

THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1972

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**THE SOCIETY FOR OLD
TESTAMENT STUDY**



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The Society for Old Testament Study

BOOK LIST 1972

This issue of the *Book List* follows the pattern of previous issues. 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 again given his assistance in providing information about books from eastern Europe. The editor is also grateful for help from Dr. L. Alonso Schökel, Professor W. J. Fuerst of Chicago for S. America, and Professor E. Hammershaimb of Aarhus for Scandinavia. Nor should the publishers be forgotten, for their continued and valued support in sending books which are relevant to the *List* and in responding to requests made to them.

The editor continues to be indebted to his colleagues at King's College, Professor U. E. Simon, Mr. M. A. Knibb and the Revd. R. J. Coggins, for their willingness to review books at short notice and so help to keep the *List* up to date. And thanks are due also to Miss Jean Kemble whose secretarial work reduces so many of the anxieties of editing and who carries much of the burden of obtaining books and bibliographical information, and all of the burden of posting to reviewers. The Library staff at King's College and the staff at B. H. Blackwell, Oxford, have also, as on previous occasions, been generous in their support.

PETER R. ACKROYD

KING'S COLLEGE
LONDON



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ABBREVIATIONS

P.R.A.	=	P. R. Ackroyd	H.K.	=	H. Kosmala
L.A.S.	=	L. Alonso Schökel	W.G.L.	=	W. G. Lambert
G.W.A.	=	G. W. Anderson	J.M.	=	J. Mauchline
D.R.Ap-T.	=	D. R. Ap-Thomas	E.B.M.	=	E. B. Mellor
J.B.	=	J. Barr	R.M.	=	R. Murray
J.M.T.B.	=	J. M. T. Barton	E.W.N.	=	E. W. Nicholson
M.B.	=	M. Bič	A.C.J.P.	=	A. C. J. Phillips
I.B.	=	I. Blythin	L.A.P.	=	L. A. Poore
P.A.H.de B.	=	P. A. H. de Boer	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	J.W.R.	=	J. W. Rogerson
R.J.C.	=	R. J. Coggins	E.R.R.	=	E. R. Rowlands
R.D.	=	R. Davidson	E.T.R.	=	E. T. Ryder
G.R.D.	=	G. R. Driver	J.F.A.S.	=	J. F. A. Sawyer
J.H.E.	=	J. H. Eaton	J.N.S.	=	J. N. Schofield
J.A.E.	=	J. A. Emerton	J.B.S.	=	J. B. Segal
W.J.F.	=	W. J. Fuerst	U.E.S.	=	U. E. Simon
E.H.	=	E. Hammershaimb	J.S.	=	J. Snaith
A.S.H.	=	A. S. Herbert	J.V.M.S.	=	J. V. M. Sturdy
C.J.A.H.	=	C. J. A. Hickling	E.U.	=	E. Ullendorff
A.R.J.	=	A. R. Johnson	G.V.	=	G. Vermes
D.R.J.	=	D. R. Jones	R.N.W.	=	R. N. Whybray
M.A.K.	=	M. A. Knibb	D.J.W.	=	D. J. Wiseman

GENERAL

BERLIN, C.: *Index to Festschriften in Jewish Studies*. 1971. Pp. xl, 321. (Ktav Publishing House, Inc., New York. Price: \$35.00)

243 *Festschriften* are here indexed, by way of providing a much more complete survey than is available in J. R. Marcus and A. Bilgray, *An Index to Jewish Festschriften* (Hebrew Union College, Cincinnati, 1937) which covered 53 (not included here). Although many of those indexed are concerned with the later periods of Judaism, the inclusion of volumes dealing with O.T. makes this a very valuable guide to a wealth of scholarship which is sometimes in danger of being lost to sight. A complete list of the *Festschriften* (pp. xvi-xl), is followed by an author index (pp. 1-118) and a subject index (pp. 119-319), and two pages of corrections and additions.

P.R.A.

BERNHARDT, K. H. (ed.): *Schalom. Studien zu Glaube und Geschichte Israels. Alfred Jepsen zum 70. Geburtstag dargebracht von Freunden, Schülern und Kollegen*. (Aufsätze und Vorträge zur Theologie und Religionswissenschaft, 51). 1971. Pp. 96, 1 plate. (Evangelische Verlagsanstalt, Berlin. Price: DM. 4.50)

This volume of essays presented to Alfred Jepsen on his seventieth birthday contains eleven essays, many of them quite short. In the longest of them K. H. Bernhardt writes on the historical problems surrounding the campaign of the three kings against Moab in the 9th century referred to in 2 Kings 3: 6ff., and its possible connection with the Moabite Mesha inscription. Miklos Pálffy discusses certain human and psychological aspects of fear in the Old Testament, and G. von Rad looks at the form of the doxology of judgement as seen in the prayers of Ezra 9, Neh. 9 and Dan. 9. H. Ringgren writes on the function of the creation myth in Is. 51:9-11, as establishing a basis of faith for the renewal of Israel. L. Rost contributes some considerations of the meaning of *shalom*, and W. Rudolph writes on the oracle against the nations in Amos 1:3-2:5, arguing for its substantial authenticity, with the exception of parts of the Edom (1:11bβ) and Judah (2:4bβ) oracles. K. D. Schunck writes on the earliest history of Jerusalem, L. Wächter on the significance of the name Jeshurun, S. Wagner on the conception of divine revelation as illustrated by 1 Sam. 9:15, and C. Westermann on Wisdom in proverbial sayings. Finally W. Zimmerli writes on the prohibition of images in the Old Testament, especially in relation to the golden calf, the bronze snake, the massebah and the ark. In addition there is a fine portrait of A. Jepsen, but no bibliography of his writings.

R.E.C.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band 1. Lieferung 2 (Spalte 129-256). 1971. (W. Kohlhammer, Stuttgart. Price: DM. 16)

Some general remarks on this enterprise will be found in *B.L.*, 1971, p. 6. The present fascicle covers 'ōhel (continued from fascicle 1) to 'ākal (to be continued). The articles to which the greatest space is devoted are 'ōhel (K. Koch), 'ōr (S. Aalen) and 'iš (N. P. Bratsiotis). The last of these includes a discussion on the relationship between 'ādām, 'iš and 'enōš, which was not dealt with in the article on 'ādām in fascicle 1. The lack of an article on 'ahārōn is surprising,

since the inclusion of 'abrāhām in fascicle 1 had led one to suppose that proper names of theological significance would be included. On the other hand it is questionable whether some articles, especially 'ah^arē, deserve a place in a work of this kind.

R.N.W.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band 1. Lieferung 3 (Spalte 257–384). 1971. (W. Kohlhammer, Stuttgart. Price: DM. 16)

Of the nine complete articles in the present fascicle three are on words of outstanding importance by acknowledged masters in their fields: 'ēl (F. M. Cross), 'elōhīm (H. Ringgren) and 'āman (A. Jepsen). The article on 'ēl is remarkable for its very full treatment of the Canaanite background; that on 'elōhīm, as one would expect from the author, is a masterly treatment of concepts of god in the ancient Near East; it is here, also, that the distinction in usage between 'ēl, 'elōah and 'elōhīm in the Old Testament is discussed. The article on 'āman deals comprehensively with the important cognates as well as with the forms of the verb itself. The lack of an article on 'ēm is surprising.

R.N.W.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band 1. Lieferung 4 (Spalte 385–512). 1971. (W. Kohlhammer, Stuttgart. Price: DM. 16)

This fascicle covers 'ānap (including 'ap) to bādād, and includes important articles on 'arōn (H.-J. Zobel), 'ereš (J. Bergman and M. Ottosson), 'ārar (J. Scharbert), 'ēš/'išše (J. Bergman, J. Krecher and V. Hamp), 'āsām (D. Kellermann) and 'ašrē (H. Cazelles). Among proper names, bābel (H. Ringgren) is included, but not Ephraim, Aram or Asshur. One may doubt whether a long article on 'arī and other words meaning 'lion' (G. J. Botterweck) is justified. It is now clear that in some cases (e.g. 'arī, and 'ēl/'im by H. D. Preuss) groups of non-cognate words in the same semantic field will be discussed in a single article under the member of that group which is considered to be the most important, with cross-references.

R.N.W.

*COMAY, J.: *Who's Who in the Old Testament together with the Apocrypha*. 1971. Pp. 448. (Weidenfeld & Nicolson, London. Price: £4.75)

Brief biographical sketches are here given of every character mentioned in the Old Testament (including the Apocrypha). There is little in the text to distinguish this from other works of a similar kind, but the special attraction of the book is the large number of excellent and varied illustrations.

R.J.C.

CASTELLINO, G. R., D'ERCOLE, G. and GAROFALO, S. (ed.): *Populus Dei* Vol. 1. *Israel*. 1966. Pp. xv, 651. (Libreria Ateneo, Salesiano, Rome)

The names of the three principal contributors are given in the preface to this scholarly work, which commemorates the priestly golden jubilee of Cardinal Alfredo Ottaviani, the prelate who had the joyful office of proclaiming Paul VI as Pope on 21 June, 1963. All

the twelve contributors are or were scholars of repute. Three of them, including, most recently, Roland de Vaux, are now dead. The main distribution of the subject-matter is between the section on Israel's dogmatic and moral structure and her juridical structure. A. Barucq writes at considerable length on the notion of Covenant in the Bible and in Palestinian and Alexandrian Judaism. The priesthood in Israel is discussed by de Vaux in an article running to fifty-five pages, which supplements the account given in his earlier *Les Institutions de l'Ancien Testament*, Vol. II (1960). In the second division of this work the outstanding article is that by G. D'Ercole on 'The Juridical Structure of Israel from the Time of Her Origin until the period of Hadrian' (pp. 389-461).

It is unfortunate that there are no numbers assigned to the contributions, and no helpful list of contents giving the author's name for each essay, together with the pages assigned to it. Presumably there will be an alphabetical index when the second volume appears.

J.M.T.B.

EMANUEL, M. (ed.): *Israel. A Survey and Bibliography*. 1971. Pp. 309. (St. James Press, London. Price: £3.75)

The 25 essays in this volume are concerned with aspects of the life of the modern state of Israel. Of particular interest to readers of the *Book List* will be one by M. Gertner on 'Hebrew Language', tracing its development to the contemporary situation, and a very brief one by M. Mansoor on 'The Dead Sea Scrolls'.

P.R.A.

Eretz-Israel. Archaeological, Historical and Geographical Studies, Vol. x, *Zalman Shazar Volume*. 1971. Pp. xx (English), viii, 282 (Hebrew), 73 plates, and numerous plans and drawings. (Israel Exploration Society, Jerusalem)

The forty papers in this volume, which is dedicated to the President of Israel, are written in Hebrew, but there are English summaries of all except the few that have been, or will be, published elsewhere in English. O.T. scholars will be especially interested in the essays of the following: B. Mazar (excavations in the Old City of Jerusalem in 1969-70), N. Avigad (a burial vault on Mount Scopus from the early first century A.D.), Y. Aharoni (the stratification of Israelite Megiddo), M. Altbauer (the word *semadar* on a jar from Hazor), P. Bar-Adon (a settlement of the Qumran sect at Ain el-Ghuweir), J. Braslavi (En-Tannin in Neh. 2:13), N. Glueck (incense altars), M. Dothan (the Late Chalcolithic period in Palestine), M. Haran (the route of the exodus in the Pentateuch), Y. Yadin (the questionable nature of some opinions about a South Arabian clay stamp at Bethel), S. Yeivin (2 Kings 14:28), B. Z. Lurie (the walls of Jerusalem at the end of the period of the second temple), S. E. Loewenstamm (the investiture of Levi in the Pentateuch), A. Malamat (resemblances between the accounts of the Danite migration to the north and of the exodus and conquest of Canaan), J. Naveh (inscriptions on ossuaries from Jerusalem), B. Oded (the Darb el-Hawarneh route from northern Transjordan to Acco and its importance for O.T. history), L. Finkelstein (an old *Baraita* on Deuteronomy), Z. Kallai (the kingdom of Rehoboam), J. Kaplan (a Samaritan amulet from Tel Aviv), H. Reviv (some problems in biblical references to non-Israelite cities

and their institutions), A. F. Rainey (surface remains near Machaerus), E. Stern (seals depicting lions and their bearing on the history of Judah in the fifth century B.C.), and M. Stern (some questions concerning the administration of Judaea in the early Roman empire).

J.A.E.

COENEN, L., BEYREUTHER, E., BIETENHARD, H. (ed.): *Theologisches Begriffslexikon zum Neuen Testament*, Fasc. 10, 11. 1970. Pp. 112, 96. (Presbyter-Segen, pp. 1009–1120; Segen-Taufe, pp. 1121–1216) (R. Brockhaus Verlag, Wuppertal. Price: DM. 16.80)

Previous fascicles of this lexicon have been noted (see *B.L.* 1970, pp. 6 f.); a general description of its hermeneutical purpose was given in *B.L.* 1968, p. 4. The two latest fascicles contain similarly informative articles on such themes as *Prophet*, *Reich* (kingdom), *Satan*, *Schöpfung*, *Sklave*, *Sohn*, *Sünde*. The editors' concern for the preacher remains paramount, but the scholarship is none the less careful.

P.R.A.

EYBERS, I. H., FENSHAM, F. C., VAN WYK, W. C. and VAN ZYL, A. H. (ed.): *De Fructu Oris Sui: Essays in Honour of Adrianus van Selms*. (Pretoria Oriental Series, vol. ix.) 1971. Pp. viii, 259. (E. J. Brill, Leiden. Price: Fl. 60)

Sixteen out of the twenty essays in this volume concern various aspects of the O.T. There are philological studies on $\sqrt{qr}$, $^c r$, $\$ / \text{r}$ (H. J. Dreyer), $^c r b / ^c r p$ and concept of darkness (J. A. Loader), morphological peculiarities in Qohelet (S. J. Du Plessis), $^c a k k a b i \ddot{s}$ (J. P. Van der Westerhuizen); literary studies on darkness/drought and light/vegetation in Jeremiah (A. P. B. Breytenbach), composition of the historical books (Eybers), assonance in O.T. poetry (J. J. Glück), structure of Deut. 32 (C. J. Labuschagne), the background of Nahum (Van Wyk), and Psalm 27 (Van Zyl). The remaining items of O.T. interest are on the Rechabites (L. Bronner), translation (Fensham), the patriarchs as 'village pastoralists' (L. M. Mutingh), Man in the Psalms (J. P. Oberholzer), Revelation (S. Du Toit), and the use of *bmyrn* in Neofiti Genesis (W. S. Vorster). It must be confessed that several of the contributions are rather second-rate.

S.P.B.

GORDIS, R.: *Poets, Prophets and Sages. Essays in Biblical Interpretation*. 1971. Pp. x, 436. (Indiana University Press, Bloomington and London. Price: \$15.00)

This is a collection of fifteen essays by Rabbi Gordis, all previously published during the period 1940 to 1966, and selected with the general reader in mind. Six are introductory articles on prophetic and wisdom books; the remainder cover a wide range of subjects. The articles on Job and Ecclesiastes in particular are useful as summaries of views which the author has expressed more fully elsewhere. Perhaps the most notable article is that entitled 'Quotations in Biblical, Oriental and Rabbinic Literature', in which the author

presents in detail and with cogency the opinion that many problems of consistency of thought and of continuity can be solved once it is recognized that the authors of the books or passages in question are, for a variety of reasons, quoting from earlier sources, not always with approval. The article entitled 'Primitive Democracy in Ancient Israel', though not convincing to the reviewer, is also of more than ordinary interest.

R.N.W.

GRABNER-HAIDER, A. (ed.): *Praktisches Bibellexikon. Unter Mitarbeit katholischer und evangelischer Theologen*. 1969. Pp. xlvii, 1275, with 8 maps. (Herder, Freiburg-Basel-Vienna. Price: DM. 36)

This is probably the *lightest* bible dictionary with any claim to exhaustive scope; it weighs just 2 lb., measuring 14 × 24 cms × 6 cms thick. In range it corresponds approximately to Haag's *Bibel-Lexikon* (cf. *B.L.* 1969, p. 5), but it has no long articles; it is essentially a hand reference book for quick answers. The entries are classified as (1) 'Realia', (2) Biblical-theological concepts, (3) terms used in Form-criticism and History of Religions, and (4) hermeneutical terms. In these two latter categories this volume goes beyond what is provided in most other comparable works. A useful feature is an index of biblical passages with the articles which can be hoped to illuminate each. Bibliographical material is limited to 6 pages of very general scope. Probably the book's greatest value is as an aide-mémoire to the student and a source of minimum explanations to the layman; it is especially useful to have a handy key to form-critical and 'hermeneutical' jargon (though some was surely hardly worth recording, while there are serious gaps; the rather tendentious article 'Entsakralisierung' is unsupported by any entry on 'Sakral'). Articles on biblical books vary greatly in quality; many of the best are on deuterio- or non-canonical books. The restrictions of a brief note without bibliography are handled with varying skill: quite well in (e.g.) 'Thronbesteigungsfest' but sometimes misleadingly. (Who has agreed that 'Jehovist' is the term for the *Zusammenarbeit* of J and E?) Given the laudable scope of the dictionary, the thin coverage of biblical midrashic themes is a pity. 'Targum' gets only 40 uninformative words, while major themes such as the Binding of Isaac find no place.

R.M.

HEALEY, F. G. (ed.): *Preface to Christian Studies*. 1971. Pp. 354 (Lutterworth Press, London. Price: £3.00)

This work sets out to provide a guide to what is involved in contemporary Christian studies. The thirteen essays include 'The Old Testament' by P. R. Ackroyd (who has also supplied a brief note on 'Language Study and Theology') and 'Inter-Testamental Literature' by F. F. Bruce. Different contributors have interpreted their brief in rather different ways, so that some chapters are general essays on what is involved in a particular area, while others are surveys of present tendencies; but for the most part this should be a useful volume for the interested inquirer.

R.J.C.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Vol. 16 (1969–70). 1970. Pp. xv, 411; Vol. 17 (1970–1). 1971. Pp. xiv, 380. (Patmos Verlag, Düsseldorf. Price: DM. 80; DM. 88 respectively)

Well over 2000 items in each of these volumes, covering both Old and New Testaments, show how this bibliographical aid continues to provide both useful summaries of almost all the material mentioned, and also clearly classified and indexed information.

P.R.A.

JENNI, E. and WESTERMANN, C. (ed.): *Theologisches Handwörterbuch zum Alten Testament*, Band 1. 1971. Pp. xli, 942. (Chr. Kaiser Verlag, Munich and Theologischer Verlag, Zurich. Price: DM. 62.50; subscr. price DM. 55)

The purpose of *THAT*, of which the first of two volumes, covering 'āb to mātay, has now appeared, is to supplement and enlarge the treatment accorded by the standard lexica to words of theological importance, taking into account modern critical, and especially semantic, approaches to the Old Testament. The editors stress that the book is not intended to be a compendium of biblical archaeology or of the history of religion, and that by 'theological vocabulary' they mean words which are used in referring to the encounter between God and man. This criterion has resulted in a rather curious selection of words: the exclusion of proper names is understandable, but the omission of words like 'arōn, zebaḥ and kōhēn, while, for example, 'ūlay, bayit and mālē' are included, will lessen the usefulness of the book as a work of reference. The standard of the articles themselves, however, is good, with useful surveys of recent discussion and full bibliographical references. A special feature is the provision at the beginning of each article of a statistical table of occurrences of the word in question in each Old Testament book or source.

R.N.W.

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*, Scandinavian Journal of Theology. Vol. 25, nos. 1 and 2. 1971. Pp. 1–159. (Universitetsforlaget, Oslo. Subscription price: N. Kr. 60, \$10.00)

In the first of these two numbers, N. A. Dahl considers Paul's use in Gal. 3:11–13 and Rom. 4 of the principle of solving an apparent contradiction between two texts by adducing a third, and compares it with the use of the same principle by the Rabbis and by Philo. Neither a heilsgeschichtlich nor an existentialist interpretation of either chapter is thus justified, since both correlate 'the situation in a missionary area and Scripture' by means of an established exegetical technique. Ragnar Bring, in an article full of arbitrary statements but not without interest to students of the O.T. theology of election, sees Paul as affirming O.T. salvation history, fulfilled in Christ, in such a way that the O.T. texts he uses 'were in a real sense the words and deeds of Christ' (p. 30), and that 'the law is still in every sense true' (*sic*, p. 56). In no. 2, J. Jervell reviews the evidence for the belief that in the Coming Age a New Torah would be revealed, correcting rather than rightly interpreting the Old, and concludes (pp. 107 f.) that some rabbinic teachings were altered so as to suppress this belief.

C.J.A.H.

JOEL, I.: *Index of Articles on Jewish Studies III: 5728-1968* (1971). Pp. xviii, 178. (Issued by the Editorial Board of 'Kirjath Sepher', bibliographical quarterly of the Jewish National and University Library) (The Magnes Press, The Hebrew University, Jerusalem. Price: \$4.00)

This instalment of the Index lists articles on Jewish studies that appeared in Hebrew in the year 5728, and in other languages in 1968. It also contains additions to Vols. I and II (see *B.L.*, 1971, p. 11). The articles are grouped in twelve divisions of which the longest are III. Old Testament and X. Jewish History. There are also long sections on Mishnah/Talmud, etc., Hebrew Language, and the Archaeology of Palestine. Three good indices make this annual bibliography easy to use. It also costs very little.

J.F.A.S.

KOSMALA, H. (ed.): *Annual of the Swedish Theological Institute*, vol. VII. Pp. viii, 134. 1970. (E. J. Brill, Leiden. Price: Fl. 32)

Following the annual report for 1968-9 there are eight contributions each of direct or indirect interest to readers of the *Book List*. M. C. Lind treats 'The Concept of Political Power in Ancient Israel' and in what sense it was a theocracy. J. H. Eaton discusses 'The King as God's Witness', with special reference to Isa. 55:4. 'Some Aspects of the Theological Significance of Doubt in the O.T.' by R. Davidson opens a field of considerable religious value. G. Ll. Jones gathers together eight examples from Ezekiel, where 'Jewish Exegesis and the English Bible' are seen in contact. A series of lectures propounding the theory of a Qumran-Hebrew *Vorlage* is summarized by J. Carmignac in 'Studies in the Hebrew Background of the Synoptic Gospels'. H. Kosmala writes a learned exposition of Mat. 27:24 f. 'His Blood on Us and Our Children' and is wary of the attempt to base a theory of eternal national guilt thereon. Finally, E. Bammel, 'Gerim Gerurim', argues a translation, 'proselytes put to the final test', lit., 'dragged around'; and J. van Zijl proves a useful second list of 28 emendations to Sperber's Isaiah Targum.

It is difficult to think of any other annual which provides quite the same interesting and instructive variety of offerings. Our congratulations to the editor once more, and our best wishes to him in his retirement.

D.R.Ap-T.

*LAYMON, M. (ed.): *The Interpreter's One-Volume Commentary on the Bible, Including the Apocrypha, with General Articles*. 1971. (Abingdon Press, Nashville and New York. Pp. 1386. Price: Regular Edition \$17.50. Thumb-index Edition \$19.50)

One-volume Bible commentaries are a distinctive *genre* of literature, with an emphasis upon comprehensiveness and the mediating of up-to-date scholarship to non-technical readers. The Interpreter's One-Volume Commentary falls within this pattern and contains an immense wealth of scholarly information contributed by an international, though predominantly American, team of scholars. The names of the contributors are too numerous to mention in a short review, but many are very familiar and highly regarded in the world of biblical scholarship, amply guaranteeing the scholarly status of the work. There are four major sections covering (1) commentaries on the individual books of the Old Testament, (2) the Apocrypha, (3) the books of the New Testament, and (4) a collection of general articles on the historical background, growth and interpretation of the

biblical books. Five shorter sections then cover more technical matters of chronology, measures and money, sixteen maps, and two indexes, first to biblical references and secondly to subjects. Altogether this is a remarkably extensive coverage making this a dictionary as well as a commentary. As a general tool for ministers and students it must certainly be a most useful acquisition and very good value for money, even at the disadvantage of being rather a cumbersome book to handle.

R.E.C.

(An English edition is to be published by Collins, London, in September 1972)

MARROW, S. (ed.): *Biblica. Index Generalis. Vol. 26-50 (1945-69)*. 1971. Pp. 157. (Biblical Institute Press, Rome. Price: Lire 3,000; \$5.00)

The index to vols 1-25 (1920-44) of *Biblica* by A. Bürgi was not noted in the *Book List*. It has now been followed by an index to the next series of volumes, a further valuable tool for bibliographical purposes. Indexes of authors and of books reviewed are followed by subjects, biblical references, and Hebrew, Aramaic and Greek words (the first of these not quite complete, as the preface explains, since only the later articles on 'Hebrew-Ugaritic Lexicography' are here indexed and not those covered in E. R. Martinez, *Hebrew-Ugaritic Index to the Writings of M. J. Dahood* (cf. *B.L.* 1968, p. 69).

P.R.A.

NOBER, P., S. J.: *Elenchus Bibliographicus Biblicus*, Vol. 51. 1970. Pp. xx, 679. (Biblical Institute Press, Rome. Subscription Price: Lire 9,000)

The 1970 issue of this invaluable bibliographical aid carries 8419 entries and more than a hundred pages devoted to indexes facilitating the use of the volume. There is again a decrease in size, with no great decrease in contents. The more modest aim of this *Book List*, with its inclusion only of books where the *Elenchus* covers articles, makes the work of Father Nober all the more to be admired. Biblical scholarship is again in his debt.

P.R.A.

RIESENFELD, H. (ed.): *Svensk exegetisk årsbok*, xxxv. 1970 (1971). Pp. 152. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 20)

Only one contribution in this volume is devoted to an O.T. subject: 'Ein Drache in Babel. Exegetische Skizze über Daniel 14:23-42', by A. K. Fenz, who examines the form and content of the passage, compares it with Dan. 6:2-29, considers possible influence from Dan. 14:1-22 and from other O.T. texts, and finally discusses the *Entstehungsgeschichte* of the passage. Of the remaining articles, G. Friedrich's 'Till kritiken mot semantiken i Theologisches Wörterbuch zum Neuen Testament' (an examination of Professor Barr's criticisms of *TWNT*) is of obvious interest to the *Alttestamentler*.

G.W.A.

ROSENTHAL, E. I. J.: *Studia Semitica*, Volume I: *Jewish Themes*; volume II: *Islamic Themes*. 1971. Pp. xv, 368 and pp. xv, 224. (Cambridge University Press. Price: £3.40 and £2.80)

Of the essays here collected, and published originally over several decades, only one, the first, is directly devoted to the Old Testament ('Some Aspects of the Hebrew Monarchy'). A majority concern rather the history of exegesis and scholarship, especially in mediaeval

Judaism. An Introduction (the same in each volume) helps to explain the relatedness of the Jewish and the Islamic sections. The appearance of the work suffers from the mode of production, which photographically reproduces the widely differing typographies of each of the numerous original publications.

J.B.

