschatologie.* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 109.) 1969. Pp. xii, 232. (Verlag Alfred Töpelmann, Berlin. Price: DM. 46)

The importance and difficulty of investigating the origins of eschatological ideas in the O.T. are matched by the distinction and thoroughness of this monograph. The author starts from von Rad's definition of eschatology, and therefore first probes the finality of events experienced within history and indeed in the present. There follows a massive survey of every passage in which this experience of finality may be sought, organized in three divisions, (a) the divine intervention in history, (b) the blessing, and (c) the covenant. The divine intervention in history is sought first in Israel's 'descriptive praise', and it is claimed that there is a breaking through to the idea of a timeless eternity. (Boman is laid under contribution; Barr is ignored.) But the finality is limited, and the disillusionment constitutes an *aporia*. This *aporia* is present in the attempt to make a verbal actualization of past events, in all cultic actualization (as in the Sion psalms), and in every presentation of the *Heilsgeschichte*. When the relativity of the present intervention of God in history is recognized, and finality is seen to lie only in the future, then eschatology begins to exist. A new thing is to happen, freed from all that is preliminary and relative, discontinuous with the past. The connection with past events is by analogy. The beginnings of this true eschatological thought are found in the concept of the Day of Yahweh, in the Sion theology, and in the announcement of the new exodus by Deutero-Isaiah. The prophetic oracles of doom against the nations are the precursors of Apocalyptic, working out the Sion tradition in its mythicized form. Thus biblical eschatology arises neither from Mesopotamian myths, nor from the Israelite cult, but from the inner dynamic of Israel's faith in God, and particularly where the War of Yahweh traditions are freed from the clutches of the mythical-cultic traditions. Myth and cultus provide no more than the raw material of eschatological thought.

Those who find the abstract character of the discussion obscure will yet find value in the clear presentation of fundamental research.

D.R.J.

NÖTSCHER, F.: '*Das Angesicht Gottes schauen*' nach biblischer und babylonischer Auffassung. First published 1924, 2nd edition, revised and corrected with the aid of Josef Scharbert; also von BAUDISSIN, W. W. Graf: '"Gott schauen" in der alttestamentlichen Religion', originally published in *Archiv für Religionswissenschaft*, xviii (1915). 1969. Pp. 261. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 19)

The reviewer must confess that he has had this book on his reading-list for many years, but, misled somewhat by the title, had failed to realize what he was missing until this new edition appeared. The fact is that this work offers far more than the title would lead one to suppose, for it represents an exhaustive study of the use of the term *pānīm* as perhaps the most intimate way of expressing Yahweh's personal involvement in the life of mankind, the author's approach being reinforced throughout by reference to comparative data available in early Mesopotamian and occasionally Canaanite and Egyptian sources. The familiar fact that the Hebrew expression behind the

title of the book could be used of visiting the sanctuary is thus but one small aspect of this semantic study which, despite its appearance nearly half a century ago, remains of basic importance and is indeed far-reaching in its implications. The publishers are to be thanked warmly for making this important monograph available once again and for including so usefully as an appendix the earlier suggestive and still valuable, if more limited, study by von Baudissin.

A.R.J.

RYDER SMITH, C.: *The Bible Doctrine of Salvation. A study of the Atonement.* (Finsbury Library.) (1941) 1969. Pp. 320 (Epworth Press, London. Price: 20s.)

The original publication of this book was noted in *B.L.*, 1946, p. 52; *Eleven Years*, p. 52. It is here reprinted without alteration. Like other volumes with comparable titles by the same author, it is a review of the biblical material, about half the book being devoted to O.T. and the intertestamental literature. If it is very largely a gathering of the passages which deal with ideas of salvation, the Messiah, suffering, sin and sacrifice, it nevertheless provides the raw material from which discussion of the meaning of atonement in biblical terms has to proceed. If, inevitably, it is dated, it is still useful to have the basic questions set out, and such an older study often stimulates new insights.

P.R.A.

WITTON DAVIES, T.: *Magic, Divination and Demonology among the Hebrews and their Neighbours; including an examination of Biblical references and of the Biblical terms.* 1969. Pp. 132. (Ktav Publishing House, New York. 1969. Price: \$6.95)

This Leipzig Ph.D. dissertation, originally published in 1898, displays a pleasing undogmatic approach and a genuine insight into the subject. But in the time-scale of ancient Near Eastern scholarship, with its current wealth of archaeological data and firmer criteria of critical study, seven decades have petrified the work in another era. Of interest to Old Testament specialists will be the systematic examination of biblical passages and terms, but it is regrettable that the book lacks indexes. Nowadays it is the social and mystical dimensions of the subject which are being stressed, but there are indications also that there may be important connexions between this difficult subject and the group of strange and tantalizing phenomena known as ESP.

I.B.

THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

BUCCELLATI, G.: *Cities and Nations of Ancient Syria. An Essay on Political Institutions with Special Reference to the Israelite Kingdoms.* (Studi Semitici, 26.) 1967. Pp. 264. (Istituto di Studi del Vicino Oriente, University of Rome)

The relevance of this book for Old Testament studies is indicated by its sub-title. The first half is devoted to an analysis of the types of political state in Syria and Palestine (including Moab, Edom and

Ammon) in the second millennium and the first half of the first millennium B.C. A clear distinction is drawn between the territorial state, of which the city-state is one type, and the national state. In the second half of the book, which is devoted to the Israelite kingdoms, it is argued that these were national states based on a sense of kinship and coherence as a people and on the worship of a national god rather than on geographical factors, although during the course of their history they were influenced to some extent by the institutions of the city-state. The Old Testament evidence is fully discussed, and some of the conclusions reached challenge those of earlier scholars, especially those of Alt. By setting the Old Testament material against the background of political institutions in the area as a whole the author has succeeded in throwing new light on old problems, and his book is an important contribution to the subject.

R.N.W.

VAN DRIEL, G.: *The Cult of Aššur*. (Studia Semitica Neerlandica, 13.) 1969. Pp. 228, 3 plates, 1 chart. (Van Gorcum, Assen. Price: Fl. 49.90)

This thesis covers the archaeological and epigraphic evidence for the history and description of the temple of the god Ashur at the Assyrian capital. New texts give additional data for the cult calendar and ceremonies. A specialist Assyriological work of use to the biblical historian seeking comparative material on religious and ritual practice in ancient Mesopotamia.

D.J.W.

FITZMYER, J. A., S.J.: *The Aramaic Inscriptions of Sefire* (Biblica et Orientalia, N.19.) 1967. Pp. xiii, 207. 18 plates. (Pontifical Biblical Institute, Rome. Price: Lire 3000; \$5.00)

The first of the three inscriptions here published was found about fifty years ago and was edited in 1930 by Fr S. Ronzevalle, who was misled into believing that it had been found at Sûjîn and named it after that place; the second and third, which were discovered more recently at Sâfirâh, after which all three are now named, were excellently edited by Professor A. Dupont-Sommer and Fr J. Starcky with a fresh edition of the first inscription (1958-60). The village of Sâfirâh lies about fifteen miles to the SE of Aleppo, and Sûjîn is about half-a-mile to the NE of Sâfirâh. All three inscriptions seem to have been cut by the same engraver, and their language is very close to that of others dated in the middle of the 8th century B.C. (shortly after those of Kilamurva, Zakir and Panammuwa, but before those of Bar-Rekub and Azatiwadda). These three inscriptions preserve the text of treaties made by Mati'el son of 'Attarsamak king of Arpad with Bar-Ga'yah king of Ktk, a powerful Mesopotamian overlord whose vassal he was.

