

THE SOCIETY FOR
OLD TESTAMENT STUDY

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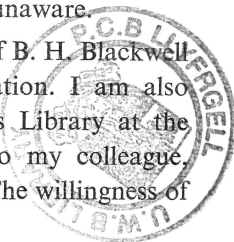
This is the first *Book List* to be issued under my editorship, and I am greatly indebted to my predecessor, Professor P. R. Ackroyd, for his generous help during the early months when I was entirely new to the task.

This issue of the *List* has been produced under unusual difficulties, and the Printer and his Staff, to whom the Society is already greatly indebted for the care and interest which they have shown in its production over the years, deserve its gratitude more than ever for their efforts to secure its punctual appearance.

The pattern of previous issues is followed with one exception: Qumran Studies, a section which has greatly diminished in size during recent years, is now included under Apocrypha and Post-Biblical Studies. The sections are now numbered. The number of reviewers has been substantially increased; their names appear on p. 4.

As in past years thanks are due to many people. In addition to members of the Society who have undertaken reviews, Professors M. Bič of Prague, E. Hammershaimb of Aarhus and K. K. Sacon of Tokyo have both kept me informed of publications in their respective parts of the world and also undertaken to review them. I am also grateful for information supplied to me by members of the Society about books of whose existence I should otherwise have been unaware.

As in previous years Mr. C. N. Francis of B. H. Blackwell has kindly supplied bibliographical information. I am also indebted to the staff of the Brynmor Jones Library at the University of Hull for similar help, and to my colleague, Dr. J. W. McKay, for help in various ways. The willingness of



many publishers in many parts of the world to respond to requests for review copies and in many cases to send their publications spontaneously should also not go unnoticed.

It should be observed that books marked with an asterisk (*) are considered particularly suitable for inclusion in school libraries.

R. N. WHYBRAY

THE UNIVERSITY
HULL

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ABBREVIATIONS

P.R.A.	= P. R. Ackroyd	N.R.M.deL.	= N. R. M. de Lange
C.A.	= C. Alder	A.R.C.L.	= A. R. C. Leaney
G.W.A.	= G. W. Anderson	W.McK.	= W. McKane
D.R.Ap-T.	= D. R. Ap-Thomas	J.W.M.	= J. W. McKay
J.B.	= J. Barr	J.M.	= J. Mauchline
J.R.B.	= J. R. Bartlett	A.H.D.M.	= A. H. D. Mayes
J.M.T.B.	= J. M. T. Barton	E.B.M.	= E. B. Mellor
M.B.	= M. Bič	A.R.M.	= A. R. Millard
I.B.	= I. Blythin	R.M.	= R. Murray
P.A.H.deB.	= P. A. H. de Boer	E.W.N.	= E. W. Nicholson
S.P.B.	= S. P. Brock	L.A.P.	= L. A. Poore
L.H.B.	= L. H. Brockington	N.W.P.	= N. W. Porteous
F.F.B.	= F. F. Bruce	J.R.P.	= J. R. Porter
R.E.C.	= R. E. Clements	M.E.J.R.	= M. E. J. Richardson
R.J.C.	= R. J. Coggins	B.J.R.	= B. J. Roberts
R.D.	= R. Davidson	J.R.	= J. Robinson
G.R.D.	= G. R. Driver	J.W.R.	= J. W. Rogerson
J.H.E.	= J. H. Eaton	E.I.J.R.	= E. I. J. Rosenthal
J.A.E.	= J. A. Emerton	E.R.R.	= E. R. Rowlands
G.I.E.	= G. I. Emmerson	K.K.S.	= K. K. Sacon
G.F.	= G. Farr	H.W.F.S.	= H. W. F. Saggs
R.S.F.	= R. S. Foster	J.F.A.S.	= J. F. A. Sawyer
A.G.	= A. Gelston	J.N.S.	= J. N. Schofield
E.H.	= E. Hammershaimb	J.B.S.	= J. B. Segal
A.S.H.	= A. S. Herbert	U.E.S.	= U. E. Simon
C.J.A.H.	= C. J. A. Hickling	J.G.S.	= J. G. Snaith
A.R.J.	= A. R. Johnson	J.V.M.S.	= J. V. M. Sturdy
D.R.J.	= D. R. Jones	E.J.T.	= E. J. Tinsley
K.A.K.	= K. A. Kitchen	G.V.	= G. Vermes
M.A.K.	= M. A. Knibb	P.W.-M.	= P. Wernberg-Møller
H.K.	= H. Kosmala	R.N.W.	= R. N. Whybray
W.G.L.	= W. G. Lambert	R.J.W.	= R. J. Williams

1. GENERAL

ARAI, S. and others (ed.): *Seisho no Shisō, Rekishi, Gengo* (The Bible: Its Thoughts, History and Language. Essays in Honor of Professor Masao Sekine on the Occasion of his Sixtieth Birthday). 1972. Pp. 626. (Yamamoto Shoten, Tokyo. Price: ¥ 3,600)

Professor Masao Sekine is honored by 33 essays, 19 of which are by O.T. scholars including L. Rost and C. Rabin. Related to linguistic and lexicographical studies are T. Muraoka's study in the Aramaic of the Palestinian Targum fragments published by P. Kahle; L. Rost's on the usage of *dibbēr*, Prince Mikasa's on *šamayim* in the Pentateuch and M. Tokita's on holiness in Lev. 17-26. In the field of history, Y. Ikeda throws some light on the inner conflict between David and Joab in David's conquest of Jerusalem; T. Ishida interprets the phrase *šāpaṭ / wayyīšpōṭ 'eṭ-yiśrā'el* as indicating the charismatic leader's rulership over a local union of an indefinite number of tribes called 'Israel' in the pre-monarchical period; K. Namiki writes on the artificial character of the lists of the twelve tribes of Israel; and T. Koizumi on the list of Judg. 1. The following develop issues in the realm of literature and thought: C. Rabin discusses the possibility of the Song of Hannah as a part of the Hebrew national epic; F. Fukatsu, the formulation of the god of jealousy; K. Goto, the definition of wisdom; F. Kohata, the stylistic features of the metaphors of Amos; K. Hayakawa, Hos. 12:4b-5; T. Nishimura, the theme of the Book of Jonah; and K. K. Sacon, the textual, literary, form-critical and theological layers of Amos 5:21-7. K. Nakazawa gives a critical review of the recent work of Fohrer, Westermann, Orlinsky and Baltzer on the Servant Songs, and K. H. Walkenhorst offers a critique of Beyerlin's work on the psalms (*B.L.* 1972, p. 33). Two articles related to the ancient Near Eastern field are: S. Shibayama's discussion of the structure of liberation in the Mari texts and H. Yoshida's on the creativity of the divine word. The volume concludes with a bibliography of the works of Professor Sekine, edited by S. Ito and K. Namiki.

K.K.S.

BLEEKER, C. J., BRANDON, S. G. F., SIMON, M. (ed.): *Ex Orbe Religionum, Studia Geo Widengren . . . Oblata. Pars Prior* (Studies in the History of Religions: Supplements to *Numen*, 21). 1972. Pp. vii, 479, 1 plate. (E. J. Brill, Leiden. Price: Fl. 120)

This is a singularly rich Festschrift, with wide coverage: ancient Near East, 'Judaica et Christiana antiqua', hellenistic religions and Gnosticism. Of interest to O.T. studies are articles by W. H. Brownlee (Ezek. 19), B. Erling (Ezek. 38-9), D. N. Freedman (David's lament over Saul, employing syllable counts), M. Smith (Ezra), and W. H. Schmidt (the theme 'seek the Lord' in the prophets). There are also studies on the T. XII Patriarchs (A. Caquot on T. Levi 8; A. Hultgård on universalism), v Esdras (J. Daniélou), the Alphabet of Ben Sira in Judaeo-Persian (J. P. Asmussen), the Sibyllines (D. Flusser), Josephus' Pharisees (J. Neusner), *Theos Hypsistos* (M. Simon), and on the Jewish material in the gnostic texts (J. Frickel, M. Krause and B. A. Pearson). A worthy tribute to a far-ranging scholar.

S.P.B.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band I. Lieferung 8/9 (Spalte 897–1031 + pp. 517–60, I–XV) with cloth binder. 1973. (W. Kohlhammer, Stuttgart. Sub. price: DM. 36)

The first volume of this work (see *B.L.* 1971, p. 6 for a general description) is complete with this double fascicle, of which rather less than half consists of indexes (of subjects and of biblical references), table of abbreviations, corrigenda and introductory matter (preface, list of contributors and table of contents). The preface reproduces the note printed on the back cover of Lieferung 1, with the addition of a paragraph explaining the policy of the editors in relation to modern semantic studies.

This fascicle begins with *g^ebûl* (continued from Lieferung 7) and ends with *gālā* and its cognates. Among articles of particular interest may be noted those on *gābar* and its cognates (H. Kosmala), *gōy* (R. E. Clements and G. J. Botterweck), *gūr* (including *gēr*) (D. Kellermann) and *gil* (mainly by Ch. Barth). The length of the article on *gādal* (mainly by R. Mosis) is disproportionate (29 columns) to its theological importance.

R.N.W.

BOWMAN, J. (ed.): *Abr-Nahrain XI, 1971*. Pp. viii, 120. 1971. *XIII, 1972–73*. Pp. viii, 135. 1972. (E. J. Brill, Leiden. Price: *XI*, Fl. 33; *XIII*, Fl. 48)

XII was reviewed in *B.L.* 1973, p. 6. Of the 8 articles in *XI*, a minority are of direct concern here. A. D. Crown writes on 'Some Factors relating to Settlement and Urbanization in Ancient Canaan in the Second and First Millennia B.C.', and J. G. Frazer suggests a possible liturgical bearing of some 'Marginalia of the Bibliothèque Nationale Ms Samaritan 2', while S. Noja deals with the prohibited categories of marriage as listed in Gaster Ms 250 of the Samaritan Kitab al-Tabbah. M. Fraenkel gives 'Sprachkundliche Notizen' on some of his Indogermanic/Semitic links.

From *XIII* we may note 4 articles. D. Broadribb, 'A Historical Review of Studies of Hebrew Poetry', briefly reviews the work of some two dozen scholars. In 'Benjamin and Amalek and Paul the Apostle' J. Bowman argues for a Rabbinic/Targumic identification of Amalek with Israel's perennial 'enemy' and of Benjamin as the line of true election. In 'Barhebraeus's Scholion on the Words "Let there be light" (Gen. 1: 3)' T. Jansma traces a variant back to Theodore of Mopsuestia and comments on *tmz* as a gesture indicating God's will.

D.R.Ap-T.

Congress Volume, Uppsala, 1971 (Supplements to *Vetus Testamentum*, 22). 1972. Pp. viii, 293, with 6 plates. (E. J. Brill, Leiden. Price: Fl. 96)

The Uppsala Congress was organized on somewhat different lines from its predecessors, and this is also true of the Congress volume, which, as the editor, P. A. H. de Boer, remarks in the preface, 'contains both more and less than might have been expected'. Three contributions on structural analysis—two expositions and a critique—by M. Weiss, P. Beauchamp and R. C. Culley form a closely-related group, with which J. Barr's paper on semantics and biblical theology also has affinities. Another major theme—the origins of apocalyptic—is represented by a triad of contributions from S.

Amsler, H.-P. Müller and R. North. The remaining articles cover a fairly wide range. K.-H. Bernhardt discusses the development of the prophetic movement, while G. Wallis reopens the vexed question of Zech. 6:9-15. The O.T. laws are represented by a traditio-historical discussion of the Decalogue by W. H. Schmidt and a reconsideration of the law of the centralization of worship in Deuteronomy by A. Rofé. H. S. Nyberg contributes a useful survey of Swedish O.T. scholarship during the past hundred years. J. P. M. van der Ploeg reviews the theory and practice of slavery in the O.T. A. Kuschke and M. Metzger submit a report, illustrated with plans and photographs, on the excavations at Tell Kāmid el-Lōz (ancient Kumidi), and R. Meyer explains the principles which will be followed in the proposed new edition of Gesenius's *Handwörterbuch*. M. Haran offers further suggestions about the phenomenon of graded numerical sequences in biblical poetry. A paper by R. Hanhart on theological and other problems posed by the phenomenon of the Septuagint, read at the congress of the International Organization for Septuagint Studies which was held at Uppsala immediately before the O.T. congress, has also been included in the volume.

R.N.W.