Semitics I, ed. by I. H. Eybers, J. J. Glück, R. W. Reynolds. 1970. Pp. ii, 156. (University of S. Africa, PO Box 392, Pretoria, S. Africa. Price: R. 150)

The editors propose to publish one volume annually, consisting of articles on a single theme. The present volume is on 'Figures of Speech', and the ten articles are: *Irony by Way of Attributions* (S. H. Blank), *Aufbrechen von geprägten Wortverbindungen u. Zusammenfassungen von stereotypen Ausdrücken i.d. a.t. Kunstprosa* (G. Braulich, OSB), *Paronomasia and Assonance in the Syriac Text of the Odes of Solomon* (J. H. Charlesworth), *A Liturgy of Wasted Opportunity* (J. L. Crenshaw), *Some Examples of Hyperbole in BH* (I. H. Eybers), *Paronomasia in Biblical Literature* (J. J. Glück), *Ezekiel's Ship: Some Extended Metaphors in the OT* (E. M. Good), *Word and Fulfilment: a Stylistic Feature of the Priestly Writer* (S. McEvenue), *A Perspective on the Use of Simile in the OT* (D. F. Payne), *Oaths in the Qur'an* (G. R. Smith). Vol. II will be on the same topic.

The editors are to be congratulated on successfully launching this new venture and on gathering such an interesting garner of first-fruits for vol. I.

D.R.Ap-T.

SOUŠEK, Z. (ed.): *Brána i klíč*. Soubor starozákonních studií k šedesátinám Professor Dr. Miloše Biče. (*The Gate and the Key*. A Collection of Studies in Honour of the 60th Anniversary of Professor Dr. Miloš Bič.) 1971. Pp. 76. (Kalich, Prague. Price: Kčs. 8)

A group of friends and colleagues of Professor Bič presents here a number of O.T. studies. Mention may be made in particular of: M. Balabán, 'Moc slova a síla mlčení' (The power (*Macht*) of the word and the power (*Kraft*) of silence); J. Heller, 'Elijášova oběť' (Elijah's sacrifice); B. Pipal, 'Hospodinův služebník v exilu' (The Servant of Yahweh in the Exile); R. Nechuta, 'Tvořím zlo — já Hospodin' (I create evil, I, the Lord). For reasons outside the control of those who produced this collection, it was not possible for it to be printed, but only in duplicated form and containing only a rather limited range of contents. But the articles mentioned deserve to be more generally known. The full contents cover twelve studies, the bibliography of Professor Bič, and a dedicatory poem.

M.B.

(A note may be added to this of an article by J. Mánek, 'Composite Quotations in the New Testament and Their Purpose', *Communio viatorum, Theological Quarterly*, Prague (1970, 3/4), pp. 181-8, also offered to Professor Bič on the same occasion in which some Old Testament quotations in the N.T. are discussed; the question is raised as to why they often consist of two or more O.T. passages combined. The answer is found in the prescription of the law in Deut. 19:15 according to which evidence must be deposed by two or three witnesses not by one alone).

STOEBE, H. J., with STAMM, J. J. and JENNI, E. (ed.): *Wort — Gebot — Glaube. Beiträge zur Theologie des Alten Testaments Walter Eichrodt zum 80. Geburtstag.* (Abhandlungen zur Theologie des Alten und Neuen Testaments, 59). 1971. Pp. 334, 1 plate. (Zwingli Verlag, Zürich. Price: DM. 42)

This volume of twenty five essays was presented to Professor Eichrodt on the occasion of his eightieth birthday on 1 August 1971. Besides a portrait of Professor Eichrodt it includes a bibliography of his publications between 1961 and 1970. C. A. Keller contributes a study of the concept of faith in the Wisdom of Solomon and O. Bächli writes on the admission of foreigners to Israel's cultic community, for which he finds evidence in the stories of Rahab (Jos. 2: 9 ff.) and the Gibeonites (Jos. 9: 9 ff.). W. Rudolph provides a detailed study of Amos 4:6-13 and H. J. Stoebe examines the spiritual presuppositions of this prophet. L. Rost suggests that the Septuagint translation was originally undertaken for juristic reasons relating to the special legal position of Jews in the Hellenistic state. Two studies are devoted to the P document, with J. Scharbert discussing the *toledot* formula and C. Westermann the glory of God. Two studies are concerned with the book of Exodus, H. Gross drawing attention to the emphasis on 'believing in' Moses and W. Zimmerli examining the covenant concept in Exod. 19-34. Concerning the exilic age E. Vogt studies the question of Ezekiel's dumbness and paralysis and R. Martin-Achard the hope of Israel's reunification expressed in Ezek. 37: 15 ff. J. W. Miller attempts a fresh look at the Servant Songs, particularly seeing in Is. 53 evidence of the prophet's martyrdom at the hands of the Babylonian authorities. H. Wildberger studies the re-interpretation of the concept of election as a result of the crisis of the exile. J. A. Soggin and M. Schmidt write on aspects of the Psalter, and E. Jacob and G. Sauer on Isaiah. Other essays on broader theological and hermeneutical issues are contributed by N. W. Porteous, J. J. Stamm, M. Bič, H. van Oyen and E. Jenni. A. Jepsen contributes some comments on Jonah and B. Reicke on Joel. Altogether this is a wide-ranging and distinguished tribute to a great Old Testament scholar. 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 4 (pp. 497-784). Prepared for publication by O. Eissfeldt and L. Rost. 1972. (Akademie-Verlag, Berlin)

For the previous three fascicles of this volume of the bibliographical survey, see *B.L.*, 1970, p. 14; 1971, p. 15. In this the final fascicle of the volume, a few pages complete the archaeological section. This is followed by 'historical geography' (pp. 509-39), 'geography' (pp. 540-70), and 'Syria and Palestine' (pp. 571-661). The index of authors and subjects covers pp. 662-775, with short Russian and Greek indices at the end. There is a short list of libraries and manuscripts mentioned in the entries. The range of this bibliography is immense (a total of over 11,000 entries), going far beyond the biblical area. Its usefulness to O.T. scholars will be evident. P.R.A.

WOLFF, H. W. (ed.): *Probleme Biblischer Theologie. Gerhard von Rad zum 70. Geburtstag*. 1971. Pp. 690. (Chr. Kaiser Verlag, Munich. Price: DM. 60)

This tribute, offered to Gerhard von Rad by his former pupils and colleagues shortly before his death, contains 39 articles, all of which, with the exception of those of N. W. Porteous and S. Talmon are by German speaking scholars, many of whose names are as well known in this country as in their own. The emphasis is on Old Testament theology, and, as the editor remarks in the preface, many of the articles owe their inspiration to the theological thinking of von Rad himself. There are also a few articles on non-biblical subjects. The volume also contains an appreciation of von Rad's work by H. W. Wolff, a reprint of a short article by von Rad himself on his understanding of his function as a scholar and university teacher, and a full bibliography of his published works. It is completed by a photograph, and by a foreword by the President of the West German Republic, itself a proof of the high esteem in which von Rad was held by his own countrymen.

R.N.W.

WÜRTHEIN, E.: *Wort und Existenz: Studien zum Alten Testament*. 1970. Pp. 320. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 38)

Of the fourteen studies in this volume (most of which have previously appeared in *Festschriften* and periodicals) two date from the period before World War II: 'Vom Verstehen des Alten Testaments' (1935), and 'Gott und Mensch in Dialog und Gottesreden des Buches Hiob', which was written in 1937-8 but is now published for the first time. Most parts of the O.T. are represented. The essays, 'Chaos und Schöpfung im mythischen Denken und in der biblischen Urgeschichte' and 'Der Sinn des Gesetzes im Alten Testament' are followed by five on various aspects of prophecy ('Amos 5: 21-27', 'Amos-Studien', 'Der Ursprung der prophetischen Gerichtsrede', 'Jesaja 7:1-9. Ein Beitrag zu dem Thema: Prophetie und Politik', and 'Kultpolemik oder Kultbescheid?') and two on the Psalms ('Erwägungen zu Psalm 73', and 'Erwägungen zu Psalm 139'). In addition to the study of Job, Wisdom is represented by 'Die Weisheit Ägyptens und das Alte Testament', and theology by 'Geschichte und Verantwortung. Vom Menschenbild des Alten Testaments'. The volume ends with a sermon on Gen. 8 f. preached before the University of Marburg: 'Der Lebensgrund'. These are all important studies and most of them are substantial. Together they form a most useful volume.

G.W.A.

ARCHAEOLOGY AND EPIGRAPHY

CROSS, F. M. and STRUGNELL, J. (ed.): *Studies in Memory of Paul Lapp* (Harvard Theological Review 64, 2, 3). 1971. Pp. 129-450. (Harvard U.P., Oxford University Press, London. Price: \$5.00)

While this *Book List* does not offer reviews of journals, it is appropriate that a brief note should be given of this volume in memory of Paul Lapp, the outstanding American archaeologist of Palestine, whose work has contributed much to the development of our understanding of the problems and interpretation of archaeology. A short biographical note is followed by a bibliography of Lapp's writings. 18 articles on various archaeological topics have been contributed by a representative group of scholars. Those most

relevant for readers of the *Book List* may be noted: 'A Hebrew Cognate of Unušu/Unš in Isa. 33:8' by D. R. Hillers; 'Kleine Beiträge zur Siedlungsgeschichte der Stämme Asser und Juda' by A. Kuschke; 'The Royal Stamps and the Kingdom of Josiah' by H. D. Lance — an important questioning of assumptions about Josiah's activities; 'Problèmes de la Littérature Hénochique à la Lumière des Fragments Araméens de Qumrân' by J. T. Milik; 'The Original Text of CD 7:9-8:2 = 19:5-14' by J. Murphy-O'Connor; 'The Acrostic Poem in Sirach 51:13-33' by P. W. Skehan; 'La Thèse de l' "Amphictyonie Israélite"' by R. de Vaux, a fairly devastating onslaught on a theory which has, nevertheless, stimulated much development; it is sad that death has now deprived scholarship of such a charming but outspoken critic; 'A Problem of Ancient Topography: Lachish and Eglon' by G. E. Wright and L. E. Stager. There is also an important general 'Essay on Archaeological Technique' by Kathleen Kenyon.

P.R.A.

GIBSON, J. C. L.: *Textbook of Syrian Semitic Inscriptions*. Vol. 1: *Hebrew and Moabite Inscriptions*. 1971. Pp. xi, 119 (Clarendon Press, Oxford. Price £3.00)

This is the first volume of a manual dealing with Hebrew, Moabite, Phoenician-Punic, and Aramaic inscriptions. It is intended to replace G. A. Cooke's 1903 *Text-Book*; and if it is considered essential (despite the existence of Dinger's and Moscati's volumes and some scattered monographs) to collect and republish this epigraphic material, then it certainly was a happy thought to entrust this task to Dr. Gibson who has discharged his assignment with knowledge and competence.

In the title, 'Syrian' Semitic is apt to mislead, and despite the explanation in the Preface I know of no cogent argument against the conventional description of these languages (in the present case Hebrew) as North or North-West Semitic. In the bibliography, Torczyner's 1940 *The Lachish Ostraca* (in Hebrew) has been omitted, although it represents a marked advance on his 1938 English volume. The omission of Bergsträsser's *Hebräische Grammatik* (p. 86) is odd, especially for someone so well versed in linguistic method as the editor of this volume.

A word in the ear of the venerable Clarendon Press: in order to reduce printing costs, it is inevitable that modern off-set process, cheaper if aesthetically less satisfying, should be used even by our two great university presses. But it may well be doubted whether lithographic reproduction from a typescript is the most suitable method for a standard manual intended for many generations of students where utmost clarity is particularly desirable. True, if 120 pages of photographic reproduction cost £3, the mind boggles at the price orthodox processes of typesetting would have demanded.

E.U.

NAVEH, J.: *The Development of the Aramaic Script*. (The Israel Academy of Sciences and Humanities: Proceedings, Volume v, no. 1.) 1970. Pp. 69 + 12 plates. (The Israel Academy, Jerusalem)

This is a descriptive study, the first of its kind, of the Aramaic script from its beginnings down to the fourth century B.C. Besides the very valuable plates, with tables of scripts, there are marginal line drawings to illustrate the forms of individual letters described. *Multum in parvo*.

S.P.B.

SANDERS, J. A. (ed.): *Essays in Honor of Nelson Glueck: Near Eastern Archaeology in the Twentieth Century*. 1970. Pp. xxv, 406, with portrait and Pls 45 + numerous figs. in text. (Doubleday & Co, Garden City, New York. Price \$12.50)

The able editor has here gathered a galaxy of experts from A to Y to write a Festschrift on twenty facets of Near Eastern Archaeology, mainly Palestinian. With so many first-rate contributions it is impossible to mention all or single out any one — except, perhaps, to echo the editor's satisfaction at having here, and at last, a comprehensive ceramic chronology for the Nabatean pottery of Petra (from the pen of P. J. Parr). The rest of the book, too, is indispensable for the biblical archaeologist. Fritz Bamberger contributes a Preface on 'The Mind of Nelson Glueck' and E. K. Vogel a bibliography of his writings. The world of Near Eastern archaeology is poorer and drabber by his death; we are glad that this well-deserved honour came to him during his life.

D.R.Ap-T.

THOMPSON, H. O.: *Mekal, the God of Beth-shan*. 1970. Pp. xii, 217 with 6 illustrations. (E. J. Brill, Leiden. Price: Fl. 44)

This book is a study of the god *Mkl* who, though rarely mentioned directly in literature, seems to have been recognized in various excavations, notably at Beth-shean or, as the author calls it, Beth-shan (although the identity of the two places has been recently doubted). The contents include a description of the archaeological discoveries at Beth-shean, the *stele* of the god *Mkl* and the panel thought to depict him, the gods Nergal and Set and Resheph, the connection of *Mkl* with Cyprus, and concluding remarks and additions. The conclusion that all these gods may be identified is plausible but can hardly be said to have been proved; but the author has the good sense finally to describe his work as a 'tantalizing study'. The text takes the form apparently of brief entries from a card-index, followed by a summary at the end of each paragraph; but, as the entries are apt to be self-contradictory, the conclusions are equally apt to be inconclusive. Indeed, they serve often only to show on what wild guesses much archaeology rests. The philological treatment of the god's name at the end is equally confusing. The book also teems with misprints and other errors which can hardly be called misprints.

G.R.D.

HISTORY AND GEOGRAPHY

ALLEGRO, J. M.: *The Chosen People. A Study of Jewish History from the Time of the Exile until the Revolt of Bar Kocheba*. 1971. Pp. 286, Pl. 24, Figs. 9. (Hodder & Stoughton, London. Price: £3.00)

The importance of the period covered by Mr. Allegro's book is equalled by the complexity of the events and of much of the evidence by which they are attested. To tell the story clearly and convincingly calls for the high degree of narrative skill which Mr. Allegro possesses. His lucid and often vivid prose not only presents the facts but brings the past to life. In this respect the merits of his book are obvious. Some criticisms must, however, be made. It can be argued that, although Mr. Allegro does take some account of the Jewish communities in Babylonia and Egypt, attention is concentrated too much on events and conditions in Palestine. Further his judgements, even

when they are most arresting, are sometimes highly questionable (Did Nebuchadnezzar really create both Judaism and the Jewish problem?). His emphasis on the part played by social and political factors in situations and events which have sometimes been regarded as exclusively religious is in itself sound; but many of his dogmatic assertions on religious questions fail to carry conviction, at least to the present reviewer. Finally, the fact that the mushroom cult again rears its erotic head is an unfortunate blemish in a book from whose considerable merits it seriously detracts.

G.W.A.

The Cambridge Ancient History: Revised Edition of Volumes I and II. Palestine in the Time of the Eighteenth Dynasty by K. M. Kenyon. Fasc. 69. 1971. Pp. 33 (Cambridge University Press. Price: 30 p.)

After a masterly summary of the archaeological evidence about the relevant period of occupation from some twenty-two sites, less than two pages presents the historical information gleaned from it. It seems a pity that history has been given such a narrow interpretation here; perhaps the wider aspects will find fuller mention elsewhere in the complete volume.

D.R.Ap-T.

*CANSDALE, G.: *Animals of Bible Lands*. 1970. Pp. 256 with 16 illustrations in colour and 25 black-and-white drawings, with 2 maps as end pieces. (Paternoster Press, Exeter. Price: £2.50)

The difficulties besetting the identification of the various beasts mentioned in the Old Testament are many and well known: e.g. rarity of words, lack of precise information and typically oriental disregard of scientific accuracy; and the modern Hebraist is rarely a naturalist or the naturalist a philologist. Bochart drew his information from classical literature and Tristram, admirable as an observer of nature, was untrustworthy as an Orientalist. Mr Cansdale, although labouring under the same difficulty as Tristram, nonetheless goes far to bringing him up to date with much new information, and every student of the Bible will learn much from this admirable work. Against this must be set his ignorance of Hebrew which leads him into quoting such nonsense as 'all they that make sluices and ponds for fishes' (Is. 19:10, A.V.), while neglecting to explain 'the fish . . . which stick to thy scales' (Ezek. 29:4 already rightly explained by Tristram as a mollusc). Not a few identifications rest on antiquated philology, e.g. 'peacocks' ((1 Ki. 10:22+), 'elephant' and 'hippopotamus' (Jb. 40:15, A.V. and R.V.) although neither has a 'tail rigid as a cedar' or 'takes the cattle of the hills for his prey'. Further, why elephants were made drunk before going into battle (1 Macc. 6:34) is wrongly explained, though known to Aelian (cp. 3 Macc. 5:36-6:21). Most of these errors have long been recognized; but to introduce correct but modern translation into English Bibles is one of the hardest tasks on earth; for many readers, lured by the melodious rhythm of the A.V. (and R.V.), disregard the sense! Nor can the author be blamed for ignorance of recent philological work, which has removed 'hornet' (Exod. 23:28+) and 'snail' (Ps. 58:8) and introduced 'shark' (Ps. 74:14), 'marmot' and 'porcupine' and 'nightjar' (Is. 34:17), as well as the 'ky-bird' (Job. 39:27). Finally, the illustrations are excellent. May the reviewer hope that the author will not only in due course produce a new edition of a most interesting work but will also dare to use the New English Bible?

G.R.D.

DONNER, H.: *Herrscher gestalten in Israel* (Verständliche Wissenschaft, 103), 1970. Pp. x, 123, Pls 5 + Map. (Springer-Verlag, Berlin, Heidelberg, New York. Price: DM. 80, \$2.30)

This is a brief, popularly written account of the kings of Israel and Judah, under the chapter-headings: Saul, David, Solomon, Rehoboam, Jehu, Hezekiah, Josiah, Zedekiah. Brief reference is made to the intervening reigns, and some estimate is offered of the significance of each king.

A.S.H.

*EDWARDS, I. E. S., GADD, C. J. and HAMMOND, N. G. L. (eds.): *The Cambridge Ancient History*. Vol. 1, Part 2. *Early History of the Middle East*. 3rd ed. 1971. Pp. xxiv, 1058, with 16 maps, 3 tables and 22 text figures. (Cambridge University Press; Price: £8.00)

The first part of this volume was noted in *B.L.* 1971, p. 19; the second part completes it. The fascicles have previously been noted in the *Book List* (from 1963 to 1969). Some revision and up-dating of the material has been possible in the preparing of the complete volume. Of particular interest to readers of the *Book List* will be R. de Vaux on 'Palestine in the Early Bronze Age', K. M. Kenyon on the archaeological sites of Syria and Palestine in the late third and early second millennia, and a number of chapters which deal with the early history of Syria. In addition there is much concerning the early life of Babylonia, Egypt and Anatolia which draws together and clarifies the immense extension of evidence in recent years.

P.R.A.

HARRISON, R. K.: *Old Testament Times*. Pp. xvi, 357; ill. 108; maps 3. 1970. (W. B. Eerdmans, Grand Rapids; Inter-Varsity Press, London. Price \$6.95; £2.25)

The biblical account of history is followed conservatively, and other Near Eastern sources are used to supplement and support the biblical narrative in a rather selective way and, sometimes, not quite fairly; e.g., it is true that the story of Sargon I being consigned as a baby to a floating cradle is now extant only in late copies but, in order to support the historicity of the baby Moses story, we are told, 'this event antedated by several centuries the cuneiform legend (c. 800 B.C.) of Sargon I'. Scholars will therefore be not altogether happy to recommend this interestingly written compendium.

D.R.Ap-T.

MAZAR, B. (ed.): *The World History of the Jewish People*. Vol. II. *Patriarchs*. (World History of the Jewish People First Series; Ancient Times). 1971. (W. H. Allen, London. Pp. 306. Price: £8.50)

This beautifully produced volume is essentially a handbook to material relating to the history of Israel intended both for students and the general reader. Produced by a distinguished team of Jewish scholars, it provides general essays on the main fields of study which have a bearing on Israel's origins, and the religious and political history of Palestine in the first three-quarters of the second millennium B.C. The essays are basically descriptive and introductory, rather than attempts to set out new hypotheses. The keynotes are comprehensive and cautious judgement. E. A. Speiser writes on Mesopotamian historiography, S. E. Loewenstamm on Ugaritic literature, H. L.

Ginsberg on Northwest Semitic languages and B. Mazar on Canaan in the Patriarchal Age. This is simply to single out some prominent essays. Those who are familiar with the field will not find much that is new, but for the non-specialist the work is admirably done, and seeks conscientiously to single out factual evidence from the many theories that have been built upon it. The emphasis is strongly upon archaeological work, and the attention to the problems of the biblical narratives is thin in comparison. There are useful references for further research and some excellent illustrations.

R.E.C.

NOTH, M.: *Aufsätze zur biblischen Landes- und Altertumskunde*. (ed. by H. W. Wolff). 2 vols. 1971. Pp. xii, 543; vii, 373 with one plate. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 180)

Two volumes of studies by Noth have already appeared, gathering his most important contributions in article form to O.T. problems of a general and theological nature (cf. *B.L.* 1957, p. 11; *Decade*, p. 11; *B.L.* 1970, p. 12). The present two-volume collection covers that wide area to which Noth devoted so much of his attention, the problems of history and geography, and of archaeology and its interpretation. The first volume gathers studies closely related to the history of Israel in the light of archaeological, geographical and exegetical discussions; three essays concerned with the contribution of archaeology, six described as primarily exegetical, but dealing with particular passages or particular historical or geographical problems; nine devoted to tribal history and geography, fairly broadly interpreted, and five to the Transjordan area. The second volume is more concerned with the evidence from outside Israel. It contains two substantial studies utilizing Egyptian evidence, three relevant to the history and geography of Syria, and three devoted to the significance of the Mari texts. All these studies have been published previously, many of them in *ZDPV*. It is very useful to be able to get a full conspectus of Noth's contributions to so many different problems in a convenient form.

P.R.A.

WEIPPERT, M.: *The Settlement of the Israelite Tribes in Palestine*. (Studies in Biblical Theology, Second Series, 21), 1971. Pp. xx, 181. (S.C.M. Press, London. Price: £3.00)

In welcoming the original German edition of this book (1967), the reviewer in *B.L.* 1969, p. 44, noted that an English translation was in preparation, and this has now appeared. The author has taken the opportunity of this new edition to correct or amplify some of his views, but no fundamental changes have been made. The translation of this by no means easy work is accurate and readable and it is good to have what is clearly a fundamental study now available for English readers.

J.R.P.

TEXT AND VERSIONS

ANAT, A.: *The People's Bible. Pentateuch*. (In Hebrew). 1970. Pp. xii, 1036. (Am Oved Publishers Ltd, Tel Aviv)

The volume is quite unlike anything I have hitherto read. The text, printed with the conventional printing, has hardly a *maqeph* but an abundance of commas, interjections, and question and exclamation

marks. The sentences are in short stichoi, based on a special system of accentuation explained in the preface in some detail. About 250 pages are devoted to terse notes, sometimes of elementary etymology and grammar, at other times of equally elementary exegesis.

B.J.R.

Biblia Hebraica Stuttgartensia. Editio funditus renovata. Ed. K. ELLIGER and W. RUDOLPH. Fasc. 1. *Liber Genesis*, praeparavit O. Eissfeldt, 1969. Pp. x, 85. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80)

The general lines of the new edition are already known (see *B.L.*, 1969, p. 16; 1970, p. 23). Compared with the first fascicles to appear, *Genesis* shows a shrinking of the textual apparatus but an expansion of the amount of Masora and Masoretic apparatus. This material clutters the page and is surely too specialized for the needs of the general student, or even the general scholar, of the O.T.

J.B.

Biblia Hebraica Stuttgartensia. Editio funditus renovata. Ed. K. ELLIGER and W. RUDOLPH. Fasc. 10. *Liber XII Prophetarum*, praeparavit K. Elliger, 1970. Pp. x, 96. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80)

Another fascicle of the new text edition. Has the rethinking for this new project been sufficiently radical? For instance, can annotations in Latin still be of use to students? Why not a series of symbols, meaning 'has been proposed', 'should be read', etc., with a key giving explanations of the symbols in English, German, French, etc.? It is a quaint custom to furnish a bookmark which lists all the Hebrew accents; who ever wanted such a thing?

J.B.

Biblia Hebraica Stuttgartensia. Editio funditus renovata. Ed. K. ELLIGER et W. RUDOLPH. Fasc. 9. *Liber Ezechiel*, praeparavit K. Elliger, 1971. Pp. xii, 95 (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80)

For previous issues of *BHS* see *B.L.* 1969, p. 15; 1970, p. 23 and above. This fascicle follows the standard pattern, with fairly substantial textual notes, not surprising in view of the complexities of the Ezekiel text. The masoretic information remains inaccessible pending the full publication of the relevant material.

P.R.A.

FERNÁNDEZ-GALIANO, M.: *Nuevas Páginas del Códice 967 del A. T. Griego (Ez 28, 19-43, 9) (P. Matr. bibl. I)*. (Studia Papyrologica, Tomo x, Fasc. 1.) 1971. Pp. 77 and 1 plate. (Barcelona. Price: \$5.00)

Ziegler's edition of Ezekiel in the Göttingen Septuagint (1952) had available for the important third century papyrus 967 only the fragments preserved in the Chester Beatty and Scheide collections. Since that date further leaves of the same manuscript have turned up and are now at Cologne, Madrid and Barcelona. The Madrid leaves of 967 are nos 65-6, 75-8 and 91-104 of the codex, and cover Ezekiel 28:19-43:9 (the intermediate leaves, 67-74 and 79-90 have already been published, as part of the Scheide collection). Fernández-Galiano provides a line for line transcription, together with a collation against Ziegler's text. There is an introduction and discussion of a number of points of detail (e.g. treatment of *nomina sacra*).

S.P.B.

GOODWIN, D. W.: *Text-Restoration Methods in Contemporary U.S.A. Biblical Scholarship*. (Pubblicazioni del Seminario di Semitistica: Ricerche v.) 1969. Pp. x, 178. (Istituto Orientale de Napoli, Naples)

The methods are those of Albright, Cross and Freedman, and the book is a critical study of their treatment, in a well known series of articles, of the following O.T. poetic passages: Exodus 15, poetic portions of Numbers 23-4, Deut. 33, 2 Sam. 22/Ps. 18, Ps. 68, and Hab. 3. In the course of four main chapters (dialects of the second millennium B.C., orthographic theory, archaic forms — by far the longest —, and metrical theory), Goodwin is able to show that, in their zeal to find evidence of second millennium features, these scholars have at times failed to live up to the rigorous standards they themselves had set.

S.P.B.