Fr Fitzmyer, whose work on other early Aramaic texts (notably his similar edition of the *Genesis Apocryphon* published in 1966, *B.L.*, 1967, p. 45) is well known for its high standard of scholarship, here lives up to his reputation. His present work, which is a revision of two articles which he wrote on these three inscriptions in 1954 (III) and 1961 (I and II), seems not only to have taken account of everything

written on them in the meantime but also greatly to advance their interpretation with his own new insights.

He begins with a brief introduction on the discovery and decipherment of the three texts and their relation to one another and a full bibliography (pp. 1–8). Then each inscription is printed in beautifully clear Hebrew format and furnished with a translation on the opposite page; and each is followed by an exhaustive critical and philological commentary (pp. 9–120). This part is followed by short but informative essays on the relation of these inscriptions to those containing Hittite and Assyrian treaties and on the land of *Ktk*, of which the vocalization is not yet known (pp. 121–35). Then an invaluable appendix on the grammar and syntax of these texts (pp. 137–81), a complete glossary (pp. 182–92) and various indexes (pp. 193–207) bring this part of the work to a proper conclusion. They are followed by 18 plates which comprise a table of alphabets of the 9th and 8th centuries B.C., 12 hand-drawn copies and four photographs of the Aramaic texts, and a map of the relevant parts of the Middle East. Nothing remains to be added to this catalogue of the contents of the book beyond the bare statement that it is fully worthy of these important and interesting texts; no student can dispense with Fr Fitzmyer's editions, and any future editor of them will have to take full account of everything said in it.

G.R.D.

HUNGER, H.: *Babylonische und assyrische Kolophone*. (Alter Orient und Altes Testament, 2.) 1968. Pp. viii, 189. (Butzon und Bercker, Kevelaer, Neukirchen-Vluyn. Price: DM. 39.60)

Cuneiform tablets of literary and other content that were handed down as library texts often end with a colophon giving details that the modern world places on title pages: about the text (e.g. its belonging to a series), about the scribe and owner and so forth. These notes are spread over some 1500 years and are of primary importance for the history of the transmission of cuneiform literature. This book is the first attempt to collect them systematically. They are given in transliteration and translation, carefully arranged, and with an Introduction summarizing their content. The work is competent but incomplete. There are some serious and surprising omissions.

W.G.L.

KAPELRUD, A. S.: *The Violent Goddess. Anat in the Ras Shamra Texts*. 1969. Pp. 126. (Universitetsforlaget, Oslo, for Scandinavian University Books. Price: N.Kr. 39)

This book, a sequel to the author's *Baal in the Ras Shamra Texts* (B.L., 1952, p. 62; *Eleven Years*, p. 433), discusses other goddesses similar to Anat, the titles, family and entourage of Anat, and then translates and comments on the texts which refer directly to the goddess from Ugarit, bringing out her character as a goddess of war, violence, mourning, love and fertility. While there is little that is strictly new here, it is very useful to have all the material about Anat drawn together in this way.

J.V.M.S.

LAMBERT, W. G. and MILLARD, A. R.: *Atra-ḫasis; the Babylonian Story of the Flood*. 1969. Pp. xii, 198, 11 plates. (Clarendon Press, Oxford. Price: 70s.)

The introduction to this first edition of a Babylonian Epic (the text now two-thirds recovered) is written for non-cuneiformists. The account in one document of the creation of man following a strike by the gods, the subsequent population explosion and divine retribution by plague, famine and the flood, precedes the later *Epic of Gilgamesh* by some seven centuries. A revised translation of the Sumerian flood story (by M. Civil) now supersedes that offered in ANET², and implies that this was itself a translation from a Semitic original. Some aspects of the bearing of this new evidence on the O.T. are discussed, but the primary aim is to present a scholarly and reliable text, translation and philological notes on which all such future discussions must depend (cf. A. R. Millard, *Tyndale Bulletin*, 18 (1967), 3-18). Related texts from Ras Shamra (Akkadian) and Berossus are a useful addition.

D.J.W.

LORETZ, O.: *Texte aus Chagar Bazar und Tell Brak, Teil I*. (Alter Orient und Altes Testament, 3.) 1969. Pp. 37, 40 plates. (Butzon & Bercker, Kevelaer, Neukirchen-Vluyn. Price: DM. 26)

This further volume in the new series Ancient Orient and Old Testament is a partial republication of some Akkadian texts from northern Mesopotamia. Being without translations it is useable only by Assyriologists and has no immediate application to O.T. studies.

D.J.W.

MOSCATI, S.: *Staré semitské civilizace*. (Ancient Semitic Civilizations.) Translated by Segert, S. 1969. Pp. 352. (Odeon, Prague. Price: Kčs. 20)

This is a Czech translation of the Italian original: *Le antiche civiltà semitiche* (1961). The German translation of this was reviewed in *B.L.*, 1962, p. 60; *Decade*, p. 370. The praise for the book there voiced may be simply repeated for the Czech translation, and indeed it is proper that thanks should be added to the translator for having taken the trouble, with some assistance from other Prague orientalists, to get the texts cited translated afresh from the original languages. In a postscript, Dr Segert provides for the Czech reader general information about the semitic cultures and their contribution to western civilization, about the latest archaeological finds, about the present tasks of semitic studies, about the work of Moscati and about the participation of Czech semitists (pp. 336-42). He has also supplemented Moscati's bibliography with a selection of references to scholarly works by Czechoslovak orientalists (pp. 343-6) which may also be of value to scholars in other countries.

M.B.

OLDENBURG, U.: *The Conflict between El and Ba'al in Canaanite Religion*. (Supplementa ad Numen, Ser. II, Vol. III.) 1969. Pp. xiv, 217. (E. J. Brill, Leiden. Price: Fl. 64)

The subject of the present work is the conflict between El and Ba'al as known from the cuneiform texts found at Ugarit and compared

with the fragmentary notices preserved on Hittite tablets and in Sanchuniaton's 'Phoenician History', of which Eusebius gives a summary account in his 'Preparation for the Gospel' (c. A.D. 315). After a detailed discussion of the pantheon and the struggle for supremacy within it, the author reaches the following conclusions: A conflict is supposed to have taken place between El and his family on one side and Ba'al and his associates on the other, whereby El was displaced as monocratic head of the Canaanite pantheon by Ba'al; this conflict was expressed in mythology as a drama of which the central theme was blood-vengeance, whereby the long series of battles, in which Ba'al in spite of defeats and death finally overcomes all opposition, is explained. His battles and death reflect his character and function as a nature-god, which developed considerably from that of the Thunderer riding upon the clouds to become a chthonic deity and also Lord of the Earth. The main difference between Ugaritic mythology, in which El appears humiliated and deposed, and Sanchuniaton's 'History', which depicts him at the summit of his power, reveals different stages in the development of the myth; according to this the revolution in the Canaanite pantheon began in the north and moved southwards as Ba'al usurped the Canaanite El's kingship. This revolution took place c. 2000 B.C. at Ugarit; but El remained supreme according to Sanchuniaton and the account which *Genesis* gives of patriarchal religion until c. 1500 B.C., by which time Ba'al had usurped El's kingship both in the Phoenician states, as the letters from Tell-el Amarna show, and in Palestine, as seen from indications in the book of Judges. Afterwards his cult made its way into the Northern and subsequently even into the Southern kingdom. Thus Yahweh, originally identical with the great semitic creator god El, became involved in the same conflict with Ba'al, in which, however, he was the final victor. Finally, while El and his family represented the original Canaanite pantheon, Hadad and his associates were originally foreign, viz. Amorite, deities; thus the religious conflict in the Canaanite pantheon, in which they prevailed, reflects a cultural revolution caused by the Amorite penetration into Canaan. The author argues his case well, and makes a number of good points which will require consideration. An appendix contains fresh translations of several of the relevant texts; here caution must be exercised in following him. His English is remarkably good, though marred by a few solecisms, e.g. 'buildt' (p. 190) and 'princeship' (p. 192); and what does 'who caused his ears to chirp' (p. 198) mean?