EFIRD, J. M. (ed.): *The Use of the Old Testament in the New and Other Essays. Studies in Honor of W. F. Stinespring*. 1972. Pp. xvi, 332. (Duke University Press, Durham, North Carolina. Price: \$14.75)

The fourteen essays in this collection range widely, but most are in one way or another linked to the main title which is also the title of the first essay by D. M. Smith, Jr., a survey and critical discussion of recent approaches to the theme. Closely linked are 'Spiritual Obduracy and Parable Purpose' by F. E. Eakin, Jr., a rather thin discussion of Isa. 6 and its use in the Gospels; 'The Israelite Cult and Christian Worship' by D. L. Williams, which needs modifying in the light of recent critical studies not taken into account; 'Anthropology and Soteriology in the Dead Sea Scrolls and in the New Testament' by W. H. Brownlee, which contains more consideration of re-interpretation of O.T. passages than its title suggests; 'A Study of Gnostic Exegesis of the O.T.' by O. Wintermute, a venture into a difficult but important area for the understanding of the evolution of exegesis; 'The O.T. in Mark's Gospel' by H. Anderson. Purely on O.T. themes are 'The Rahab Saga (Joshua 2): Some Form-Critical and Traditio-Historical Observations' by G. M. Tucker, a meticulous and valuable essay; 'The Condemnation of Edom in Post-Exilic Judaism' by B. C. Cresson, a discussion of an important and problematic theme, which regrettably takes no account of either Deut. 2 or 23 and which does not consider the critical reappraisal of Glueck's work and other aspects of Edom's history to be found in recent articles and archaeological work; 'H. Wheeler Robinson and the Problem of Organizing an O.T. Theology' by M. E. Polley, a review of relevant material. There are also a note on Ecclus. 36:18-21 by J. Strugnell; a speculative but fascinating study of 'A Divine Banquet at Ugarit' (a new text) by M. H. Pope; and three essays on N.T. themes which are not without their relevance to O.T. or semitic questions. If there is more of review and less of original work in this volume, there is nevertheless much to interest, and it is fitting to honour thus one who taught at Duke for 35 years. There is a brief *curriculum vitae* and a bibliography of Stinespring's writings, but no index.

P.R.A.

EISSFELDT, O.: *Kleine Schriften*. Herausgegeben von R. Sellheim und F. Maass. Fünfter Band. 1973. Pp. vii, 288, 3 maps in text, 15 illustrations on VIII plates. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: DM. 85 (cloth); DM. 77 (paper))

This volume contains the late Professor Eissfeldt's occasional writings during the years 1967-72, together with a full bibliography of all his publications, compiled by K.-M. Beyse. Two of the articles have not appeared in print before (a study of 'Kultmahlgenossenschaft' presented to E. Stauffer, and a paper on 'the law for man' in 2 Sam. 7:19); others, previously published in English, now appear for the first time in German. The range of subjects discussed is as wide as in previous volumes: the O.T. and its environment, Qumran, the N.T., philology, exegesis, history, geography, religion. The volume also contains tributes to H. H. Rowley and W. Baumgartner. A further volume is promised, containing additions, corrections, and exhaustive indexes. For notices of earlier volumes, see *B.L.* 1962, p. 5 (*Decade*, p. 315), 1964, p. 7 (*Decade*, p. 475), 1967, p. 5, 1969, p. 4. G.W.A.

Eretz-Israel. Archaeological, Historical and Geographical Studies, Vol. XI. I. Dunayevsky Memorial Volume. 1973. Pp. viii, 32 (English and French), xxiv, 293 (Hebrew), 61 plates, and numerous plans and drawings. (Israel Exploration Society, Jerusalem)

This work contains memoirs of I. Dunayevsky (1906-68), to whom the volume is dedicated, a photograph of him, a list of selected plans drawn by him, and thirty-nine essays (one in English, one in French, and the rest in Hebrew with English summaries) on archaeological subjects. The essays that are of special interest to O.T. scholars include those on archaeological methods (W. G. Dever and Y. Aharoni), the Early Bronze Age remains at Ai (A. Ben-Tor and E. Netzer), the temples (I. Dunayevsky and A. Kempinski) and sacred area (C. Epstein) at Megiddo, dwellings and temples in the Early Bronze Age (A. Ben-Tor), a figurine of a mourning woman from near Lachish (T. Dothan), the end of the Bronze Age at Tel Mor and Ashdod (M. Dothan), Hazor (Y. Yadin), the synagogues at Masada and Herodium (G. Foerster), Palestinian architecture in the Persian period (E. Stern), 'The Four-Room House — The Israelite Type-House?' (Y. Shiloh), and the article in which S. Yeivin expresses doubt whether certain buildings at Arad, Ai, Taanach, and Lachish have rightly been identified as temples. J.A.E.

FRIEDRICH, G. (ed.): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band IX. Lieferungen 10-11. 1973. Pp. 108. (W. Kohlhammer, Stuttgart. Price: DM. 19; whole vol. DM. 118)

This great enterprise, which was begun 45 years ago, is now at an end but for the publication in due course of an index volume. To complete Vol. IX, of which the earlier parts have already been reviewed in the *Book List* (1970, p. 9; 1971, pp. 9-10; 1973, p. 7) an additional 108 pages have been required. G. Delling contributes an article on *chronos* which is surprisingly brief. H. Conzelmann deals with *pseudos* and its cognates and G. Braumann with *psēphos* and its cognates. The most important article is the very long treatment of *psyche* and its cognates by a number of contributors, G. Bertram,

A. Dihle, E. Jacob, E. Lohse, E. Schweizer and A. Tröger. Bertram writes on *ōdīn* and *ōdīnō* and Delling on *hōra*, thus supplementing the articles on *kairos* and on *chronos*. Not inappropriately the concluding article by Lohse is on *hosanna*.
N.W.P.

GESE, H. and RÜGER, H. P. (ed.): *Wort und Geschichte. Festschrift für Karl Elliger zum 70. Geburtstag* (Alter Orient und Altes Testament, 18). 1973. Pp. x, 215. (Verlag Butzon und Bercker, Kevelaer; Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 98)

Almost everything in this volume is of direct interest to the O.T. scholar. The standard of the contributions, whose range reflects Professor Elliger's own breadth of scholarship, is generally high, although not every contributor has found something entirely new to say. Historical studies are represented by H. Bardtke on the role of Judah in Absalom's rebellion, and A. Jepsen, who stresses the theological significance of O.T. chronology. A. Kuschke discusses the possibility of a Hivite settlement at Ai. On the religion of Israel, H. Donner finds an allusion to 'poly-yahwism' in the account of Jeroboam's cultic innovations (1 Kings 12), while O. Eissfeldt makes his final contribution to the discussion of the sacred tent. K. Galling discusses the deity Ba'al Hammōn. H. Haag finds references to a feast of *maššōt* in 2 Chron. 30; N. Lohfink discusses an aspect of the theology of 'H', and L. Rost 'Der Status des Priesters in der Königszeit'. W. Dommerhausen examines the concept of retribution in Ben Sira.

O. Kaiser on the historical background of the O.T. prophecies against Egypt, W. Rudolph on some 'schwierige Amosstellen', and W. Zimmerli on Isaiah's attitude towards Hezekiah make up the contributions to prophetic studies. On the Psalms, W. Beyerlin puts forward the view that the promise of the worshipper in some of the individual psalms of thanksgiving to thank God continually all his life should be taken literally, and J. Ziegler attempts an interpretation of Ps. 144:14. Literary criticism is represented by H. Gese, on additions to 'J' in Gen. 1-11, D. Kellermann on the history of Num. 15:22ff., S. Mittmann similarly on Num. 20:14-21, and E. Würthwein with an analysis of 1 Kings 13.

R. Meyer's article on the function of the *nota accusativi* represents grammatical studies, and word studies comprise G. Gerleman on *hāmōn*, E. Kutsch on *kārat b'erit*, and H. P. Rüger on the terminology of Lev. 1:16. G. E. Weil contributes an article on the early history of printed Hebrew Bibles and its significance for the BHS edition of the Massorah. Finally there are articles in the field of Egyptian religion (H. Brunner), Ugaritic literature (M. Dietrich and O. Loretz), the use of the O.T. in the N.T. (O. Betz) and the history of interpretation (W. Elliger). The volume includes a photograph of Professor Elliger, a bibliography of his writings since 1966 (continuing that provided in his *Kleine Schriften*, Theol. Bücherei 32, reviewed in *B.L.* 1967, p. 5) and indexes.

R.N.W.

HARTMANN, L. and RINGGREN, H. (ed.): *Svensk exegetisk årsbok*, xxxvii-xxxviii, 1972-3. 1973. Pp. 320, portrait. (C. W. K. Gleerup, Lund. Price: Sw. Kr. 30)

This double issue is a *Festschrift* for Professor H. Riesenfeld (who has edited the Annual since 1953) on the occasion of his 60th birthday;

hence the temporary editorial change. Of the 23 contributions, all are by scholars who originate from or reside in Scandinavian countries or Finland, all but one (which is in French) are in one or other of the Scandinavian languages, and all but one are on N.T. subjects. The only directly O.T. contribution is a study of Ps. 8 by H. Ringgren, in which he argues (a) that the term 'babes and sucklings' refers to the powers of chaos (b) that 'man', 'son of man' may refer to the ruling king, or to the first man, or possibly to both, the first man being regarded as king (c) that the creation theme suggests the autumnal festival as the *Sitz im Leben* of the Psalm, and (d) that therefore the Christological interpretation in Hebrews has some historical justification. Some of the other essays deal with the O.T. or Jewish background of the N.T., notably those by R. Leivestad ('Was there any Alternative to the Messiah?'), S. Aalen ('The Concept of Wisdom and the Christological Self-consciousness of Jesus'), H. C. Cavallin ('The Death and Resurrection of the Wise Teachers'), and H. Odeberg ('On Mysticism in Judaism and in the N.T.'). The volume is a worthy tribute to a distinguished and much loved biblical scholar. G.W.A.

HOSPERS, J. H. (ed.): *A Basic Bibliography for the Study of the Semitic Languages*, vol. I. 1973. Pp. xxii, 401. (E. J. Brill, Leiden. Price: Fl. 56)

This volume covers the languages of the ancient Near East (some of which are of somewhat peripheral interest to O.T. scholars) and Comparative Semitics, excluding Arabic which will be dealt with in vol. II. In addition to books and articles, it refers the reader to some important unpublished doctoral theses, and to published bibliographies of works by famous scholars, as well as to periodicals where articles and important reviews may be found. The volume contains a very large section on Hebrew (of special interest to the O.T. scholar) and includes, apart from works on linguistics and philosophy, books and articles on the histories, civilizations, and religions of the peoples who spoke the various languages. The selection of items (without annotation of any kind) has been left to the discretion of the individual contributors; and the choice appears haphazard at times. The degree of uniformity in the general lay-out could have been higher, and there are some misprints. A proper criticism, however, is possible only after the publication of the entire work, and after actual use by research workers. It should, however, prove a useful tool in the hands of both biblical and Semitic scholars, in spite of the obvious shortcomings of a work of this kind.

P.W.-M.

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*, Scandinavian Journal of Theology, Vol. 27, nos. 1 and 2. 1973. Pp. 1-149. (Universitetsforlaget, Oslo. Sub. price: N. Kr. 60, \$12.00)

Two N.T. articles in this volume have some interest for readers of the *Book List*. J. D. M. Derrett, in 'The Good Shepherd: St John's Use of Jewish Halakah and Haggadah' (pp. 25-50), adduces traditional discussions of Ex. 22:1 (MT) and midrashim relating to Mic. 2:11-13 as principal elements in the O.T. and Jewish material by which he proposes to read John 10 as an interpretation of a lost parable (which he reconstructs in Greek). B. Gerhardsson, in 'Gottes Sohn als Diener Gottes' (pp. 73-106), sees Matthew as presenting the life of Jesus successively under the two *middoth* of good and of chastisement,

and under the latter heading considers the Matthean passion narrative in the light of rabbinic teaching on the four attitudes of the just man when chastised by God. E. L. Copeland, in 'Nomos as a Medium of Revelation — Paralleling Logos — in Ante-Nicene Christianity' (pp. 51–61) draws attention to an early but undeveloped christological interpretation of the Law.

C.J.A.H.

KOSMALA, H. (ed.): *Annual of the Swedish Theological Institute VIII, 1970–I*. Pp. viii, 183. 1972. (E. J. Brill, Leiden. Price: Fl. 56)

E. Nielsen here reviews 'Joh. Pedersen's Contribution to the Research and Understanding of the OT', and N. W. Porteous gives us the substance of five lectures on 'OT and History'. Y. M. Grintz persuasively interprets 'Do not eat of the blood' as relating to worship of chthonic spirits and then argues on to the earliness of P. In 'Zum achten Psalm' J. A. Soggin typifies it as a New Year Festival hymn and traces its influence in late Judaism and the N.T. J. F. A. Sawyer adduces 'Those Priests in Damascus' as a possible example of anti-sectarian polemic in Amos 3:12(G); and A. Schalit accepts as an authentic Seleucid monument 'Die Denkschrift der Samaritaner an König Antiochos Epiphanes zu Beginn der Grossen Verfolgung der Jüdischen Religion im Jahre 167 v.Chr.' in Josephus, *Antiq.* xii, 258–64. The editor, in his foreword to this rich volume, rings down the curtain on a memorable era with the announcement of the retirement of himself and of the Institute's remarkable Matron. Sadly a postscript records that Miss Andrén survived only seven more weeks; but happily Hans Kosmala is still with us.