LE DÉAUT, R. and ROBERT, J.: *Targum des Chroniques*. I. *Introduction et Traduction*. II. *Texte et Glossaire*. (Analecta Biblica, 51). 1971. Pp. 179, 219. 2 plates. (Biblical Institute Press, Rome. Price: Lire 10,900; \$18.00)

This edition is designed to provide a targum text, with the necessary information in the form of introduction, notes and glossary, so that students can get a clear picture of what a targum is like from reading a continuous text rather than merely gathering bits and pieces from a commentary or textual apparatus. The translation sets out in italics material not in the original Hebrew and thus enables a quick survey of the types of amplification. The introduction provides a brief account of the targum of the books of Chronicles, and in particular of the text here used (of which two leaves are reproduced in facsimile in the plates) — Cod. Vat. Urb. Ebr. 1. — in which the Hebrew of each verse is followed by the Aramaic rendering. Some account is also given of the characteristics of the targum — explanation, theological harmonising, up-dating, adaptation. The work thus provides a very serviceable working text, illustrating the contemporary emphasis on the exegetical significance of the Aramaic targums alongside other ancient versions and commentaries.

P.R.A.

SPERBER, A.: *The Bible in Aramaic, Based on Old Manuscripts and Printed Texts*. Vol. IVA. *The Hagiographa, Transition from Translation to Midrash*. 1968. Pp. viii, 205. (E. J. Brill, Leiden. Price: Fl. 51)

Years have elapsed since the last issue of Sperber's *The Bible in Aramaic* (See *B.L.* 1960, p. 16 for vol. 1, 1961, p. 26, vol. 2, 1963, p. 20, vol. 3; *Decade* pp. 196, 264, 414), and the present book constitutes the first part of the final volume. It contains the text of Targum to Chronicles (based on the Berlin manuscript published also by Beck in 1680 and in Lagarde's *Hagiographa Chaldaica*, 1873), — and the Targum to Ruth in the ben Chayim text from Lagarde, *ibid*. In these texts, Sperber finds a 'gradual inclusion of midrashic elements', and he also includes a number of parallel passages from Chron. and Samuel-Kings (from *Codex Reuchlinianus*). The Targum to Cant., Lam., Eccles. and Esther is based on *MS. Or. 2375* of the British Museum, the first three showing a complete fusion of translation and midrash, the last being wholly midrash, and not straightforward at that. This last issue has done nothing to damp down our eagerness for the final survey.

B.J.R.

EXEGESIS AND MODERN TRANSLATIONS

- *ACKROYD, P. R.: *The First Book of Samuel*. (The Cambridge Bible Commentary on the N.E.B.) 1971. Pp. 237. (Cambridge University Press. Price: £2·20, paperback 96p)
- *MCKEATING, H.: *Amos, Hosea, Micah*. (The Cambridge Bible Commentary on the N.E.B.) 1971. Pp. 198. (Cambridge University Press. Price: £2·20, paperback 96p)
- *JONES, C. M.: *Old Testament Illustrations*. (The Cambridge Bible Commentary on the N.E.B.) 1971. Pp. 189. (Cambridge University Press. Price: £3·00, paperback £1·40)

These are the first three volumes of the O.T. series of commentaries on the text of the N.E.B., under the general editorship of P. R. Ackroyd, A. R. C. Leaney and J. W. Packer. These commentaries are designed to make the findings of modern scholarship available to the general reader and also to teachers generally and to students in Theological Colleges and Colleges of Education. Each volume may be used independently of the rest, and no knowledge of Hebrew or Greek is presupposed. After concise introductions to the reading of the text, short sections of the text and the relevant commentary are interposed, so that the books may be read consecutively from the first page to the last.

The commentaries are written clearly and concisely to enable the student to appreciate the exact meaning of the original text and its theological significance for the modern reader. The footnotes of the N.E.B. are included in the text, and Professor Ackroyd's commentary in particular pays close attention to textual problems.

Mr. Jones's book is one of three volumes in the series of a more general character. It contains 201 photographs, maps and drawings, providing a comprehensive pictorial background to the O.T. with a detailed commentary on the illustrations.

These volumes reach a high standard of achievement in every respect, and for their purpose could hardly be bettered.

L.A.P.

- ALLEN, C. J. (ed.): *The Broadman Bible Commentary*, Vol. 2 (Leviticus-Ruth), 1971. Pp. 480. (Broadman Press, Nashville, Tennessee; Marshall, Morgan & Scott, London. Price: £3·50)

The main purpose of this commentary is to lay emphasis on the redemptive message of the Scriptures and on the relevance of Bible teaching for the issues and problems of today. Vol. 1 was reviewed in *B.L.* 1971, p. 24.

The Introductions given to the Old Testament books dealt with in Vol. 2 vary considerably in length. A conservative standpoint is commonly taken in them, but questions of source- and literary-criticism are faced and discussed. Occasionally the reader is told that he 'must not be afraid to recognise' this fact or that.

R. E. Clements (Leviticus) deals well, *inter alia*, with the legitimacy of ascribing to Moses rules and regulations whose written form belongs to the time of the exile or later. J. D. W. Watts (Deuteronomy) writes a relatively lengthy introduction which is well-ordered and instructed. W. H. Martin (Joshua) makes effective use of the available archaeological evidence, while J. J. Owens (Judges) has a helpful section on the relation of religious thought and practice to cultic image and act. The Introduction to Ruth (by J. H. Kennedy) might

profitably have been longer in order to take more account of some recent writing on the subject.

The commentary on each book deals on the whole with essential contents, omitting minor details. Each book is expounded primarily as a document of Israel's faith and not simply as a part of the surviving literature of an ancient people. The general reader should find the work helpful and clearly written. The bibliography in some cases is restricted in range, and references to articles in periodicals are few.

J.M.

ALLEN, C. J. (ed.): *The Broadman Bible Commentary*, Vol. 3 (1 Samuel to Nehemiah). 1970. Pp. 506. (Broadman Press, Nashville, Tennessee. Marshall, Morgan & Scott, London. Price: £4.50)

As was stated in Volume 1 of this commentary (cf. the review in *B.L.* 1971, p. 24), the main interest of it is in religious thought and practice in the Old Testament. But the contributors fortunately do not neglect to elucidate the human situation in which the faith had to be held. The commentary for each of the books dealt with in this volume reduces textual comments to a minimum but deals clearly and frankly with problems of interpretation and does not allow scholarship to lapse into silence or subterfuge in the interests of an undisturbed piety. The introduction to 1 and 2 Samuel by Ben F. Philbeck, Jr. expounds not only a dramatic and critical period in the history of ancient Israel but outlines how the records of it came into being, were preserved and were later composed. That to 1 and 2 Kings by M. Pierce Matheney, Jr. and Roy I. Honeycutt, Jr. refers the stories about Elisha to the borderland between saga and history and deals *inter alia* with the vexed problem of chronology. The introduction to 1 and 2 Chronicles by Clyde F. Francisco covers the essential issues clearly and succinctly and describes the re-establishment of national institutions in post-exilic Judah. Emmett W. Hamrick writing on Ezra-Nehemiah, would designate Nehemiah as the father of Judaism and assesses his work as much more significant than that of Ezra.

J.M.

BREIT, H. and WESTERMANN, C.: *Calwer Predigthilfen*, Band 6. *Ausgewählte Alttestamentliche Texte*. 1971. Pp. 320. (Calwerverlag, Stuttgart. Price: D.M. 16.50/18.00)

This substantial volume is of a much higher standard than the usual kind of help offered to preachers. Indeed it is a serious contribution to the interpretation of parts of the O.T., dealing radically, as it does, with questions which are as important for the expositor as they are for the preacher. The discussion by C. Westermann of Genesis 1-11, in which he claims that these chapters are not just an introduction to the *Heilsgeschichte* but are part of the framework of the whole Bible with their emphasis on creation and on mankind in general, makes absorbing reading. H. Breit, the author of an important book on Deuteronomy, deals penetratingly with the relevance of the Elijah stories for Christian preaching, while J. Kühlewein does the same for the communal laments in the Psalter. The final section by H. D. Preuss discusses in scholarly fashion the book of Daniel with interesting suggestions as to the relevance for today of Apocalyptic. In particular it is maintained against von Rad that there is a closer

connection between apocalyptic and prophecy than between the former and wisdom. The book as a whole is a demonstration of the unsatisfactoriness of preaching on texts or passages taken out of their context and of the tremendous gain for preaching which accrues from the honest study of scripture.

N.W.P.

*BRIGHT, L. (ed.): *Scripture Discussion Commentary* 1. *Pentateuch. Genesis 1–11, Genesis 12–50, Exodus, Deuteronomy*. 1971. Pp. 248 (Sheed and Ward, London and Sydney. Price: £1.45)

*BRIGHT, L. (ed.): *Scripture Discussion Commentary* 2. *Prophets* 1. *Amos and Hosea, Isaiah 1–39, Jeremiah, Isaiah 40–66*. 1971. Pp. 214. (Sheed and Ward, London and Sydney, Price: £1.30)

*BRIGHT, L. (ed.): *Scripture Discussion Commentary* 3. *Histories* 1. *Judges, 1 and 2 Samuel, 1 and 2 Kings, Ruth*. 1971. Pp. 182. (Sheed and Ward, London and Sydney. Price: £1.15)

The booklets on Genesis 1–11, Deuteronomy and Jeremiah embodied in this series were reviewed in *B.L.* 1970, p. 85. These commentaries, written to provoke discussion, are lively and intelligent, and should appeal especially to Sixth Formers and their teachers.

L.A.P.

CHEYNE, T. K.: *Critica Biblica or critical linguistic, literary and historical notes on the text of the Old Testament Writings: Isaiah and Jeremiah; Ezekiel and minor prophets; Samuel; Kings; Joshua and Judges*. 1970. (1903/4) (Philo Press, Amsterdam. Price: Fl. 60)

The name of Cheyne stands as that of one of the great scholars of the last century, and his contributions to biblical scholarship are undisputed. But the reprinting of this collection of studies from his 'post-Jerahmeelite' period, when he had moved out of sober scholarship into realms of fancy, does nothing to enhance his memory. Scholars who need his earlier work can find it in libraries; his later writings are better forgotten, even though they may preserve some examples of his critical insight.

P.R.A.

DELCOR, M.: *Le Livre de Daniel* (Sources Bibliques.) 1971. Pp. 296 (J. Gabalda et Cie, Paris. Price: Fr. 53)

This book is an important addition to the literature on the Book of Daniel. A useful introduction discussing certain of the literary problems, textual questions and literary *genres* is followed by a detailed commentary on the text of Daniel including that of the Greek additions. A wealth of comparative material is furnished, as was to be expected of a distinguished orientalist. Particularly valuable are the references to relevant French books and articles. Much use is made of the evidence from Qumran. On the question of the unity of Daniel Delcor has much sympathy with Rowley's position. He thinks that the second part of the book is to be attributed to one of the Hasidim who makes use of older stories in the first part. He favours the close relation between prophecy and apocalyptic and, while recognizing the elements of wisdom in Daniel, he is critical of the views of Bentzen and von Rad who regard the book as a piece of wisdom literature. He thinks that the author of Daniel took the term 'Son of Man' in Daniel 7 from Ezekiel and, in opposition to Sellin, Noth,

Ginsberg and Coppens, holds that the one like to a Son of Man in Daniel 7 is to be regarded as a symbol of the holy people Israel. Chapter 7 is treated as a substantial unity. It is curious that no reference is made to the admirable commentary by E. W. Heaton in the Torch series or to A. C. Welch's penetrating study of Daniel in *Visions of the End*.
N.W.P.

DUCKWORTH, D., MONGREDIEU, J. G., RYDER, N. (ed.): *Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. 1970. Pp. xiv, 355. (The General Conference of the New Church, 20 Bloomsbury Way, London, WC1. Price: £1.50; paperback: £1.00)

The intention of this independent translation is to render the MT, without accepting any emendations, whether supported by any or all the Ancient Versions. Yet 'the New Church finds it necessary to translate the Word in the light of its knowledge of the spiritual sense', and it 'is as much a translation of ideas as it is a translation of words'. Much care (since 1892) has been bestowed on the translation — even to changing the inspired text from the Letteris via Ginsburg to BHK and Snaith; but it is difficult to envisage it having a large sale outside the New Church in face of the strong competition.

D.R.Ap-T.

EMMANUEL: *Pour Commenter La Genèse*, 1971. Pp. 391. (Payot, Paris. Price: Fr. 26.70)

The author presents us with a Jewish meditation on Genesis, divided into 613 sections. It is characterized by a spirituality which draws deeply from the wells of traditional Jewish scholarship and modern biblical interpretation, but is slave to neither. Here is an exegete who refuses to accept that all wisdom begins only with modern critical scholarship, and refuses to read the text as anything other than the Sacred Scripture of a believing community and a witness to the mystery of Israel.

R.D.

GERLEMAN, G.: *Esther*. (Biblischer Kommentar Altes Testament. xxi, 1.) 1970. Pp. 80. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 7.75. sub. DM. 6.50)

More than half of this volume is devoted to the introduction to the book of Esther. It contains a survey of the history of interpretation, and discusses the various dramatic presentations of the story. Full treatment is given to the connection between Esther and Exodus, the feast of Purim, and the Greek text. The introduction ends with a very comprehensive bibliography. The commentary section covers chaps. 1-2:2a. This follows the normal pattern, a full translation, *apparatus criticus*, and comments on text and its interpretation. The completion of this work will be eagerly awaited.

E.R.R.

GINSBURG, C. D.: *The Song of Songs and Qoheleth*. (Library of Biblical Studies, ed. H. M. Orlinsky). 1970 (1857). Pp. xliv, 528. (Ktav Publishing House, Inc., New York. Price: \$22.50)

This reprint of Ginsburg's monumental commentary, first published in 1857, is warmly to be welcomed. Although inevitably critically outdated in many respects, it remains a mine of information. In particular, to anyone interested in the history of exegesis, the introductions to both books are invaluable.

R.D.

HAMMERSHAIMB, E.: *The Book of Amos. A Commentary*. Translated by J. Sturdy. 1970. Pp. 148. (Blackwell, Oxford. Price: £2.25)

The first edition in Danish of this commentary (1946) was reviewed in *B.L.* 1947, p. 21; *Eleven Years*, p. 83; and the second edition (1958) in *B.L.* 1959, p. 17; *Decade*, p. 153. This translation has been made from the third edition (1967), and some corrections and additions have further been made in the English version. The value of such a commentary, based on precise reference to the Hebrew text and designed primarily for students working on Amos as their first prophetic text, is clear. Professor Hammershaimb's work on the prophets is well known. Its approach is that of the school, in part associated with Scandinavia from the time of H. S. Nyberg's *Hosea*, in which reliance upon the correctness of the MT has discouraged the acceptance of emendation, a sound but sometimes overstated reaction to the extremes of some earlier work. The view taken is the conservative one that most if not all the book can be attributed to Amos, though not in the present order and not necessarily in every detail; this includes the last verses of the book. The acceptability or otherwise of these two basic points does not affect the value of the detailed discussion. The volume will be of great value for teaching and study and may be warmly commended. The handling of 7:10 ff. does not satisfy the present reviewer, for the plain sense of the text there makes it seem so much more evident that Amos claims prophetic status as the basis, in effect, of a refusal to do what Amaziah demands. Hammershaimb assumes that his work ended there; did he really go meekly back to Judah? No note is made of the suggestion that 8:14 contains in *derek* a concealed *dōrekā* 'your pantheon', which makes unnecessary a textual emendation apparently accepted here.

P.R.A.

HYATT, J. P.: *Exodus*. (New Century Bible). 1971. Pp. 351. (Oliphants, London. Price: £4.50)

The format of this commentary series has altered a good deal with the change of publishers and of general editors. In this volume the RSV text is not printed in full, but a summary is given at the head of each section. There is an introduction which concentrates mainly on literary and other critical approaches to Exodus and on the historical background, four short excursions within the main body of the commentary (origins of Yahwism; historicity of the 'passover' events; the crossing of the sea; the location of Sinai), and an appendix dealing with the 'natural' explanation of the plagues. All this material, and the many further references given, is useful, though the commentary itself has a somewhat old-fashioned air — the application in detail of modern approaches to the problems of the Pentateuch is less revealing than one might hope.

R.J.C.

KAISER, O.: *Isaiah 1-12. A Commentary*. (Old Testament Library) 1972. Pp. xiii, 167. (S.C.M. Press, London. Price: £2.25)

For many years there has been no major commentary in English on the first part of Isaiah. This work will do something to meet the need, though a long delay seems likely before the commentary on chapters 13-39, which has not yet appeared in German, is available. The translation by R. A. Wilson from the second German edition seems to be accurate and is generally clear; the original edition was noticed in *B.L.* 1961, p. 32 (*Decade*, p. 270), and the revised German edition in *B.L.* 1964, p. 36 (*Decade*, p. 504).

R.J.C.

Kniha žalmov (The Book of the Psalms). 1968. Pp. 443–604, in addition to the new edition of the Slovak New Testament. (Tranoscius, Lip-tovský Mikuláš. Price: Kčs. 46)

This is a new edition of the Slovak translation of the Psalms. The first edition appeared in 1952; the second has been fully revised by a translation commission of the Slovak Lutheran church under the leadership of Dr J. Janko. Slovak has only been developing into a written language since last century, and for this reason there are notable linguistic differences between the two editions. Both philo-logically and theologically the new edition represents a great step forward.

M.B.

El Libro de la Antigua Alianza. I. Pentateuco y Josué. 1970. Pp. 422. (El Antiguo Testamento.) (Editorial Bonum, Buenos Aires)

A noteworthy new Spanish translation of the Old Testament has appeared in the first of a projected five volume series. While it applies both the vocabulary and cadence which are more popular and familiar to southern Latin American ears, it is a stately and completely solid piece of work. Initiated and carried out by Armando J. Levoratti, with the assistance of Alfredo B. Trusso, the consultation and revision of the Sociedades Bíblicas Unidas en Latinoamérica under the direction of William W. Wonderly, and the 'imprimase' of Bishop Kemerer of Posadas, this first volume brings to the reader very helpful and reliable footnotes, brief introductions to each book, and a translation favouring the Masoretic readings and yet fully abreast of textual and linguistic studies, the fruits of Father Levoratti's great erudition and industry. Careful scrutiny and comparison will uncover some inconsistencies (e.g., spelling of YHWH) but will also bring the reader pleasure at the care and dedication of the translator. As stated in an excellent review (*Revista Bíblica* xxxii, No. 139; 1971/1; pp. 84–91), if Father Levoratti succeeds in completing his work it will be the first Catholic version of the whole Bible (the New Testament appeared in the third edition in 1970) ever produced by a Latin American. This translation is therefore a milestone in its own right.

W.J.F.

Los Libros Sagrados. Traducción y comentario de los libros del AT. Direc-tores Luis Alonso Schökel, Juan Mateos y José María Valverde; introducciones, notas y comentarios de Luis Alonso Schökel. (Ediciones Cristiandad, Madrid)

I. *Pentateuco:*

1. *Génesis y Exodo.* 1970. Pp. 370. (Price: 150 pts)
2. *Levítico. Números. Deuteronomio.* 1970. Pp. 404. (Price: 150 pts)

IV. *Profetas:*

6. *Isaías.* 1968. Pp. 304. (Price: 150 pts)
7. *Jeremías.* 1967. Pp. 236. (Price: 125 pts)
8. *Ezequiel.* 1971. Pp. 315. (Price: 150 pts)
9. *Doce profetas menores.* 1966. Pp. 224. (Price: 125 pts)

V. *Sapienciales:*

10. *Salmos.* (Texto oficial litúrgico). 1st ed. 1966. 3rd ed. 1971. Pp. 435. (Price: 150 pts)

11. *Proverbios y Eclesiástico*. 1968. Pp. 334. (Price: 150 pts)
12. *El cantar de los cantares*. 1969. Pp. 110 (Price: 60 pts)
13. *Job*. 1971. Pp. 228. (Price: 150 pts)

(In the press: II. *Historia*, 3. *José, Jueces, Samuel, Reyes*. 1972)

(In preparation: II. *Historia*, 4. *Crónicas, Esdras, Nehemías, Macabeos*.)

III. *Narraciones*. 5. *Rut, Tobías, Judit, Ester*.

VI. *Varios*. 14. *Eclesiastés, Sabiduría, Baruc, Daniel, Lamentaciones*)

This translation is based on a comparative stylistic analysis of Hebrew forms and the corresponding Spanish literary forms; each biblical book or groups of books is dealt with individually. For example, Cant. is translated in the language of Spanish love songs (as modern poets use in continuity with the long tradition dating back to the XV century); Prov. is translated in the language of Spanish *refranes* and proverbs (which are a rich tradition of folklore and literature). Working strictly together under a director twelve people have already collaborated in the project. There are short and concise commentaries dealing mainly with literary and theological aspects in each volume. The translation of the O.T. will be completed by 1974.

L.A.S.

MAUCHLINE, J.: *1 and 2 Samuel* (New Century Bible). 1971. Pp. 336. (Olipants, London. Price: £4.50)

This further volume in the series (in which R. E. Clements has replaced H. H. Rowley as O.T. editor) follows the new pattern of not printing the text. It has instead a running commentary, based on RSV, in which points of detail and longer discussions are interwoven. There is a useful bibliography, a general introduction which deals with the questions of literary analysis and sources and with signs of later editing in a cautious manner — too brief to raise wider questions about the relationship between these books and the Deuteronomic History — and with text and historical value, perhaps again too simplified and not raising the more difficult problems of historicity here. The commentary itself is also on the conservative and cautious side, with much useful material but perhaps too little investigation of the theological motivation of the eventual compilation and too little appreciation of the interweaving of themes. The notes on 'Is Saul also among the prophets?' (pp. 100, 143 f.) do not really deal with the issue; the relation of 2 Sam. 24 to the temple site is too readily assumed. The series is unfortunately, like so many others, reaching so high a price as to be too little accessible to the students for whom it is primarily produced.

P.R.A.

NEHER, A.: *De l'hébreu au français: la traduction*. (Collection 'Initiation et méthodes'). 1969. Pp. 173. (Editions Klincksieck, Paris. Price: Fr. 18)

Some thoughts about the matter of translation along with a collection of texts, some of them commented on; all are modern except for a chapter on the biblical Tower of Babel story. The translation offered of this (pp. 49–50) is bizarre, to put it mildly.

J.B.

ROTHUIZEN, G. Th.: *Landscape: a bundle of thoughts about the Psalms (the first fifty)*, trans. by J. F. Jansen. 1971. Pp. 238. (John Knox Press, Richmond, Virginia. Price: \$6.95)

The contents of this volume were originally printed as a series of articles in a Dutch religious periodical and subsequently published as a book entitled *Landschap* (J. H. Kok, Kampen. 1965) of which this is a translation. The author is Professor of Ethics at the Theological School of the Reformed Churches of the Netherlands at Kampen. He does not profess to have produced an academic or even a popular commentary on the Psalms, but rather a series of studies containing thoughts suggested by the Psalms. The language is colloquial, and the treatment discursive, with much reference to modern conditions and situations. The works of J. and N. H. Ridderbos provide the somewhat conservative scholarly background to the author's work.

G.W.A.

Schriften der Bibel, literatur-geschichtlich geordnet. Band II. Von der Denkschrift Nehemias bis zu den Pastoralbriefen. 1970. Pp. 337. (Calwer Verlag, Stuttgart; Kösel-Verlag, München. Price: DM. 23)

The first volume of this scriptural anthology was reviewed in *B.L.* 1969, p. 26. The plan of presentation and the principles of selection of the passages presented, as typical of the literature of each period, which were applied in the first volume are applied also in this volume. Only the first part of it calls for comment here; the remainder is concerned with the New Testament. The passages taken from Nehemiah give a clear picture of the reconstruction of Jerusalem and of the faith and morale of the Jews resident in Judah in the second half of the 5th century B.C. The pursuit of wisdom and the temptation to doubt and scepticism in this period and later are illustrated from the Old Testament wisdom literature, and the nature of the apocalyptic hope is exemplified in quotations from the book of Daniel. In addition, some excerpts from the Qumran literature show how the community at Qumran believed that they were living in the days of the end. The selection of passages has been well done, although much has had to be left out which might profitably have been included.

J.M.

SCHULTZ, S. J.: *Deuteronomy.* (Everyman's Bible Commentary) 1971. Pp. 127. (Moody Press, Chicago. Price: 95c)

This brief commentary is homiletic in character, as is suggested by its sub-title, 'The Gospel of Love', and reflects a strongly conservative point of view. In this it is similar to other volumes in the series, but it differs from them in giving some indication of other ways of understanding the Old Testament.

R.J.C.

SEERVELD, C.: *The Greatest Song in critique of Solomon; freshly and literally translated from the Hebrew and arranged for oratorio performance.* 1967. (1963). Pp. 104. (Trinity College Bookstore, Palos Heights, Illinois; Wedge Press, Toronto. Price: \$5.00)

The somewhat fanciful extended title and the inclusion of woodcut illustrations and musical score should not divert the reader's attention

from the fact that a serious attempt is made in this volume to consider the origins and interpretation of the text of the Song of Songs, to see the text as a whole and to interpret it — highly imaginatively — as such. The introductory and commentary material make it clear that the author has made a careful study of the problems. As with others who have attempted dramatic reconstruction of one kind or another — as witness the NEB — the success of the exercise can be judged only by the degree to which it may be seen to illuminate the meaning of what is, on any view, one of the greatest poetic writings in any language, poetry which, like other great poetry, reveals its secrets more to the sensitive than to the pedantic.

P.R.A.

Stará zmluva: Kniha Józuova až 2. kniha Kráľovská (The Old Covenant: Joshua to 2 Kings). 1971. Pp. 406. (Tranoscius, Liptovský Mikuláš. Price: Kčs. 42)

Stará zmluva: 1. kniha Kronická až Vel'pieseň (The Old Covenant: 1 Chronicles to Song of Songs). 1971. Pp. 434. (Tranoscius, Liptovský Mikuláš. Price: Kčs. 37,50)

Stará zmluva: Izaiaš, Jeremiaš, Žalospevy (The Old Covenant: Isaiah, Jeremiah, Lamentations). 1971. Pp. 299. (Tranoscius, Liptovský Mikuláš)

After decades of preparatory work by a translation commission under the leadership of Dr J. Janko, these three volumes of the Slovak Bible translation have been published as working tools. Up till now, the Slovak Lutheran church has used in its worship the old Czech Bible of the Unitas fratrum from the 16th century (the so-called Kralicer, from its place of publication, Kralice). In the meantime, Slovak has developed into an independent written language, and a Bible translation in Slovak became an urgent necessity. Since these three volumes are to be regarded as samples, they have been produced only in cyclostyle. The text must be subjected to a further thorough revision, for there are still far too many unevennesses, some of them indeed very unsatisfactory. This is the inevitable result of the time that has elapsed and the variety of collaborators. However, the prophetic volume containing Isa., Jer., Lam. is the best of the three.

M.B.

Starý zákon/překlad s výkladem (The Old Testament/translation with commentary). Appearing since 1968. (Kalich, Prague)

This new ecumenical translation of the Bible into Czech, which is combined at the same time with a commentary series, the first in Czech theological literature, has already been noted in *B.L.*, 1969, p. 27; 1970, p. 36; 1971, p. 32. Since that time three further volumes have been prepared for the press: 2. Exod.—Lev.; 3. Num.—Deut.; and 5. 1, 2 Sam. with 1 Chron. But unfortunately it has not yet been possible for the editors to gain permission for printing. Work is proceeding on the preparation of further volumes.

M.B.