G.R.D.

RAPAPORT, I.: *A New Interpretation of §§ 6-8 of the Code of Hammurabi (A Critical Study of a Group of Old Babylonian Laws)*. 1967. Pp. 44. (Privately published for the author, Rabbi's Office, Melbourne: Price: 15s.)

These sections of the Laws of Hammurabi relate to theft from a temple or palace and the acceptance of property from a minor without witnesses or a contract, both punishable by death. The penalty and unusual provisions have led most scholars to consider them mutually contradictory. This monograph offers a highly questionable thesis; it proposes a radical reconstruction of all three sections assuming textual corruption which is unsupported by any manuscript copy or by the earlier identical laws of Lipit-Ishtar which are dismissed as unauthentic and later than those of Hammurabi! The Talmud is

drawn upon in support for details readily knowable from contemporary Old Babylonian texts. The author has not considered the probability that these were not codified ('usual') legal enactments but, like much of the Mosaic legal decisions, were specific decisions in hard cases of which the detail is unrelated (as orally transmitted).

D.J.W.

RINGGREN, H.: *Religionens Form och Funktion*. 1968. Pp. 170. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 17.50)

This is an introduction in Swedish to the study of religions, intended for use in Colleges of Education. The book is extremely clear and up-to-date, displaying a very wide knowledge of its subject. Some examples are drawn from the Old Testament, but there is no special concentration on it.

J.V.M.S.

RÖLLIG, W. (ed.): *lišan mīthurti. Festschrift Wolfram Freiherr von Soden*. (Alter Orient und Altes Testament, 1.) 1969. Pp. xxviii, 331; pl. VI. (Butzon und Bercker, Kevelaer, Neukirchen-Vluyn. Price: DM. 51)

The purpose of this new series is stated as being 'to build a bridge between the Old Testament and the surrounding world', the need for which will not be disputed. However, with increasing specialization this is not so easily achieved, and the first volume illustrates the problems. It is a *Festschrift* dedicated to a famous Assyriologist embracing 16 contributions. Some are of considerable length and importance, but all but one are strictly Assyriological: 13 are philological, mainly grammatical studies or editions of texts, one is archaeological and one is devoted to historical geography. The only article from another field is on Adonis, Attis and Osiris. There is a wealth of material for Akkadian and Sumerian studies, but the Old Testament scholar without training in these areas will find little to interest or help him.

W.G.L.

SAGGS, H. W. F.: *Assyriology and the study of the Old Testament*. (An inaugural lecture delivered at University College, Cardiff, 1968.) 1969. Pp. 27. (University of Wales Press, Cardiff. Price: 3s. 6d.)

The title makes clear the purpose of this study. After a concise review of the history of Assyriological studies, Professor Saggs comments first in general on the relationship of these studies to the study of the O.T., and then examines the particular contribution of a selection of royal archives of the 8th century B.C. Assyrian policy and practice as revealed in this material is carefully related to the biblical evidence for the same period. Of special interest here is the relating of the religious practice ascribed to Ahaz to Phoenicia rather than to Assyria, and the consequences for historical interpretation extracted from this. In the last part of the lecture, Saggs turns to a familiar theme, a critique of the dominance of cultic and mythic interpretation especially in the prophets. The light shed by Assyrian letters on ordinary thinking in contrast to the stylized presentations of historical and literary texts is clearly important. But this part of the discussion

begs the question whether the O.T. prophets were or were not religious officials (in some sense) rather than amateurs. In rejecting a particular view as 'not proven', Saggs has ignored the wider range of evidence which has to be assessed.

P.R.A.

QUMRAN STUDIES

ALLEGRO, J. M.: *Rukopisy od Mrtvého moře* (The Dead Sea Scrolls, translated by Mareš, S. and Žilina, M.) 1969. Pp. 214. 37 plates on 27 pages, together with a note about the author and the contents of the book (the pages from 215 onwards are not numbered) (Mladá fronta, Prague. Price: Kčs. 17)

Allegro's well-known book (see *B.L.*, 1957, p. 63; *Decade*, p. 63), has now been translated into Czech, with the omission only of the bibliography. The illustrations have been added on glossy paper. The translators have supplemented Allegro's discussions at some points with footnotes, e.g. on p. 9 on the Jacobites, p. 11 on the establishment of the state of Israel, p. 15 on Sir John Bagot Glubb, etc. At the end of the book (pp. 205-14) there are three appendices to the Czech translation dealing respectively with the formation and divisions of the Bible (including the Apocrypha), the Jewish sects in the period of the Second Temple, and the Jewish months and most important festivals. The Czech reader will be much indebted to the translators for these footnotes and appendices.

M.B.

MACDONALD, J. (ed.): *The Annual of Leeds University Oriental Society*. Vol. VI, 1966-8. *Dead Sea Scroll Studies* 1969. 1969. Pp. viii, 168. (E. J. Brill, Leiden. Price: Fl. 45)

Common to three of the six studies in this volume, which, as the sub-title indicates, is almost entirely concerned with the Dead Sea Scrolls, is a questioning of opinions which have acquired almost the status of dogma. D. Winton Thomas ('The Dead Sea Scrolls: What may we Believe?', pp. 7-20) discusses the uncertainties involved in many areas of research into the scrolls, and makes a plea that the now widely accepted 'orthodox' scholarly view of them should not be allowed prematurely to establish itself. G. R. Driver ('Myths Of Qumran', pp. 23-48) argues that the 'writing tables' found in the *scriptorium* were refectory tables, and *inter alia* offers some comments on Père de Vaux's review of his *Judaeen Scrolls*. P. Wernberg-Møller ('The Nature of the Yahad according to the Manual of Discipline and Related Documents', pp. 56-81) examines some passages in the *Manual of Discipline* in which the word *yahad* occurs, and argues in support of the view that the 'Qumran Community' was not a closed monastic society, but rather was similar to the early Pharisaic *ḥaburot*. Two of the other articles are concerned with biblical exegesis (G. Vermes, 'The Qumran Interpretation of Scripture in its Historical Setting', pp. 85-97; S. Lowy, 'Some Aspects of Normative and Sectarian Interpretation of the Scriptures', pp. 98-163 — the latter not primarily concerned with the scrolls). Finally F. F. Bruce ('Holy Spirit in the Qumran Texts', pp. 49-55) examines the use of the term 'holy spirit' at Qumran, and considers some N.T. parallels.

M.A.K.

ADINOLFI, M.: *Questioni bibliche di storia e storiografia*. 1969. Pp. 216. (Paideia, Brescia. Price: Lire 1,800)

This collection of essays by a professor of the Ateneo Antoniano in Rome deals very adequately with such topics as biblical and classical historiography, eloquence and pathos in the second book of Maccabees, the testament of Mattathias in 1 Macc. 2:49-68, the apparitions in 11 Macc., chapters 5, 10 and 11, and St Paul at Pozzuoli. Like other productions of the same press it is delightfully printed.

J.M.T.B.

BRUNNER, R. (ed.): *Gesetz und Gnade im Alten Testament und im jüdischen Denken*. (Judaica.) 1969. Pp. 176. (Zwingli Verlag, Zürich. Price: DM. 16)

Three lectures delivered under the auspices of the *Schweizer Evangelischen Judenmission* in Reuti-Hasliberg have here been reproduced as an off-print of *Judaica*. The first by Herbert Schmid briefly surveys Law and Grace in the O.T., with attention to the characteristic terms and with consideration of the Torah in different phases of the literature and at different periods of the history. Kurt Hruby in the second lecture examines Law and Grace in the Rabbinic tradition, dealing *inter alia* with Divine Grace in Man, Grace and Free Will, and Grace in relation to Reward and Punishment. Finally Johann Maier, whose concern is with Law and Grace in the Post-Talmudic era, in the longest of these lectures, presents, with a variety of selected passages from the relevant literature and with appropriate reference to the contributions of its leading exponents, the development of thought relating to the Torah from the Middle Ages through the Enlightenment to the present day. He is at pains to demonstrate the richness of this heritage and its significance for mutual understanding between Jews and Christians.