D.R.Ap-T.

KRAUS, H.-J.: *Biblisch-theologische Aufsätze*. 1972. Pp. 336. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 29)

This volume usefully gathers together articles contributed by Kraus to periodicals and Festschriften between 1950 and 1971. Most of the articles deal with O.T. themes or with the history of O.T. research, but several illustrate the presupposition of the author's *Die biblische Theologie* (B.L. 1972, p. 56) that the time has come to transcend the division between O.T. and N.T. theology, e.g. 'Gottesdienst im alten und im neuen Bund' and 'Charisma prophetikon', a study of Zwingli's and Calvin's interpretations of certain N.T. texts. The whole is a valuable companion piece to *Die biblische Theologie*. The final, hitherto unpublished chapter deals, tantalizingly briefly, with the contribution of the sociology of religion to O.T. study, with particular reference to the work of Durkheim, Causse and Max Weber.

R.D.

LANGEVIN, P.-E.: *Bibliographie biblique (1930–1970)*. 1972. Pp. xxviii, 935. (Les Presses de l'Université de Laval, Quebec. Price: \$45.00)

This is a work for which all students of the Bible must be deeply thankful, at a time when it is only too easy to lose touch with many of the Biblical studies in various parts of the world of learning. Admittedly the present large volume is no more than a selection, but no less than seventy periodicals have been listed, in addition to 286 other works that cannot be reckoned as periodicals. Even so the editor declares that much has been perforce omitted, and that any attempt

to be exhaustive would have enormously increased the size and price of the volume, and 'would have required so much time and resources that it would have been difficult to bring it to a happy conclusion' (p. viii). As it is, the volume is already three years behind the times, yet we must be grateful to Père Langevin and his devoted helpers for the high standard of accuracy, and for the abundant indices. The book should form part of any library that specializes in theology and Holy Scripture. It has every title to claim to rank with the great encyclopaedias and dictionaries as an indispensable guide and thesaurus.

J.M.T.B.

LURKER, M.: *Wörterbuch biblischer Bilder und Symbole*. 1973. Pp. 434. (Kösel-Verlag, Munich. Price: DM. 29.50)

The increasing interest in symbolism among our contemporaries is being served admirably by this handy and informative dictionary of biblical images. The author deliberately eschews technicalities. His entries in an alphabetical order are given the same systematic treatment: after a brief survey of the phenomenological background and reference to the common mythical stock of traditions he presents a condensed account of O.T. and N.T. developments and concludes with a mention of patristic and medieval usage. This is followed by a valuable, though brief, bibliography which lists also a few non-German books. Among the indices and cross-references at the end there is a further and more detailed bibliography of work in this area.

U.E.S.

MALAMAT, A. and REVIV, H.: *A Bibliography of the Biblical Period (With Emphasis on Publications in Modern Hebrew)*. 1973. Pp. 76. (Academon, Hebrew University, Jerusalem)

This is an expanded and up-to-date edition of a useful publication of which an earlier edition was noted in *B.L.* 1969, pp. 7-8.

R.N.W.

PAYNE, J. B.: *Encyclopedia of Biblical Prophecy. The Complete Guide to Scriptural Predictions and Their Fulfillment*. 1973. Pp. 754. (Hodder and Stoughton, London. Price: £6.00)

The nature of predictive prophecy and methods of identifying prediction and fulfillment are discussed in an introduction of 144 pages. There follows the encyclopedic catalogue of prophecies with their fulfillments located in past, present and future times. Indexes, cross references and bibliographical notes are extensive and carefully prepared. It is unlikely that this book will be useful to those who do not share the author's extreme conservatism.

J.W.M.

VON RAD, G.: *Gesammelte Studien zum Alten Testament II*. Edited by R. Smend (Theologische Bücherei, 48). 1973. Pp. 328. (Chr. Kaiser Verlag, Munich. Price: DM. 24)

These further collected studies and essays by the late Professor von Rad will undoubtedly prove as interesting and readable as the first

volume has been (cf. *B.L.* 1960, pp. 6-7, *Decade*, pp. 186-7). Approximately half the book is taken up with reprints of two of von Rad's important monographs on subjects related to Deuteronomy. That dealing with 'Das Volk Gottes in Deuteronomium' dates from 1929 and the 'Deuteronomium-Studien' dates from 1947 (cf. *B.L.* 1948, p. 35 (*Eleven Years*, p. 145), and *B.L.* 1953, p. 48 (*Eleven Years*, p. 501) on the English translation of this). Two other early, and often cited, essays are reproduced, that on 'Die falschen Propheten' from 1953 and 'Die Konfessionen Jeremias' from 1936, and an essay dealing with the theology of the P document is reprinted from the larger study of this document of 1934. The remaining studies are more recent, and include an investigation into the idea of Yahweh's work and a study of the Doxology of Judgment. Some were originally published subsequent to the appearance of the earlier volume of essays, and one, on king Saul, has not previously appeared in print. The author's name alone is a recommendation of their interest and quality, which represent the very best in O.T. scholarship.

R.E.C.

Religion och Bibel. xxx (Nathan Söderblom-Sällskapets Årsbok, 1971). 1972. Pp. 56. (C. W. K. Gleerup, Lund. Price: Sw. Kr. 12.50)

In addition to the Presidential Address by Bishop B. Sundkler on Nathan Söderblom as a letter writer, this issue contains three articles on O.T. subjects and one on Islam. A. S. Kapelrud writes (in Norwegian) on prophecy and history, tracing the relationship from the earliest phases of the prophetic movement on to the Qumran documents. E. Nielsen contributes (in English) a critical but constructive account of the application of structuralism to the O.T. In an article (in Swedish) entitled 'The Invasion under Joshua and the Consolidation under Solomon in Israeli Archaeology', M. Ottoson discusses the archaeological evidence for cultural continuity and discontinuity in Palestine during the period indicated. In an article (in Swedish) on semantics and biblical theology, H. Ringgren adopts a mediating position (supported by illuminating examples) in the current debate. J. Harpe surveys (in Swedish) twentieth-century western biographies of Muhammad, with particular reference to the evaluation of the sources.

G.W.A.

SANDMEL, S. (ed): *Hebrew Union College Annual.* XLIII. 1972. Pp. 308. (Hebrew Union College, Cincinnati. Price: \$10.00)

Of the eleven articles (two in French and two in Hebrew) in this volume, two are of special interest to the O.T. scholar. 'Creation and Fall of Man; A Cross-Disciplinary Investigation' (E. Nielsen) demonstrates how textual and higher criticism have to be supplemented by form criticism, *Redaktionsgeschichte*, *Überlieferungsgeschichte*, as well as comparative study of religion, in order to understand the full significance of Gen. 1-3. 'The Shaking of Thresholds in Amos 9:1' (J. Ouellette) makes use of Mesopotamian material to illustrate the message of the passage. The other interesting articles are: 'Réflexions sur quelques problèmes du quatrième et du cinquième livre des Oracles Sibyllins' (V. Nikiprowetzky); 'Babylonian Jewry and Shapur II's Persecution of Christianity from 339 to 379 A.D.' (J. Neusner); 'Religion and History according to Samuel Hirsch' (G. Greenberg); 'Les études de philosophie juive du moyen

âge depuis la synthèse de Julius Guttman' (G. Vajda); 'Theories of Evil in Medieval Jewish Philosophy' (H. Blumberg); 'Maimonides' Concepts of Providence and Theodicy' (A. J. Reines); 'Another Judeo-Persian Pentateuch Translation, Ms HUC 2193' (H. H. Paper).

E.R.R.

UFFENHEIMER, B. (ed.): *Bible and Jewish History: Studies in Bible and Jewish History dedicated to the Memory of Jacob Liver*. 1971. Pp. Hebrew 400, English summaries xxxiii. (Tel-Aviv University, Tel-Aviv. Price: about £4.00)

Some 31 essays, all in Hebrew, with a preface by the editor. They are organized in four sections: 1. Biblical Studies; 2. History, Geography, Archaeology; 3. Hebrew Language and Grammar; 4. Ancient Translations and Literature of the Second Commonwealth. Many distinguished names are represented here; perhaps the study of M. Z. Kaddari on 'Research on Onqelos today' might be specially mentioned. There is a portrait of Dr Liver and a bibliography of his writings.

J.B.

*WHARTON, G. (ed.): *The New Compact Topical Bible* (The Bible Handbook Series). 1972. Pp. 536. (Zondervan Publishing House, Grand Rapids, Michigan. Price \$4.95)

This handy volume, well printed in clear type, is a compact edition of the Zondervan Topical Bible, scripture verses being indicated by reference only instead of quotation as in the larger volume. It serves as a Bible dictionary and is remarkably comprehensive, containing over 100,000 references, nearly 7,000 topics and some 25,000 sub-topics; it should prove an invaluable reference book for teachers and preachers and Bible students generally.

L.A.P.

WOLFF, H. W.: *Gesammelte Studien zum Alten Testament* (Theologische Bücherei, 22). 2., erweiterte Auflage. 1973. Pp. 458. (Chr. Kaiser Verlag, Munich. Price: DM. 27)

This second edition of the collected essays of H. W. Wolff contains five additional studies to those included in the first edition (cf. *B.L.* 1965, pp. 11-12; *Decade*, pp. 563-4). These deal with Yahweh as covenant mediator, the summons to a national day of lamentation, the theme of the E document, Yahweh and other gods in O.T. prophecy, and the fall of the sanctuary in Bethel. Altogether the volume is a most valuable collection, covering a wide range of topics, especially concerning prophecy. It is well worthy of an English translation.

R.E.C.

VAN DER WOUDE, A. S. (ed.): *Oudtestamentische Studiën. xvii. The Witness of Tradition*. 1972. Pp. 137. (E. J. Brill, Leiden. Price: Fl. 58)

This volume is made up of the eight papers read at the first joint meeting of the Dutch and British Old Testament Societies held at Woudschoten in September 1970. Four are by Dutch scholars and four

by British and all are written in English. Of the contributions, three are concerned with the detailed examination of passages in the O.T.: M. A. Beek discusses the meaning of the expression 'The Chariots and Horsemen of Israel' in 2 Kings 2:12, W. McKane writes on the evidence of the versions and the history of exegesis with reference to Jer. 2:23-5, and T. C. Vriezen examines Exod. 24:9-11 as an independent Elohist tradition. Two other papers seek to relate the O.T. to its setting in the Ancient Near East: R. Frankena discusses the Semitic background of Gen. 29-31 and W. G. Lambert compares and contrasts ideas of divine intervention in Babylon and Israel respectively. The remaining contributions consist of a much-needed plea by J. P. M. van der Ploeg for precision in the use of the term 'eschatology' in O.T. Theology, an examination by F. F. Bruce of the reinterpretation of earlier prophecy by later prophets and of the titles of the Psalms as examples of early Scriptural exegesis and a survey of the method of working of the LXX translators by S. P. Brock.

J.R.P.

2. ARCHAEOLOGY AND EPIGRAPHY

KEEL, O.: *Die Welt der altorientalischen Bildsymbolik und das Alte Testament. Am Beispiel der Psalmen*. 1972. Pp. 366, 524 figures, 24 plates. (Benziger Verlag, Zurich and Cologne; Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 90)

This volume presents drawings and photographs of finds made in the Ancient Near East collected to illustrate the Psalter. They are arranged under six main heads: World View, Death, Demons and Fate, Temple, Deity, King, and Man and God. A reasonably detailed commentary cites relevant passages, including many outside the Psalms, with authorities for particular interpretations and cautions where appropriate (e.g. on enthronement ceremonies, p. 234). Various ancient texts or modern summaries of them are also introduced, based on good translations. Setting so many items from such wide areas of time and space (from prehistoric to Roman, from Iran to Italy) beside each other is stimulating, but the dangers inherent in a cross-cultural and diachronic comparison should be underlined. Remembering how few pictures are available from ancient Israel herself, this book probably supplies the best gallery of illustrations to the Psalms available.

A.R.M.