STEVENSON, H. F.: *Three Prophetic Voices*. 1971. Pp. 158. (Marshall, Morgan & Scott, London. Price: £2.00)

The three voices are those of Joel, Amos and Hosea. In a Foreword, Dr. Paul S. Rees affirms that the author 'has taken these three prophets and reactivated them' (which might imply that the books

had lain in torpor until this book was written). Mr. Stevenson is conservative in his interpretation, quotes a few selected authors as aids in textual problems, and follows the AV 'except where the RSV is preferable.' He is aware that Joel has been given a post-exilic date by many scholars but accepts 'the substantial evidence for the conservative opinion of a date about 830 B.C.' The aim of the book is exegetical, didactic and devotional; for some readers its theological approach may not be acceptable, but much of its exegetical content will be profitably read. Some of the author's attempts to relate specific aspects of prophetic teaching to religious and social conditions today state the obvious or overstate the relation.

J.M.

WESTERMANN, C.: *Genesis*. (Biblicher Kommentar. Altes Testament. I, 5) 1970. Pp. 321-400 (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 7.75; sub. DM. 6.50)

This fascicle continues from Fascicle 4 to conclude the exegesis of Gen. 3. Then follows a translation of Gen. 4:1-16 with commentary to Gen. 4:1-4a. It contains an extended discussion of 'the knowledge of good and evil' and the 'punishment words'. Consideration is given to later Jewish and consequent Christian use of Gen. 3 which speaks of man's first disobedience, but not of Original Sin in the technical sense. For previous fascicles, see *B.L.* 1971, p. 34.

A.S.H.

LITERARY CRITICISM AND INTRODUCTION

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

BALTZER, D.: *Ezechiel und Deuterojesaja. Berührungen in der Heilserwartung der beiden grossen Exilspropheten* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 121). 1971. Pp. xvii, 193. (Walter de Gruyter, Berlin. Price: DM. 58)

Is so sharp a contrast to be drawn between the message of Ezekiel and that of Deutero-Isaiah as considerations, e.g., of the different traditions in which they stand and of the differences in their style (priestly legal as opposed to psalm style) would seem to indicate? Both prophets were active during the period of the Exile, and it was out of this situation that the hope of salvation, which in its various aspects was central to their respective messages, arose. The present dissertation, following a lead from W. Zimmerli, subjects to form and traditio-historical criticism as well as to detailed consideration of their content, those passages in Ezekiel and Deutero-Isaiah relevant to salvation history. These are treated under the headings of the New Exodus, Zion-Jerusalem and the Temple, Yahweh's Return, Deliverance and Obedience, the Creative Efficacy of Yahweh's Word, the Davidic Messiah, and the Era of Peace. There results the affirmation of a striking similarity between the basic emphases of Ezekiel and Deutero-Isaiah regarding the hope of salvation, and where within the area of their common agreement significant variations occur these are judiciously evaluated. Note is taken and criticism offered of current discussion relating to this theme, the study as a whole making a most useful contribution to an important subject.

E.T.R.

BALTZER, K.: *The Covenant Formulary in Old Testament, Jewish and Early Christian Writings*. Trans. by D. E. Green. 1971. Pp. xiii, 222. (Blackwell, Oxford. Price: £3.75)

The original German edition of *Das Bundesformular* (1960) was reviewed in *B.L.* 1962, p. 35; *Decade*, p. 345; the second German edition, revised and with the addition of a bibliography, appeared in 1964, but was not noted in the *Book List*. The translation depends upon the second edition, and has a useful short preface by the author in which he refers to further stages of the discussion of the covenant/treaty question, and shows his appreciation of the criticisms of the limitations of the form-critical approach which have been offered. The first part (pp. 1-93) is concerned with the O.T. material; the second part deals with Jewish and early Christian texts. It is useful to have such a 'foundation' discussion available in English. The translation appears to be careful and readable.

P.R.A.

BARTH, H. and STECK, O. H.: *Exegese des Alten Testaments: Leitfaden der Methodik. Ein Arbeitsbuch für Proseminare, Seminare und Vorlesungen*. 2., um Nachträge ergänzte Auflage. 1971. Pp. xii, 108. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.50)

A seminar textbook, intended to make clear the principles of method involved in *Textkritik*, *Literarkritik*, *Überlieferungsgeschichte*, *Redaktionsgeschichte*, *Formgeschichte*, *Traditionsgeschichte*, etc. A section is devoted to each of these; an effort is made to secure good definitions and to clarify the terminology. Note the diagram on p. 1. There are lists for further reading. The appendices provide in particular a reaction to the recent work of W. Richter. The book is reproduced from typescript, but is clearly set out and legible.

J.B.

BERGQUIST, J. A.: *A Brief Guide to the Old Testament* (Bible Study Series, 1). 1970. Pp. vi, 53 (Gurukul Theological College, Madras)

This booklet is designed for use by students and laymen. It offers short introductory notes on the books of the Old Testament, in general of a rather cautiously critical kind. There are questions inviting further study. The need to educate readers away from too simple a study of the O.T. is evident and this not only in the context of the Indian churches to which this booklet is addressed.

P.R.A.

BEYERLIN, W.: *Die Rettung der Bedrängten in den Feindpsalmen der Einzelnen auf institutionelle Zusammenhänge untersucht*. (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, No. 99.) 1970. Pp. 174. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 33; DM. 28)

In a characteristically close-knit argument the author of this interesting monograph applies himself to the familiar problem of the 'enemies' referred to so often in the Psalter. His aim, however, is a modest one, for he ultimately restricts himself in this connection to those psalms of the individual where the language not only centres in the thought of Yahweh's protection and judgement but, as he seeks to show, has clear links with Israel's cultic institutions, i.e. Pss. 3, 4, 5, 7, 11, 17, 23, 26, 27, 57, and 63. After offering a useful critique of the theories of H. Schmidt and L. Delekat he tries to elucidate the *Sitz*

im *Leben* of these psalms by reference to such passages as Exod. 22:7 f., Deut. 17:8-13, 19:16-20, 1 Kings 8:31 f., and Zeph. 3:5, thinking in terms of a process of litigation which ends in one's use of the means provided by the cultus for resorting to Yahweh as the final court of appeal. Some of the passages cited may be of value as occasionally offering something of a background to the psalms in question, but the evidence adduced frequently strikes one as somewhat strained, and it is doubtful if the links are so close as the author suggests.

A.R.J.

BOECKER, H. J.: *Redeformen des Rechtslebens im Alten Testament*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 14). 2. erweiterte Auflage, 1970. Pp. 194. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 28)

The first edition of this important monograph (1964) was reviewed in *B.L.* 1966, p. 32 (*Decade*, p. 652). It has now been republished without any substantial changes being made, but with two important additions. Pp. 176-183 provide supplementary material, mainly though not entirely of a bibliographical kind; and three indexes have been added: Hebrew words and expressions, subjects, and biblical quotations. Since the lack of indexes in monographs of this kind is often a matter for complaint, it is good to see this improvement, and we may hope that other monograph authors will follow this example.

P.R.A.

BRIGGS, C. A.: *General Introduction to the Study of Holy Scripture*. 2nd edn. 1970 (= 1900). Pp. xxii, 688. (Limited Editions Library. Baker Book House, Grand Rapids. Price: \$8.95)

This is a reprint, with a brief introduction by C. F. Pfeiffer, of what was for many years a standard work. The passage of time means that the value of this reprint will be more for its historical interest than as a working companion; but because of the extreme thoroughness with which all that is involved especially in Old Testament study is set out, there is still a good deal that can help the modern student.

R.J.C.

*BRUCE, F. F.: *Tradition Old and New*. 1970. Pp. 184. (Paternoster Press, Exeter. Price: £1.25)

Professor Bruce is at his best here 'bringing forth out of his treasure things new and old'. His main purpose is to clarify the rightful place of, and attitude to, tradition in the church of today. To do this he traces its history, with a fulness of references and of good humour, right back to New Testament times. It includes sections on tradition within the O.T. and in Judaism and a useful selection on the canon and text of the O.T. within church tradition and history.

D.R.Ap-T.

CRENSHAW, J. L.: *Prophetic Conflict. Its Effect Upon Israelite Religion*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 124.) 1971. Pp. xiv, 134. (Walter de Gruyter, Berlin. Price: DM. 54)

In this monograph Crenshaw investigates the impact of prophecy upon Israelite society and the reasons for the decline and cessation

of the prophetic office in the post-exilic period. From an examination of Israel's response to the prophets — Crenshaw finds this response in the numerous quotations and statements of popular belief preserved in the prophetic literature itself — it is concluded that the impact of prophecy on Israelite society was negligible. At no time did the prophets meet with success, save in fiction (Jonah) or in matters of the cult (Haggai and Zechariah). The tension within the prophetic movement itself evidenced the inability of the prophets to validate a message which they claimed to be from God. Furthermore, the claims of prophecy about history were simply not borne out by the experience of the people, whilst the problem of evil found no adequate response in prophetic theology. Consequently, society found prophecy lacking and turned elsewhere for spiritual direction, namely to apocalyptic and wisdom.

This is a stimulating study and a welcome contribution to a highly complex problem. The only adverse comment this reviewer wishes to make concerns the author's arrangement of his material which in places is somewhat confusing and at times blurs the direction in which the overall argument is moving.

E.W.N.

DEISSLER, A.: *Das Alte Testament und die neuere katholische Exegese für die Verkündigung und Katechese dargestellt*. (Aktuelle Schriften zur Religionspädagogik, 1). Fünfte Auflage, 1968. Pp. 128. (Verlag Herder, Freiburg. Price: DM. 7.80)

This excellent little book was first published in 1963, and richly deserves its success. In his preface Dr. Deissler tells us that this new edition is 'fast unverändert'. (Cf. *B.L.* 1964, p. 7; *Decade*, p. 475).

J.M.T.B.

FAHEY, M. A.: *Cyprian and the Bible: A Study in Third-century Exegesis* (Beiträge zur Geschichte der biblischen Hermeneutik, 9). 1971. Pp. v, 696. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 54; paper DM. 48)

After an introduction on Cyprian's life and works and the present state of editions, and a chapter summarizing his theological vocabulary and method in scripture study, the main part of the book presents an exhaustive catalogue of Cyprian's O.T. and N.T. quotations and allusions, followed by a chapter listing, in synthetic summaries, 'Cyprian's Biblical Figures: Salvation-History Personages', with a useful excursus on his vocabulary for typology. Fahey had access to Dom R. Weber's forthcoming edition of Cyprian's *Testimonia*; he also gives here a new Index of Cyprian's scriptural quotations and allusions, to correct and replace Hartel's defective index. This book is a reference tool (a model of its kind) rather than a theological study, but at least it shows how constantly Cyprian found Christ himself acting and speaking in the O.T. (cf. A. T. Hanson's thesis about the N.T., *B.L.* 1966, p. 473, *Decade*, p. 667). Fahey does not aim to deal fully with Cyprian's use of *Testimonia*, and neglects the significance of sequence in these, which might make him think again about Cyprian's relation to his predecessors, and value Rendel Harris's documentation more highly.

R.M.

FARBRIDGE, M. H.: *Studies in Biblical and Semitic Symbolism* (*The Library of Biblical Studies*, ed. H. M. Orlinsky). 1970 (1923). Pp. lxxiii, 288. (Ktav Publishing House, Inc., New York. Price: \$14.95)

The subject of symbolism is of front-rank importance today both for biblical and Ancient Near Eastern scholars who are concerned with original meaning, and for theologians and philosophers of religion concerned with a contemporary re-interpretation. Unfortunately this book does not add significantly to our understanding of the subject, for without a proper discussion of the relationship of symbols with other types of religious discourse, e.g., images and analogies, the true dimensions remain hidden. H. G. May's *Prolegomenon* (pp. xi–lix), however, makes excellent reading.

I.B.

FILBY, F. A.: *The Flood Reconsidered*. 1970. Pp. ix, 148. (Pickering & Inglis, London. Price: £1.10)

The starting point of this work is an unquestioning belief in the historicity of the flood story in Genesis. All other flood myths are dependent on the Genesis story; all relevant archaeological and geological phenomena must be explained by relation to it; all 'higher criticism' of Genesis is disallowed. Those who are unconvinced of the basic presupposition will scarcely find anything here which will change their view.

R.J.C.

FOHRER, G.: *Das Alte Testament*. Zweiter und Dritter Teil. 1970. Pp. 210. (Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 19.80)

The first volume was reviewed in *B.L.* 1970, pp. 46–7. The plan follows the same general lines, with differences dictated by the material. Thus part 2, 'Prophecy and the Prophetic Books', is divided into (a) historical and form-critical introduction; (b) the analysis of the contents of the books; and (c) the message of the prophets. Part 3 deals with the rest of the material: (a) the history of the exilic and post-exilic period; (b) the narrative literature, the poetry, the wisdom books and apocalyptic; (c) the theology, handled in systematic fashion.

The book ends with some significant pointers towards the theological understanding of the O.T. All is written with a simplicity and directness which will be a boon to the students for whom the book is written. Scholars will find the apparatus and detail they require in Fohrer's complementary *Introduction to the Old Testament* (*B.L.* 1970, p. 47; 1969, p. 42; 1967, p. 36).

D.R.J.

FRITZ, V.: *Israel in der Wüste. Traditionsgeschichtliche Untersuchung der Wüstenüberlieferung des Jahwisten* (Marburger Theologische Studien, 7). 1970. Pp. xii, 151. (N. G. Elwert Verlag, Marburg. Price: DM. 33)

A literary-critical analysis of the non-P parts of the Pentateuch dealing with the wilderness period finds J and additions to it, but no indications of E. A detailed traditio-historical treatment of the passages follows, and the conclusion is drawn that a pre-Jahwistic written collection of five traditions (derived from the oral traditions of the southern tribes, and based not on history but on aetiological explanation of phenomena known to them) which has been expanded

and reinterpreted by the Jahwist, who has set Moses more firmly in the traditions, and imposed on the material the themes of disobedience and apostasy. There is a great deal of interest in Fritz' work, although his confidence in the reliability of his analysis cannot always be shared.

J.V.M.S.

GERLEMAN, G.: *Aktuella problem i gammaltestamentlig forskning* (Waldenströmföreläsningarna 1971). 1971. Pp. 64. (Gummessons, Falköping)

In his Waldenström Lectures, Professor Gerleman discusses four diverse themes which are related in varying ways to O.T. study; the problem of myth; the Qumran community; the O.T. passages appointed as texts for sermons in the Church of Sweden (a subject to which the author has devoted much attention in recent years as a member of the committee which revised the appointed texts); and the meaning of *šālôm* (which recalls the paper read by the author at the Uppsala Congress of 1971). All these subjects are of great importance (in spite of its special relevance to Swedish conditions, the third is obviously also of wider interest); and the fact that they are handled with Professor Gerleman's acumen gives the book an importance out of all proportion to its size.

G.W.A.

GOLDMANN, C.: *Ursprungssituationen biblischen Glaubens. Eine Einführung in das A.T. für die pädagogische Praxis*. 1970. Pp. 120. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 12.80)

In this short but valuable book, which is in effect an introduction to the O.T., and is the outcome of much study and reflection, the author has garnered the fruit of his long experience as a teacher of the O.T. He argues that we can rightly understand the perennial interest of the O.T. literature only when we relate it to the historical situations that originally shaped it, and he illustrates his thesis by detailed reference to the themes of the Patriarchs, the Exodus, the Prophets and the Law. Addressed primarily to teachers, the book will be of interest to a much wider audience.

L.A.P.

GRAY, G. B.: *Sacrifice in the Old Testament, Its Theory and Practice*. With a *Prolegomenon* by B. A. Levine. (*Library of Biblical Studies*, ed. H. M. Orlinsky). 1971. Pp. liii, 434. (Ktav Publishing House, Inc., New York. Price: \$16.95)

Gray's book was first published in 1925, three years after his death. It was and has remained a classic, particularly in its treatment of the Theory of Sacrifice. As for the other three sections, Levine in his useful *Prolegomenon* shows how archaeology has caught up with and passed Gray's chapter on the Altar, while much additional light has illumined the Hebrew Priesthood, and the Festivals still lurk somewhat in the deceptive twilight. Yet no study of worship in Israel is complete without the study of this book, and Ktav have done a service to scholarship by making it available with this prologue.

D.R.Ap-T.

GRØNBAEK, J. H.: *Die Geschichte vom Aufstieg Davids (1. Sam. 15–2. Sam. 5). Tradition und Komposition* (Acta Theologica Danica, Vol. x). 1971. Pp. 302. (Munksgaard, Copenhagen. Price: D.Kr. 76)

The author of the present work is one of the most promising of the younger generation of Danish O.T. scholars. The aim of his study is to show that 1 Sam. 15–2 Sam. 5 was originally an independent and self-contained unity describing David's progress towards supreme royal power in Israel and presenting him as the legitimate successor of Saul. 2 Sam. 5 is the natural conclusion of this narrative; but the author differs from the generally accepted view that it begins at 1 Sam. 16:14 by arguing that 1 Sam. 15 marks a new beginning by contrast with the earlier chapters. Judahite and Benjaminite traditions have been conflated presumably in Jerusalem during the period between the capture of Jerusalem and a date not long after the division of the kingdom. The six main sections of the narrative (15:1–16:13; 16:14–19:17; 19:18–22:23; 23:1–27:4; 27:5–2 Sam. 2:4a; 2 Sam. 2:4b–5:25) are subjected to detailed traditio-historical analysis; and the author argues that the older literary-critical treatment must be rejected. The study has been carried out with great ability and discernment and must be regarded as an important contribution to the study of 1 and 2 Samuel. Unfortunately it is marred by an unusually large number of slips.

G.W.A.

HECHT, F.: *Eschatologie und Ritus bei den 'Reformpropheten'. Ein Beitrag zur Theologie des Alten Testaments*. (Pretoria Theological Studies, Vol. 1) 1971. Pp. x, 228. (E. J. Brill, Leiden. Price: Fl. 54)

Hecht examines the classical O.T. prophets from Amos to Jeremiah with a view to determining the nature of the eschatology to which they looked forward and the primary point of their criticisms of the cultus. These features he believes to be interrelated. The threatening eschatology of the prophets is interpreted as an appeal to the fundamental ideal of the covenant which Israel had failed to achieve, necessitating a condemnation of the existing order. The promise of a subsequent renewal of Israel is then interpreted as a pointing forward to the continuing validity of this fundamental ideal of the covenant. The prophets' criticisms of the cultus are also involved since this latter also witnessed to the covenant. The prophets therefore did not reject it totally but only insofar as it ministered to the notion that the covenant ideal was being realised. At many points the author's language is extremely hard to follow, even in the English summary, but the main arguments are of a primarily exegetical nature.

R.E.C.

KELLERMANN, D.: *Die Priesterschrift von Numeri 1:1 bis 10:10 literarkritisch und traditionsgeschichtlich untersucht* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 120). 1970. Pp. viii, 168. (Walter de Gruyter, Berlin. Price: DM. 48)

This work is a very detailed examination of the growth of the material in Num 1–10, finding P proper (P^g) only in chapters 1, 2 and 4, and tracing (perhaps over-confidently) a complicated process of accretion of later material. Serious doubt is cast on recent claims for an early date for names and numbers in ch. 1. The book provides in effect not only source-analysis but a detailed and useful commentary on the chapters considered.

J.V.M.S.

KILIAN, R.: *Die Verheissung Immanuels Jes. 7, 14* (Stuttgarter Bibelstudien, 35) 1968. Pp. 132 (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 8.80)

After a brief statement of the historical situation, a translation and exegesis of Isa. 7:1-17 is given, followed by an examination of the significance of the names, Shear-jashub and Immanuel. Then, under the heading 'Who is Immanuel?' the various interpretations are examined: Messiah, son of Ahaz, mythic, Isaiah's son, children of various mothers, the new Israel, a hidden mystery to hearers and prophet. It is suggested that the last is probable for both mother and son, but that in the existing situation of the disloyalty of Ahaz the sign to the prophet is given a two-fold interpretation (vv. 16 and 17) of doom. Ahaz has departed from the Davidic covenant and Yahweh is no longer his God.

A.S.H.

KILIAN, R.: *Isaaks Opferung: Zur Überlieferungsgeschichte von Gen. 22.* (Stuttgarter Bibelstudien, 44) 1970. Pp. 128. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 12.80)

This contribution to the unceasing analysis of Genesis 22 is entirely concerned with the traditio-historical origins and developing stratification of the narrative. Kilian argues with and against Reventlow's *Opfere deinen Sohn* (cf. *B.L.* 1969, p. 25), for he holds that the cultic saga, which lies behind the Elohist's theological paradigm of temptation, circulated freely at a sanctuary of 'el jir'æ, and absorbed motifs of sacred pilgrimage as well as human-animal sacrifice a long time before the clan of Abraham appropriated these themes. The tradition thus reached the family chronicle apart from the original aetiological setting and stems from non-Israelite sources. From these beginnings to the post-Elohistic linking of the story to the Temple in Jerusalem over a millennium of literary and cultic history can be made to yield its secrets. Kilian provides a splendid scientific antidote to more speculative approaches to the same material.

U.E.S.

KNUTH, H. C.: *Zur Auslegungsgeschichte von Psalm 6* (Beiträge zur Geschichte der Biblischen Exegese, 11). 1971. Pp. xi, 430. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 74 (cloth); 67.50 (paper))

This large-scale analysis of Psalm 6 covers the widest possible field of hermeneutics. The biblical tradition itself in O.T. and N.T. is but a stepping stone to a magisterial survey of centuries of exegesis, ranging from the Alexandrians to the present day. Jewish exegesis is not included, for the focus of the work lies with the Christian schools of interpretation. By concentrating on a relatively short text the reader gains an immediate impression of patristic methods, of medieval convention, and especially of Luther's quite extraordinary labours. Indeed, Luther has 136 pages to himself. The modern era, by contrast, is a little compressed; even so, Kierkegaard, Jaspers, Heidegger, Lipps, Gadamer are usefully brought into the area of discussion, if only to question and elucidate the problem of 'situation'. Dr. Knuth is a thorough and penetrating guide into the history of exegesis. He admits even blatant exegeses as valid in its own right, though he is rightly critical of the finality of the claims of any one method. He always reverts to the authority of the text, based upon the author from whom the interpreter culls his exegesis. But situations

vary and condition the apprehension of reality. Knuth distinguishes particularly between the christological and the ecclesiological orientation. Historical viewpoints may demolish both and existential ones create a new dimension. Of this book it may be said in praise that in its end is also its beginning.

U.E.S.

LAURIN, R. B.: *The Layman's Introduction to the Old Testament*. 1970. Pp. 160. (Judson Press, Valley Forge, Pa. Price: \$2.95)

This useful paperback is addressed to the non-specialist student, each of the twelve chapters being followed by questions for discussion and a short list of helpful books. It should appeal to Lay Readers and preachers who want a reliable, straightforward and sensible guide to the literature of the O.T.

L.A.P.

LINDBLOM, J.: *Erwägungen zur Herkunft der Josianischen Tempelurkunde*. (Scripta Minora: Regiae Societatis Humaniorum Litterarum Lundensis. 1970-1, 3) 1971. Pp. 82. (C. W. K. Gleerup. Lund. Price:)

This discussion of the origin of the Josianic lawbook (JTU) and its relationship to Deuteronomy (DGB) by the veteran O.T. scholar will be sure of a welcome. He finds that Levites are a main interest in the book and among them he distinguishes four groups all descended from Levi, landless but with the right to function as priests: (i) those scattered in Palestine, not linked to any shrine, poor and in need of charity and protection; (ii) priests at provincial high-places; (iii) priests at the Jerusalem temple; (iv) descendants of Levi who earlier were cultically unattached, had joined the staff at Jerusalem and thus obtained priestly positions; this group, joined perhaps by Levites from the north wrote JTU during the first decade of Manasseh's reign and hid it in the temple. All JTU is in DGB together with a mosaic of fragments from many times and places, some added by the authors of JTU but mainly from the writers of the Deuteronomistic historical work during exilic and post-exilic times. There is a short appendix on the Levites by O. Eissfeldt.

J.N.S.

LORETZ, O.: *Studien zur althebräischen Poesie 1: Das althebräische Liebeslied. Untersuchungen zur Stichometrie und Redaktionsgeschichte des Hohenliedes und des 45. Psalms*. (Alter Orient und altes Testament, Band 14/1.) 1971. Pp. x, 85. (Verlag Butzon und Bercker, Kevelaer; Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 48; sub. DM. 44)

This handsome production (21 × 29.5 cm.) is directed chiefly to the reconstruction of the original text of the Song of Songs and Ps. 45, with demarcation of the poetic structure and separation of redactional and other additions. The transliterated Hebrew is set out line by line, supposed additions being marked with brackets and footnotes; a German translation is given in parallel, and the total of Hebrew consonants in each line is recorded. After each poem there are brief comments on the form, transmission and content. Footnotes cite a considerable amount of recent work. The chapters of general conclusions are very slight. Unfortunately the recognition of glosses is often only a matter of intuition; in Ps. 45:7, for example, 'God' is simply marked as a gloss which served an allegorical interpretation: God's marriage to Israel.

J.H.E.

LUST, J.: *Traditie, redactie en kerygma bij Ezechiël. Een analyse van Ez. 20.1–26.* (Nerhandelungen van de Koninklijke Vlaamse Academie, Letteren Jaargang 31, No. 65). 1969. Pp. 176. (Koninklijke Vlaamse Academie, Brussels. Price: B.Fr. 367)

After a bibliography and a review of the main opinions on Ezekiel's purpose since J. Herrmann (1924), the author considers the introductory formulae and the term *drš yhwh* (to consult Y.). The prophet uses formulae found also in earlier prophets, but leaves the impress of his personality on them (in this the author supports Zimmerli against von Reventlow). Special attention is given to the terms *'dny yhwh*, ch. 3; *to'eba* and *špt* ch. 5; *ns' yd* (to take action), ch. 6. In ch. 4 the author treats the division of Ez. 20. He distinguishes 3 oracles, vv. 1–3; 4–26; and 32–44 (27–29 an insertion, 30–31 an editorial notice). The second oracle consists of 4 strophes, each of them beginning with *ns' yd*. A summary in French is added to this valuable monograph.

P.A.H.de B.

McEVENUE, S. E.: *The Narrative Style of the Priestly Writer.* (Analecta Biblica, 50). 1971. Pp. xi, 216. (Biblical Institute, Rome. Price: Lire 3,300; \$5.50)

The author sets out to redress the balance against the common evaluation of P as an inferior narrator. He deals briefly with the inadequacies of past approaches, which branded P as pedantic, esoteric, dogmatic, etc. By stressing the affinity of the priestly style and children's literature of all ages he opens up a new perspective. His analyses of the Flood narrative, of the Spy story of Numbers 13–14, and of Genesis 17 are detailed and well-informed. By citing Grimm, Kipling, Tolkien *et al.* McEvenue relates the former to fairy-tale dimensions, though P is not the writer of fairy-stories. His history is in a sense 'true' just because he employs very complex techniques. Repetitions, the careful advance from detail to detail, the emphasis on names, selection of details, the writing in panels and many other expressions which serve the imagination, complete a stylistic picture to which form-criticism fails to respond. The new literary criticism, which is here ably developed, takes the story for what it is and as it comes across for our enjoyment.

U.E.S.