E.T.R.

BURCHARD, C., JERVELL, J. and THOMAS, J.: *Studien zu den Testamenten der Zwölf Patriarchen*. Drei Aufsätze herausgegeben von W. Eltester. (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, 36.) 1969. Pp. viii, 160. (Verlag Alfred Töpelmann, Berlin. Price: DM. 44)

This volume contains three studies. C. Burchard ('Zur armenischen Überlieferung der Testamente der zwölf Patriarchen', pp. 1-29) gives a preliminary assessment of the forty-five MSS of the Armenian version of T. XII P. known to him (Charles knew of only twelve), and considers the value of the Armenian version in relation to the Greek. J. Jervell ('Ein Interpolator interpretiert', pp. 30-61) argues that the statements in T. XII P. about the fate of Israel-and-the-Gentiles derive in their present form from a Christian interpolator; he discusses the theological significance of these statements and suggests that the first Christian revision of T. XII P. is to be dated at the end of the 1st century. J. Thomas ('Aktuelles im Zeugnis der zwölf Väter', pp. 62-150) argues that the Testaments were originally composed in the pre-Maccabean period and regards them as an admonition addressed by the Judaean community to the Egyptian diaspora.

M.A.K.

CHRISTIANSEN, I.: *Die Technik der allegorischen Auslegungswissenschaft bei Philon von Alexandrien*. (Beiträge zur Geschichte der Biblischen Hermeneutik, 7.) 1969. Pp. 191. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 39; bound DM. 45)

This book examines fully the Hellenistic technique of symbolism and allegorical interpretation and applies it to Philo's exegetical writings. The author's contribution to a better understanding of the Alexandrian exegete is noteworthy but it is perhaps not wholly unnecessary to remark that for a proper appreciation of his achievement, knowledge of his Jewish background is equally essential.

G.V.

FLUSSER, D.: *Jesus*, trans. by R. Walls. 1969. Pp. 159. (Herder and Herder, New York; Burns and Oates, London. Price: \$4.95; 45s.)

This is a translation of *Jesus in Selbstzeugnissen und Bilddokumenten* (1968). The author aims to demonstrate the possibility of writing a life of Jesus. Jesus appears as an educated Jew, faithful to the Law and approving the teaching of the Pharisees. He was distinguished by his demand for unconditional love, a new concept of God's righteousness, and the claim that the new age had already begun. He knew himself to be God's servant and recipient of his Spirit. Uniquely close to God, he thought of himself as God's son, gradually becoming convinced that he was also to be the eschatological judge, the Son of Man. He came into fatal conflict with the Sadducees because of his attitude to the temple. Major problems inevitably get summary treatment, but the book is nevertheless stimulating and useful.

M.E.T.

FRIEDLANDER, G.: *The Jewish Sources of the Sermon on the Mount*. (Library of Biblical Studies, ed. H. M. Orlinsky.) 1969. Pp. lviii, 301. (Ktav Publishing House, Inc., New York. Price: \$8.95)

This is a reprint of a book first published in 1911, now reissued with an introduction by Dr Solomon Zeitlin. This introduction unfortunately does little to inspire confidence in the book, displaying as it does extraordinary misconceptions about N.T. critical work. This is a pity, since the book — in spite of its polemical approach — is still useful in presenting Jewish parallels to the Matthaean material, provided one remembers that, as Dr Zeitlin remarks, 'Friedlander, in citing the numerous passages from the Rabbinic literature, did not apply critical, historical analysis'.

M.D.H.

GAMBERONI, J.: *Die Auslegung des Buches Tobias in der griechisch-lateinischen Kirche der Antike und der Christenheit des Westens bis 1600*. (Studien zum Alten und Neuen Testament, Band xxi.) 1969. Pp. 356. (Kösel-Verlag, Munich. Price: DM. 82)

This is a history of the use and interpretation of the book of Tobit in the Christian Church from earliest times (the Didache) to the 16th century. It shows how, from the beginning, whatever its position in relation to the Canon, it was regarded as a biblical book and interpretation sought, consciously or unconsciously, to fit it into the

Christian tradition. Indeed at no time was there a clear distinction made between the book in itself and the Christian tradition in which it was embedded. The additional material that is found in the Vulgate (and which may be due to Jerome himself) may be early evidence of this approach to the book, although it is more properly described as moralizing expansion. It had become a Christian book and its interpretation was Christian, even if that meant allegorizing, as it did for Bede and the many who echoed him. The book is valuable not only as a history of interpretation but also as an indirect, but nonetheless important, study of the Canon.

L.H.B.

GAVIN, F.: *The Jewish Antecedents of the Christian Sacraments*, 1928, reprint 1969. Pp. viii, 120. (Ktav Publishing House, Inc., New York. Price: \$6.95)

The first of these three lectures, which were originally published in 1928, draws some parallels between the relationship, in O.T. and Rabbinic Judaism and in Christianity, between outward rite and divine activity; the second argues that both the ritual and some aspects of the interpretation of early Christian baptism 'may be found in or explained by' the ritual and interpretation of proselyte baptism; the third presents parallels between some Jewish liturgical forms and early Christian eucharistic liturgies, together with brief remarks about analogies in Judaism to certain other Christian practices. In all the detailed matters discussed here the state of research has advanced considerably since these lectures were first published, and the most useful feature of this reprint is the quite full references to earlier work and to the Rabbinic sources.

C.J.A.H.

GÜTING, E.: *Terumot (Priesterheben.)* (Die Mischna 1 Seder, 6 Traktat, ed. by K. H. Rengstorff und L. Rost.) 1969. Pp. x, 235. (Verlag Alfred Töpelmann, Berlin. Price: DM. 68.00)

Terumot (Heave-Offerings) is the name of the sixth tractate of the first order of the Mishnah called *Zeraim*. The usual translation 'Seeds' is somewhat misleading as the tractates of this order (nos 2–10) are not concerned with seeds as such but with the produce of the soil, the harvest from the agricultural work. It is from this that certain levies are made, most of which go to the temple, the priests, and the levites. They are made only from the soil of the land of Israel which, actually, belongs to God. *Terumah* (cf. Nu. 18:8–14, 19 and Deut. 18:4) was taken from corn (*dagan* = barley and wheat), wine, oil, olives, figs, dates, cucumbers, melons and other fruit of the earth used for human consumption. It is always selected from the best or the most beautiful produce. The separation and delivery of *Terumah* took precedence over all other levies from the soil. A special holiness was attached to *Terumah* which was to be eaten in ritual purity. The tractate, the longest of the whole order, deals with all questions about *Terumah* in minutest detail. *Terumah* is mentioned hundreds of times in the rest of the Mishnah, which shows that it is a prominent subject of rabbinic discussions. The author of the present edition has admirably fulfilled his difficult undertaking. His presentation is clear and he brings out all the essentials. His style is lucid and makes the study of this tractate easy.

H.K.

HERIKNDSEN, W.: *Israel and the Bible*. 1968. Pp. 63. (Baker Book House, Grand Rapids, Michigan. Price: \$1.50)

This pamphlet is primarily concerned with questions involving the relationships between Jews and Christians. It includes a discussion of biblical material which has been thought to be directly related to the current political situation in the Near East, very much tied to a literalistic and conservative viewpoint.

P.R.A.