MEYERS, E. M.: *Jewish Ossuaries: Reburial and Rebirth. Secondary Burials in Their Ancient Near Eastern Setting* (Biblica et Orientalia, 24). Pp. xii, 119. 1971. (Biblical Institute Press, Rome. Price: Lire 2,900; \$5.00)

The author examines the common practice among Jews, especially in the Hellenistic-Roman period, of gathering the skeletal remains of their dead into small boxes. After considering most possibilities, he argues that the custom of secondary burial is of ancient Semitic origin, and that it had several forms as well as varying theological grounds. Those wishing to pursue the subject further will find this judicious survey, with its copious bibliography and numerous indices, a useful starting point.

D.R.Ap-T.

SMICK, E. B.: *Archaeology of the Jordan Valley* (Baker Studies in Biblical Archaeology, 3). 1973. Pp. 193. (Baker Book House, Grand Rapids, Michigan. Price: \$4.95)

Some of the volumes in this popular series have been noted in *B.L.* 1964, p. 20 (*Decade*, p. 488), 1971, pp. 17-18. The present volume is concerned with a particular area, the valley of the Jordan and the Arabah, together with sites in the immediate vicinity. A survey of the geography is followed by a short discussion of the meaning of the word Jordan, in which the view that it means 'river' is accepted; it is strange that this discussion makes no allusion to the similar use of *nahar*, particularly since *yarden* and *nahar* appear in parallel in Job 40:23. Surveys of the pre-Israelite period, of Old Testament times, and of the later periods follow; the final chapter considers the evidence of the Madaba mosaic. There is a strong tendency merely to relate biblical material and to find precise correspondence with archaeological evidence, though it is clear that the author knows the problems presented, for example, by the evidence from Jericho. Datings, e.g. of the patriarchs, are rather conventional; up-to-date information has not always been used, e.g. on the identification of Petra. The volume is illustrated, but many of the photographs are rather woolly. The valley is mapped in small sections at the end. There is a full and useful bibliography.

P.R.A.

SOLLBERGER, E. and KUPPER, J.-R.: *Inscriptions royales sumériennes et akkadiennes* (Littératures anciennes du Proche-Orient). 1971. Pp. 353. (Les Editions du Cerf, Paris. Price: Fr. 72)

This is part of a new series sponsored by the Ecole Biblique in Jerusalem to make available French translations of Ancient Near Eastern texts. It will offer much more in time than is available in English in *ANET*, and it follows in general the format of *Sources Chrétiennes*, that is, translations and mostly technical notes. This volume contains reliable translations of all the major royal inscriptions from Mesopotamia and Elam from the earliest down to the middle of the Second Millennium B.C. There is a glossary of names but little other help.

W.G.L.

THOMPSON, J. A.: *The Bible and Archaeology*. Second, revised edition. 1973. Pp. xxiv, 474 with numerous illustrations, 9 maps and 5 charts. (Paternoster Press, Exeter. Price: £3.40)

This book, with a foreword by Professor F. F. Bruce, was first published in 1962 (*B.L.* 1964, p. 21; *Decade*, p. 489). It has now been revised and brought up to date by the author, although the bibliography still contains no references to works published later than 1962. It remains a useful introduction to the subject though its price has more than doubled.

R.N.W.

TUSHINGHAM, A. D.: *The Excavations at Dibon (Dhibân) in Moab: The Third Campaign, 1952-53* (Annual of the American Schools of Oriental Research, Vol. XL). 1972. Pp. xiv, 172, fig. 1-38, plates I-XLII. (The American Schools of Oriental Research, Cambridge, Mass. Price: \$12.50)

Recent years have seen increasing excavation of Transjordanian sites, and the report of this pioneer work at Dibon is most welcome (for

reports of the earlier campaigns at Dibon see *B.L.* 1966, p. 13 (*Decade*, p. 633)). For the Iron Age Dr Tushingham finds three main periods: (1) mid-9th century B.C., when King Mesha (?) built up a bare hillock at the S.E. corner of the mound; (2) the last quarter of the 8th century, when a new line of walls, a gateway area and a tower, backed by supporting fills, suggest a new period of prosperity under the aegis of Assyria (we may compare recent evidence that Edom also prospered in this period); (3) the end of the 7th century B.C., when the walls were strengthened — possibly Assyria's reward to Moab for her help in the Arab campaigns. Unfortunately, excavation in the S.E. corner where 'we could expect to discover traces of Mesha's constructions' did not reach bedrock, crucial dating evidence apparently went unrecorded by Dr Tushingham's predecessors, and the dating of period 2 depends on 'ceramic parallels with sites west of the Jordan', so the conclusions must be treated cautiously.

Dr Tushingham confesses (one senses his disappointment) that 'the amount of new light thrown on the history and civilization of the Moabites is very meagre'. Interestingly, the evidence for Iron Age occupation is limited so far mainly to the period from the mid-9th to the early 6th century B.C., with which one could compare the results from Heshbon, Aroer, Umm el-biyarah, Tawilan and Buseirah. No evidence was found of occupation thereafter until *circa* A.D. 10. The volume details the archaeological evidence for the Nabataean, Roman, Byzantine, Arab and Turkish occupations and contains a chapter on coins found at Dibon. Particularly helpful is the fine set of plans and sections in the end-pocket. Archaeologists and historians will be grateful to Dr Tushingham for his meticulous work. J.R.B.

*YADIN, Y.: *Bar-Kokhba. The Rediscovery of the Legendary Hero of the last Jewish Revolt against Imperial Rome*. Pp. 271, many illns., some in colour, and maps. 1971. (Weidenfeld and Nicolson, London. Price: £3.70)

It is sufficient to say that this attractive volume is well up to the renowned author's standard in scholarship, illustration and literary verve. It will be the definitive account of the astounding cave discoveries made over ten years ago, which included autograph letters of the rebel leader.

D.R.Ap-T.

YADIN, Y.: *Hazor. The Head of all Those Kingdoms, Joshua 11:10. With a Chapter on Israelite Megiddo*. (The Schweich Lectures of the British Academy, 1970). 1972. Pp. xxiv, 211; plates xxxvi; 56 figs. and plans. (Oxford University Press, London. Price: £3.00)

All will welcome this well-produced, convenient volume, especially those for whom the multi-volume account of the excavations at Hazor (*B.L.* 1960, p. 11; 1961, p. 20 (*Decade*, pp. 191, 258)) during the years 1955-8 and again in 1968 will be too detailed and too expensive. Others will use it gratefully while waiting for the three as yet unpublished campaign reports to appear. This account is fuller and more technical than, e.g. that in *A.O.T.S.* by the same hand, and the ever active director of this most important dig has been able to include some very significant details which came to light only in 1971.

D.R.Ap-T.

YAMAUCHI, E.: *The Stones and the Scriptures*. 1973. Pp. 190, 2 maps, 15 plates. (Inter-Varsity Press, London. Price: £1.50)

This is both an up-to-date introduction to the field of biblical archaeology and also a well informed defence (in the Albright — Bright tradition) of the historical value of the biblical texts. The reader is briefly, but systematically led through the history of O.T. and N.T. times and shown how frequently recent discoveries have substantiated the biblical data and disproved the negative evaluations of literary critics. The evidence of the Dead Sea Scrolls is considered in a separate chapter and there is a final section on the value of archaeological evidence. The author's main contention is that any present lack of material witness should not be thought to cast doubt on historical statements in scripture, since sceptical criticism has been repeatedly confounded by evidence unearthed by the spade.

J.W.M.

3. HISTORY AND GEOGRAPHY

ALEM, J.-P.: *Terre d'Israël*. 1973. Pp. 320. (Les Editions du Seuil, Paris. Price: Fr. 39)

The title is misleading. The book's main purpose is to describe the modern state of Israel and its problems. The earlier history of Palestine from the beginning is briefly delineated in the introductory chapters without much more than a cursory reference to the problems of biblical history. The photographs are magnificent.

R.N.W.

EDWARDS, I. E. S., GADD, C. J., HAMMOND, N. G. L., and SOLLBERGER, E. (ed.): *The Cambridge Ancient History*. Vol. II, Part 1. *History of the Middle East and the Aegean Region c. 1800–1380 B.C.* 3rd edition, 1973. Pp. xxiv, 868, with 7 maps, 4 tables and 23 text figures. (Cambridge University Press. Price: £8.00; \$27.50)

The two parts of Vol. I have been noted in *B.L.* 1971, p. 19; 1972, p. 19. The first part of Vol. II contains chapters which had earlier appeared as fascicles, some of which have been revised and updated; of them, notes have appeared in the *Book List* between 1963 and 1972, the most recent being that by Dame Kathleen Kenyon on 'Palestine in the Time of the Eighteenth Dynasty' (*B.L.* 1972, p. 18) which appears here as Ch. XI and is clearly of the greatest importance for O.T. background study, though stopping short of the period of major interest. Ch. III, also by Dr Kenyon, covers the preceding period of Palestinian history. The importance of the whole volume is evident, but special mention must be made of J. R. Kupper (Ch. I) on 'Northern Mesopotamia and Syria', which includes material dealing with the nomads and other groups, including the Habiru; and M. S. Drower (Ch. X), 'Syria c. 1550–1400 B.C.', with an important section on religion, art and literature. Egypt, Mesopotamia, Persian, Anatolia, Greece and the Aegean are very fully covered, and here the chapters on Hammurabi by the late C. J. Gadd (Ch. V) and on Anatolia by O. R. Gurney (Chs. VI, XV) may be mentioned. There is a chapter on the Linear Scripts (Ch. XIII) by S. Dow and J. Chadwick. Full bibliographies and indexes conclude the volume, which will be completed in due course by the publication of its second part.

P.R.A.

GUNNEWEG, A. H. J.: *Geschichte Israels bis Bar Kochba* (Theologische Wissenschaft, 2). 1972. Pp. 198. (W. Kohlhammer, Stuttgart. Price: DM. 17)

For a note of the series to which this volume belongs, see *B.L.* 1973, p. 51.

In the relatively brief compass of this volume the author has provided a very clear and careful review of the history of the whole period, setting this out in chronological order though prefaced with a short statement of the historical background to the point in time (c. 1200 B.C.) at which Israel comes to be a recognizable entity. The chapters devoted to Israel's prehistory and settlement are very well done, with a positive approach closely based on the work of Alt and Noth. The various sections are set out with a proper appraisal of the nature of the available source-material, and particularly with full recognition of the special purposes of the various O.T. writings. The post-exilic period, though briefly covered, is well described, though at times both rather conservative and rather overdependent on Plöger. There appears to be no reference to the Samaria papyri. Bibliographies are supplied to the individual sections. While primarily directed to the German student, they include rather more non-German works than the corresponding volume by Zimmerli, though the selection of such works is a little haphazard. A sound and useful textbook. P.R.A.

HERRMANN, S.: *Geschichte Israels in alttestamentlicher Zeit*. 1973. Pp. 426 and 8 maps. (Chr. Kaiser Verlag, Munich. Price: DM.45)

An introduction describing the geographical and historical context of Israel's history and the sources available for its reconstruction is followed by an account of this history to the Greek period. The origins of Israel are seen, not in any amphictyony, but rather where those groups which later formed Israel are first discernible, and it is from this point that the history is related. The perspective is, therefore, different from that of Noth, and the results are correspondingly different. The early events are treated in the context of Aramean migrations towards the end of the second millennium, so that while the historical relationships between them are more complicated than the biblical presentation may indicate, the Aramean background provides a framework within which the events are historically connected. This fresh presentation of Israel's history, apart from its intrinsic interest, perhaps also goes some way towards reconciling the approaches of Bright and Noth.

A.D.H.M.

HERRMANN, S.: *Israel in Egypt* (Studies in Biblical Theology, Second Series, 27). 1973. Pp. xii, 98. (S.C.M. Press, London. Price: £2.00)

The distinctive thesis of this book is that the two separate complexes of tradition about the patriarchs and the sojourn in Egypt originate ultimately from two groups of people who were part of the same migration of Arameans into Syria/Palestine and Egypt about the thirteenth century B.C. This position enables the author to arrive at a comparatively conservative estimate of the historical allusions contained in Genesis and Exodus. Whether or not teachers are wholly satisfied with this approach, they will be glad to recommend to their students a book which clearly sets out the main historical and literary problems surrounding the Exodus traditions.

J.W.R.

*HINSON, D. F.: *Old Testament Introduction 1. History of Israel* (Theological Education Fund Study Guides, 7). 1973. Pp. xv, 222. (S.P.C.K., London. Price: £1.25)

This is the first of three volumes, the other two in preparation being introductions to O.T. literature and theology. It provides a comprehensive survey of Israel's history from prehistoric to N.T. times, using the evidences of archaeology and contemporary records as well as the Bible. It is very fully illustrated with maps, charts and photographs and each study section ends with a series of questions, some of which direct the student to a concordance or a Bible dictionary. The aim of the TEF Study Guides is to provide text-books suited for use by theological teachers in countries where English is a second language, but the present work will be much appreciated by teachers in this country as well.