*McGEACHY, D. P.: *Common Sense and the Gospel. A Study of the Wisdom Books* (The Covenant Life Curriculum, 7). 1970. Pp. 128. (The Covenant Life Curriculum Press, Richmond, Virginia. Price: \$1.25)

This book is part of a series designed as the adult study curriculum of a number of churches, mainly Presbyterian, in the U.S.A. It is a study of the meaning and contemporary relevance of the wisdom literature, and contains chapters on Proverbs, Job, Ecclesiastes and wisdom in the New Testament. Its breezy American style may well irritate some British readers, but it is based on sound scholarship and could perhaps be used in older school and adult study groups.

R.N.W.

MANY, G.: *Der Rechtsstreit mit Gott (RIB) im Hiobbuch.* 1971. Pp. vi, 275. (Katholisch-theologische Fakultät, Munich)

The main thesis of this doctoral dissertation is that the poem of Job is to be described as a controversy rather than a discussion, and that

the speeches both of Job and the friends are free adaptations of the private dispute of the kind which a master settled for his dependents (cf. 29:16) rather than of the covenant *rib* whose development is found in the prophetic books. The frequent lamentations in the book are part of this *rib*-pattern. Much of the detailed discussion, particularly of vocabulary, hardly seems relevant to the argument. The book is marred by the difficulty of reading parts of the photocopied typescript, by mistakes in the hand-written Hebrew words — e.g. *šāddiq* for *šaddiq*. 'āšitā for 'āšiti — and by a number of misleading biblical references.

R.N.W.

METTINGER, T. N. D.: *Solomonic State Officials. A Study of the Civil Government Officials of the Israelite Monarchy*. (Coniectanea Biblica O.T. Series, 5). 1971. Pp. xiii, 186. (C. W. K. Gleerup, Lund. Price: £3.80)

A comprehensive survey of the Israelite civil service was badly needed. This book is a useful step towards it. The author has read widely and been fortunate in those to whom he turned for help in specialized fields. The argument is clear, the conclusions not always conclusive; and the author's opinion — however candidly offered as such — is not an adequate substitute for the elusive proof.

Six titles are discussed: *sopher*, *mazkir*, *re'e hammelekh*, 'al-habbayith, 'al-hannisabhim and 'al-hammas; but nothing is said of any possible official *oral* tradent. An appended chapter urges Egypt's far-reaching influence on the scribes' college in Jerusalem and on Israelite wisdom.

D.R.A.P.T.

MILGROM, J.: *Studies in Levitical Terminology, I. The Encroacher and the Levite: The Term 'Aboda*. 1970. Pp. ix, 110. (University of California Press, Berkeley. Price: \$5.50)

This monograph contains two studies, relating to terms in the 'P' work, which the author envisages as the first of a series of contributions on the cultic terminology of the O.T. In the first, the expression *hazzār haqqārēb yūmāth*, occurring four times in Num., is subjected to a detailed examination and the author concludes that it should be translated 'the unauthorised encroacher shall be put to death.' In this case, the death penalty was inflicted by man and this leads the author on to an examination of the phrase *šāmar mishmereth*, which he holds must refer to guard duties, and thus to a discussion of the guard functions of priests and Levites respectively, in the course of which he makes illuminating use of Nuzu and Hittite parallels. The second study seeks to show that 'aboda in 'P' always refers to physical labour as opposed to its regular post-exilic meaning of cult service and from this he concludes that the 'aboda passages in 'P' must be pre-exilic: Perhaps on occasion the author is over-subtle in his exegesis and as a result some of his hypotheses are very speculative: but this is a most careful and exhaustive work and future compilers of O.T. lexica will have to give full consideration to the meanings proposed for the terms he discusses.

J.R.P.

MÜLLER, H.-P.: *Hiob und seine Freunde*. (Theologische Studien, 103). 1970. Pp. 59. (EVZ-Verlag Zürich. Price: Sw.Fr. 6.70)

The author investigates the vexed problem of the relationship between Job and his friends, who, following Fohrer, may be late-comers on

the scene and replace the kinsfolk of the original tale. Müller makes use of the considerable haggadic material as given in the Testament of Job and the Targum, R. Aqiba, Arabic legends, the Talmud, and later Rabbis. He switches freely from early Accadian texts to our contemporaries in the biblical, dogmatic, and comparative fields. The result is a rich crop of highly concentrated aphorisms and suggestive ideas. Definitely a monograph for the specialist. U.E.S.

PASCHEN, W.: *Rein und Unrein* (Studien zum Alten und Neuen Testament, Band xxiv.) 1970. Pp. 219. (Kösel Verlag, München. Price: DM. 54)

This book is primarily an examination of the development in meaning and use of a group of biblical words. It falls into three parts. The first section is concerned with the O.T. concepts of 'clean' and 'unclean'. On the basis of an examination of such roots as *thr* and *tm*, the author concludes that the notion of uncleanness indicates primarily the sphere of death, but also unfitness for the cult and whatever belongs to the worship of foreign deities. In the second section, the Qumran evidence is examined and a very interesting discussion shows how the ideas of 'clean' and 'unclean' in that community are determined by the Covenanters' distinctive interpretation of the Law: 'unclean' here denotes anyone who does not subscribe to that interpretation. The third section discusses Mark 7:14-23 as a development of the *Gattung* of *Reinheitsmaschal* and investigates its theological significance. The whole study is a very interesting one, not least because of its wide-ranging character, but in some respects it hardly ranges far enough. In particular, some fuller discussion of the ancient Near Eastern background of the O.T. would be desirable, and certainly there should be a much more thorough investigation of the LXX evidence than the author gives. J.R.P.

PAURITSCH, K.: *Die neue Gemeinde: Gott sammelt Ausgestossene und Arme (Jesaja 56-66)*. (Analecta Biblica, 47) 1971. Pp. xvi, 289. (Biblical Institute Press, Rome. Price: Lire 4,500, \$7.50)

The sub-title is 'Die Botschaft des Tritojesaja-Buches literar-, form-, gattungskritisch und redaktionsgeschichtlich untersucht'. Each section of Isaiah 56-66 is systematically examined in detail from these three points of view, leading to a distinctive, though speculative view of the origin and structure of the book. The main clue is found in 56:3-7. Emissaries from a community of believers in Yahweh (in Babylon) asked about the admission of aliens and eunuchs to the cult community. A prophet (515-510 B.C.) gave an answer. Questions were also asked concerning the fulfilment of the eschatological message of 2 Isaiah and the nearness of Yahweh to his people in the situation of Jerusalem. The answers amount to a reinterpretation of the prophecies of 2 Isaiah. Subsequently a redactor took the oral and the written material and wove it together according to the definite plan of the present book. There is no single author. Theological homogeneity is provided by the redactor. The work belongs to the early post-exilic period, mostly to 521-510 B.C. D.R.J.

POHLMANN, K.-F.: *Studien zum dritten Esra. Ein Beitrag zur Frage nach dem ursprünglichen Schluss des chronistischen Geschichtswerkes.* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 104). 1970. Pp. 164. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 32)

This monograph presents in unaltered form a dissertation submitted at Marburg in the winter of 1968-9. It is a very careful examination of the relationship between 1 Esdras (III Ezra) and the canonical books of Ezra-Nehemiah, and between both of these and Josephus. The discussions of the literary (and by implication, historical) problems raised by the canonical books are reviewed, though it is unfortunate that when the work was prepared for publication, account was not taken of some more recent studies which are relevant. The conclusion, already regarded as very probable by a number of scholars, including this reviewer, that the original work of the Chronicler did not contain the Nehemiah material, is here provided with the fullest critical justification. Consequences are briefly drawn for the understanding of the Chronicler's original purpose; there are also clear and useful historical consequences. The careful evaluation of Josephus' material is not the least useful part of this very well-argued study. P.R.A.

PREUSS, H. D.: *Verspottung fremder Religionen im Alten Testament.* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, v, 12.) 1971. (W. Kohlhammer Verlag, Stuttgart. Pp. 320. Price: DM. 76)

This thesis by H. D. Preuss is concerned with the basic theme of Israel's distinctive conception of God as it manifested itself in a widespread and subtle rejection of non-Yahwistic gods and cults. The particular subject matter is the holding up of foreign gods to ridicule in a strong polemic which makes use of various techniques of irony, satire, taunts and outright mockery, and which is found extensively throughout the O.T. After outlining the starting point in the first two commandments of the Decalogue, which Preuss sees as historically ancient and as absolutely fundamental to Yahwism, he examines in detail a large number of passages which either implicitly or explicitly exhibit such ridiculing of foreign gods. These passages are brought together in broad historical and literary groups. The work contains much detailed exegesis, and is fully furnished with bibliographical notes and references. There are no particularly new conclusions, save the assertion of the general importance of such a theme to Israelite thought. Nevertheless the bringing together of this material serves to set it in a better perspective, and to bring out very forcibly Israel's consciousness of possessing a very distinctive understanding of God. This very consciousness was more fundamental than the points of attack. R.E.C.

VON RAD, G.: *Weisheit in Israel.* 1970. Pp. 427. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 28)

Once again we have to thank von Rad for sharing with us his extensive knowledge and interest in the study of Israel's wisdom literature. He supplies a very full treatment of the background and form of the sayings of the wise men. Of special interest are those sections which deal with idol worship and the cult. Readers will also

be grateful for the penetrating treatment of the book of Job, Ecclesiastes, and the Wisdom of Jesus ben Sira. All students of the O.T. will value and appreciate this further contribution from a scholar who has influenced their thinking about the O.T. for so many years.

E.R.R.

[A French translation: *Israël et la Sagesse*. 1971. Pp. 392. (Éditions Labor et Fides, Geneva. Price: Sw.Fr. 33) has also appeared. An English translation is forthcoming].

VON RAD, G.: *Das Opfer des Abraham*. 1971. Pp. 95, with 4 pictures. (Chr. Kaiser Verlag, München. Price: DM. 8.50)

This splendid little book combines von Rad's well-known analysis and exegesis of Gen. 22 in its first half with comments by Luther, Kierkegaard, and Kolakowski (dated 1965) in its second, rounded off with four black-and-white reproductions of Rembrandt's timeless rendering of the *Aqeda*. A more evocative form of popularisation, based both on scholarship and imagination, can hardly be imagined. The author's widening perspective, with which he views this scandalous narrative of human obedience in its quest for God, stands in inverse proportion to the brevity of his truly remarkable achievement.

U.E.S.

REDFORD, D. B.: *A Study of the Biblical Story of Joseph (Genesis 37-50)*. (Supplements to Vetus Testamentum, xx). 1970. Pp. xiii, 290. (E. J. Brill, Leiden. Price: Fl. 64; sub. Fl. 56)

The conclusion drawn from this detailed study, in which all the relevant critical techniques are employed, is that the Joseph story is basically a well-constructed tale (*Märchen*) of a characteristically Israelite type, that is, having a historical rather than a purely fictitious theme, composed between 650 and 425 B.C. It contains no traces of the sources J and E, and (*pace* von Rad) is not to be classed as wisdom literature. Various additions, which detract from its original literary perfection, were subsequently made to it, and its final redaction is the work of the Genesis editor (roughly equivalent to P). Some parts of the study are unnecessarily prolix, but the thoroughness with which it has been carried out, together with its full discussion of earlier work, makes it an important contribution to the subject.

R.N.W.

RIDDERBOS, N. H.: *De Plaats van het Loven en van het Bidden in het Oude Testament. Enkele beschouwingen over en naar aanleiding van Psalm 50:14, 15*. 1970. Pp. 39. (J. H. Kok, Kampen. Price: Fl. 2.95)

This lecture, delivered as part of the celebrations of the 90th anniversary of the Free University of Amsterdam, examines the close relation between praise and petition in Ps. 50:14 f. and elsewhere in O.T. Here is found the biblical basis of the statement in the Heidelberg Catechism that prayer is the principal element in thanksgiving. The subject is treated in the context of the history of Israel's religion. 'What God asks is so little' — not our cattle or other property, only our praise and prayer. 'What God asks is so much' — for acceptable praise and prayer can come only from one who is entirely devoted to

God. In Gunkel's words, 'in the background is the thought that what God desires in the last analysis is a heart which, in trouble and good fortune alike, confesses him as the only helper.' F.F.B.

SCHMIDT, L.: *Menschlicher Erfolg und Jahwes Initiative, Studien zu Tradition, Interpretation und Historie in Überlieferungen von Gideon, Saul und David* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 38). 1970. Pp. 246. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38)

This is a careful exercise in redaction criticism, in which the attempt is made to analyse the original oral traditions within Judg. 6:25-32, 11-24, 1 Sam. 9:1-10:16, the passages containing the proverb 'Is Saul also among the prophets?' and the references in Sam. and Kings to the *nagid*. These traditions are precisely distinguished from the work of various redactors, whose theological purpose is then defined. In the original separate traditions, success is the criterion of the divine activity among men. For the redactors this is insufficient and the explicit commission of Yahweh and the interpretative word of Yahweh is essential. The analysis is carried out with the same precision that we have come to suspect in literary criticism. The consequences for writing the history of the introduction of the monarchy are drawn. There is a long exposition of the meaning of *nagid*, which is taken to indicate a leader of levies in the period before the emergence of the state, among the Rachel tribes. There is also a discussion of the meaning and origin of anointing.

D.R.J.

SCHMIDT, W. H.: *Das erste Gebot. Seine Bedeutung für das Alte Testament*. (Theologische Existenz heute, 165.) 1969. Pp. 55. (Chr. Kaiser Verlag, Munich. Price: DM. 5)

This short but thorough study in effect amounts to a plea for a theology of the Old Testament, or better still a biblical theology, which takes as its starting point the first commandment. The author holds that it is this commandment (often of necessity taken with the second commandment) that differentiates Israel from neighbouring ancient oriental religions, acts as her guide line throughout her history, and provides the link between the Old and New Testaments. Without such a commandment Christianity would have degenerated into gnosticism.

A.C.J.P.

SCHUTTERMAYR, G.: *Psalms 18 and 2 Samuel 22. Studien zu einem Doppeltext: Probleme der Textkritik und Übersetzung und das Psalterium Pianum*. (Studien zum Alten und Neuen Testament, Band xxv.) 1971. Pp. 241. (Kösel-Verlag, München. Price: DM. 55)

It is to be hoped that the reference in the title to the new Latin Psalter will not deter non-Catholic scholars from using this book: it is in fact a very detailed, and well documented, study of the variants between the two Hebrew recensions of this psalm, and the references to the Psalterium Pianum are only marginal.

S.P.B.

SCOTT, R. B. Y.: *The Way of Wisdom*. 1971. Pp. xv, 238. (Macmillan, New York. Price: \$7.95)

Scott's *The Relevance of the Prophets* (see B.L. 1969, p. 41) has been a much valued guide to the importance of the prophets for nearly thirty

years, and his new work is intended to perform an analogous function for the wisdom literature. It examines the place of the wisdom writings both in their Old Testament and in their international context; considers the relation of wisdom to prophecy; and devotes separate sections to Job and Ecclesiastes, and to the features of wisdom piety. A study that brings together recent developments in the understanding of the wisdom writings has long been needed, and this work will fulfil a useful purpose, but a certain diffuseness and tendency to repetition means that the ideal introductory guide to this literature has still to be written.

R.J.C.

SKEHAN, P. W.: *Studies in Israelite Poetry and Wisdom*. (Catholic Biblical Quarterly Monograph Series, 1) 1971. Pp. xii, 265. (Catholic Biblical Association of America, Washington, D.C. Price: \$9.00)

This first volume in a new series consists of twenty-six studies together with some reviews; they are for the most part reprints, especially from *C.B.Q.*, to which Mgr. Skehan has been a prolific contributor. The main emphasis of the studies is indicated by the title. An editorial statement indicates that the series will normally be devoted to the work of young American Catholic scholars.

R.J.C.

SMART, J. D.: *The Strange Silence of the Bible in the Church*. 1970. Pp. 187. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £1.05)

The concern of this book with hermeneutical problems places it primarily within the contemporary debate in this area. It handles both Old and New Testaments. Its interest for O.T. scholars will lie both in its handling of the problems raised in contemporary discussion and in its consideration of the nature of biblical interpretation. The divorce between scholarly study and the use of the Bible in church (and synagogue) is a commonly-observed matter for questioning. Professor Smart covers a wide range of questions, not least that of the delicate relationship between objective scholarship and confessional allegiance.

P.R.A.

SOGGIN, J. A.: *Introduzione all'Antico Testamento*. II. *Dall' esilio alla chiusura del Canone alessandrino*. 1969. Pp. 242. (Paidia, Brescia. Price: Lire 2,200)

Professor Alberto Soggin, born in 1926, was a professor in the Evangelical Faculty of Theology in Buenos Aires, and, since 1962, after a sojourn in Jordan, teaches in the Waldensian Faculty in Rome. His second volume of the *Introduzione* presents simply, but with a reasonable amount of detail, the facts and theories regarding the exilic and post-exilic prophets, the hagiographers and the books of the Alexandrian canon. His remarks on the Elephantine papyri are of special interest. A very full bibliography follows upon the text, and he has been able to include some corrections to his first volume (not noted in the *Book List*). One cannot compare this fairly small volume with Eissfeldt or S. R. Driver, but it may introduce a number of readers by easy stages to an understanding of the biblical literature.

J.M.T.B.

STECK, O. H.: *Die Paradieserzählung. Eine Auslegung von Genesis 2, 4b-3, 24.* (Biblische Studien, Heft 60.) 1970. Pp. 131. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9)

In this survey and evaluation of the present state of scholarly analysis of the Paradise narrative the stress is entirely on German work, including Westermann's commentary; hence the author's approach seems somewhat parochial. An abstract vocabulary, complicated syntax, a running commentary by way of notes as long as the text, and an absence of indices, should not deter the reader from studying this exposition of the Yahwist's methods and aims. Steck holds that literary criticism is here largely unproductive, because the Yahwist, far from being naive, has accomplished a highly integrated story. Three originally independent actors — serpent, woman, man — are placed in Paradise and encounter famous motifs, such as trees, park, cherub, expulsion. The tale is aetiological in a very special way. The Yahwist not only explains what is (tilling the soil in Canaan) but also wishes to shape the true communal life. The reign of David and the problems of the succession favoured such a politico-social concern for the community. But the story transcends also the immediate needs, and the particular serves the universal. The Yahwist's treatment of the making of Man, the trespass and its consequences, shows, when examined in detail, a profound ambivalence: the perfect creation exercises his autonomy in the questionable area of self-destruction. Steck points to the validity of this principle and to the hope beyond Paradise Lost in our day.

U.E.S.

STOLZ, F.: *Strukturen und Figuren im Kult von Jerusalem. Studien zur altorientalischen vor- und frühisraelitischen Religion.* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 118). 1970. Pp. 235. (Walter de Gruyter, Berlin. Price: DM. 58)

This study is an attempt to explore as thoroughly as the evidence allows the nature and content of the pre-Israelite cultus of Jerusalem. Working from the biblical material and comparing this with the extra-biblical evidence from Ugarit and elsewhere, particularly as to the evidence of divine names, and rituals, Stolz reconstructs a picture of the old Jerusalem pantheon, with its mythology and cult symbols. The first chapter deals with the myth of creation after a conflict with the power, or powers, of chaos, and the second with the motif of a divine conflict with hostile nations. Both are related by the author to the experience of a great experience of cultural transition. Very full studies are devoted to the god El and his many forms in the ancient Near East, and to the god Šalem and his relation to Chemosh, Milcom and to the ritual inheritance which the Israelites took over from Canaan relating to the practice of child sacrifice. Finally all this is briefly discussed in relation to the distinctive adaptations and developments which took place in Israel. As the author admits, much of the study cannot, of necessity, be more than 'more or less probable conjectures', but there is a very full documentation which makes it a valuable basis for further investigation.

R.E.C.

*THOROGOOD, B.: *A Guide to the Book of Amos* (TEF Study Guide, 4). 1971. Pp. x, 118. (S.P.C.K. London. Price: 45p)

The style of this commentary is that of the same publisher's *Guide to Genesis* (see B.L. 1970, p. 48). Included in this 'Guide' are 22 photographs of human situations from many parts of the world skilfully

chosen to relate the prophetic world to the life of mankind today. It is intended for readers using English as a second language, but may be warmly commended for schools in this country. A.S.H.

TUCKER, G. M.: *Form Criticism of the Old Testament*. (Guides to Biblical Scholarship: Old Testament Guides). 1971. Pp. xii, 84. (Fortress Press, Philadelphia. Price: \$2.50)

This book, the second in a series in which the volume on literary criticism, by Norman Habel, has apparently already been published, is probably the best introduction to the subject which has appeared so far. It makes a clear distinction at the outset between form criticism in the strict sense and other related disciplines such as redaction- and tradition-criticism, and confines itself to a clear and simple account of the purpose and methods of its proper subject, while at the same time pointing out the relationship of form criticism to the critical enterprise as a whole. The author has, probably wisely in view of the space at his disposal, confined his illustrations, which form the bulk of the book, to two *genres*, narrative and prophecy. The final chapter, in which he tries to summarize in a few pages the way in which form criticism has been applied to other *genres*, is the least satisfactory part of the book. This is mainly a book for beginners, but in these days of terminological imprecision the more advanced reader may well find that it helps to clarify his understanding of the subject. R.N.W.

VOGELS, W.: *La promesse royale de Yahweh préparatoire à l'alliance. Étude d'une forme littéraire de l'Ancien Testament*. 1970. Pp. 181. (Éditions de l'Université Saint Paul / Éditions de l'Université d'Ottawa, Ottawa)

The vassal treaties of the ancient Near East are employed here, with particular reference to the Pentateuch and the canonical prophets as represented by Hosea, Jeremiah, Ezekiel, and Zechariah, in an effort to elucidate in connection with the Sinaitic covenant an apparent scheme involving (i) a basic promise of Yahweh's readiness to protect Israel and, following upon the nation's disloyalty, (ii) a fresh promise of such protection with the *rib* pattern as the decisive stage in the process. The work reads smoothly, and its value is enhanced by an extensive bibliography and the many passing comments on its contents which occur in the footnotes to the text. On the whole, however, one is left with a renewed impression that there is too much of the strait-jacket technique in studies of this kind, and that here again the value of the vassal treaties tends to be exaggerated.

A.R.J.

VOLLMER, J.: *Geschichtliche Rückblicke und Motive in der Prophetie des Amos, Hosea und Jesaja*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 119). 1971. Pp. 217. (Walter de Gruyter, Berlin. Price: DM. 62)

This important dissertation examines the oracles of these prophets with particular reference to their allusions to Israel's history. How do they see Israel's history? How far is their historical survey integral to their whole message? How does this relate to the aim of the prophetic word? What is the relation between the word and the tradition,

and what is the origin of the tradition? After an examination of the various historical references in the three prophets, including translation, and form-critical analysis, their view of history and their relation to the tradition (Exodus, Zion, Davidic) is examined. The dissertation starts from and develops the view expressed in G. von Rad's *Old Testament Theology*, Vol. II.

A.S.H.

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

This book is a little narrower than its title suggests. A review of recent scholarly discussion of the cultic interpretation of the Sinai traditions is followed by a very full literary analysis of the P traditions of the institution of the cult in Ex. 29 and in Lev. 8 and 9, as a result of which it is argued that it is Lev. 8 and 9 which represent the older form of the tradition, on which Ex. 29 is based. Only very briefly at the end is a contrast drawn with the Deuteronomic understanding of the Sinai event. The points made are interesting, but could with advantage have been presented more briefly.

J.V.M.S.

WANKE, G.: *Untersuchungen zur sogenannten Baruchsschrift*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 122.) 1971. Pp. viii, 156. (Walter de Gruyter, Berlin. Price: DM. 42)

Wanke re-examines and challenges the widely held view that the narrative material in the book of Jeremiah is the work of one author who is in all probability to be identified with Baruch. He isolates three blocks of material and argues that from the point of view of origin, structure and purpose they were originally separate from each other. These three groups of texts are: (1) 19:1–20:6; 26–29; 36; (2) 37–43; (3) 45; 51:59–64. Of these the third does not belong strictly speaking to the narrative material but constitutes a small complex of tradition probably based upon sayings of Jeremiah. The basis of 37–43 is a series of smaller units which both individually and as a group are the work of one author. The first group has a more complex history behind it: the earliest material here is in chapters 26–28, 36 and is the work of one author; the remaining material in this group was developed subsequently. It is argued that 37–43 is more plausibly seen as the work of a member of Gedaliah's 'colony' at Mizpah than as the composition of Baruch, whilst there is as much to be said against as in favour of attributing 26–28, 36 to Baruch. Wanke then outlines a number of issues, tradition-historical and form-critical as well as historical, with which future research in the problem on hand will have to reckon, and the book concludes with a brief statement of the theological purpose of the three blocks of material isolated from the narrative material as a whole in Jeremiah.

E.W.N.

WERNER, H.: *Uraspekte menschlichen Lebens nach Texten aus Genesis 2–11* (Exempla Biblica, 5). 1971. Pp. 226. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 19.80)

The series to which this book belongs is designed primarily for religious instruction in schools. This volume contains a valuable, scholarly presentation of the material in the J tradition in Genesis 2–11

on the nature of man. Critical problems are clearly indicated. Judicious use is made of comparative material from extra-biblical sources, the relevant parts of the Gilgamesh Epic, for example, being printed side by side with sections from the J and P versions of the flood tradition.

R.D.

WHALLON, W.: *Formula, Character, and Context: studies in Homeric, Old English and Old Testament Poetry*. (Published by the Center for Hellenic Studies, Washington, D.C.) 1969. Pp. 225. (Harvard University Press, Cambridge, Massachusetts. Price: \$10.00)

The purpose of this work is to show that the Homeric epithets are significantly true to the individual characters to which they are applied, while those applied to the heroes of the Iliad influenced their characterization; that the 'kennings' for *Beowulf* rank high in relevance to context but low in economy when compared with the epithets assigned to Homeric heroes and that the poetic fiction of *Beowulf*, though reformed, has not been converted by indebtedness to Scripture and liturgy, inasmuch as the religious elements are actually those of a barely reformed Germanic heathenism, and, finally, that no element in the poetry of the Old Testament is more likely than not to have been created for the passage in which it now appears and that biblical poetry has its frame of reference in the prose. This conclusion follows from the two facts: that Hebrew poetry lacks distinctive characterization and consists of non-naturalistic speech while at the same time it refers only vaguely to its context. Thus Jesus was a traditional poet but he was also a scholar. The latter point can be recognized in his use of the Old Testament, especially when the authority whom he is quoting is named, *e.g.* Isaiah or a Psalmist; and many other sayings contain half or entire verses of poetry which, though not announced as from the Old Testament, call it to mind; the former suggests that he was in the line of the traditional poets, whether reworking old lines or coining fresh ones to suit the immediate situation in the traditional form, often indicated by parallelism of thought. How much was appropriated and how much original cannot now be said, just as it is unclear whether the oral poem, his own work or that of any other speaker, was formally dictated, as some of Jeremiah's teaching was dictated to Baruch; possibly only the Beatitudes spoken in the Sermon on the Mount, although they exist in two slightly differing versions, may have been taken down from dictation. The argument, though over elaborated and much of it barely relevant, is interesting and well worth consideration.

G.R.D.

WHEDBEE, J. W.: *Isaiah and Wisdom*. 1971. Pp. 172. (Abingdon Press, Nashville and New York. Price: \$5.95)

The author makes a valuable contribution to the understanding of the relation between the prophets and the wisdom literature. As far as Isaiah is concerned, the influence of the wisdom material is to be seen in his use of parable, proverb, and other didactic forms. It is also pointed out that there is a connection between the 'Woe' oracles and the wisdom literature. This also forms the background to Isaiah's use of the term 'counsel'. This penetrating study will be welcomed by students of both prophetic and wisdom literature.