HENGEL, M.: *Judentum und Hellenismus. Studien zu ihrer Begegnung unter besonderer Berücksichtigung Palästinas bis zur Mitte des 2. Jh.v.Chr.* (Wissenschaftliche Untersuchungen zum Neuen Testament, 10.) 1969. Pp. 692. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 137; bound DM. 145)

This is an assessment of the mutual impact of Judaism and Hellenism and the re-shaping of Judaism in consequence. It is concerned chiefly with Palestinian Judaism, but inevitably deals also with that of the Diaspora. It opens with a review of the earliest possible contact of Greek with Jew in Palestine and then deals in minute detail with the period from Alexander to the Maccabaeen revolt. There are four chapters. The first (pp. 8–107) shows how Hellenism exerted a steadily increasing political and economic influence on the inhabitants of Palestine. The ambitions of many leading Jewish families were stirred by the successes of the Greeks in war, administration and commerce. The second chapter (pp. 108–95) surveys the effects of the impact of Greek education and culture on the peoples of Palestine in general and on the Jews in particular. They began to speak Greek, to assume Greek names, and to be educated in the Greek style. Almost inevitably this led to the request that Jerusalem be re-constituted a Greek *polis*. Hengel is at pains here, as throughout the book, to show how uncertain much of the evidence is, and that the actual point at which Jerusalem was so recognized is not clear. Judaism could now be regarded as 'Hellenistic Judaism', with two branches, the Greek-speaking Judaism of the Diaspora and the Hebrew-Aramaic-speaking Judaism of Palestine. Chapter three (pp. 196–463) examines the literature of the period, not only Jewish but also such non-Jewish as treated of the Jews or had any bearing on the question. It is shown that whilst practically no Jewish book exhibits direct dependence on Greek literature there is also no book that cannot be shown to have some echo of Greek thought or ideas, the influence being indirect and largely unconscious. The chapter ends with a full discussion of the community of Essenes at Qumran and its literary output. Even here, where there might be thought to be the strongest resistance to anything Greek, there is evidence of Greek influence, e.g. in the very form of their community and in their astrological ideas. The last chapter (pp. 464–570), after sketching the history of the attempt to hellenize Judaism and of the resistance to it, shows how it resulted in an excessive zeal for the law, in the development of apocalyptic eschatology, in the hope of a messianic age and in the consciousness, in spite of a continuing nationalism, of being a world-religion.

It is a book to read and return to: it is packed with information, both in the text and in the copious footnotes; the information is carefully sifted and critically examined. This is an important contribution to the subject.

L.H.B.

JOHNSON, M. D.: *The Purpose of the Biblical Genealogies — with special reference to the setting of the genealogies of Jesus*. (S.N.T.S. Monograph Series, 8.) 1969. Pp. x, 310. (Cambridge University Press. Price: 80s.)

Dr Johnson attempts to discover the purpose of the biblical genealogies, and 'the extent to which the genealogical form was utilized by the author of the particular book or source to communicate his characteristic theological convictions'. Half the book is devoted to the O.T. and to later Jewish genealogies. By a detailed examination of the material in the Pentateuch, in Ezra-Nehemiah and Chronicles, the author establishes that the genealogical form was used primarily for apologetic purposes (both nationalistic and theological), and that the material reflects the same theological motifs and tendencies as the sources in which it is found. Examination of the genealogies of Jesus suggests that they, too, reflect the theology of the evangelists, and like the Jewish material, are a form of midrashic exegesis. This is a careful and interesting study which should be useful to both O.T. and N.T. specialists.

M.D.H.

LARCHER, C., O.P.: *Études sur le Livre de la Sagesse*. (Études Bibliques.) 1969. Pp. 442. (Librairie Lecoffre, J. Gabalda et Cie, Éditeurs, Paris. Price: Fr. 78)

Less than justice can be done in a brief notice of the five studies in this volume, presented with much wealth of detail and documentation. The place of the Book of Wisdom in the Christian Church with reference to N.T., Patristic, and subsequent writings is the first subject considered. This is followed by similar examination of the Book's affinities with various parts of the O.T., and with related material in the Book of Enoch, in the literature from Qumran as also in that found in Hellenistic Judaism, notably in Philo. Next dealt with is the influence of Hellenism under the headings of Greek Culture in General, Greek Philosophy, and the Problem of the Sources. The two remaining studies are concerned with the Immortality of the Soul and its attendant themes of reward and punishment in the hereafter, and with Wisdom and Spirit. A full complement of indexes, especially the *Index Analytique*, enhances the usefulness of this indispensable work of reference. Although the author describes these studies as *plutôt théologiques*, there is obviously in them much that will be of interest and value to the O.T. specialist. When, as is promised in the preface, a second volume (to consist of commentary, translation, and full-scale introduction) duly appears to complete the present work, the Book of Wisdom will, by all the tokens, have been superbly treated and most assuredly in keeping with the scholarly tradition of the *Collection d'Études Bibliques*.

E.T.R.

LEVIANT, C. (ed.): *King Artus: A Hebrew Arthurian Romance of 1279*. (Studia Semitica Neerlandica, no. 11.) 1969. Pp. 125. (Van Gorcum, Assen. Price: Fl. 20)

King Arthur's Round Table in an Hebrew translation may at first sight appear to be a *jeu d'esprit* of little importance, but as the scholarly editor and translator shows in his brief introduction this unique copy of the Romance deserves attention on many counts.

The manuscript of 1279 is only found in the Vatican Library. Leviant gives the text and explores the literary background of the Hebrew Arthurian Romance. *Morta Artu* is a secular sermon: biblical scenes blend with Arthurian ones. The heroes of the Old Testament live again, especially David; the Tristan parallels (Joseph) are fascinating. The author lists thirty archetypal situations common to both Jewish and Arthurian stories.

U.E.S.

MACDONALD, J.: *The Samaritan Chronicle No. II (or: Sepher Ha-Yamim) From Joshua to Nebuchadnezzar*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 107.) 1969. Pp. 227, 93. (Verlag Alfred Töpelmann, Berlin. Price: DM.70)

The text of the Samaritan Chronicle II is here published for the first time, along with an English translation, an extended introduction and a number of appendices. Of particular importance for Old Testament study will be the comparison here afforded with extensive sections of Joshua, Judges, Samuel, Kings and Chronicles; both the textual criticism of these works and the history of the period they deal with may have fresh light thrown upon them. Even more basic, of course, is the significance of this Chronicle for the Samaritans' own origins and history. Both the links between Samaritans and Jews and the issues which separated them have been more fully explored in recent years, and Macdonald's long-awaited volume will certainly further this study.

R.J.C.

McKELVEY, R. J.: *The New Temple. The Church in the New Testament*. (Oxford Theological Monographs, no. 3.) 1969. Pp. 238. (Oxford University Press, London. Price: 42s.)

This is primarily a New Testament study, and concerns itself with surveying the use of the image of the Temple to describe the Christian Church. The main thesis centres upon a re-examination of texts from the Gospels and Epistles which refer to the Christian community as a temple. The subject is an important one in Jewish-Christian dialogue, and this study provides useful summaries of recent work on the interpretation of the temple in the Old Testament and the Inter-testamental Literature. Particular use is made of B. Gärtner's work on the Qumran Scrolls. The work is very competently and carefully done, without attempting any particularly new approach.

R.E.C.

MALINA, B. J.: *The Palestinian Manna Tradition*. The Manna Tradition in the Palestinian Targums and its relationship to the New Testament Writings. (Arbeiten zur Geschichte des späteren Judentums und des Urchristentums, VII.) 1968. Pp. 111. (E. J. Brill, Leiden. Price: Fl. 33)

Fr Malina's thesis contains a careful literary analysis of the O.T tradition relative to the manna in Exod. 16 and of the remaining haggadic and halakhic amplification in Num., Deut., Josh., Pss. and Neh. The biblical research is followed by a study of the relevant sections in the Palestinian Targums with due emphasis on their

exegetical innovations. Finally, the manna passages of the N.T. are viewed against the backcloth of the Hebrew Bible seen through its Palestinian Jewish interpretation. On the whole, the work is of real merit though the author might profitably have avoided such generalizations as the claim that *most* Palestinian targumic traditions are pre-mishnaic. An important variant in Neofiti Exod. 16:15 is explained as a scribal error; a different view has been expressed in my contribution to the Matthew Black *Festschrift* (reviewed on p. 8).