J.W.M.

LARSSON, G.: *The Secret System: A Study in the Chronology of the Old Testament*. 1973. Pp. viii, 119. (E. J. Brill, Leiden. Price: Fl. 25)

This study is based upon the findings of K. Stenring, published under the title *The Enclosed Garden* (1966): see *B.L.* 1968, p. 43 (where the date appears incorrectly as 1965). The purpose here is twofold. It is on the one hand to examine and verify Stenring's system which deeply impressed Larsson who appears from his title — 'Professor at the Royal Institute of Technology' — to be a scientist and not an O.T. scholar. On the other hand it sets out a view of the later O.T. period in which the purely artificial and secret chronological system was applied to the first O.T. canon consisting of twelve books only: Pentateuch, Josh., Judg., Sam., Kings, Chron. (which is held to include Ezra 1:1–3:7), Jer. and Ezek. The supposition that three separate calendar systems — lunar, solar and standard — must be employed to get all the details to fit does not in itself inspire any more confidence that it did when Stenring's work appeared. A consideration of the resultant tables at the end inspires less when it is observed, for example, that Jehoiachin is said to have become king exactly one (standard) year after Jehoiakim, whereas Jehoiakim was carried into captivity three (standard) years after this and the seventy (lunar) years of exile began then. Larsson's authorities for his statements about the O.T. are somewhat unevenly chosen, and to affirm that 'many scholars — especially archaeologists' advocate a fifteenth-century date for the Exodus (p. 49) appears odd. Of greater interest, but almost entirely speculative, are the attempts at setting this artificial chronological scheme into a third century B.C. situation. The suspicion that there is artificiality is not new, but it may be doubted whether this system explains it. Confidence is not increased by some attempts at making the artificial scheme also fit with real history. No note is taken of various approaches to Pentateuchal dates which have related them to lectionary practice. The supposition of a smaller canon is interesting; but one may ask whether Isa. was really completed later and therefore not included, and whether the dates in Hag. and Zech. do not fit the system and hence these books do not belong. That chronology and chronological systems are employed for theological or other purposes is clear; but it is difficult to believe that such a system as is here envisaged ever existed.

P.R.A.

LEMICHE, N. P.: *Israel i Dommertiden. En Oversigt over Diskussionen om Martin Noths 'Das System der zwölf Stämme Israels'* (Tekst og Tolkning, 4). 1972. Pp. 119. (G. E. C. Gad, Copenhagen. Price: D.Kr. 23)

This book takes the form of a break with M. Noth's theory of the 'amphictyony' formed by Israel's twelve tribes. The author first of all raises the objection that we have no traditions surviving from the time of the Judges which point to the existence of twelve tribes with a common sanctuary. Neither the 'greater' nor the 'lesser' judges had exercised a function which applied to all of Israel. The author regards Josh. 24 as a late tradition, which accordingly cannot be regarded as evidence for the creation of an amphictyony after Joshua's death. Moreover, he asserts that Judah's total absence from any mention must be regarded as a serious objection.

In the author's opinion, there appear to have been two groups of related tribes at the time of the Judges: (1) the southern tribes with a common sanctuary at Hebron/Mamre, and (2) the northern tribes which bore the name of 'Israel'. Judah is not known at this time in connexion with the southern tribes. The tribes were capable of operating in unison in the event of catastrophe (as in Judg. 5), but this capability seems rather to have been of an *ad hoc* nature. Ultimately, the author approaches most nearly the position of T. N. D. Mettinger, whereby Solomon is seen as having divided his kingdom into twelve units so that there were eleven northern and eastern provinces, the twelfth being Judah, which was ruled directly from Jerusalem. This configuration can in turn have led to the development of the twelve-tribe system as an expression of the Israelite demand for supremacy over the whole of Palestine.

E.H.

MENDENHALL, G. E.: *The Tenth Generation. The Origins of the Biblical Tradition*. 1973. Pp. xviii, 248. (Johns Hopkins University Press, Baltimore and London. Price: \$12.50)

The title of this book depends on the judgement that destructions of civilization tended to occur in the Ancient Near East every 250–300 years, that is, every tenth generation. The author studies various aspects of the history, life, and religion of Israel in the light of his extensive knowledge of the ancient world and of his independent and stimulating thinking about it. He maintains, for example, that 'Nomadism has no more to do with the origins of the Semites or of Israel than it has to do with the origins of Greece and Rome' (p. 150); and he sets out his own interpretation of the events that have traditionally been understood as the invasion of Canaan by the Israelites. Whether or not the arguments advanced are always convincing, the many challenges presented by the book to accepted ways of thinking about the O.T. deserve to be taken very seriously.

J.A.E.

SCHEDL, C.: *History of the Old Testament*. Vol. i. *The Ancient Orient and Ancient Biblical History*. 1973. Pp. xxiv, 476, 4 illustrations, 18 maps. Vol. ii. *God's People of the Covenant*. 1973. Pp. xix, 294, 4 figures, 18 maps. Vol. iii. *The Golden Age of David*. 1972. Pp. xxix, 451, 8 illustrations, 18 maps. Vol. iv. *The Age of the Prophets*. 1972. Pp. xxi, 452, 4 figures and illustrations, 1 table of dates, 18 maps. Vol. v. *The Fullness*

of Time. 1973. Pp. xxi, 378, 18 maps. (Alba House, New York. Price: \$45.00 the set; \$10.95 each volume)

This massive work was originally planned for completion in four volumes, but in fact five volumes were found to be required. The original (1956) German edition of Vol. I was reviewed in *B.L.* 1957, p. 25 (*Decade*, p. 25). A second German edition, much revised, appeared in 1964, and the present volume in English incorporates further substantial revisions. Although the author states in the Introduction that the 'numerical scheme' referred to in that review has been modified in the light of more recent study, and the order of the two main sections on Gen. 1-11 and on the early history of the pre-patriarchal world has been reversed, the assessment of the volume made in the earlier review remains valid. Vols. II-IV are apparently translations of the original German edition (Vol. II, 1956 and Vol. III, 1959 were reviewed in *B.L.* 1960, p. 14 (*Decade*, p. 194), and Vol. IV, 1962, in *B.L.* 1963, p. 18 (*Decade*, p. 412)). Vol. V, whose original German edition (date unknown) was not reviewed in the *Book List*, deals with the period from the fall of the Neo-Babylonian Empire to the beginning of the Roman era in Palestine and is mainly concerned with the literature of that period. Its presuppositions and methods, which are extremely conservative, are those described by Martin Noth in his review of Vols. II and III in *B.L.* 1960. It suffers from a serious lack of proportion: for example, the books of Daniel, Judith, Esther and Tobit occupy between them a total of 113 pages, most of which are devoted to proving the essential historicity of those books, while Isa. 40-55 (where the author, in agreement with much recent Roman Catholic scholarship, abandons the theory of Isaianic authorship and argues for an exilic date) has 16 pages, Job 22 pages and Zech. 1-8 4 pages. In the final section the author reverts to his numerical preoccupations and, after a close study of the numbers in Daniel, declares that 'it is precisely the prophet Daniel who binds the two Testaments together' (p. 370). The anonymous translation is clear and idiomatic. There are ample bibliographies and indexes to each volume.

R.N.W.

SCHLATTER, A.: *Geschichte Israels von Alexander dem Grossen bis Hadrian. Mit einer Vorbemerkung zum Neudruck von L. Goppelt*. 1972 (1925). Pp. 464. (Calwer Verlag, Stuttgart and Zurich. Price: DM. 45)

This is an unchanged reprint of the third edition of Schlatter's well-known history of Judaism in the Greek and Roman periods. In a short new preface Goppelt argues that Schlatter's work, although outdated on points of detail, retains its value because of the overall picture that it gives of this somewhat confused period in Israel's history.

M.A.K.

*SMITH, G. A.: *Jerusalem. The Topography, Economics and History from the Earliest Times to A.D. 70, with Prolegomenon* by S. Yeivin (The Library of Biblical Studies). 2 vols in 1: Pp. xciv, 498, maps 4, Plates x and Pp. xvi, 631, maps 6, Plates v. 1972. (Ktav Publishing House, New York. Price: \$25.00)

S. Yeivin first sketches the life-story of the author and then gives a useful and mainly favourable review of this classic, almost century-old treatise which is still too well-known to require commendation. To

many the most valuable addition in this reprint will be the succinct list of archaeological discoveries in and around Jerusalem between 1907 and 1971.

D.R.Ap-T.

4. TEXT AND VERSIONS

Biblia Hebraica Stuttgartensia. Editio Funditus Renovata. Ed. K. ELLIGER and W. RUDOLPH. Fasc. 3. *Numeri et Deuteronomium*, praeparaverunt W. Rudolph et J. Hempel. 1972. Pp. x, 145. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80)

This further fascicle of *BHS* follows the same pattern as those which have already appeared, and which were noted in *B.L.* 1969, p. 16, where the principles of the new edition were set out; *B.L.* 1970, p. 23; *B.L.* 1972, p. 21 and *B.L.* 1973, p. 19.

R.E.C.

BROCK, S. P., FRITSCH, C. T., and JELICOE, S.: *A Classified Bibliography of the Septuagint* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, vi). 1973. Pp. xviii, 217. (E. J. Brill, Leiden. Price: Fl. 56)

The nature of this work of reference is well described by its title. Books and articles, and even some unpublished dissertations, are listed in 41 sections (some of which are sub-divided), some cross-references to other sections are given, and there is an index of authors' names. (It would have helped the reader to follow up the cross-references if the relevant section numbers had been printed at the top of each page as well as at the beginning of each section.) The list includes works that appeared before or in 1969, but 'the practice has been to be increasingly selective for the literature prior to 1900, and it is only in exceptional cases that items earlier than c. 1860 are included' (p. ix). This book will be an invaluable aid to students of the LXX.

J.A.E.

BROCKINGTON, L. H.: *The Hebrew Text of the Old Testament. The Readings Adopted by the Translators of the New English Bible*. 1973. Pp. 269. (Oxford University Press, Cambridge University Press. Price: £4.50; \$14.50)

This volume may be said to correspond to the edition of the Greek text of the N.T. which was published after the appearance of the N.E.B.N.T. But for obvious reasons of economy, it does not print the text, but provides in note form the deviations from the text as printed in Kittel, *Biblia Hebraica*, 3rd ed. It is reproduced from typescript, and in spite of the brevity of the method of presentation, the evidence is clear. What this volume does not provide, useful though it is, is the indications of differently based philologies for words which are read either as in the Kittel text or emended, but where the N.E.B. rendering is intelligible only on the basis of what must often be possible but uncertain explanations. Nor is there anything more than the arbitrary statement in some passages that verses or even longer sections have been rearranged. Since the Kittel text also includes the Psalm titles, it would have been proper too to note that these have been omitted in the N.E.B. version. But what is provided in this very concise form is of real value for the better understanding both of the N.E.B. renderings and of possible approaches to problems in the Hebrew.

P.R.A.

DÍEZ MACHO, A.: *El Targum. Introducción a las traducciones aramaicas de la biblia*. 1972. Pp. 119. (Consejo Superior de Investigaciones Científicas, Barcelona)

In this somewhat rambling book the main topics discussed are: the relationship of Targum to Midrash, the Aramaic of the Targums (this section, in which the Genesis Apocryphon features prominently, includes some interesting paragraphs on changing fashions in the renderings of *gēr*, *gwr*), the antiquity of the Palestinian Targum (extensive use is made of Ohana's study of the Halakha in Exodus of Neofiti; Ps.-Jonathan is given a considerably later date), and the importance of the Targums for the history of exegesis. This is not a book that the beginner will find useful (Le Déaut's remains by far the best introduction to the field), but it contains nevertheless material that will be of interest to those who already have some knowledge of the ground.

S.P.B.

DÍEZ MACHO, A.: *Neophyti 1. Targum Palestinense MS de la Biblioteca Vaticana*. Tomo II, *Éxodo*. 1970. Pp. 79*, 579. Tomo III, *Levítico*. 1971. Pp. 83*, 517. (Consejo Superior de Investigaciones Científicas, Madrid and Barcelona. Price: Pts. 3,000 each)

Volumes II and III follow closely the edition of Neofiti Genesis (cf. *B.L.* 1971, pp. 21f.). The same system has been adopted: i.e. an introduction in Spanish, and afterwards the Aramaic text with an accompanying Spanish translation, which is subsequently rendered into French (by R. le Déaut) and English (by M. McNamara and M. Maher). Vol. II also includes an appendix in English by E. B. Levine on haggadic references in Genesis, and Vol. III parallels to Exodus and Leviticus in Ps.-Jonathan and Neofiti by the same American scholar, and a brief essay in Spanish on the use of *Memra* by D. Muñoz. Those who, like this reviewer, do not count Spanish among their favourite languages may continue to wonder why Professor Díez Macho's important introduction is printed only in Spanish, whereas the much less indispensable translation of the Aramaic original is provided trilingually.