E.R.R.

WHYBRAY, R. N.: *The Heavenly Counsellor in Isaiah xl. 13-14. A Study of the Sources of the Theology of Deutero-Isaiah*. (S.O.T.S. Monograph Series, 1). 1971. Pp. viii, 91. (Cambridge University Press. Price: £2.20)

This little book merits a warm welcome as the first of the new monograph series of the S.O.T.S. and it sets a high standard for the following monographs. Dr. Whybray offers a detailed examination of two verses in Isaiah 40 in which he puts all the terms used under the microscope and discusses the possible sources for the idea of the heavenly counsellor. While recognizing that the prophet must have been familiar with the Israelite tradition of the heavenly council, he comes to the conclusion that the verses in question imply a warning against taking over ideas associated with the Babylonian pantheon such as might suggest a limitation of the power of Yahweh. Dr. Whybray's argument is persuasive. Perhaps, however, where on pp. 10 and 29-30 he discusses 'the vocabulary of instruction' he should have allowed for the necessity under which a Hebrew poet lies of finding synonyms; one must not press too much distinctions of meaning but should recognize that a certain overlapping of spheres of ideas is not altogether surprising. It is a little odd that no account is taken of Muilenburg's masterly commentary in the Interpreter's Bible.

N.W.P.

WILLI, T.: *Herders Beitrag zum Verstehen des Alten Testaments*. 1971. Pp. viii, 152. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 19)

To be reminded of Herder's outstanding greatness in pioneering modern methods of understanding the O.T. is something for which one remains grateful, especially if it is done with the clarity and critical insight which the author brings to this monograph. We watch the genius, who combined science with piety in a rare blend, working in the areas of language, orientalism, literary forms, and, above all, the impact of history on the Word, and of the Word on history. In a way, our problems, especially in the interpretation of the O.T., seem to be continuous with Herder's initial explorations. Willi does not force modern approaches upon Herder, but lets him speak for himself. The result is a very human document which must please every biblical humanist. A pity that the offset print of very small type tries the weary eye and makes the excellent documentation almost unreadable.

U.E.S.

WILLI-PLEIN, I.: *Vorformen der Schriftexegese innerhalb des Alten Testaments. Untersuchungen zum literarischen Werden der auf Amos, Hosea und Micha zurückgehenden Bücher im hebräischen Zwölfprophetenbuch*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 123) 1971. Pp. viii, 286. (Walter de Gruyter, Berlin. Price: DM. 88)

Recent work on the prophets has shown the great importance of the secondary additions to the text, including glosses, elaborations and applications of the prophet's original words, as a very fundamental interpretative procedure which belongs essentially to the growth of the O.T. as a sacred canon. This thesis examines in great care and detail the passages in Amos, Hosea and Micah which are to be regarded as secondary, with a view to examining their interpretative intention and presuppositions. Each such text is examined separately,

and evidence sought as to the period of its origin and its particular purpose. Then overall a general summary is given setting out a sketch of the growth of the particular book into its present form, with attention given to the religious concerns of each age. Thus the prophetic word is seen to possess a living history as further prophetic-type developments of it were made over a very extended period. Much of the detail in the thesis necessarily remains very controversial, and frequently only broad general arguments can be adduced in reconstruction of the setting of any particular individual addition. Worthy of note are the author's arguments against H. W. Wolff's emphasis upon the Deuteronomistic features of the editing of Amos and Hosea. Altogether this is a very useful study of these eighth century prophets, which makes a contribution towards solving some exceedingly difficult questions.

R.E.C.

LAW, RELIGION AND THEOLOGY

- *ANDERSON, B. W.: *The Unfolding Drama of the Bible: Eight Studies introducing the Bible as a Whole*. 2nd ed. 1971. Pp. 218. (Association Press, New York. Price: \$1.75)

Although the present reissue of this study guide is described as the second edition, earlier forms of it (none of which were noticed in *B.L.*) appeared in 1952, 1953, and 1957. The general plan remains the same; but changes have been made in the text and in the biblical passages for study; and there are useful bibliographical additions. There are seven study sections spanning the entire Bible. Questions for group discussion are provided; and there are also general suggestions for study leaders. The O.T. sections deal with Creation, the Exodus and Sinai, Jeremiah and the Fall of Jerusalem, the Return, and the People of the Torah. There is rich theological content in this imaginatively written booklet.

G.W.A.

- BUCHANAN, G. W.: *The Consequences of the Covenant*. (Supplements to *Novum Testamentum*, xx.) 1970. Pp. xviii, 342. (E. J. Brill, Leiden. Price: Fl. 84; sub. Fl. 72)

'Conquest theology', and the particular form of it embodied in what this writer believes to be the teaching of Jesus that the Kingdom of God meant the liberation and restoration of Solomonite Israel-Judah and the 're-establishment of Jerusalem as the capital of all the twelve tribes of Israel' (p. 82), form an extremely tenuous framework for this collection of fragments of research into a very wide range of biblical subjects. Sections on the geographical extent of Israel at different periods (chapter 3), and on the alleged 'sabbatical eschatology' of Isaiah and Jeremiah, may have some curiosity value for readers of this *Book List*; and those whose special interests lie in the Judaism of the N.T. period will be intrigued by the listing side by side, in a chapter on 'covenantal sectarianism', of the known sects of that period and the 'sect of St Matthew' and the 'sect of St John', i.e. the communities for which the First Gospel and 1 John were written. The very widely ranging bibliography is the most useful part of the book.

C.J.A.H.

COHN, H. H. (ed.): *Jewish Law in Ancient and Modern Israel. Selected Essays*. 1971. Pp. xxxiv, 259. (Ktav Publishing House, Inc., New York. Price: \$12.50)

This volume of essays reprinted from *The Israel Law Review* and *Scripta Hierosolymitana* mainly concerns the conflict between the divine Jewish law and the secular legislation of the new state of Israel. In addition there are essays on 'The Goring Ox in Near Eastern Law' (R. Yaron), 'The Penology of the Talmud', and 'Reflections on the Trial and Death of Jesus' (both by the Editor). While most of this volume does not directly concern the O.T. specialist, it does amply illustrate the essentially pragmatic approach of Jewish lawyers in the face of new situations from O.T. times onwards. It is this approach that is now in question.

A.C.J.P.

EICHRODT, W.: *Religionsgeschichte Israels* (Dalp-Taschenbücher, Band 394 D). 1969. Pp. 146. (Francke Verlag, Bern und München. Price: Sw.Fr. 4.80, DM. 3.80)

Although in brief pocket book form, this outline history of Israel's religion bears the hallmark of its author's insights and expertise. It is a new and expanded treatment of a contribution published originally in *Historia Mundi* II (Francke Verlag, Bern, 1953), 377-448, and deals with the religion in the usual order of the periods of the Patriarchs (only briefly, and with a following section on the Covenant), the Settlement, and (at greater length) the Monarchy, and the Exile and after. A comprehensive bibliography completes the work.

E.T.R.

FLÜCKIGER, F.: *Theologie der Geschichte. Die biblische Rede von Gott und die neuere Geschichtstheologie*. 1970. Pp. 208 (Rolf Brockhaus, Wuppertal. Price: DM. 14.80)

The main essay, entitled 'Prophetie und Geschichte', forms the first half of the book. Though concerned as much with the New Testament as the Old, and indeed written from the standpoint of dogmatics, this is of direct interest to the theologian of the O.T. It is written with clarity, without too much academic in-fighting and with frequent and apt biblical illustration. The main point is that while revelation is correctly understood as occurring in and through history, it can only be understood as act of God through the prophetic word. From this point of view a correction of Pannenberg's thought is possible. The author agrees with Pannenberg that *Heilsgeschichte* is not a special kind of history and may be located anywhere in world history. He disagrees with Pannenberg's equation of revelation with world history. The otherwise hidden meaning of secular events becomes knowable through faith awakened by prophetic illumination. The implications of this principle are worked out with skill, and provide a strong defence of essential orthodoxy against some modern deviations. There are also essays on the theology of Pannenberg, 'God is dead', 'Evil in society' and 'Anti-semitism in the Church'.

D.R.J.

KAUFMANN, Y.: *Connaitre la Bible* (Sinaï. Collections des Sources d'Israel). 1970. Pp. 400. (Presses Universitaires de France, Paris. Price: Fr. 30).

It is not explicitly stated either in this volume or in the publisher's note accompanying it that this French text is a translation from the

English version (*The Religion of Israel*, 1960. See *B.L.* 1961, p. 48; *Decade*, p. 286). But this appears to be the case. It covers the period from the beginnings to the Babylonian exile, and includes some considerable discussion of the nature and formation of the biblical material. It may be doubted, however, whether the French title is as good as the English, and it will certainly mislead some readers into expecting a work of introduction.

P.R.A.

KAUFMANN, Y.: *The Babylonian Captivity and Deutero-Isaiah*. (*History of the Religion of Israel*, Vol. IV, Chapters 1, 2.) Translated by C. W. Efronson. 1970. Pp. xvi, 236. (Union of American Hebrew Congregations, New York. Price: \$7.50)

The English translation of an abridgement of Kaufmann's *Religion of Israel* (Vols I-III, based upon the first seven volumes of the original. 1960, 1961. See *B.L.*, 1961, p. 48; *Decade*, p. 286). This volume offers the first part of what is intended to be a rendering of the whole of Vol. IV (VIII); when the complete work is available an index and list of passages quoted is promised. This is particularly necessary in view of the presentation. For this volume consists of a chapter dealing with the conditions of the exilic age, another dealing with Deutero-Isaiah, two appendices, bibliography and notes. The section on Deutero-Isaiah is very diffuse, partly more detailed commentary, partly sections on different topics. As in the earlier books, there is much comment on points of detail which is of considerable interest; but far too much rather unprofitable polemic with often somewhat outmoded views, particularly designated as 'Liberal-Protestant'. Isa. 40-66 (plus 34-5) is treated as a literary unity, and considerable attention is devoted both in the text and in one appendix to demonstrating this unity of style and language. With all the rejection of Christian scholarship which goes on, it is strange to find that the notion of 'Servant Songs' remains as if it were an established tenet of scholarship.

P.R.A.

KELLERMANN, U.: *Messias und Gesetz. Grundlinien einer alttestamentlichen Heilserwartung: eine traditions-geschichtliche Einführung*. (Biblische Studien, Heft 61). 1971. Pp. 142. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 11; sub. DM. 10)

This is an attempt to throw light on the attitude of the New Testament writers to the Law and its relevance for the Christian by investigating the O.T. and inter-testamental background. The development of the concepts of Law and Messiah (in the broad sense) is traced in a rather breathless survey of the relevant texts. The results are mainly negative: only rarely do the two concepts appear together in a significant relationship. The survey itself is not, however, without interest, although in some places arguments are based on debatable presuppositions.

R.N.W.

KOCH, K.: *Ratlos vor der Apokalyptik. Eine Streitschrift über ein vernachlässigtes Gebiet der Bibelwissenschaft und die schädlichen Auswirkungen auf Theologie und Philosophie*. 1970. Pp. 120. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 12.80)

This book, which is perhaps of more interest to N.T. scholars and systematic theologians than to O.T. scholars, takes its starting point from what its author describes as a renaissance of apocalyptic, a

renaissance typified by the writings of E. Käsemann and W. Pannenberg: its main aim, to which the two central chapters are devoted, is to give a critical (but not exhaustive) survey of recent German discussions dealing with the place of apocalyptic in the life and preaching of Jesus and the Early Church on the one hand, and in contemporary theology on the other. From this survey the author concludes that the normal methods of historical criticism have generally not been applied in the case of apocalyptic, that those who have written about apocalyptic have done so by and large on the basis of an inadequate understanding of its nature, and that it is essential, if progress is to be made in the N.T. and doctrinal fields, that this situation be remedied. However, the preliminary chapters of the book are of direct interest to the O.T. scholar. Here the author gives a short, but valuable, sketch of apocalyptic, and discusses the writings on apocalyptic of M. Noth, O. Plöger and G. von Rad. He also assesses the contributions of English and American scholars in this area of study. An English translation is now available, cf. p. 81.

M.A.K.

KRAUS, H.-J.: *Die biblische Theologie: Ihre Geschichte und Problematik*. 1970. Pp. xiv, 408. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 44)

Professor Kraus, whose history of the critical study of the O.T. is well known (*Decade*, p. 10; *B.L.* 1970, p. 50), has now produced what is in some sense a companion volume on biblical theology. The presupposition of the work is that the time has come to produce a biblical theology which would transcend the division between O.T. and N.T. theologies which, in the main, has prevailed since the beginning of the 19th century. The volume under review is not intended to be such a work, but rather a clearing of the ground to see whether and how it could be produced. As the title indicates, both the history of the discipline and current methodological problems are discussed. The historical treatment begins at the Reformation, but it does not continue in unbroken perspective right down to the present day. After the development of biblical theology has been traced down to the end of the 19th century, there is a survey of O.T. theology in relation to the N.T. from G. L. Bauer to G. von Rad, followed by a similar survey of N.T. theology in relation to the O.T. from F. C. Baur to R. Bultmann. The dogmatic treatment of the relationship between the Testaments is then surveyed from Scheiermacher (with some preliminary observations on Semler, Lessing, Hamann, and Herder) to Tillich. Finally, some 100 pages are devoted to those problems which arise in the relationship between biblical study and dogmatic theology.

G.W.A.

KUSKE, M.: *Das Alte Testament als Buch von Christus. Dietrich Bonhoeffer's Wertung und Auslegung des Alten Testaments*. 1971. Pp. 140. (Vandenhoeck & Ruprecht, Göttingen. Price DM. 21)

This book represents an important contribution to the understanding of Dietrich Bonhoeffer's interpretation and use of scripture and, as such, it throws considerable light upon his developing theological position. The author clearly shows that Bonhoeffer changed his views in certain respects. The discussion will help readers to understand what Bonhoeffer meant by his claim that Christ is the centre of

the Bible and that each Testament must be read in the light of the other. He was deeply influenced by Barth, but his view of the Old Testament must not be equated with that of W. Vischer. It is useful to have a clarification of what Bonhoeffer meant by religion in the expression 'religionless Christianity', viz. religiosity. This has its importance for Old Testament theology.

N.W.P.

LIEDKE, G.: *Gestalt und Bezeichnung alttestamentlicher Rechtssätze* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 39). 1971. Pp. 234. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 36. sub. DM. 32.40)

The work here reviewed was originally a dissertation presented at the University of Heidelberg in 1968. It now appears as something far beyond that; it is a careful examination of the two classes in law, setting out first the offence and second the consequences for the offender, those called by *Alt der kasuistische Rechtsatz* and *der apodiktische Rechtsatz*. These are exhaustively examined both in the O.T. and in the Scrolls from Qumran and elsewhere in the ancient east, notably in the Assyrio-Babylonian and in Hittite law-codes. All the technical terms are fully examined and their meanings carefully defined; nor are their differences overlooked (such as those of 'if/when a man . . .' and 'a man who . . . does such and such an act' or 'one committing an act') for the light which they shed on literary sources. There are also special digressions on several legal terms such as *šapaṭ*, and *mišpaṭ*, *ḥaqaq*, *ḥoq* and *ḥuqqah*, and *torah*. A few errors have been noted, but the study is a model of its kind. The technical German idiom may occasionally be a case of difficulty to English readers; they however ought especially to read it with care since the problems raised in it are as yet insufficiently discussed in English works.

G.R.D.

MAUSER, U.: *Gottesbild und Menschwerdung. Eine Untersuchung zur Einheit des Alten und Neuen Testaments*. (Beiträge zur Historischen Theologie, 43.) 1971. Pp. vii, 211 (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 32 (paper); 38 (cloth))

This study of the relation between the Old and New Testaments is of particular interest because it criticizes both Bultmann and Zimmerli for their differing employment of the category of promise and fulfilment. In brief the argument of the book is that the essential unity of the Bible consists in its witness to incarnation. Anthropomorphism has often been regarded as due to an unspiritual view of God. On the contrary the author would plead for the theomorphism of man. After a discussion of the views of Xenophanes and Philo and certain tendencies of modern theology, Mauser divides his book into two main sections. In the first (Chapters III and IV) he subjects the prophecies of Hosea and Jeremiah to a detailed examination with a view to demonstrating that these prophets may be regarded as a parable of God's self-identification with Israel and the struggle between judgement and mercy which that involves. In particular it is argued that the Confessions of Jeremiah are wrongly interpreted as revealing a struggle between the humanity of the prophet and the will of God. The author then turns to the new Testament and examines the Pauline Epistles. In opposition to Bultmann's neglect of the Jesus of

history he claims that Jesus' life as well as his death and resurrection is to be regarded as an act of God. In Christ the incarnation of God in the world is complete. The New Testament section contains some detailed and difficult argument and the whole book is a serious contribution to biblical theology.

N.W.P.

NEVILLE, G.: *City of our God. God's presence among his people.* 1971. Pp. ix, 118. (S.P.C.K., London, Price: £2.10)

This work examines the idea of Jerusalem in the Old and New Testaments, and in some of the pseudepigrapha, in order to bring out the way in which God's presence among his people was there envisaged. Two especial dangers, of localisation and of supposing Jerusalem to be inviolable, are found to be present; and various suggestions are then made for the contemporary Christian community preparing to encounter God's presence. Some interesting points are made; but the O.T. sections suffer from too schematic a presentation and from an apparent lack of knowledge of recent treatments of the same theme.

R.J.C.

NIELSEN, E.: *Det gamle Israels religion.* 1971. Pp. 153. (G.E.C. Gad, Copenhagen. Price: D.Kr. 36,80)

The author has preferred to give the subject neither a purely historical nor a systematic treatment, but after two introductory chapters, with a short survey of the history of Israel and the writings of the Old Testament, five chapters follow containing the religion in (1) the epic literature, (2) the cult lyrics, (3) the laws, (4) the prophetic literature, and (5) the wisdom literature (i.e. the Proverbs, the Book of Job and Gen. 1-11). The book is an enlarged and improved edition of E. Nielsen's contribution to *Illustreret Religionshistorie* ed. J. P. Asmussen and J. Laessoe, 1968, and will undoubtedly be much used by teachers as well as by students of theology.

E.H.

PEARCE, V. E. R.: *Who was Adam?* 1969. Pp. 151. (Paternoster Press, Exeter. Price: £1.25)

The author describes his work as 'a scientific exercise to meet the propaganda of those who say, "Science disproves the Bible"' (p. 87). Its premise is a strictly conservative approach to the text, justified, *inter alia*, by archaeology. The quotations from biblical scholars at this point are tendentiously selective. Social anthropology is invoked to prove that Adam in Gen. 2-3 is New Stone Age Man, while the Adam of Gen. 1 is Old Stone Age Man.

Similarly, genetics provide us with the clue as to how the Word was coded in the D.N.A. of the Virgin Mary. The book will delight those who believe this to be a useful kind of apologetic. Biblical scholars will regret that nowhere is there any attempt to discuss the nature of the material in the early chapters of Genesis.

R.D.

PHILLIPS, A. C. J.: *Ancient Israel's Criminal Law.* 1970. Pp. viii, 218. (Blackwell, Oxford. Price: £3.00)

Among the vast literature dealing with the Ten Commandments, the sub-title of this book, 'A New Approach to the Decalogue', does not claim too much. The author argues that the Commandments were the stipulations of a covenant actually entered into at Sinai and thus so

fundamental were they to the nation's existence that any breach of them endangered the whole covenant relationship and so must be punished, by the public agents of the community, with death. Hence the Decalogue has a clearly marked unity, it was Israel's criminal code, and, unlike all other ancient Near Eastern legal systems, Israel's law clearly distinguished between crimes and torts. This theory is developed with great vigour and acuteness, but it leaves a great many questions to be answered. Apart from the legal problem and the somewhat forced interpretation that his thesis compels Dr. Phillips to put on some of the Commandments — e.g. the tenth — his argument is closely linked with a particular, and perhaps rather over-simplified, view of Israel's historical development. For example, is the existence of a pre-monarchical amphictyony, which is essential for his thesis, quite so obvious and unquestionable as he seems to suppose? Nevertheless, this is a very able and stimulating study which illuminates many aspects of the Decalogue and of Israel's legal and religious development.

J.R.P.

PIXLEY, J. V.: *Pluralismo de tradiciones en la religión bíblica*. 1971. Pp. 133. (La Aurora, Buenos Aires)

This volume appears in a series entitled Cuadernos de Contestación Polémica. The stated intention of the author, Dean and Professor of Old Testament at the Seminario Evangélico de Puerto Rico, in San Juan, is to describe the variety of Old Testament traditions, in order to enable better dialogue with a world of religious pluralism today, especially that found in Latin America.

Little attempt is made to relate the chapters to each other, to draw conclusions and comparisons between the traditions, or to fashion the material so as best to address or confront the modern scene. The general tone of the book is descriptive and not argumentative. Actually, what the book offers is a recapitulation of major theological issues in several sectors of Israel's history and thought, viz., tribal religion, agrarian religion, Israelite mythology and its sources, religion of the state (king and capital city), religion of intellectuals (wisdom), and prophetic religion. The synthesis worked out in the brief compass of each chapter is interesting and well-done, up-to-date, and modestly documented. Each reader will find issues upon which to disagree with the author, whether in interpretation or selection of material; this is nevertheless an important contribution to the Latin American literature on the Old Testament.

W.J.F.

REVENTLOW, H. GRAF.: *Rechtfertigung im Horizont des Alten Testaments* (Beiträge zur evangelischen Theologie, Band 58). 1971. Pp. 164. (Chr. Kaiser Verlag, München. Price: DM. 24.50)

The subject was evoked by the failure of the world Lutheran assembly at Helsinki in 1963 to see the relevance of the O.T. for the key theological concept of justification. The paucity of justification language in the O.T. must not blind the reader to the presence of the principle *passim*. Accordingly it is possible to understand the O.T. as a whole from this standpoint. Covenant and justification are regarded as correlative terms and recent approaches to the O.T. on the basis of the idea of covenant are comprehensively surveyed. The author leans heavily on the thesis that *šedek* means basically the right ordering of the world. Justification is not therefore an individual matter

only. The justification of God's people is demonstrated in J, the deuteronomic history, Hosea, and most persuasively in Ezekiel. There is also a long section on individual justification in the Psalms, in which issue is joined with von Rad. The final section deals with the bearing of all this upon Christian theology (including an important section on the representative mediator) and reveals the author at home in both the N.T. and Dogmatics. A unique book of its kind.

D.R.J.

- SCHMID, H. H.: *Frieden ohne Illusionen. Die Bedeutung des Begriffs shalom als Grundlage für eine Theologie des Friedens*. 1971. Pp. 64. (Theologischer Verlag, Zürich. Price: Sw.Fr. 6.80)

This is a short popular study of the concept of *shalom* in the Old Testament, stressing its special religious quality and positive meaning. After a brief survey of ideas of peace in Egypt and Mesopotamia the author shows the various areas of life in which *shalom* was important. The notion of world peace as a part of the content of Israel's hope is especially brought out. *Shalom* is seen as a comprehensive concept ranging far beyond the political and military spheres, and relating to the whole social order. On the basis of this study the author raises various questions relating to modern political and social problems.

R.E.C.

- SEIDEL, H.: *Das Erlebnis der Einsamkeit im Alten Testament. Eine Untersuchung zum Menschenbild des Alten Testaments*. (Theologische Arbeiten, Band 29). 1969. Pp. 184. (Evangelische Verlagsanstalt, Berlin. Price: DM. 13)

A dissertation presented in 1963 is here published in revised form. It examines the theme of solitude and loneliness in the O.T. on the basis of the Psalms of the Individual, Job and the experiences of prophets and other figures. The treatment links readily with aspects of psychology, sociology and philosophy, but does not seem to add much to our understanding of the O.T. texts. It is concluded that the Israelite's experience of solitude was bound up with his religious experience and was therefore distinctive. It is interesting that the general bibliography on solitude lists 45 works in German against 2 in English; on the theology of solitude there are listed a further 27 works in German and 2 in English.

J.H.E.

- STUHLMUELLER, C.: *Creative Redemption in Deutero-Isaiah* (Analecta Biblica, 43.) 1970. Pp. xii, 300. (Pontifical Biblical Institute, Rome. Price: Lire 4,500. \$7.50)

This long and detailed work comprises three sections. Part one deals with the purpose and method of the investigation and discusses among other things the importance of creation faith in Deutero-Isaiah, the literary genre of the poems on creative redemption, and Hebrew syntax in relation to these poems. Part two discusses how Deutero-Isaiah viewed Israel's traditions within the context of the problems of the exile and expanded and transformed those traditions into his message of 'creative redemption'. The discussion in this second part centres on the New Exodus theme (chapter four) and on Yahweh as *gō'el* and Israel as Yahweh's elect people (chapter five).

Part three investigates the 'doctrinal motifs' peculiar to Deutero-Isaiah and includes chapters on 'Yahweh, First and Last, as Creative Redeemer', 'the Creative Word of Yahweh', 'Redemption in its Cosmic-Creative Aspects', and 'Creation Vocabulary in the Book of Consolation'.

E.W.N.

VRIEZEN, T. C.: *An Outline of Old Testament Theology*. 2nd ed., 1970. Pp. 479. (Blackwell, Oxford, Price: £5)

In the last twenty years or so Vriezen's *Outline* has rightly established itself as one of the most penetrating treatments of O.T. theology, and has been translated into many languages. The third Dutch edition appeared in 1966 (not noticed in *B.L.*), and forms the basis of this translation. By comparison with the earlier editions, there are brief additional comments on methodology in the first part, and an extensive recasting of the second part, on content. What were formerly the last five chapters have now been brought into three, in a different order and in places substantially revised, with considerable additional stress on the idea of Israel as the community of God. The first Dutch edition was reviewed in *B.L.*, 1950, p. 70; *Eleven Years*, p. 287, and the English translation in *B.L.*, 1958, p. 41; *Decade*, p. 117.

R.J.C.

WATTS, J. D. W.: *Basic Patterns in O.T. Religion*. 1971. Pp. 162. (Vantage Press, New York. Price: \$4.50)

In this study the author seeks to understand the religion of the O.T. as the record and as an amalgam of three basic types which he calls 'forms' and which he links with Abraham, Moses and David respectively. While aimed primarily at the student, and though differences of opinion on some points must be expected, the constant search for a plausible *Sitz im Leben* provides a useful brake on the wilder hypotheses of some authors.

D.R.Ap-T.

WEINREB, F.: *Der göttliche Bauplan der Welt. Der Sinn der Bibel nach der ältesten jüdischen Überlieferung*. 1969. Pp. 396. (Origo, Zurich. Price: DM. 29)

This modern kabbalistic meditation on the Pentateuch, an abridged German version of a Dutch original, draws its chief inspiration from old-fashioned *gematria*. Written by an expert in mathematical statistics, who is also a Hasid, it offers a key to the mysteries of spiritual life by deciphering a divine blueprint of the universe. G.V.