G.V.

METZGER, B. M.: *Historical and Literary Studies: Pagan, Jewish and Christian*. (New Testament Tools and Studies, VIII.) 1968. Pp. x, 172, xx plates. (E. J. Brill, Leiden. Price: Fl. 28)

This collection of essays (mostly on N.T. subjects) which have been published previously in various journals, etc., includes a brief note on the inclusion of the 'lost' section of II Esdras in early German editions of the Bible (translated from an Arabic MS.), and a comparison of formulas introducing O.T. quotations in the N.T. and the Mishnah.

M.D.H.

MICHEL, O. and BAUERNFEIND, O.: *Flavius Josephus: De Bello Judaico, Der Jüdische Krieg; Griechisch und Deutsch*. Band II, 2, Buch VI-VII. 1969. Pp. 287. Band III, Ergänzungen und Register, 1969. Pp. xxviii, 149, one map. (Kösel-Verlag, Munich. Price: DM. 38; DM. 22)

These two volumes complete the edition of the Jewish War. Band I (Books I-III) was published in 1960 and Band II, 1 (Books IV-V) in 1963; neither was noted in the *Book List*. The Greek text, substantially that of Niese with some editorial changes, is printed on the left-hand page with a full critical apparatus at the foot of both pages (fuller than that of Thackeray). The German translation (good and readable where checked) occupies the right-hand page. At the end of each volume of text are fairly full explanatory notes on difficult or important passages. Some of the notes are expanded into 'excursus' form, e.g. no. XII on the use of 'soul' in Josephus, and no. XXIII on the Masada finds and their bearing on Josephus.

English readers will find it most useful for the notes and for the up-to-date information in the Introduction.

L.H.B.

The New English Bible: Apocrypha. Library edition. 1970. Pp. xiv, 362. (Oxford and Cambridge. Price: 25s. Also standard edition of whole Bible including Apocrypha: 35s.)

Professor W. D. McHardy writes a short introduction to this new translation of the Apocrypha (for the O.T. see p. 34), to explain the texts used and the general policy of the translators. In particular, it may be noted that the whole text of Esther is printed, so that the additions normally printed alone in the Apocrypha may be read in context. Similarly, the additions to Daniel are clearly indicated as belonging with the book itself. The detailed consideration of the translation cannot be undertaken here. With the production of this

new version and with the increasing emphasis on the need to understand the wider range of writings with which those of the narrower biblical canon are to be read, it may be hoped that some of the suspicions surrounding the Apocrypha will be broken down. A new and readable version will certainly assist in this.

P.R.A.

OESTERLEY, W. O. E., LOEWE, H. and ROSENTHAL, E. I. J.: *Judaism and Christianity*. Vol. I *The Age of Transition*. Pp. 304; Vol. II *The Contact of Pharisaism with other cultures*. Pp. 371; Vol. III *Law and Religion*. Pp. 248. *Prolegomenon* by E. Rivkin. Pp. LXX. 1969. (Ktav Publishing House, New York. Price: \$22.50)

This is a welcome re-issue of the three volumes of Essays relating to Judaism and Christianity. Vols. 1 and 2 were noticed in the 1938 *Book List*, p. 12, and vol. 3 in 1939, p. 14. In his *Prolegomenon*, Professor Rivkin takes a fresh look at the rise of the Pharisees and finds that they cannot have come into existence earlier than the Hasmonean revolt, that they wrote nothing down, but taught in the form of item-like sayings, and that they had no interest in a messianic hope. Although they themselves did not uphold the Aaronide authority, their rise to prominence was due to its disintegration when the priesthood was Hellenized.

L.H.B.

OESTERREICHER, J.: *Der Baum und die Wurzel*. 1968. Pp. 200. (Verlag Herder, Freiburg. Price: DM. 20)

Historians, sociologists, theologians and, today, politicians are variously concerned with the meaning and identity of Israel in both Jewish and Christian terms. This book, dealing with this issue primarily from the Christian angle, is of interest to the O.T. scholar in its reminder that 'the root finds its fulfilment in the crown of the tree, while the tree itself can only live from its roots'. It was this apophthegm of Oesterreicher's, no doubt, that led the translator of his book, *The Israel of God*, to entitle this German version *Der Baum und die Wurzel*. The text itself is simply a translation of the earlier version, published in 1963.

W.W.S.

PHILONENKO, M.: *Joseph et Aseneth. Introduction, texte critique, traduction et notes*. 1968. Pp. 266. (E. J. Brill, Leiden. Price: Fl. 49)

Philonenko's aim has been to present a critical edition of the short recension of this Jewish pseudepigraphic work together with a fully annotated French translation. A lengthy introduction outlines the textual problems, the proselytizing and — allegedly — mystical and gnostic purport of the novel and its Egyptian background. The date of composition suggested is the first decade of the 2nd century A.D. Although the exclusive choice of the short version as the oldest and most genuine is somewhat arbitrary and the chapter on the 'roman mystique' debatable, this deserving book will remain a standard work on the subject for many years to come.

G.V.

PORTEN, B.: *Archives from Elephantine*. 1968. Pp. xxi, 421. (University of California Press. Price: \$12.50)

The life of the Jewish colony at Elephantine is here examined from political and economic, religious, and family and communal, points of view. Comparable material from a wide variety of sources is used to illustrate further the Elephantine archives, and the result is an extremely valuable handbook which throws a good deal of light not only on post-exilic Judaism but also on the history of Egypt and more generally of the Persian Empire. A number of disputed questions, especially concerning personal names, are examined in appendices. The texts themselves are not included (save for a further appendix attempting a reconstruction of certain particularly fragmentary passages) but in future this will be a basic accompaniment to the study of the texts in such editions as those of Cowley or Kraeling.

R.J.C.

POULSEN, N.: *Tobit*. (De Boeken van het Oude Testament, Deel vi/ Boek II.) 1968. Pp. 56. (J. J. Romen & Zonen, Roermond. Price: Fl. 4.50)

This commentary follows the pattern of the others in the same series; a brief, but well-informed introduction, a translation of the text with footnotes, and finally a list of text changes (a dozen all told). The notes are concise and to the point; they deal with critical and exegetical problems, with folk-lore and literary affinities.

L.H.B.

RESE, M.: *Alttestamentliche Motive in der Christologie des Lukas*. (Studien zum Neuen Testament, 1.) 1969. Pp. 227. (Gerd Mohn, Gütersloh. Price: DM. 34)

In considering Luke's use of certain O.T. quotations, the author examines their form, and compares the LXX and M.T. He concludes that variations in the Lucan version are generally traceable to Luke's own interests, which have caused him to alter the text, rather than to a particular textual tradition.

M.D.H.

RICHARDSON, P.: *Israel in the Apostolic Church*. (S.N.T.S. Monograph series, 10.) 1970. Pp. 257. (Cambridge University Press, London. Price: 80s.)

Richardson's scholarly essay presupposes a wide range of Old and New Testament, to say nothing of patristic, learning to test his thesis that the Christian 'take-over' of the title and prerogatives of Israel took place, not at one fell swoop, but over a considerable period, the first equations of the two not occurring until A.D. 160 in Justin Martyr's *Dialogue with Trypho*. Misunderstanding of this issue, the author emphasizes, has coloured the Church's attitude to Judaism and contributed to antisemitism.

W.W.S.