G.V.

FRENSDORFF, S.: *Das Buch Ochlah W'Ochlah (Massora)*. 1972. Pp. xiv, 72; iv, 187. (Ktav Publishing House, New York. Price: \$20.00)

The publication is strange in that it does not carry the usual assignment of this kind of re-issue by the Ktav Publishing House, namely the general title, *Library of Biblical Studies*, and the name of the Editor, H. M. Orlinsky. The ridiculous 'date of publication, 1972' also stands out like a sore thumb! (The work was originally published in Hanover in 1864.) Nevertheless the re-issue of Frensdorff's edition of Jacob ben Chayim's Massoretic work is most valuable, for it is in a way basic to a great deal of modern work on the Massorah; and one can find a useful survey of the background in G. E. Weil's *Prolegomena* to Frensdorff's *The Massorah Magna* (re-issued 1968; *B.L.* 1969, pp. 16-17).

B.J.R.

FUHS, H. F.: *Die Äthiopische Übersetzung des Propheten Hosea. Edition und textkritischer Kommentar nach den Handschriften in Berlin, Cambridge, Frankfurt am Main, London, München, Oxford, Paris und Wien* (Bonner Biblische Beiträge, 38). 1971. Pp. xvi, 127. (Peter Hanstein Verlag, Bonn. Price: DM. 56 (cloth), DM. 50 (paper))

Having already edited the Ethiopic text of Micah (1968), Fuhs here provides an edition of Hosea, the last of the XII Prophets in Ge'ez to receive critical treatment by modern scholars. The edition is based on 20 manuscripts and is provided with a double apparatus, the first of which gives the variants of the Ethiopic manuscripts, while the second is designed to illustrate the relationship to the other versions and MT. Following the text of Hosea, a commentary, translated from Arabic and found in two of the manuscripts, is printed (without translation). The final 20 pages are devoted to 'textkritische Anmerkungen', and Fuhs is able to isolate the familiar three recensions, 'altäthiopische', 'vulgär' and 'akademisch'. Since Ziegler did not use any of the three manuscripts containing the Old Ethiopic recension in his edition of the LXX of the XII Prophets, Fuhs is able to provide a list of corrections to Ziegler's apparatus, and also to identify more closely the Greek *Vorlage* of the translation. The 'vulgate' recension he associates with the work of Abba Salama (14th c.), and this represents a revision on the basis of an Arabic text with Syriac affinities (the Syriac is appallingly printed), while the 'academic' recension is a revision on the basis of another Arabic text with close affinities with MT; this last recension Fuhs dates (on the basis of a *non sequitur* on p. 110) to at least the fifteenth century. Even in the 'Old Ethiopic', however, Fuhs sees influence of texts other than Greek. This is an important book for anyone with a serious interest in the transmission of the Bible in the Christian Orient.

S.P.B.

GEORGE, K. A.: *The Peshitto Version of Daniel. A Comparison with the Massoretic Text, the Septuagint and Theodotion*. 1973. Pp. 273. (Dissertation, Universität Hamburg)

The work is divided into four parts, taking 2:4b — 7:28, 8 — 12, 1:1 — 2:4a, and the deuterocanonical sections separately. Each part studies the translation technique, the special readings of the Peshitto (often interesting) and the relationship to o' and θ' (against most earlier writers George holds that the Peshitto is uninfluenced by either o' or θ', and suggests rather that θ' sometimes made use of the Peshitto, when in difficulty with the MT). The deuterocanonical sections belong to the same translation as the rest of the book, and were probably translated direct from a Semitic original. The translation is held to be Jewish, possibly originating in Edessa, and perhaps belonging to the first century B.C.

S.P.B.

JACQUES, X.: *List of Septuagint Words Sharing Common Elements* (Subsidia Biblica, 1). 1972. Pp. xiv, 233. (Biblical Institute Press, Rome. Price: Lire 4,500; \$7.50)

This volume differs from the original French edition reviewed in *B.L.* 1973, p. 21 only in that the brief introduction has been translated into English.

R.N.W.

KOMLOSH, Y.: *The Bible in the Light of the Aramaic Translations*. 1973. Pp. 504. (Bar-Ilan University and Dvir Publishing Co., Tel-Aviv. Price: about £4.00)

A study of the Aramaic Targums. The Introduction surveys each biblical book in turn, and there follow major sections on Onkelos and on Joshua, Judges, Samuel, Kings, Isaiah and Jeremiah. J.B.

KRAFT, R. A. (ed.): *Septuagintal Lexicography* (Septuagint and Cognate Studies, 1). 1972. Pp. 183. (Society for Biblical Literature, Philadelphia. Price: \$2.50 (members \$2.00))

KRAFT, R. A. (ed.): *1972 Proceedings, International Organization for LXX and Cognate Studies Symposium and Pseudepigrapha Seminar* (Septuagint and Cognate Studies, 2). 1972. Pp. 245. (Society for Biblical Literature, Philadelphia. Price: \$2.50 (members \$2.00))

The first of these volumes contains three sections: (1) 'Introduction: the need for a "Septuagintal" lexicon'; (2) 'Concrete proposals and suggested operating procedures'; and (3) 'Sample approaches relating to "Septuagintal" Lexicography'. The first two sections contain nine brief statements by a variety of scholars (two have been published before), while the third, which forms the bulk of the volume (pp. 46-178), reprints four important articles by M. Margolis, and two each by H. S. Gehman and G. B. Caird, together with an introduction and some (unpublished) lexical probes by Kraft.

The second volume is divided into two parts, and contains papers read at the IOSCS Symposium and the SBL Pseudepigrapha Seminar at Los Angeles in 1972. Three of the four articles in Part I deal with the textual history of the LXX of 1-4 Kingdoms (E. Tov, D. Barthélemy and T. Muraoka), while a fourth (by F. M. Cross) is on 'The evolution of a theory of local texts'. Part II is prefaced by a short paper, 'De Pseudepigraphorum studio' by J. H. Charlesworth, and otherwise contains five articles, one on the Psalms of Solomon, the other four on various aspects of the Testament of Abraham (D. J. Harrington, R. B. Ward, G. W. E. Nickelsburg and A. B. Kolenkow). These two volumes (both reproduced from typescript) will prove useful for all who are concerned with LXX studies. The first volume contains an index.

S.P.B.

MONSENGWO PASINYA, L.: *La notion de 'nomos' dans le Pentateuque grec* (Analecta Biblica, 52). 1973. Pp. 246. (Biblical Institute Press, Rome. Price: Lire 7,500; \$12.50)

This careful study examines, in turn, the use of *nomos* in secular Greek, *torah* and other law terms in the Hebrew Pentateuch, *nomos* and related terms in the LXX Pentateuch, and (more cursorily) the treatment of *torah* and *nomos* in later Jewish tradition (Targums, Qumran, apocrypha, pseudepigrapha, Philo and Josephus). Against Dodd and others, Monsengwo argues that the LXX translators did *not* intend a legalistic interpretation of *torah* when they rendered this term by *nomos*; rather the evidence, when looked at as a whole, suggests that they wished to give to *nomos* the same wider overtones that the Hebrew *torah* possessed. These conclusions, based on a sound methodological approach, will also be of interest to N.T. scholars.

S.P.B.

O'CONNELL, K. G.: *The Theodotonic Revision of the Book of Exodus. A Contribution to the Study of the Early History of the Old Testament in Greek* (Harvard Semitic Monographs, 3). 1972. Pp. 329. (Harvard University Press, Cambridge, Mass.; Oxford University Press, London. Price: £4.75)

This is a very detailed and useful study of the material from Exodus labelled θ' (Theodotion) in the sixth column of Origen's Hexapla. Although comparatively little of θ' is preserved for this book, O'Connell seeks to show, on the basis of a careful study of the translation technique, that this 'Theodotonic' material in Exodus originates in a revision of the Old Greek translation on the basis of a Hebrew text that was already very close to MT. This revision was already known to, and used by, Aquila, and so must have been completed by the end of the first century A.D.; moreover, since it exhibits many stylistic features in common with Barthélemy's *kai ge* (or 'Palestinian') recension, isolated in parts of the Former and Latter Prophets, the Theodotonic text of Exodus evidently belongs to the same large scale work of revising the original Greek translation (although the underlying Hebrew text for this was closer to MT in Exodus than seems to have been the case in the other books). This work represents an important contribution to LXX studies.

S.P.B.

PAPER, H. H.: *A Judeo-Persian Pentateuch. The Text of the Oldest Judeo-Persian Pentateuch Translation, British Museum Ms. Or. 5446*. 1972. Pp. xvi, 191, 16 (in Hebrew), 1 plate. (Ben-Zvi Institute, Jerusalem; E. J. Brill, Leiden. Price: Fl. 30)

Although the oldest Judeo-Persian texts date back to the 8th century, the biblical ones all belong to the fourteenth century or later. The present work is an edition of the oldest manuscript of the Judeo-Persian Pentateuch (dated 1319; missing Exodus and parts of Genesis and Leviticus). There is a very brief introduction in both English and Hebrew (most of §7 has mysteriously got displaced to §12 in the English section), and this cursorily deals with, *inter alia*, the (secondary) interpolation of post-biblical material, such as occasional doublets derived from Onkelos and four quotations of Maimonides' *Mishneh Torah*. No comparison with the other Judeo-Persian texts of the Pentateuch is attempted, and indeed their existence is curiously nowhere alluded to, although Paper himself has already edited one of these elsewhere. The work is potentially of great interest for the history of the Jewish Community in Persia.

S.P.B.

(*Peshiṭta*): *The Old Testament in Syriac according to the Peshiṭta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshiṭta Institute of the University of Leiden (ed. by P. A. H. de Boer and W. Baars). Part iv, fasc. 3 (*Apocalypse of Baruch — 4 Esdras*). 1973. Pp. iv, 50; iv, 50. (E. J. Brill, Leiden. Price: Fl. 48)

The two works published in this fascicule are preserved complete only in one manuscript (7a1). The Ap. Bar. is edited by S. Dederling, and does not include the Letter (contained in numerous manuscripts, and referred to by Bogaert (*B.L.* 1971, p. 59) as Ap. Bar. ch. 78–87), which will be edited later, with Ep. Jer. and Bar. iv Esdras is edited by R. J. Bidawid, and this represents a revised form of the edition that

appeared in the *Sample Edition* (B.L. 1968, pp. 18–19). At the end of each text is a useful *conspectus emendationum*. The work of edition has been carefully carried out (though here and there some 2 f.s. forms should have been restored, e.g. Ap. Bar. 6:8). S.P.B.

WALTERS (formerly KATZ), P.: *The Text of the Septuagint. Its Corruptions and their Emendation* (ed. by D. W. GOODING). 1973. Pp. xx, 419. (Cambridge University Press. Price: £12.00)

This book, on the grammatical corruptions in the texts of the LXX as they come down to us, is a work of the utmost importance for anyone interested in the language of the Septuagint, and indeed in the history of the Greek language in general during the Hellenistic period, and it constitutes a landmark in the history of LXX studies. In it will be discovered an invaluable mine of information on innumerable details of Greek grammar, and ample indices make the book easy to use as a work of reference. S.P.B.

WÜRTHWEIN, E.: *Der Text des alten Testaments. Eine Einführung in die Biblia Hebraica*. 4. erweiterte Auflage, 1973. Pp. 230 with 48 plates. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 19.50)

For reviews of the earlier editions of this book see B.L. 1953, p. 30 (*Eleven Years*, p. 483); B.L. 1964, p. 30–1 (*Decade*, pp. 498–9). The new edition, like the earlier ones, has had to be thoroughly revised, due partly to the publication of new editions of some of the biblical texts, and partly to the progress in scholarly discussion. The book is intended as an introduction to Kittel's *Biblia Hebraica*, as well as to the *Biblia Hebraica Stuttgartensia*, and it contains therefore a list of all the *sigla* used in the two editions. The difference between the latest edition of Würthwein's useful book and the English edition published in 1957 (B.L. 1957, p. 28; *Decade*, p. 28) is now so great that a new English edition is desirable. P.W.-M.

ZINK, J. (ed.): *Das Alte Testament ausgewählt, übertragen und in geschichtlicher Folge angeordnet*. Fifth edition. 1972. Pp. 572. (Kreuz-Verlag, Stuttgart. Price: DM. 14.80 (cloth), 10.80 (paper))

Well-chosen and often lengthy excerpts narrate the history of Israel and of Judaism down to the N.T. period; the last two sections ('the ordering of life and wisdom about life during the later period' and 'hope for the Kingdom') draw on apocryphal and intertestamental works. An English equivalent, on the same scale of quotation and with an equally attractive format, would serve a very useful purpose, especially in schools. The first edition appeared in 1966. C.J.A.H.