WIDENGREN, G.: *Religionsphänomenologie*. 1969. Pp. xv, 684. (Walter de Gruyter, Berlin. Price: DM. 38)

This is an enlarged version of the second edition of the author's Swedish work published in 1953 under the title, *Religionens värid*. (See *B.L.* 1946, p. 54; *Eleven Years*, p. 54 for review of the first ed., and *B.L.* 1954, *Eleven Years*, p. 617 for review of the second ed.) Professor Widengren defines the Phenomenology of Religion as a systematic synthesis as opposed to the History of Religion which provides an historical analysis. The book ranges over the wide field

of the structure and manifestation of religion, and illustrations are found in Semitic, Iranian and Indian religions. Perhaps the book tends more towards phenomenological description than phenomenological illumination of inner meaning, and a topic such as the Formation of the Canon belongs to another context, but the author's sure knowledge and original ideas will commend this book to everyone with a specialist interest in this contemporary subject.

I.B.

WOLFF, H. W.: *Menschliches. Vier Reden über das Herz, den Ruhetag, die Ehe und den Tod im Alten Testament* (Kaiser Traktate, 5). 1971. Pp. 80. (Chr. Kaiser Verlag, München. Price: DM. 6.80)

Two of the four occasional addresses here presented (on the Sabbath and on Marriage) are in effect sermons, and the remaining two are lectures delivered respectively at a Jesuit gathering and at a conference of ministers and doctors. They provide a serious and stimulating study of their subjects and serve to whet the appetite for a more considerable work in the field of O.T. anthropology which the author tells the reader is shortly to follow.

E.T.R.

ZIMMERLI, W.: *Man and his Hope in the Old Testament* (Studies in Biblical Theology, Second Series 20). 1971. Pp. 174 (S.C.M. Press, London. Price: £2.25)

How the Jewish and Christian hope, so different from the Greek, was created, maintained, purified and strengthened is presented in this valuable study. The vocabulary is studied, but the main part of the book analyses the concept in the wisdom literature, Psalms, the various strands in the Pentateuch, historical literature, prophets and apocalyptic. Finally the author discusses what has been in his mind throughout, the 'great philosophical masterpiece' by Ernst Bloch, *Das Prinzip Hoffnung*. While acknowledging Bloch's understanding of the O.T. as repudiating the static outlook in its demand to hear and act anew, he shows that Bloch has misunderstood the movement of O.T. thought as an 'exodus from Yahweh into full humanity'.

A.S.H.

ZIMMERLI, W.: *Die Weltlichkeit des Alten Testaments* (Kleine Vandenhoeck-Reihe, 327). 1971. Pp. 162. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 8.80)

This little paper-back contains eleven public lectures delivered in the summer semester of 1970 in the University of Göttingen. Like everything from Professor Zimmerli's pen, this treatment of an important subject deserves the closest attention. It represents an uncompromising criticism by one of the most distinguished living O.T. scholars of Bultmann's well-known contention that the O.T. is a history of 'failure' because of its 'worldliness' and is fulfilled in the N.T. only by being 'entweltlicht'; what God is doing must be understood in a radical, otherworldly, eschatological sense. Zimmerli insists that Christianity has first and foremost a relevance to this world which must not be overlooked through a failure to recognize that the world which is opposed to Christ is so called in a special sense of the word 'world'. The allegorizing and ascetic tendencies in

the mediaeval Church sprang from misunderstanding with regard to the 'worldliness' of Christianity. Israel was summoned by the prophets to obedience in this world and for the sake of the nations. Certainly the cross of Christ represents a going beyond the O.T., not in the sense, however, that the world is rejected, but in the sense that it is redeemed. It is wrong to oppose gospel and law. The book is full of penetrating insights and many familiar topics are illuminated — man's task in the world of God's creation, Israel's relation to its enemies and to its land, the human relationships within Israel, Israel's understanding of life and death and so on. Zimmerli uses the category of promise and fulfilment in a different sense from that advocated by Bultmann.

N.W.P.

THE LIFE AND THOUGHTS OF THE SURROUNDING PEOPLES

GIVEON, R.: *Les bédouins shosou des documents égyptiens* (Documenta et Monumenta orientis antiqui, 12). 1971. Pp. xviii, 278. Pls. 19. (E. J. Brill, Leiden. Price: Fl. 96)

This comprehensive study of 60 texts referring to the Shōsu nomads shows they lived and moved in the Delta, Palestine, Syria and Transjordan only in the period Tuthmosis II–Ramesses III. Their identification with SA.GAZ/hapiru, Sutu or Seth is rejected. It is suggested that the Hebrews may have been a small group associated with Shōsu migrants and so not specifically noted by the Egyptian scribes. The coincidence in the period of activity, the way of life and the routes traversed by both Shōsu and Hebrews is taken as evidence for dating the Exodus traditions to Dynasty XIX. This volume is therefore important for both O.T. and Egyptological studies.

D.J.W.

GRESSMANN, H. (ed.): *Altorientalische Texte zum Alten Testament*. 1970. (1926). Pp. x, 479. (Walter de Gruyter, Berlin. Price: DM. 60)

This is a further reprint of the second edition of this standard work of reference, originally published in 1909, second edition substantially revised in 1926, reprint 1965. There is no doubt of the usefulness of the collection of texts, but one may wonder whether it would not have been more valuable, after 45 years, to have had a new edition incorporating at least some of the more recent material. 100 pages of Egyptian texts and 340 of Mesopotamian, are matched by only 20 of 'north-semitic', and, at the very least, one misses the Ras Shamra material, and indeed much more than this. Reprints are no doubt useful and profitable; new editions more likely to contribute to a proper contemporary understanding.

P.R.A.

HARRISON, R. K.: *The Ancient World*. (Teach Yourself Books). 1971. Pp. ix, 162, 12 plates. (English Universities Press, London. Price: 55p)

The history of the ancient Near East, plus Greece and Rome, from the time of the Sumerians to the Christian era, is here described clearly and succinctly. However, the general reader may find the first chapter, which deals with prehistory and the earliest cultures, rather heavy going. Also, while there are several clear maps, some of the place names mentioned in the text are not to be found on them.

J.W.R.

PARPOLA, S.: *Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal*, Part I: Texts (Alter Orient und Altes Testament, Band 5/1). 1970. Pp. xxi, 341. (Butzon und Bercker, Kevelaer and Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 72)

The royal Assyrian correspondence of the 7th century B.C., though first published by R. F. Harper in cuneiform from 1892–1914, has not hitherto been adequately translated. S. Parpola, and his mentor K. Deller, have long been working on letters in the Assyrian dialect, collating, joining broken pieces, and studying the grammar. The first results are found in this edition, with full translation, of letters from scribes, several types of magician, and physicians. They give a fascinating picture of daily life in the court as influenced by its expert advisers. The work is of a high scholarly calibre, and the translations usable by O.T. scholars.

W.G.L.

WILHELM, G.: *Untersuchungen zum Hurro-Akkadischen von Nuzi* (Alter Orient und Altes Testament, Band 9). 1970. Pp. x, 108. (Butzon und Bercker, Kevelaer and Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38)

The Nuzi tablets, well known to O.T. scholars for alleged parallels with the social customs of the patriarchal narratives, are written in a dialect of Akkadian. This was the subject of quite a number of articles in the 1930s, and the present study is a competent presentation of the phenomena by a young scholar who has the advantage of the current level of knowledge of Hurrian (Horite), a language which has strongly influenced the Nuzi dialect.

W.G.L.

QUMRAN STUDIES

AMUSIN, I. D.: *Teksty Kumrana, vypusk 1.* (The Texts of Qumran, Part I.) (Pamjatniki pismennosti Vostoka xxxiii, 1 = Monuments of the Literature of the Orient xxxiii, 1.) 1971. Pp. 496. ('Nauka', Moscow. Price: Rubls. 2.02)

This represents the first Russian publication of the Qumran texts, and in particular of the commentaries and florilegia, together with some supplementary fragments. In the first part of the book, the well-known Leningrad orientalist provides a full account of the finds in the Judaean desert in general, but especially of those in the Qumran caves, and he includes valuable excursions on the extracanonical literature of Judaism and on rabbinic writings. He also gives a thorough account of the Essene sect and the surviving literature concerning it, in particular in the writings of Philo, Pliny and Josephus. The author is excellently well informed concerning all the problems, and his work will provide a mine of information to all who read Russian. His reflections on the date of origin of the various writings from Qumran will also prove stimulating to specialists. The second part of the book is devoted to translation of and comments on the writings mentioned above. An astonishing acquaintance with literature which has appeared outside Russia is shown. Finds after 1966 and the literature relevant to these is covered in an addendum. An extensive bibliography is appended from which it may be seen that the Soviet

scholar has concerned himself very fully with these historic discoveries for years. Under his own name there are 25 titles, mainly studies in journals, in addition to a further five which have appeared abroad.

M.B.

JONGELING, B.: *A Classified Bibliography of the Finds in the Desert of Judah, 1958–1969*. (Studies on the Texts of the Desert of Judah, vii). 1971. Pp. xiv, 140. (E. J. Brill, Leiden. Price: Fl. 48)

The author of this bibliography, which covers the years 1958–1969, notes that it forms a continuation of the work of W. S. LaSor, *Bibliography of the Dead Sea Scrolls, 1948–1957* (see *B.L.*, 1960, p. 49; *Decade*, p. 229). The material has been arranged under thirteen headings (although the same work can appear under more than one heading), and there is an author index. Dr. Jongeling does not claim that his work is exhaustive, but this is nonetheless an extremely useful tool for all those working in the field of Qumran studies.

M.A.K.

KAPELRUD, A. S.: *Dødehavsrullene. Funnene som kaster nytt lys over Bibeln og Iesu samtid*. 1971. Pp. 155 and 8 plates and maps. (Universitetsforlaget, Oslo. Price: N.Kr. 20)

The original version of this book, only slightly shorter, was warmly greeted in the *Book List* (1957, p. 66; *Decade*, p. 66), and though many of the book's virtues still remain, one wonders why it is necessary nowadays to repeat so much of the story of the discovery and the description of the scrolls and such topics and to say so little about what has happened to the interpretative and controversial aspects of the study.

B.J.R.

APOCRYPHA AND POST-BIBLICAL STUDIES

ALBECK, C.: *Einführung in die Mishna* (Studia Judaica, Bd. 6.) 1971. Pp. viii, 493. (Walter de Gruyter, Berlin. Price: DM. 68)

C. Albeck was one of the last leading representatives of the classic type of rabbinic scholarship. This *Introduction*, originally published in Hebrew in 1960, appeared as a companion volume to the author's six volume edition of the text of the Mishnah (1952–1958). The work embodies a traditional-academic approach to Talmudic learning and includes a full exposition of issues such as oral teaching, midrashic and mishnaic methods, the redaction of the present Mishnah, its language, and a survey of its authorities and interpreters. The study thus contains in the form of raw materials all that is necessary for a modern historico-critical investigation of the oldest of the rabbinic codes.

G.V.

APPEL, G. (ed.): *Samuel K. Mirsky Memorial Volume. Studies in Jewish Law, Philosophy, and Literature*. 1970. Pp. 285 + 316. (Ktav Publishing House, Inc., New York. Price: \$12.50)

The volume is divided into two parts, one in English and one in Hebrew and contains altogether 36 articles and a bibliography of

Rabbi Mirsky. The contributions are concerned, as the title indicates, exclusively with Jewish rabbinical questions, such as Halakhah, Haggadah, philosophy, and history. It does not contain any biblical studies in the narrower sense, except one on a medieval rabbinical view of Proverbs 31:10-31 by K. A. Feldman, and another one of Ruth by B. M. Lerner, both in Hebrew. For those who are interested in the study of the Haftoroth (readings in the Synagogue from the Prophets) attention may be drawn to an article by Rabbi M. Luban on 'Triennial Haftorot' (in English).

H.K.

BLACK, M. (ed.): *Apocalypsis Henochi Graece*. DENIS, A.-M. (ed.): *Fragmenta Pseudepigraphorum Quae Supersunt Graeca una cum Historicorum et Auctorum Judaeorum Hellenistarum Fragmentis*. (Pseudepigrapha Veteris Testamenti Graece III). 1970. Pp. viii, 246. (E. J. Brill, Leiden. Price: Fl. 96)

The two most important sources for our knowledge of the Greek text of Enoch are Codex Panopolitanus (covering chapters 1-32) and the Chester Beatty-Michigan Papyrus (covering, with some gaps, 97.6-107.3). In the first part of this volume Professor Black for the first time publishes these two texts together, along with all the other evidence for the Greek text of Enoch. The edition is based on a fresh collation of the relevant manuscripts. In the second part of this volume Father Denis gathers together the Greek fragments of the 'lost' Jewish pseudepigrapha, and of Jewish historians and Jewish hellenistic authors. The texts are quoted from printed editions, and other ancient translations are given in parallel where appropriate. This work thus forms an indispensable companion to the author's valuable *Introduction aux Pseudépigraphes Grecs d'Ancien Testament* (see *B.L.*, 1971, p. 60) which dealt in the second part with *Les fragments de pseudépigraphes perdus*, and in the third with *Historiens et auteurs littéraires*. (For earlier volumes in the series *Pseudepigrapha Veteris Testamenti Graece* see *B.L.*, 1969, p. 60).

M.A.K.

DALMAN G.: *Jesus-Jeshua. Studies in the Gospels*. Trans. P. P. Levertoff. 1971 (1929). Pp. xii, 256. (Ktav Publishing House, Inc., New York. Price: \$12.50)

This is a reprint of a study of the form of Aramaic that was in use in home and synagogue at the time of Jesus chiefly in the interests of establishing more exactly the meaning of some of the sayings of Jesus. Of special interest is the discussion of the acts and sayings of the Passover meal.

L.H.B.

DAVENPORT, G. L.: *The Eschatology of the Book of Jubilees*. (Studia Post-Biblica, xx). 1971. Pp. viii, 124. (E. J. Brill, Leiden. Price: Fl. 36)

The purpose of this Vanderbilt doctoral dissertation is to provide an analysis of the eschatology of Jubilees. The author argues that three stages may be traced in the development of the present book, and that the eschatological ideas of each stratum are to be distinguished. The original work, comprising the major part of the angelic discourse 2:1-50:4, was primarily concerned to teach law, but nonetheless presupposed the idea of a judgement when unfaithful Israelites and

Gentiles would be punished. This work, written at the end of the third or the beginning of the second century B.C., was elaborated early in the period of the Maccabaeae struggles (c. 166–160) by a redactor who added 1:4b–26; 23:14–20, 21–31 and 50.5. These additions were explicitly eschatological, and altered the whole thrust of the book; they saw Israel as continuing in a state of exile because of her failure to obey the law, but expressed the hope that God was about to bring a true end to the exile. Finally, during the periods of office of either Simon or John Hyrcanus, a second redactor, working at Qumran, added 1:10b, 17a, 27–28, 29c; 4:26; 23:12; 31:14 and possibly 50:6–13 — passages which emphasized the centrality of the sanctuary in the face of what the redactor saw as its desecration. The discussion, although not always completely convincing, is interesting and valuable. One unsatisfactory feature, however, is that the footnotes tend to overwhelm the text; large parts of the material in the footnotes could well have been omitted, whereas other parts are important for the argument, and ought to have been in the text.

M.A.K.

ECKERT, W., LEVINSON, N. P. and STÖHR, M. (ed.): *Jüdisches Volk — gelobtes Land*. (Abhandlungen zum christlich-jüdischem Dialog, vol. 3). 1970. Pp. 335. (Chr. Kaiser, München. Price: DM. 19.80)

The Arnoldshain conferences on Jewish-Christian concerns have already become famous. This volume continues to record contributions by distinguished contributors from both sides. The central position accorded to the land of Israel in biblical studies is perhaps unprecedented and certainly opens a totally new perspective to the eyes of scholars, especially in the area of the N.T. O.T. studies, by way of contrast, had never lost their firm hold on the life and language of the people, the history and climate of the land. In this symposium four articles, by S. Talmon, R. Rendtorff, G. C. Macholz, and H. Schmid, deal specifically with the pre-Christian dialectic of the land and history, as reflected in the significance of Jerusalem, the people of God, and the Messianic restoration. The value of these studies lies not so much in their technical expertise as in the light which they throw upon one of the most burning issues of our day. This is an exciting document by scholars of the first order.

U.E.S.

FINKELSTEIN, L.: *New Light from the Prophets*. 1969. Pp. 151. (Vallentine, Mitchell, London. Price: £1.50)

L. Finkelstein, scholarly editor of *Sifre* on Deuteronomy, is of the opinion that a good number of pericopae in that midrash, and in rabbinic literature at large, originated in pre-exilic times. Here is an example of his argument. *Sifre*-Deuteronomy 342 asserts that *all* the prophecies start with reproaches and finish with words of consolation, but quotes only Hosea, Joel, Amos, Micah and Jeremiah; it omits Isaiah and Ezekiel. Hence it is 'highly probable, if not certain' that the passage dates to the early sixth century B.C. The claim 'that portions of the Rabbinical tradition were actually composed by the contemporaries of the Prophets or even the Prophets themselves', advanced in the Foreword, will, in the opinion of the reviewer, do a great deal more than 'startle the reader'.

G.V.

FITZMYER, J. A.: *The Genesis Apocryphon of Qumran Cave I. A Commentary* (Biblica et Orientalia, 18A). 2nd edition, 1971. Pp. xvi, 260. (Biblical Institute Press, Rome. Price: Lire 3,900 or \$6.50)

The first edition of this work was reviewed in *B.L.* 1967, p. 45, where it was described as 'indispensable for all further study'. The new edition, which is twenty-eight pages longer, reconsiders some questions and adds references to recent literature.

J.A.E.

GASTER, M.: *Studies and Texts in Folklore, Magic, Mediaeval Romance, Hebrew Apocrypha and Samaritan Archaeology. Prolegomenon* by T. H. Gaster. 3 vols. Pp. xlv, 1356 (+1-278 in Hebrew). 1971 (Ktav Publishing House, Inc., New York. Price: \$25.00)

These studies, first published in 1928, illustrate many fascinating byways, but are more a memorial to a remarkable polymath than a contribution to current scholarly issues. In the prolegomenon T. H. Gaster brings out both the strengths and the limitations of his father's wide-ranging interests.

R.J.C.

GINZBERG, L.: *A Commentary on the Palestinian Talmud. A Study of the Development of the Halakah and Haggadah in Palestine and Babylonia.* (Texts and Studies of the Jewish Theological Seminary of America 10, 11, 12, and 21.) 1971. 3 volumes. Pp. lxxii, xvi, 420; 325; 444; [Vol. 4: Arranged and Edited Posthumously by D. Halvini. 1961. Pp. viii, 280.] (Ktav Publishing House, Inc., New York. Price: \$60.00)

Louis Ginzberg who died in 1953 had an indelible name in Jewish learning; the late I. N. Epstein (Jerusalem) once surnamed him the 'prince of the scholars'. G. is well-known as the author of *The Legends of the Jews* in six vols., 1909-28, with index volume, 1938, which have often been reprinted ever since. The first three vols. of his Commentary on the Pal. Talmud, actually only on the first tractate Berakot which deals with the Shma', the prayer, and the benedictions, were issued in 1941; a fourth volume, completing the commentary on Berakot, was published in 1961. The first three volumes which were exhausted, have now been reprinted. The work is written in Hebrew. It is of eminent importance both for its subject matter and its method of approach to the problems of the Pal. Talmud which is somewhat incorrectly called Yerushalmi in the Hebrew language. The Pal. Talmud differs from the more widespread and authoritative Babylonian Talmud, or *the* Talmud, not only in language — they are written in two different dialects of Aramaic — but also in respect of its often divergent opinions in its legal and haggadic matters. G.'s Commentary is preceded by a most instructive introductory essay on this particular theme in English (60 pp.). It is needless here to emphasize the value of the Yerushalmi for the study of the background of the N.T. and early Christianity. Unfortunately only a French translation of the Yerushalmi exists (by Moise Schwab, 11 vols., 1878-89) apart from a German rendering of its haggadic components (by Aug. Wünsche, 1 vol., 1880). The Commentary is beautifully printed on large paper.

H.K.

HERFORD, R. J.: *Talmud and Apocrypha. A comparative study of the ethical teaching in the Rabbinical and non-Rabbinical sources in the early centuries.* 1971 (1933). Pp. 323. (Ktav Publishing House, Inc., New York. Price \$10.00)

This reprint of a standard work on Jewish ethical teaching is to be welcomed. For previous notice see *B.L.* 1934, p. 10. L.H.B.

HRUBY, K.: *Die Synagoge. Geschichtliche Entwicklung einer Institution.* (Schriften zur Judentumskunde, Band 3). 1971. Pp. 115. (Theologischer Verlag, Zürich. Price: Sw.Fr. 16,80)

This is the third volume in a series intended to remedy the lack of truthful information about the Jews and Judaism. In the present little volume, Professor Hruby, a Hebrew-Christian and now, after the death of Robert Brunner, the main editor of the quarterly 'Judaica', introduces the theological student and the intelligent Christian reader to the history of the institution of the Synagogue from its early beginnings onward, and deals mainly with the building itself, its orientation, its situation, its inside, its officers, the participation of women in the service, the synagogue in the N.T. and related questions, its relationship to the Temple, its sanctity, and the relationship between Synagogue and Church. It goes without saying that within so small a compass one cannot expect a full description of the Synagogue and its service. Three short excursions have been added to the book: on ritual ablutions, on the early rabbinical literature, and on the synagogue in Massada.

H.K.

JAMES, M. R.: *The Biblical Antiquities of Philo. Prolegomenon* by L. H. Feldman. (*Library of Biblical Studies*: Translations of early Documents series I: Palestinian Jewish Texts (Pre-Rabbinic)). 1971 (1917). Pp. clxix, 280. (Ktav Publishing House, Inc., New York. Price: \$19.95)

Pseudo-Philo's *Book of Biblical Antiquities* is a first century A.D. Jewish midrash on Old Testament history from Adam to Saul surviving in a Latin translation only. Neglected by scholars until the 1950's, it has since recovered its rightful place in inter-Testamental literature. In the present volume M. R. James's valuable but antiquated introduction, translation and commentary, originally published in 1917, is brought up to date by L. H. Feldman. In a Prolegomenon of 170 pages he presents a full picture of the *status quaestionis* in which account is taken of the literature of the last twenty years, including unpublished doctoral dissertations. In addition, he provides every possible supplement to James's exegetical notes. Thus, even though no new solutions are advocated in it, the use of this volume is from now on imperative for any student of *Liber Antiquitatum Biblicarum*.

G.V.

KIPPENBERG, H. G.: *Garizim und Synagoge.* (Religionsgeschichtliche Versuche und Vorarbeiten, xxx). 1971. Pp. xiv, 374. (Walter de Gruyter, Berlin. Price: DM. 88)

This is a major work on the Samaritans, with special emphasis on the Aramaic period (the sub-title is *Traditionsgeschichtliche Untersuchungen zur samaritanischen Religion der aramäischen Periode*), but with

considerable bearing on the earlier history of the community. An introductory section comments critically on the relevant literature, both editions of ancient texts and modern studies. The main body of the book is then divided into two roughly equal parts. It is the first which will be of the more direct concern to the O.T. scholar. Here the history of the Samaritans down to the Byzantine period is traced. The origins of the community as a distinctive religious group are placed in the Hellenistic period, with special emphasis laid on the disputes within Judaism in the second century B.C. concerning priesthood. The second part of the book then examines a number of Samaritan religious traditions, with special reference to the Aramaic literature (in particular *Memar Marqa* and various liturgical works) and attempts to elucidate their history. In a number of instances it is claimed that these traditions can be traced back before the Christian era. In all, this is one of the most important and interesting of the many recent works on the Samaritans.

R.J.C.

LACHS, S. T. and PASSOW, I. D. (ed.): *Gratz College Anniversary Volume 1895-1970*. 1971. Pp. 278 + Hebrew. (Ktav Publishing House, Inc., New York. Price: \$12.50)

This jubilee volume, celebrating the 75th anniversary of the foundation of an important Jewish educational institution in Philadelphia, assembles twenty-four papers covering mostly the domain of Judaica. Users of the *Book List* might note in particular essays by S. N. Kramer (a Sumerian text on the city of Kesh); C. H. Gordon (Virgil and the biblical world); W. Chomsky (Hebrew pronunciation) and S. D. Goitein (Cairo Geniza).

G.V.

LENTZEN-DEIS, F.: *Die Taufe Jesu nach den Synoptikern. Literarkritische und gattungsgeschichtliche Untersuchungen*. (Frankfurter Theologische Studien, 4.) 1970. Pp. 324. (Verlag Josef Knecht, Frankfurt am Main)

This study examines exhaustively all possible traditio-historical influences on the present form of (principally) the Markan baptism-narrative. It is of interest to readers of this *Book List* because of its full and careful use of recent 'gattungsgeschichtlich' studies in German, of which its footnotes provide a useful bibliography: many of the works mentioned deal principally with *Gattungen* found in the O.T., though Lentzen-Deis' main positive argument is based on studies of the Targum, in which he claims to establish the existence of a *Gattung* which he calls the 'Deute-vision' (i.e. a vision which conveys the interpretation of an event which it accompanies). The author points to an extremely fruitful form of study of the Targums in their bearing on the interpretation of the N.T.

C.J.A.H.

MAIER, G.: *Mensch und freier Wille nach den jüdischen Religionsparteien zwischen Ben Sira und Paulus* (Wissenschaftliche Untersuchungen zum N.T., 12). 1971. Pp. vii, 426. (J.C.B. Mohr, Stuttgart. Price: DM. 40 (paper); 46 (cloth))

This is a detailed study of the ways in which man's free will was regarded by the different parties within Judaism during the period from Ben Sira to Paul. Of necessity it also discusses their recognition of the problem of predestination. It is a thoroughly scholarly treatment.

L.H.B.

MANN, J.: *The Bible as Read and Preached in the Synagogue. A study in the cycles of the readings from Torah and Prophets, as well as from Psalms, and in the structure of the midrashic homilies*. Vol. 1. *The Palestinian Triennial Cycle: Genesis and Exodus, with a Hebrew section containing manuscript material of Midrashim to these books. Prolegomenon* by B. Z. Wacholder. (*The Library of Biblical Studies*, ed. by H. M. Orlinsky). 1971. Pp. xci, 574, 346 (Hebrew) (First published 1940). (Ktav Publishing House, Inc., New York. Price: \$29.50)

Students of the genizah manuscripts, of New Testament-synagogal affinities, of Rabbinic-midrashic studies, and of the massoretic textual transmission have all had reason to depend on Mann's *Bible as Read in the Synagogue*, since its first publication in 1940, and its basic contribution still persists. Therefore we welcome its inclusion in the invaluable series of the *Library of Biblical Studies*. But also important, not least as a contemporary corrective to some of Mann's less safe information, is the comprehensive survey offered by Professor Wacholder in his *Prolegomenon*.

B.J.R.

MARBÖCK, J.: *Weisheit im Wandel: Untersuchungen zur Weisheitstheologie bei Ben Sira*. (Bonner Biblische Beiträge, 37). 1971. Pp. xxvii, 192. (Peter Hanstein, Bonn. Price: DM. 28.80)

Recent work on the Wisdom of Ben Sira (Ecclesiasticus) has of necessity been selective, and Marböck chooses to examine the place of Ben Sira in the literary and theological development of Jewish wisdom literature. 1:1-10 and 24 are considered in great detail as key passages and, to a lesser extent, 4:11-19, 6:18-37, 14:20-15:10, 38:24-39 and 51:13-30. There is useful discussion of various theological points arising from the hellenistic culture of the time, and Haspecker's *Gottesfurcht bei Jesus Sirach* (see *B.L.* 1968, p. 63) is subjected to considerable criticism. Ben Sira is seen to link earlier theology of wisdom's place in creation with the election traditions of Israel for the first time. The bibliography and biblical index are well drawn up.