SCHALIT, A.: *Namenwörterbuch zu Flavius Josephus. (A complete concordance to Flavius Josephus, ed. K. H. Rengstorf. Suppl. I.)* 1968. Pp. 143. (E. J. Brill, Leiden. Price: Fl. 108)

Professor Schalit has produced an indispensable research instrument in compiling the list of all the names of persons and places appearing in the writings of Josephus. Biblical names are accompanied by their Masoretic equivalent and, if different from that used by Josephus, by the form which figures in the LXX. The editor often explains the peculiarities of a name and gives, fairly regularly, bibliographical references. (Strangely none appears under the term 'Essene'.) Several longer notes are placed at the end of the volume, followed by Hebrew and Greek indices of biblical and non-biblical names.

G.V.

SCHRECKENBERG, H.: *Bibliographie zu Flavius Josephus. (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, 1.)* 1968. Pp. 336. (E. J. Brill, Leiden. Price: Fl. 80)

This is a highly useful list of Josephus literature from 1470 to 1968. The titles are arranged chronologically and an appended figure in brackets indicates one of the twenty-five classes to which the publication in question belongs. The editor usually summarizes, in a minimum number of words, the general contents of the papers or books. Three indexes (authors, Josephus passages and Greek words) complete the volume. L. H. Feldman's *Scholarship on Philo and Josephus* (1937-62) (Studies in Judaica, Yeshiva University, New York) with its more developed critical comments remains a valuable and necessary supplement to the present work.

G.V.

SCHREINER, J.: *Alttestamentlich-jüdische Apokalyptik. Eine Einführung. (Biblische Handbibliothek, Band VI.)* 1969. Pp. 204. (Kösel-Verlag, München. Price: DM. 25)

Among the stated aims of the author in this attractively written and produced introduction, which is based upon lectures previously given, are those of making clear the significance of apocalyptic as a formative influence for the understanding of the N.T. and Christian theology, and of stimulating the reader to further study. Details of works generally accepted as apocalyptic, but excluding the Qumran material and the lesser-known writings, are first provided, and are succeeded by chapters on the form and language and on the characteristic ideas. The relation to prophecy, wisdom and extra-Israelite influence, spiritual movements in the later O.T. period, and the ideology of the Qumran community are then discussed. There is a concluding note on the motive and objective of apocalyptic teaching, and it is emphasized that the message of apocalyptic is above all a message of hope.

E.T.R.

PHILOLOGY AND GRAMMAR

BEYER, K.: *Althebräische Grammatik.* 1969. Pp. 68. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 9.80)

This is an exceedingly curious booklet. Its express aims are twofold: (1) to free the Hebrew language from the stranglehold exerted by the

Masoretic tradition and to reveal its features in their pristine pre-exilic form; and (2) to demonstrate that the 'original' Hebrew language was much 'clearer' and 'simpler' than the artificial Masoretic structure would suggest and 'hence more suitable for teaching purposes' (p. 7). Most scholars will sympathize with the theoretical exercise adumbrated under (1), but the requirements of scholarship must not be confused with the practical needs of teaching Hebrew. And here most university teachers will still prefer the Masoretic tradition (with all its profound shortcomings) to Dr Beyer's reconstructed version.

It is very odd that no reference whatsoever is made to Z. S. Harris' important study on the linguistic structure of Hebrew in 600 B.C. (*J.A.O.S.*, 1941) which had already accomplished (more than a quarter of a century ago) what Beyer sets out to do. The author asserts (p. 14) that Hebrew had ceased to be a living language before 500 B.C. [sic] and that since then the Aramaic vowel system had been imposed upon the consonantal skeleton. His chronology, however, is surely wildly out of focus, and he appears to mistake the natural development of the language in *pre-Christian* times for the death throes induced by an alien linguistic system. Dr Beyer does not seem to allow for the vital distinction between changes due to languages in *living* contact (the situation of Hebrew and Aramaic in post-exilic times) and the graphic and pseudo-phonetic labours of the Masoretes operating upon the consonantal skeleton of a very dead body (carried out close on a millennium after the effective demise). His methodology represents a curious amalgam of old-fashioned ideas with some modern notions and terminological devices. At the same time his collection of material is useful and there are enough hard facts (from p. 3 onwards) in this monograph to make its study worthwhile. Incidentally, what does *unterwandert* (p. 14) mean? E.U.

BLOMMERDE, A. C. M.: *Northwest Semitic Grammar and Job*. 1969. Pp. xxviii, 151. (Rome, Pontifical Biblical Institute. Price: Lire 2,700; \$4.50)

The first part of this rather oddly constructed monograph offers bibliographical references to a number of grammatical phenomena relevant to Hebrew, Ugaritic, and Phoenician, while the second part discusses a few dozen Job passages. There is not a single reference to Torczyner/Tur-Sinai's numerous works on Job, and the bibliography is largely centred on Father Dahood's writings. This book belongs, therefore, to the same literary *genre* as Father Martinez's work (noticed in *B.L.*, 1968, p. 69): its precise purpose is not entirely clear — unless it was composed *ad maiorem Dahoodi gloriam* (see Preface). Professor Dahood has obviously many dutiful disciples, but he requires no such testimony to his international standing which is firmly established. He himself could have written this book so much better, though there was, in truth, no need for it to be written at all.

E.U.

DEGEN, R.: *Altaramäische Grammatik der Inschriften des 10.–8. Jh. v. Chr.* (Abhandlungen für die Kunde des Morgenlandes, xxxviii, 3.) 1969. Pp. xviii, 144. (Franz Steiner, Wiesbaden. Price: DM. 34)

This is a valuable book. It is based on a doctoral dissertation and offers a full description of the Old Aramaic language of the inscrip-

tions dating from the 10th to the 8th century B.C. The author explains (p. 2) that the linguistic peculiarities, particularly in the area of the syntax, are sufficiently marked to differentiate this language from later manifestations of Aramaic. Degen introduces the reader to some 20 pages of Old Aramaic texts, among them prominently the Sfire inscriptions, and then proceeds to take us through the graphic system, phonology, morphology, and a detailed description of the syntax. There are also a bibliography and an index.

The author discharges his task with considerable competence, and his book will become an essential part of the equipment of every Semitist and O.T. scholar. The need for a strictly synchronic treatment (p. ix) in a language attested in epigraphic documents only is not, perhaps, overwhelming. A comparative study would have had certain obvious advantages, but it would not be fair to blame the author for adhering to this self-imposed limitation. More doubtful is the peculiar mode of his presentation of the phoneme inventory which follows, without explanation or justification, the teachings of his master, Professor O. Rössler. It is a matter of some satisfaction, especially these days, to have dutiful students, but it remains important to adduce adequate grounds for innovations. The tone of some of the critical footnotes (and in particular the last one in the book) is unnecessarily testy as well as somewhat indecorous in so recent a doctoral candidate.

E.U.

GREENBERG, M.: *Introduction to Hebrew*. 1969 (1965). Pp. viii, 226. (Prentice-Hall, Inc., Englewood Cliffs, New Jersey. Price: 74s.)

This rather brief, but clear, introduction to Hebrew, constructed to lead up to readings from the Joseph story, which was missed by the *Book List* when it first appeared in 1965, has now been reprinted, remedying the unfortunate omission in the first edition of a section on the geminate verbs.

J.V.M.S.

HARRIS, H.: *English Words of Hebrew Origin*. 1969. Pp. 12. (Society for Jewish Study, London)

This paper of general interest, the contents of which are accurately described by the title, was delivered as a lecture to the Society for Jewish Study on 15 April 1969.

J.A.E.