5. EXEGESIS AND MODERN TRANSLATIONS

ACKROYD, P. R.: *I & II Chronicles, Ezra, Nehemiah* (Torch Bible Commentaries). 1973. Pp. 320. (S.C.M. Press, London. Price: £2.25 (cloth); £1.40 (paper))

It is good that this new Torch commentary comprehends the full magisterial sweep of the Chronicler's work. It is in the identifying of

his interests and themes, especially as he re-assesses earlier material, that the main strength of this commentary lies. There is hardly a page without some fresh observation on these lines. Students of the thought of the Chronicler will find this an indispensable work to consult, and should not overlook it because it appears in a popular series. The author's standpoint is that Chronicles-Ezra-Nehemiah is substantially one work, though in 1 Chron. 1-9 and Neh. 1-7, 11-13 it has received subsequent additions. The main work was compiled in the middle of the fourth century and fundamentally it is a theological attempt to demonstrate the continuity, to his own day, of the true people of God under the law. Whether Professor Ackroyd gives the 'Torch' reader enough help on the ordinary literary problems is open to question. For my own part I find the introduction far too brief and allusive for so weighty a work. It does not, for example, help me to know what kind of literature I am reading in the book of Nehemiah. In the main task of unfolding the thought of the Chronicler the author succeeds admirably.

D.R.J.

ALLEN, C. J. (ed.): *The Broadman Bible Commentary*. Vol. 7 (Hosea-Malachi). 1973. Pp. 394. (Broadman Press, Nashville, Tennessee; Marshall, Morgan and Scott, London. Price: £4.50)

Certain volumes in the O.T. portion of this Commentary have already been noted in the *Book List* (Vol. 1 in *B.L.* 1971, p. 24, and Vols. 2 and 3 in *B.L.* 1972, pp. 23, 24). The contributors to this volume are R. L. Honeycutt, Jr. (Hosea), J. H. Kennedy (Joel), R. L. Smith (Amos), B. C. Cresson (Obadiah), A. J. Glaze, Jr. (Jonah), B. E. Scoggin (Micah), E. R. Dalglish (Nahum), D. D. Garland (Habakkuk), F. E. Eakin, Jr. (Zephaniah), D. A. Smith (Haggai), J. D. W. Watts (Zechariah), and T. M. Bennett (Malachi). The introductions to each book of the Twelve, although sometimes brief, cover the essentials; in certain cases the bibliography given is confined to books in English. Questions concerning historical setting, date, purpose, unity or compositeness, and editorial additions are outlined and discussed; and, when necessary, there is no shrinking from recording the conclusion that assured decisions are not possible. Details of text and of textual interpretation have not a prominent place given to them, and the R.S.V. is too often quoted without comment. The declared purpose of the Commentary as a whole, 'to present current biblical study within the context of strong faith in the authority, adequacy, and reliability of the Bible as the Word of God', has not put the scholars noted above into irksome bonds which offend against academic freedom. The commentary will serve well the purpose of biblical scholars who read percipiently and ask questions which they are unable to answer.

J.M.

ANDERSON, A. A.: *Psalms* (New Century Bible). 2 vols. 1972. Pp. 1-527, 528-966. (Oliphants, London. Price: £5.50 each vol.)

This further addition to the series follows the now established pattern of not printing the R.S.V. text on which the commentary is based. It contains a select bibliography, a very well executed short introduction (pp. 23-53), and the detailed commentary. At the end of vol. 2 there is a general index and an index of Hebrew words; this latter is a sound innovation in the series, though the general indexes in earlier volumes,

and particularly that in J. W. Wevers, *Ezekiel* (B.L. 1971, p. 34) include some Hebrew terms. The commentary is clear and well-ordered. Each psalm is given a short introduction, with consideration of its form, its occasion (primarily liturgical), and discussion of date. Both here and in the commentary sections there is much reference to a very wide range of literature which makes these volumes valuable for following up particular points under discussion.

The whole work is balanced and sensible. Such questions as form-criticism, the relation of the psalms to particular aspects of Israel's worship, and the position of the king are all handled with critical appraisal of the various views which have been taken. Use is made of the wide range of recent scholarship but not so as to see in any one approach a solution to all the problems. The result is that the reader is enabled to see the problems in perspective and to gain insight into the significance of particular psalms and psalm passages. These are volumes which stand out in the series.

P.R.A.

BONNARD, P.-E.: *Le Second Isaïe, son disciple et leurs éditeurs, Isa. 40-66* (Etudes Bibliques). 1972. Pp. 560. (J. Gabalda et Cie, Paris. Price: Fr. 170)

Six sections introducing chs. 40-55 — the period, the ministry of the prophet, types of literature, Servants and the Servant of Yahweh, the face of God and the setting of chs. 40-55 in the O.T. — are followed by a translation and detailed commentary. The second section (chs. 56-66) is treated similarly with introduction and commentary. The book concludes with an extremely useful lexicon of 143 words and 149 expressions used in Second Isaiah and compared with usages in chs. 1-39 and 56-66. The book is very fully documented but it has not been possible to include indices of references to biblical passages or other writers whose works are quoted. The ministry of the prophet is set in Babylon between 550 and 539 B.C., and in chs. 49-55 he changes his audience from all Israel to the small group of his own disciples, the best part of the exiles, who deserve the title 'Servant'. The author rejects Duhm's differentiation of four Servant Songs: 42:1-9 is a Cyrus song. The bearing and outcome of chs. 40-66 in the New Testament has considerable interest for the author and is adduced throughout. The book is a valuable addition to writings on Isaiah 40-66.

J.N.S.

CATHCART, K. J.: *Nahum in the Light of Northwest Semitic* (Biblica et Orientalia, 26). 1973. Pp. 171. (Biblical Institute Press, Rome. Price: Lire 6,000; \$10.00)

The vocalized Hebrew text, with a brief analysis of syllable and stress counts, is followed by a new translation and full discussion of each verse. The author has taken great care to include all relevant linguistic material gleaned from Northwest Semitic (particularly Ugaritic and Phoenician) texts, and to take full, critical account of the work of other scholars. Cathcart is rather more cautious in his conclusions than other pupils of Dahood who have contributed a number of similar monographs to the *Biblica et Orientalia* series in recent years. The book contains some relevant and timely criticism of Haldar's work, as well as of renderings which, surprisingly, have been adopted in the N.E.B.

P.W.-M.

COLE, R. A.: *Exodus. An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1973. Pp. 239. (Tyndale Press, London. Price: £1.35 (cloth), £1 (paper))

Dr Cole has written a useful and interesting commentary. Together with the introduction and commentary he includes a chapter on the theology of Exodus and three excursuses: The Date of the Exodus; The Site of the 'Red Sea'; and The Sources of Exodus. His conclusions are conservative though he frequently mentions judgements that differ from his own and acknowledges that more than one conclusion can be reached on many of the issues involved, particularly those concerned with history and archaeology. While he gives due consideration to these matters his main interest is in the theology of Exodus. This he expounds from the Christian point of view quite fully, often pointing to links with the N.T. consideration of the same subjects. Those who are looking for a theological study of Exodus will find much to interest them here.

J.R.

CRISWELL, W. A.: *Expository Sermons on the Book of Daniel*. Vol. 4. *Chapters VII–XII*. 1972. Pp. 192. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$3.95)

The Pastor of the First Baptist Church, Dallas, offers simple, readable expository teaching from a conservative viewpoint. Vols. 1–3, covering introduction and chapters 1–6, were not reviewed in the *Book List*.

J.V.M.S.

DAHOOB, M. J.: *Psalms III (101–150). Introduction, Translation, and Notes with an Appendix on the Grammar of the Psalter* (Anchor Bible, 17A). 1970. Pp. lvi, 491. (Doubleday and Co., Inc., Garden City, New York. Price: \$8.00)

The first volume of this commentary was reviewed in *B.L.* 1966, p. 22 (*Decade*, p. 642), and the second in *B.L.* 1970, p. 30. This final volume begins with a preface, a table of abbreviations, a glossary of technical terms, a list of Ancient Near Eastern texts, and an introduction which discusses such questions as Fr Dahood's approach to translating the Psalter, the relationship between Hebrew and Ugaritic, the dating of the Psalms, and their theology (titles of God, and supposed references to life after death), and gives a brief bibliography of commentaries and articles. Next comes the commentary on the last fifty Psalms, and then a description (in which assistance has been given by T. Penar) on pp. 361–456 of what seem to Fr Dahood to be some of the most important aspects of his understanding of Hebrew grammar. Finally, there are indexes of biblical references, Hebrew words, subjects and motifs. In this last volume of his commentary Fr Dahood has modified some details of what he has written in the earlier volumes, but his general outlook and methods remain unchanged.

J.A.E.

*DAVIDSON, R.: *Genesis 1–11* (The Cambridge Bible Commentary on the N.E.B.). 1973. Pp. x, 117. (Cambridge University Press. Price: £1.90 (cloth), 80p. (paper))

*HERBERT, A. S.: *Isaiah 1–39* (The Cambridge Bible Commentary on the N.E.B.). 1973. Pp. x, 219, with two maps and table of events. (Cambridge University Press. Price: £3.60 (cloth), £1.40 (paper))

These two valuable additions to the series follow the established

pattern of this new Cambridge Bible Commentary (see *B.L.* 1972, p. 23). Professor Davidson's commentary is marked by his theological insight, particularly in his discriminating treatment of the meaning and function of myth. Professor Herbert has given us a reliable and workmanlike commentary with the emphasis on the substance rather than the form of the book, though the latter is by no means neglected.

L.A.P.

ELLCOTT, C. J.: *Ellicott's Bible Commentary in One Volume*. Condensed and edited by D. N. Bowdle. 1971. Pp. 1,242. (Pickering and Inglis, Glasgow. Price: £4.20)

The eight volume conservative commentary on the Bible of 1877-84 edited by Ellicott and including the work of 29 other scholars is here carefully abridged. Though it is odd to have this done for a work which can make no reference to the work of modern scholarship, conservative or not, and the result is a little flat, it has been thoughtfully done, and is not without value.

J.V.M.S.

ELLIGER, K.: *Jesaja II* (Biblischer Kommentar, Altes Testament, xi, 2-4). 1971-3. Pp. 81-320. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75 each; sub. DM. 6.50)

The second, third and fourth fascicles of this commentary cover Isaiah chapters 40:21 to 43:10, and follow directly on the first fascicle, which was reviewed in *B.L.* 1971, pp. 26-7. The author discusses each section of text under the headings usual to the series; of particular note are the bibliographical references at the head of each section and the sometimes lengthy analyses of literary forms. As the length suggests, the commentary is extremely detailed with long textual and exegetical notes; but comprehensiveness is combined with independent thought, and the work provides for these chapters the detailed commentary that has been needed for a long time.

J.G.S.

FRICKE, K. D.: *Das Zweite Buch von den Königen* (Die Botschaft des Alten Testaments, 12:II). 1972. Pp. 381. (Calwer Verlag, Stuttgart and Zurich. Price: DM. 24)

The commentary on 1 Kings in this series was published in 1964. It had been undertaken and begun by Professor Johannes Fichtner and was completed after his death by Professor Fricke. With this volume Professor Fricke has completed the work. The text of 2 Kings is printed in sections and each section is followed by a continuous commentary upon it. Critical and linguistic issues are not ignored, but they are subordinated to the popular exposition which it is the purpose of this series to offer. This is a full and instructive commentary for those for whom it is intended.

J.R.

GERLEMAN, G.: *Esther* (Biblischer Kommentar, Altes Testament, xxi, 2). 1973. Pp. 81-151. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75; sub. DM. 6.50)

This continues the commentary on Esther (for the first part, see *B.L.* 1972, p. 26), and contains the prefatory pages, indexes to biblical references, names and subjects, and a list of Hebrew words. As this is an excellent commentary, it would be convenient to have both parts combined into one volume.

E.R.R.