J.G.S.

MICHEL, O., SAFRAI, S., LE DÉAUT, R., DE JONGE, M. and VAN GOUDOEVER, J.: *Studies on the Jewish Background of the New Testament*. With a preface by H. van Praag, 1969. Pp. viii, 86. (Van Gorcum & Co., Assen. Price: Fl. 9.90)

The five essays in this collection, which is stated to be the forerunner of a new series *Compendia rerum iudaicarum ad Novum Testamentum*, are intended to demonstrate the extent of the interrelationship between Jewish and Christian history and literature in the first Christian century. The papers were given originally at a Jewish/Christian conference held at Hilversum in 1967. Three of them (by O. Michel, S. Safrai and R. le Déaut respectively) are primarily of interest to N.T. scholars and use Jewish material to elucidate the meaning of the N.T. text. Otherwise, M. de Jonge ('The Role of Intermediaries in God's Final Intervention in the Future according to the Qumran Scrolls') stresses the diversity and flexibility of the ideas held at Qumran about the 'intermediaries' in God's final intervention in history, while J. van Goudoever ('The Significance of

the Counting of the Omer') makes use of Dan. 10–12 in an attempt to explain how it came about that in Christian tradition the period from Easter to Pentecost is a time of joy, whereas in Jewish tradition the period from Passover to the Feast of Weeks is a time of restraint and mourning.

M.A.K.

Die Mischna. Text, Uebersetzung und ausführliche Erklärung mit text-kritischen Anhängen. Herausg. von K. H. Rengstorff und L. Rost.

BOERTIEN, M.: *Nazir (Naziräer)*. 1971. Pp. vii, 243. (Walter de Gruyter, Berlin. Price: DM. 68)

KRUPP, M.: *'Arakin (Schätzungen)*. 1971. Pp. x, 161. (Price: DM. 48)

The Mishnah has 63 tractates. There is a handy translation of the whole Mishnah into English by Canon Herbert Danby (1933, reprinted many times since). The vast German undertaking brings a critical edition of the Hebrew text with a German translation, a useful introduction, a substantial running commentary, and a text-critical appendix. The publication is invaluable for the student of Rabbinics, but it will be hardly possible for a private person to acquire it. Here are two further contributions to the whole work.

The tractate *Nazir*, the fourth in the third order called *Nashim* has nothing to do with women in particular, but with a person, male or female, who dedicates him- or herself to the Lord. The law of the *Nazir* will be found in Num. 6:1–21. During the whole period of the vow that person had (1) to abstain from drinking wine, in fact from drinking or eating anything which comes from the vine, (2) he must not shave his head, and (3) he must keep ritually clean and especially not touch or go near a corpse. The tractate deals with the regulations of the *Nazirite* vow in all details in eight chapters, whilst the ninth gives some directions with regard to women and slaves, answers two specific questions, and affirms that Samson and Samuel were *Nazirites*. The commentary also discusses the vows of Samuel and the apostle Paul. — The tractate *'Arakin*, 'Valuations', the fifth in the fifth order of the Mishnah, called *Qodashim*, determines the amounts to be paid when one has vowed to God a person or the equivalent of a person. The biblical basis for this valuation is Lev. 27:2–15. Chapters 7 and 8 fix the rules for the valuation of fields or parts of fields, whether inherited or bought, mentioned in vv. 16–29. The last chapter of the tractate discusses certain problems arising from Lev. 25:15 f. and 25 ff. — Both authors have lived in Israel for some time and have been able to collect expert information and advice. The tractate *'Arakin* is a doctoral dissertation, whilst the editor of the other tractate, who is now Professor in Amsterdam, has based his work on a dissertation in which he considers philological points more closely.

H.K.

MULDER, M. J.: *Het Meisje van Sodom. De targumim op Genesis 18: 20, 21 tussen bijbeltekst en haggada*. 1970. Pp. 38. (J. H. Kok, Kampen. Price: Fl. 2.95)

This inaugural lecture delivered in the Faculty of Letters of the Free University of Amsterdam examines the development of the story of the girl *Peletith* whose cry, according to the Pseudo-Jonathan Targum on Gen. 18:21, was heard by God. She is the pious girl who, according

to a haggada preserved in TB *Sanh.* 109b, was convicted of the crime of feeding the hungry and punished by being smeared with honey and exposed to be devoured by bees, Heb. *rabbah* ('great') in Gen. 18:20 being read as Aram. *riba* ('girl'). Further elaborations of the story are traced in the *Sefer Hayyashar*, *Pirke de-Rabbi Eliezer* and elsewhere. In some of these she is a daughter of Lot, betrothed (*kalah*, 'altogether', in Gen. 18:21 being read as *kallah*, 'bride') to a man of Sodom. Mulder is inclined to see the story as an imaginative development of the reading *hakkeša 'aqathah* (as against the variant *hakkeša 'aqathamah*) in Gen. 18:20, understood as 'if according to her cry . . . , together with the other revocalizations mentioned; we must also allow for the influence of a folklore motif.

F.F.B.

NEHER, A.: *L'exil de la parole*. 1970. Pp. 259. (Éditions du Seuil, Paris. Price: Fr. 21)

In this remarkable essay the author listens with existential concern to the divine silence from the beginnings to the extermination at Auschwitz. His method is all-inclusive: biblical structuralism and semantics speak dialectically to Rabbinic and modern authors, and they, in turn, evoke and question the eternal silence. Built into this highly complex edifice, moreover, is also the polemic of Christian claims of fulfilment and the Jewish hope of 'not yet'. Neher shows great sensitivity to the literary veiling of the eclipse of God, the mask of reality. The dialogue with God implies, in the Hassidic understanding of the *Shema*, norms of silence which cannot be broken. So far the prelude of the great negative polarities without which God cannot be known. Neher proceeds to examine selected biblical passages, such as Gen. 1, Psalm 22, the tragic Saul, seen in the light of comparative data (Oedipus, Odysseus), so that the vignettes may throw up the dimensions of silence. Abraham, tested in silence, is the pioneer of the Noosphere, the decisive mutation, in which creation becomes history. But the progress into, and by, the Word breaks, and Auschwitz is the symbol of the silence after the Word. In the second section Wiesel, Adorno, Bloch, Susman *et al.*, are cited to pinpoint the theological problems of 'no God's land', which, in turn, are submitted to the words, dreams and reality, as given in prophecy and wisdom. The Jew can say Yes to death and martyrdom, and yet hope *because* of the silence of the hidden God.

Neher has written this book 'from the heart to the heart'. While relating biblical themes to modern philosophy and contemporary writing he has tended to belittle, if not ignore, the apophatic tradition in Christianity. Yet, set to the key of 'Nevertheless — Perhaps' of the music of our times, he has made an important contribution to the Theology of Hope.

U.E.S.

NEUSNER, J.: *Aphrahat and Judaism. The Christian-Jewish Argument in Fourth-century Iran* (Studia Post-Biblica, xix). 1971. Pp. xvi, 265. (E. J. Brill, Leiden. Price: Fl. 56)

Nine, and selections from a tenth, of Aphrahat's Syriac 'Demonstrations' (dated 336–345) are here translated (all but two for the first time into English), with an introduction and three subsequent chapters on Aphrahat in relation to Judaism, to rabbinic writers and to other church Fathers. Neusner adopts Morton Smith's analysis of literary

parallels and shows, by means of detailed comparative tables of O.T. proof texts, that Aphrahat is largely independent of both Rabbis and earlier Fathers; the Judaism he knew was probably that of Adiabenean converts, not of Babylonian rabbinic type. This book is useful to the historian of O.T. exegesis, but it exaggerates Aphrahat's isolation as regards Testimonia and his lack of allegorism. There is more to be said about Aphrahat as a midrashist.

R.M.

NEUSNER, J. (ed.): *The Formation of the Babylonian Talmud. Studies in the achievements of late nineteenth and twentieth century historical and literary critical research.* (Studia Post-Biblica, xvii). 1970. Pp. xii, 187. (E. J. Brill, Leiden. Price: Fl. 36)

Jacob Neusner's avowed aim is to set Talmudic studies on an academically respectable basis and to substitute for traditional attitudes modern research methods tested and found valid in the fields of O.T., N.T., ancient history and comparative religion. His Foreword is followed by eleven essays by members of his graduate seminar at Brown University, which summarize and assess the most important solutions offered by Jewish historians and literary critics to the question of the composition of the Babylonian Talmud. Readers interested in the subject, but unfamiliar with modern Hebrew, the language of most books on Talmudic matters, will find the present volume particularly useful and welcome.

G.V.

PREUSS, J.: *Biblisch-talmudische Medizin. Beiträge zur Geschichte der Heilkunde und der Kultur überhaupt.* Introduction by Sussmann Muntner. 1971. Pp. lxxxviii, 735. (Ktav Publishing House, Inc., New York. Price: \$25.00)

This book is a verbatim reprint of the first edition (1911); a few reprints have already appeared in Germany after the author's death (1913). It is still the only comprehensive study on the ancient Jewish knowledge of diseases and their treatment to which the author had made many contributions during his lifetime (see the list at the end of the foreword entitled: Julius Preuss — Father of Hebrew Medical Research). The first chapters of the book deal with general matters such as the physician, anatomy and physiology, pathology, therapy, and surgery; then the book discusses the specific defects and diseases of the body, namely of the eyes, teeth, ears, and nose. These chapters are followed by others on the nervous ailments and mental derangements, skin diseases, gynaecology, and childbirth, on pharmacology, nursing, and forensic medicine. The book has a further section on hygiene dealing with the dietary and purity laws, including some remarks on the hygienic effect of circumcision which has already been discussed in a supplement added to the chapter on surgery, and finally there is a chapter on dietetics. It is impossible here to present details of the huge material collected in this work which is important for the study of man in the Bible as well as in the post-biblical literature and that of the Rabbis where we find an overwhelming amount of facts. The book contains a bibliography (16 pp.) which, unfortunately, has not been brought up to date and ends with the first decade of our century; but it has an ample index of the references to the Bible (O.T., Apocrypha, N.T.), the Mishna, the Talmudim, the Tosefta, and the Midrash rabba (24 pp.). An Introduction by

S. Muntner (in English, 26 pp.) has been added to this new reprint and also a list of the Hebrew and Aramaic equivalents of medical terms (with English translation, 53 pp.). Some readers might have wished for a translation of the whole work, but, luckily, the German of this book is, compared with that of some theology books, comparatively simple.

H.K.

REESE, J. M.: *Hellenistic Influences on the Book of Wisdom and its Consequences*. (Analecta Biblica, 41.) 1970. Pp. viii, 197. (Biblical Institute Press, Rome. Price: Lire 3,000 or \$5.00)

This interesting work begins with a study of the vocabulary and style of Wisdom in so far as they diverge from anything found in the Old Testament, attributing the differences to Hellenistic influences. Its author wrote with the conviction that contemporary Jewish culture needed to put forth its ideals in a sophisticated literary style and, in order to show that the old revelation was still significant for Jews living in a cosmopolitan society, deliberately used technical terms derived from Greek learning, pagan literary traditions and Hellenistic rhetorical devices, even when condemning paganism for failing to recognize the one Maker of the universe. The writer next examines the literary genres of Wisdom, of which the principal is the 'protreptic', long employed by Greek sophists as a means of attracting students to the pursuit of oratory and political studies and by Hellenistic rhetoricians in teaching that exhortations must appeal to other human faculties besides pure intellect. He goes on to argue that the unity of Wisdom is proved by the theological homogeneity of its themes and the 'flash-backs', i.e. literary reminiscences uniting the various parts of the book, embodying a personal interpretation of history and contemporary theology in an artificial style fitting into the educational literature of the Hellenistic age and offering a vision of the Judaism of a cultured and religious few who looked for a divine apocalyptic intervention foreshadowed in the long past manuals of sacred history and who believed in the endless reign of the just with God. Finally, the ultimate purpose of Wisdom is shown to have been that of preparing well educated Jewish students to live in a Hellenistic society whose cultural level required a sophisticated presentation to provide them with religious insights to build a bridge between their revealed faith and the beliefs and theories of their cultured pagan fellow-citizens. The writer's case is well argued and he shows a deep and extensive acquaintance with the latest researches into Greek Hellenistic literature, much of it not too well known, which greatly increases the value of his work. It may be whole-heartedly recommended though the text is marred by a number of misprints.

G.R.D.

RENGSTORF, K. H. (ed.): *Theokratia. Jahrbuch des Institutum Judaicum Delitzschianum*. I 1967-1969. 1970. Pp. 223. (E.J. Brill, Leiden. Price: Fl. 64)

This is the first volume of a yearbook issued by the 'Delitzschianum' which was founded in 1886, dissolved in 1935, and re-opened in 1948 in Münster i.W. The contributors are Jewish as well as Christian scholars. The first article comes from Abraham Schalit (Jerusalem) on the conquest of the townships of Moab by Alexander Yannai as listed by Josephus. The author shows that the list is not a historical document, but of literary origin, and taken over from Isa. 15 (Jer.

[LXX] 31). H. Schreckenberg makes some remarks on the text of Josephus, mainly the Antiquities. K. H. Rengstorff who is the main editor of 'Die Mischna' and also of the 'Rabbinische Texte' deals with the fundamentals and methods in the treatment of rabbinical texts. B. Brilling, of whose writings the volume gives a bibliography, discusses Jewish medieval tombstone inscriptions in Breslau (Silesia); in another article he writes on the relations between the general organization of Polish Jews and the political and trade authorities in Breslau under Frederic II. There are biographies of two modern prominent Jews of German origin, Alfred Wiener who established the Wiener Library, and Kurt Wilhelm who at the end of his life became the Chief Rabbi of Sweden. The volume also contains two short notes on tannaitic texts and one N.T. essay on loyalty as taught by Paul in Rom. 13.

H.K.

ROST, L.: *Einleitung in die alttestamentlichen Apokryphen und Pseudepigraphen einschliesslich der grossen Qumran-Handschriften*. 1971. Pp. 150. (Quelle & Meyer, Heidelberg. Price: DM. 28)

Professor Fohrer's new edition of the Sellin-Rost *Einleitung in das Alte Testament* (see *B.L.*, 1967, p. 36; 1969, p. 42; 1970, p. 47) was by agreement limited to a discussion of the canonical books of the O.T., and in his preface Professor Fohrer noted that Professor Rost himself intended to publish a separate volume dealing with the extra-canonical writings. That separate volume has now appeared. The work is primarily a text-book for students, and covers the apocrypha, pseudepigrapha and Qumran writings in a straightforward and fairly conventional manner. The bibliography is intended to supplement Eissfeldt, not to be a substitute for it, and thus, apart from standard text-editions and commentaries, refers mainly to monographs and articles published in the last decade. Although the treatment is at times rather unsatisfactory (e.g. the section on the Testaments of the Twelfth Patriarchs), in general this is a useful introduction to the writings of the intertestamental period.

M.A.K.

SCHMID, H.: *Die christlich-jüdische Auseinandersetzung um das Alte Testament in hermeneutischer Sicht* (Schriften zur Judentumskunde, 1). 1971. Pp. 55. (Theologischer Verlag, Zürich. Price: Sw.Fr. 8.50)

This expanded lecture is subdivided into sections on (1) the formation of the O.T. canon, and on the Jewish-Christian debate in the periods of (2) the N.T., (3) the early Church, (4) the middle ages, (5) humanists and reformers and (6) modern times. The booklet's value is reduced by its inexplicable neglect of too much important recent work, especially in sections 1, 2, 3 and 6.

R.M.

SCHUBERT, K.: *Die jüdischen Religionsparteien in neutestamentlicher Zeit*. (Stuttgarter Bibelstudien, 43). 1970. Pp. 76. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 6.80)

This short book is intended by Schubert as a popular summary of his earlier writings dealing with Jewish religious parties in the N.T. period. The author traces the origins of the parties in the events of the

second century B.C., and then discusses the distinctive features of the Pharisees, the Sadducees, the Essenes, the Zealots and the Sicarii. The account is in general reliable, and the author provides some useful and up to date bibliographical information. But whether the evidence justifies the author's suggestion that the Pharisees are so named because they are 'separated' from the Hasidim seems to me uncertain.

M.A.K.

WICKS, H. J.: *The Doctrine of God in the Jewish Apocryphal and Apocalyptic Literature*. Introduction by R. H. Charles. 1971 (1915). Pp. xi, 371. (Ktav Publishing House, Inc., New York. Price: \$14.96)

The volume traces three ideas, the transcendence, justice and grace of God, through the books of the 'intertestamental' period and allows the references to speak for themselves. A reprint of the 1915 edition.

L.H.B.

PHILOLOGY AND GRAMMAR

BARR, J.: *Bibelexege und moderne Semantik: theologische und linguistische Methode in der Bibelwissenschaft* (translated by E. Gerstenberger). 1965. Pp. 308. (Chr. Kaiser Verlag, Munich. DM. 25)

This translation of *The Semantics of Biblical Language* has a foreword by Professor H. Conzelmann.

BARR, J.: *Semantica del Linguaggio biblico*. 1968. Pp. xxxviii, 436. (Società editrice il Mulino, Bologna)

This Italian translation is by P. Sacchi, and the translator provides an interesting and critical discussion. 'Problemi teologici e problemi linguistici nell'opera del Barr', pp. vii-xxxviii.

BARR, J.: *Sémantique du langage biblique*. 1971. Pp. 346. (Bibliothèque des sciences religieuses: Aubier Montaigne, Éditions du Cerf, Delachaux et Niestlé, Desclée de Brouwer, Paris. Price: Fr. 49)

This French translation is by D. Auscher and J. Prignaud; it contains (pp. 9-14) a brief additional preface by the author, which reviews some of the literature on the subject since the original appearance of the book, and there are some additions to the footnotes.

BLAU, J.: *On Pseudo-Corrections in Some Semitic Languages*. (Publications of the Israel Academy of Sciences and Humanities: Section of Humanities). 1970. Pp. 153. (Jerusalem Academic Press, Jerusalem, 1970. Price: Fl. 27)

The term 'Pseudo-corrections' has been coined by Professor Blau for the correction of speech forms under the influence of contact between a prestigious and a less prestigious language. To students of the O.T. whose knowledge of Semitic languages is confined to Hebrew this work will be of peripheral interest, since, as Professor Blau remarks, 'our knowledge of Hebrew dialects in biblical times is extremely restricted'. But those who have studied Comparative Semitics —

happily they are growing in number — will find this small volume stimulating and suggestive. Blau's chapter on Arabic is, as one would expect, admirable; he has a helpful discussion of 'Pseudo-corrections' in Aramaic, and interesting remarks on Modern Hebrew. This book illustrates excellently a trend of philological research which will undoubtedly increase in importance.

J.B.S.

FOHRER, G.: (with HOFFMAN, H. W.; HUBER, F.; VOLLMER, S.; WANKE, G.): *Hebräisches und aramäisches Wörterbuch zum Alten Testament*. 1971. Pp. x, 332. (Walter de Gruyter, Berlin. Price: DM. 28)

There is no question that this little dictionary fulfils a need, and one can only hope that a parallel work in English will be available quite quickly. It is simply an ordinary student's dictionary, without etymology, not much guess-work, and merely a modicum of grammar. Of course, lexicographers will be occasionally annoyed; e.g. the ubiquitous *hesed* duly has its various meanings, but *yada'* only means 'know' and its nuances. The treatment of prepositions, especially those consisting of composite forms, might be looked at again in preparing for the next edition.

B.J.R.

HOLLADAY, W. L.: *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. 1971. Pp. xx, 425. (E. J. Brill, Leiden. Price: Fl. 56)

This is a very serviceable shortened version of the Koehler-Baumgartner *Lexicon in Veteris Testamenti Libros* (1953; cf. *B.L.*, 1969, p. 65 for references), with its *Supplementum* (1958; cf. *B.L.*, 1959, p. 44; *Decade*, p. 180), and of its now-appearing third edition, of which the first fascicle appeared in 1967 (*B.L.*, 1969, p. 65). This third edition has dispensed with the English renderings, sensibly enough. The availability of an English version will be particularly helpful to students.

The shortened version is dependent upon the third edition so far as it is in print, and upon the manuscript of the next part as far as *samekh*; for 'ain to the end and for the Aramaic, Holladay has used the first/second edition. The disadvantages are obvious, but the delay in the completion of the full third edition, unavoidable because of the death of Professor Baumgartner who was making the revision, inevitably means incompleteness and also that the very necessary corrections to the earlier editions are not yet all available. When the full third edition is available, we may perhaps hope that the concise form will be revised to bring it up to date. In the meantime, this lexicon will serve a very useful purpose; reference can be made from it to the larger work for fuller information, and pending the appearance of the revised Oxford Lexicon, valuable help is provided for the student of the language.

P.R.A.

KOSOVSKY, B.: *Otzar Leshon Hatanna'im* (sic), Vol. 1. 1971. Pp. 413. (Jewish Theological Seminary of America, Jerusalem. Price: \$17.50)

This is a concordance, not to Tannaitic literature in general, but to *Sifre* in Numbers and Deut. only; the first volume covers only *Aleph* (!). The principles are like those of Mandelkern: separate entries are given for a word independent, for it with the article, with prepositions, with

each of the suffixes and so on. It is a principle good for minutiae but poor for a semantic overview. Will not the enormous size of such a work when eventually completed be disproportionate to its usefulness?

J.B.

MURAOKA, T.: *Emphasis in Biblical Hebrew*. 1969. Pp. viii, 180 + 15 (Hebrew). [Obtainable from Thornton, Oxford; Brill (Leiden); Harrassowitz Wiesbaden; T. Wever (Franeker, Netherlands). Price: £1.50 (approx.)]

This is a Ph.D. dissertation prepared under the supervision of Professor C. Rabin and presented at the Hebrew University in 1969. There is a Hebrew summary, but most of the work is in English which, despite some unidiomatic expressions, is a remarkable and admirable achievement for a Japanese working in Israel. The author examines the ways in which emphasis (a term which, he stresses, needs to be defined because it can be used in different senses) is expressed in the Hebrew Old Testament, and gives a bibliography. This work makes a valuable contribution to the study of Hebrew and of the Old Testament and shows how fresh light can be shed on a familiar book by the use of systematic methods.

J.A.E.

VOGT, E. (ed.): *Lexicon Linguae Aramaicae Veteris Testamenti Documentis Antiquis Illustratum*. 1971. Pp. xiii, 192. (Pontifical Biblical Institute, Rome. Price: \$11.50. Lire 6,900)

This volume completes the late F. Zorell's *Lexicon Hebraicum et Aramaicum Veteris Testamenti*, the Hebrew part of which was published in 1959. Aramaic passages from the Old Testament are generously quoted and translated into Latin. The illustration from ancient documents is as full and, wherever Aramaic words used in the Old Testament appear also in the Old Aramaic inscriptions, in the Imperial Aramaic papyri of the Cowley, Kraeling and Driver collections and of the Story of Ahikar, and in the Dead Sea Scrolls — notably the Genesis Apocryphon —, the relevant passages are quoted and translated. This contextual approach dominates the work and there is little of the philological material of Baumgartner's earlier work in Köhler's *Lexicon in Veteris Testamenti Libros* (1953, 2nd ed. 1958). Vogt's lexicon thus complements excellently the approaches of Baumgartner and Driver, and sets the newly discovered texts side by side with the biblical material very helpfully. However, it is not to be regarded as a general dictionary of pre-Christian Aramaic, as words that do not appear in the Old Testament are not cited. There is a short introduction describing the method and the extra-biblical material and a Latin-Aramaic vocabulary at the back.

J.G.S.

ADDITIONAL NOTES ON SCHOOL TEXTBOOKS, ETC.

*LORD, E. and WHITTLE D.: *A Theological Glossary*. 1969. Pp. vii, 134. (Religious Education Press, Oxford. Price: 75p)

This is an introduction (ranging from 'a priori' to 'Zwinglianism') to the kind of theological and philosophical technical terms, foreign words and phrases and abbreviations which are so often produced without explanation, to the mystification of the non-specialist reader.

It also tries to give objective summaries of the theological positions associated with certain well-known names of the past and present. In such a short book attempting a task of this size anyone can, of course, spot omissions; nevertheless the definitions are clear and concise, and there is a useful addition in the form of an alphabetical list of 'names and dates of persons mentioned'.

E.B.M.

*MOWVLEY, H.: *The Testimony of Israel*. ('Understanding the Bible' Series, Vol. 1). 1971. Pp. xi, 164. (Religious Education Press, Oxford. Price: 90p)

*TOMES, R.: *The Fear of the Lord*. ('Understanding the Bible' Series, Vol. 2). 1971. Pp. xi, 139. (Religious Education Press, Oxford. Price: 90p)

These are two in a six-volume series under the general editorship of Edgar Jones. Vol. 3 was published in 1970 (see *B.L.* 1971, p. 70). *The Testimony of Israel* gives an introduction to the various types of O.T. literature and to techniques of studying them, and adds some basic information regarding individual books. *The Fear of the Lord* examines O.T. religion from the patriarchal period onwards. Both books give excellent suggestions for further reading, which counter-balance the occasional over-generalisations which are inevitable in such brief works. Written with VIth Forms, Colleges of Education and first year theological students in mind, they will also be helpful to the non-specialist teacher of religious education.

E.B.M.

*RHYMER, J.: *The Babylonian Experience. A way through the Old Testament: 4. The Exile*. 1971. Pp. 150. (Sheed and Ward, London and Sydney. Price: 80p)

This book explains, simply but clearly, the influence of the Exile on the development of Judaism, with frequent quotations from the biblical literature, especially Ezekiel, in the translation of the Jerusalem Bible. There are no references to other than biblical literature, and no bibliography.

L.A.P.

Books received too Late for Notice

- AVIGAD, N.: *Beth She'arim*, Volume 3 *The Archaeological Excavations during 1953-58, The Catacombs 12-23*. 1971. (Israel Exploration Society, Jerusalem.)
- BEYSE, K.-M.: *Serubbabel und die Königserwartungen der Propheten Haggai und Sacharja*. 1971. (Evangelische Verlagsanstalt, Berlin.)
- BRIGHT, J.: *A History of Israel* (Second edition). 1972. (S.C.M. Press London.)
- CASSUTO, U.: *The Goddess Anath*. 1971. (Magnes Press, London: Oxford Univ. Press.)
- CORRÉ, A. D.: *The Daughter of My People. Arabic and Hebrew Paraphrases of Jeremiah 8.13-9.23*. (Volume III of Studies in Semitic Languages and Linguistics ed. by G. F. Pijper.) 1971. (E. J. Brill, Leiden.)
- DICKSON, K. A.: *An Introduction to the History and Religion of Israel: From Hezekiah to the Return from Exile*. Volume 3. 1969. (Darton, Longman & Todd, London.)
- DICKSON, K. A.: *An Introduction to the History and Religion of Israel: From Abraham to the Early Days of Israel in the Promised Land*. Volume 1. 1970. (Darton, Longman & Todd, London.)
- FONTINOY, C.: *Le duel dans les langues sémitiques. Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège. Fascicule CLXXIX*. 1969. (Société d'Édition 'Les Belles Lettres', Paris.)
- DE LA FUENTE, O. G.: *La Busqueda de Dios en el Antiguo Testamento. Colección de Monografías. Section 1a: Filosofía y Teología*. 1971. (Fundacion Juan March, Madrid.)
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