MACUCH, R.: *Grammatik des samaritanischen Hebräisch* (Studia Samaritana, herausgegeben von R. Macuch, Band 1). 1969. Pp. xl, 572. (Walter de Gruyter, Berlin. Price: DM. 220)

This large scale, comprehensive grammar of Samaritan Hebrew, which consists of four main sections — on orthography, phonology, morphology, and syntax — is a work of outstanding importance, which will be indispensable to all students of Hebrew, Massoretic as well as Samaritan, and of the textual criticism of the Pentateuch. The material on which it is based, ranging from the Samaritan Pentateuch to Samaritan literature of the present day, is throughout

assembled and ordered in a truly impressive way. The pronunciation of Samaritan Hebrew here adopted is that which the author himself heard from Samaritan authorities during a visit to Nablus in 1965, and his first-hand acquaintance with their pronunciation has enabled him fruitfully to reassess the findings of his predecessors in this elusive field of study. A dictionary of Samaritan Hebrew, which will include all Hebrew words that occur in the volume, is in preparation, and will make good the lack of a philological index in the present work. With this inaugural volume the new series has got off to a fine start.

D.W.T.

MAUCHLINE, J.: *Key to the Exercises in the Twenty-fifth and Twenty-sixth editions of the late Professor A. B. Davidson's Introductory Hebrew Grammar with explanatory notes*. 3rd ed. 1967. Pp. vi, 192. (T. & T. Clark, Edinburgh. Price: 35s.)

Professor Mauchline, who was responsible for the 25th edition of Davidson's grammar (*B.L.*, 1963, p. 71; *Decade*, p. 465), has written this key to it and to the 26th edition. It follows the pattern of the earlier editions of the key, and consists of answers to exercises, detailed notes (which contain much helpful information, even though a few debatable opinions are expressed), and indexes of biblical references, subjects, and Hebrew words and forms. The dangers of cribs are well known, but this work will, if rightly used, be most helpful to the reader, and anyone who works carefully through the notes will learn much about Hebrew usage in the Old Testament.

J.A.E.

MOSCATI, S. (ed.): *An Introduction to the Comparative Grammar of the Semitic Languages*. (Porta Linguarum Orientalium, N.S. VI.) Reprint, 1969 (1964). Pp. 185. (Otto Harrassowitz, Wiesbaden. Price: DM. 28)

This study, a masterly compression of information regarding the languages, their grouping, phonology and morphology (noted in *B.L.*, 1965, p. 65; *Decade*, p. 617) is now reprinted. The work is primarily that of Moscati, but he acknowledges the importance of the assistance he received from A. Spitaler, E. Ullendorff, and W. von Soden.

P.R.A.

PENNACCHIETI, F. A.: *Studi sui Pronomi Determinativi Semitici*. (Publicazioni del Seminario di Semitistica. Ricerche 4.) 1968. Pp. 164. (Istituto Orientali di Napoli. Price: 54s. approx.)

After some introductory remarks on the East-Semitic pronouns, the author devotes the bulk of his book to the various uses of *d* and *š* as independent and relative pronouns and as indicators of the genitival relationship and of *m(n)* and *y(n)* as interrogative and indefinite pronouns in the West-Semitic languages; and he then adds some concluding remarks on their classification as 'autonomous' and 'non-autonomous' (these last divided into three sub-classes) pronouns.

Every usage is clearly explained and amply illustrated with examples drawn from all the West-Semitic languages, both ancient and modern, and transliterated into Roman characters; and the source from which each is derived is always given. Thus the student of the Old Testament will find a number of obscure points in the use of the Hebrew pronouns made clear by the examples from the sister languages set over against them and several idioms disapproved of or even 'emended' out of existence by modern writers on Hebrew grammar thereby justified; indeed, both beginner and advanced student will learn much from this well arranged and illuminating treatise on the Semitic pronouns.

G.R.D.

WILLIAMS, R. J.: *Hebrew Syntax: An Outline*. 1967. Pp. 122. (University of Toronto Press. Price: \$3.50)

Williams' approach is normative rather than descriptive; his motivation is didactic and he wishes to impart what in Britain has traditionally and best been imparted by the discipline of prose composition. First, parts of speech and, secondly, syntactical clauses are listed according to their English labels; their mode of expression in Hebrew is noted together with, usually, one example from the M.T. The examples remain untranslated, for the meaning is regarded as being clear from the syntactical category in which they are placed. The disadvantages of this method include that of over-elaborate classification and that what purports to be syntax approximates to what is properly lexicography. Many grammatical terms will be unfamiliar (e.g. *telic*, *fientive*, etc.) and confusing (e.g. *pl. of respect* for *pl. of majesty*) to English readers. The familiar terms Absolute and Construct are replaced by 'the more accurate linguistic expressions *Free* and *Bound (Forms)*', although infinitives retain their old labels. (In any case, *Free* can hardly be 'more accurate' when it is a mere translation of the Latin term.) Advances in our knowledge are adequately reflected in some parts of the work (e.g. Superlatives), inadequately in others (e.g. *waw* consecutive). If traditional British methods of teaching Hebrew are retained, this book will be of little use; if the methods of modern linguistics are adopted then this work may be regarded more as a patching up of old wine skins than as a re-bottling of Hebrew.

A.A.M.

ADDITIONAL NOTES ON SCHOOL TEXTBOOKS, ETC.

*BLENKINSOPP, J.: *Genesis 1-11. A Scripture Discussion Outline*. 1968. Pp. 52. (Sheed and Ward, London. Price: 3s. 6d.)

*BLENKINSOPP, J.: *Deuteronomy. The Book of the Covenant. A Scripture Discussion Outline*. 1968. Pp. 54. (Sheed and Ward, London. Price: 3s. 6d.)

*CHALLENGOR, J.: *Jeremiah. A Scripture Discussion Outline*. 1968. Pp. 52. (Sheed and Ward, London. Price: 3s. 6d.)

These booklets are included in a new series of 'Scripture Discussion Outlines' under the general editorship of Laurence Bright, O.P.

A general introduction is followed by a more detailed treatment of the biblical text, section by section, with suggestions for further reading and questions for discussion. The first two outlines have set a very high standard. The aim is to make the student think for himself. These outlines should appeal to intelligent Sixth-formers, undergraduates and educated laymen of all denominations. L.A.P.

*BRUEGGEMANN, W.: *Confronting the Bible*. 1968. Pp. 75. (Burns & Oates, London. Price: 10s.)

This 'Resource and Discussion Book for Youth' is one in the American series 'Christian Commitment'. It is designed for eight sessions of confrontation — a 'workshop course', using such tools as standard introductions, commentaries, Bible word books, concordances and modern translations. For many young people the author should make the Bible come alive. G.F.

*CALLISTER, F.: *One World Not Two. An examination of Bible Wonders in the Old and New Testaments*. 1968. Pp. 240. (Religious Education Press, Ltd., Oxford. Price: 17s. 6d.)

This book is intended to help teachers of Religious Knowledge, especially non-specialists, who are perplexed by the miracles and myths of the Bible. A third of the book is devoted to prolegomena, the history of criticism, etc., and rather less than a third to the legends and myths and miracles of the O.T. The treatment is rather discursive but the book contains a wealth of back-ground material for the non-specialist. L.A.P.

*GAUBERT, H.: *The Bible in History*. Volume 1. *Abraham, Loved by God*. 1968. Pp. 195. (Darton, Longman and Todd, London. Price: 21s. 0d.)

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These volumes, under the general editorship of Joseph Rhymer, are a revised edition of the French series *La Bible dans l'Histoire*. The aim of the series being to recreate the historical background of the biblical narrative, it is surprising that two of the seven volumes allotted to the O.T. should be devoted to the Patriarchal Age. Much valuable back-ground material is introduced and the text is generously illustrated by maps, diagrams, photographs and line drawings. The standpoint throughout is deeply conservative. L.A.P.

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These volumes, based on a successful pioneer experiment in using programmed learning in Religious Education, are intended for use by pupils of 9 to 12 years. They will be of interest to both specialist and non-specialist teachers in Primary and Preparatory Schools.

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