GERSTENBERGER, E., JUTZLER, K. and BOECKER, H. J.: *Psalmen in der Sprache unserer Zeit*. 1972. Pp. 256. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn; Benziger Verlag, Zurich and Cologne. Price: DM. 9)

This is an attractive attempt to render the Psalms in contemporary German with a minimum of commentary. There is a very brief introduction to the Psalter and to Lamentations, itself an achievement of masterly compression. Each psalm has a few lines of explanation, particularly identifying the type, structure and subject-matter, aimed at giving the reader the essential clues he needs; and hints are given of the place of the psalm in Judaism or the N.T. There are also brief footnotes explaining difficulties of translation. At the end is an appendix providing notes on the poor, enemies, prayer, the righteous, Yahweh, life and death and the sacrificial cult. Boecker wrote on Lamentations; Gerstenberger provided the introduction to the Psalms and the special notes, and shared with Jutzler the translation and interpretation of the Psalms. There is a foreword by Hans Walter Wolff. Of the scholarly skill demonstrated in this book there can be no doubt. Its appeal will however largely depend on the literary quality of the German translation of the Psalms, and on that question the reviewer can only say that while it looks good, he is not competent to give a confident judgement.

D.R.J.

*HARGREAVES, J.: *A Guide to Psalms* (Theological Education Fund Study Guide, 6). 1973. Pp. viii, 184. (S.P.C.K., London. Price: £1.10)

The aim of this book is to enable Christian congregations, and especially study groups, to come to a deeper understanding of twenty of the best-known Psalms. It sets out from the religious experience expressed in the Psalms rather than their original setting (though this aspect is not ignored), and as well as containing simple exegetical notes and study outlines, stresses how the faith of the psalmists has brought a response from Christians of widely separated generations and parts of the world.

J.W.R.

HARRISON, R. K.: *Jeremiah and Lamentations: an Introduction and Commentary* (Tyndale Old Testament Commentaries). 1973. Pp. 240. (Tyndale Press, London. Price: £1.35 (cloth); £1.00 (paper))

With the exception of ch. 52, the Jeremianic authorship of the material in the book of Jeremiah as a whole is maintained. Baruch's role was simply that of a scribe; he was not Jeremiah's biographer or the editor of the book. The authorship of Lamentations is regarded as unknown, though the possibility that Jeremiah composed it is not ruled out.

The commentary on each book, though of necessity concise, is informative and will be useful to both teacher and student alike. But the assessment of the narratives is in general preoccupied with a merely historical understanding of them with little attempt to elucidate the narrator's theological purpose in composing them. E.W.N.

HILL, E.: *Prayer, Praise and Politics*. 1973. Pp. ix, 176. (Sheed and Ward, London and Sydney. Price: £4.00)

Fr Hill has collected together in his book a series of reflections on 32 of the psalms which first appeared as articles in *The Southern Cross*, a weekly Roman Catholic newspaper in South Africa. In each case he gives his own translation and then follows it with his reflection upon the psalm. His purpose is homiletic and his particular concern to interpret the psalms to Roman Catholic lay people who, as a result of the change to a vernacular liturgy, are having to come to terms with the psalms as never before. Fr Hill is concerned here to interpret the psalms as the liturgical prayer of the church. His comment is always interesting and stimulating, and not infrequently provocative. His book is to be commended to Christian lay people and also to those who have to preach to them. J.R.

JONES, C. M.: *Zusetsu Kyūyaku Seisho no Rekishi to Bunka*. Translated by Y. H. Sacon and Y. Satō. 1973. Pp. 191. (Shinkyo Shuppansha, Tokyo. Price: ¥ 1,200)

This is a Japanese translation of the author's *Old Testament Illustrations*, 1971, reviewed in *B.L.* 1972, p. 23. K.K.S.

KAISER, O.: *Der Prophet Jesaja, Kapitel 13–39 übersetzt und erklärt* (Das Alte Testament Deutsch, 18). 1973. Pp. x, 327. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 29 (cloth); DM. 24 (paper))

For notices of the first volume of this work see *B.L.* 1961, p. 32 (*Decade*, p. 270), 1964, p. 36 (*Decade*, p. 504), 1972, p. 27. The present volume, which covers a longer, more complex, and more perplexing part of Isaiah, resembles its predecessor in the scope and character of its exegetical treatment, but of necessity includes the treatment of problems of composition which are of a different order from those raised by chapters 1–12. Holding (a) that the formation of the book of Isaiah continued into the Hellenistic age, and (b) that the redactors were not concerned to preserve the *ipsissima verba* of the prophet faithfully and without alteration, Kaiser holds that even in chapters 28–31, to which one would most naturally look for evidence about the teaching of Isaiah of Jerusalem, no passage must be ascribed to the prophet which can be explained in terms of a later age, the whole having been regarded by the redactors as to be fulfilled not in the catastrophe of 587 but in the coming final Judgement. This approach clearly has important consequences for the exposition. Chapters 36–9 are regarded as providing no reliable information about Isaiah. Chapters 24–7 are regarded as having originated between the 4th and 2nd centuries, and as forming a cycle of eschatological material (but Kaiser distinguishes between eschatological, proto-apocalyptic, and apocalyptic elements). The fact that chapters 13–23 begin with a

prophecy of the downfall of a world power is also taken as evidence of the influence of later Jewish eschatological belief on the formation of the corpus. There is here much fresh and independent argument, which has consequences for the exposition of the work and prompts to further reflection about the composition of the book — including chapters 1–12.

G.W.A.

KIDNER, D.: *Psalms 1–72. An Introduction and Commentary on Books I and II of the Psalms* (Tyndale Old Testament Commentaries). 1973. Pp. x, 257. (Inter-Varsity Press, London. Price: £1.45 (cloth), £1.10 (paper))

An introduction of 46 pages is followed by commentary on the first two books of the Psalms, the R.S.V. text providing the basis, though frequent reference is made to other translations. The introduction contains a useful, though at times unsympathetic, survey of recent developments in Psalm-study, but the commentary itself will be appreciated mainly by those who share its presuppositions, that the Psalm-headings and N.T. allusions are determinative of a psalm's historical setting and theological significance. Apart from some useful textual comments, it is as if we were back in the days before Gunkel.

R.J.C.

KORNFELD, W.: *Das Buch Leviticus* (Die Welt der Bibel — Kleinkommentar zur Heiligen Schrift, 15). 1972. Pp. 186. (Patmos Verlag, Düsseldorf. Price: DM. 14.80)

The task of writing a popular exposition of the book of Leviticus is no easy one and Professor Kornfeld of the Catholic Faculty of Vienna achieves a very commendable clarity in his work. The intention is to provide a background of historical and literary information which will serve to explain the religious place of Leviticus in the O.T. and its significance for Judaism. The commentary comprises a fresh translation of the text, divided into sections, followed by a descriptive exposition of the section. There are no footnotes or bibliography, although the author's wide use of the best modern critical scholarship is fully evident.

R.E.C.

KRAUS, H.-J.: *Psalmen* (Biblicher Kommentar, Altes Testament, xv, 1–2). 4. Auflage. 1972. 2 vols. Pp. lxxxx, 1008. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 126.20)

The first edition of this fine commentary was reviewed by A. R. Johnson in *B.L.* 1959, p. 18; 1960, p. 20; 1961, pp. 33–4 (*Decade*, pp. 154, 200, 271–2). Experience has confirmed that it is a work of great value. In subsequent editions the body of the text has not been changed except for the incorporation of corrigenda, while some extra bibliography has been fitted into the beginning and end. In the second edition (1961) the bibliography of the *Einleitung* (§10) grew by 2 pages, while in the appendices 3 pages of bibliography on particular psalms were added. In the fourth edition more errors have been corrected, the appendices now contain 2 pages of additions for §10, and the extra bibliography for particular psalms has grown to 13 pages. The first edition remains suitable for most purposes, including citation, except where there are obvious misprints.

J.H.E.

The Living Bible: Holman Illustrated Edition (Paraphrased). 1973. Pp. xiii, 1226. (Eyre and Spottiswoode, London. Price: £5.50)

The first edition of this book, published as recently as 1971 by Hodder and Stoughton at the price of £1.00, was reviewed in *B.L.* 1973, p. 29. This new illustrated edition at more than five times the price is an altogether more sumptuous production and contains 550 colour illustrations including 53 maps and charts. The material is attractively presented.

A.S.H.

Le Livre de Job (Traduction Oecuménique de la Bible). 1971. Pp. 109. (Les Editions du Cerf, Paris. Price: Fr. 13)

This further fruit of French ecumenical biblical scholarship is to be warmly welcomed. The translation, with marginal biblical references and brief explanatory footnotes, adheres firmly to the traditional Hebrew text and in difficult passages draws upon the interpretation of medieval Jewish exegetes. It is prefaced by a brief introduction outlining the main sections of the book and attributing the central poetic dialogue and the concluding divine speeches to c. 575 B.C.

R.D.

LOHFINK, G.: *Gott ohne Masken, Predigten und Ansprachen* (Prediger unserer Zeit). 1972. Pp. 152. (Echter Verlag, Würzburg. Price: DM. 12.80)

Only three of the twenty-three sermons in this collection use O.T. texts and of these only one is an exposition of the biblical passage.

J.W.M.

MOORE, C. A.: *Esther. Introduction, Translation and Notes* (Anchor Bible, 7B). 1971. Pp. LXXII, 118 with 11 photographs and 2 maps. (Doubleday and Co., Inc., Garden City, New York. Price: \$6.00)

This is a thorough and useful work. The critical problems of Esther are fully discussed in the introduction, and both the notes and comment which follow each section of the text are fuller and more to the point than in some other volumes in this series. The translation is very readable: colloquial, but not unduly so. The Greek additions to the book, which will be dealt with by the same author in a subsequent volume, are usefully printed in translation in an appendix. Following Talmon, the author regards the book as primarily a wisdom tale written for entertainment and to provide the feast of Purim with a plausible 'historical basis'. It reached its final form in the late Persian or early Hellenistic period. The printing errors appear to be few, although on p. 114 a whole line has been inadvertently repeated from the following page. The illustrations, mainly of reliefs and other objects from Persepolis, add to the attractiveness of the book. There is, regrettably, no index.

R.N.W.

Pismo Święte Starego Testamentu / wstęp — przekład z oryginału — komentarz (*The Holy Scripture of the Old Testament* / Introduction — Translation from the Original — Commentary) under the direction of Professor S. Łach, Catholic University of Lublin, 1961. (Pallottinum, Poznań, Warsaw)

- I. 1: *Księga Rodzaju* (*Genesis*), by S. Łach. 1962. Pp. 630. (Pallottinum, Poznań. Price: złoty 160)
- 2: *Księga Wyjścia* (*Exodus*), by S. Łach. 1964. Pp. 372, 1 map. (Pallottinum, Poznań. Price: złoty 100)
- II. 1: *Księga Kapłańska* (*Leviticus*), by S. Łach. 1970. Pp. 344. (Pallottinum, Poznań — Warsaw)
- 2: *Księga Liczb* (*Numbers*), by S. Łach. 1970. Pp. 343. Pallottinum, Poznań — Warsaw)
- 3: *Księga Powtórzonego Prawa* (*Deuteronomy*), by S. Łach. 1971. Pp. 374. (Pallottinum, Poznań — Warsaw. Price (II. 1–3): złoty 330)
- V. 2: *Księgi Ezdrasza — Nehemiasza* (*Ezra — Nehemiah*), by H. Langkammer. 1971. Pp. 336, 1 map. (Pallottinum, Poznań — Warsaw. Price: złoty 110)
- VI. 1: *Księga Tobiasza* (*Tobit*), by S. Grzybek. 1963. Pp. 156. (Pallottinum, Poznań)
- 2: *Księga Judyty* (*Judith*), by S. Baksik. 1963. Pp. 170. (Pallottinum, Poznań)
- 3: *Księga Estery* (*Esther*), by S. Grzybek. 1963. Pp. 181. (Pallottinum, Poznań. Price (VI. 1–3): złoty 130)
- 4: *Księgi Machabejskie* (*Maccabees*), by F. Gryglewicz. 1961. Pp. 388. (Pallottinum, Poznań. Price: złoty 120)
- VIII. 3: *Księga Mądrości* (*The Wisdom of Solomon*), by K. Romaniuk. 1969. Pp. 275. (Pallottinum, Poznań — Warsaw. Price: złoty 80)
- X. 1: *Księga Jeremiasza* (*Jeremiah*), by L. Stachowiak. 1967. Pp. 536. (Pallottinum, Poznań)
- 2: *Lamentacje, Księga Barucha* (*Lamentations, Baruch*), by L. Stachowiak. 1968. Pp. 182. (Pallottinum, Poznań. Price (X. 1–2): złoty 160)
- XII. 1: *Księgi proroków mniejszych I. (The Minor Prophets, I):* Hosea and Joel by J. Drozd, Amos and Obadiah by E. Zawiszewski, Jonah by S. Potocki, Micah by P. Szeffler. 1968. Pp. 423. (Pallottinum, Poznań)
- 2: *Księgi proroków mniejszych II. (The Minor Prophets, II):* Nahum by P. Szeffler, Habakkuk by S. Stańczyk, Zephaniah by S. Potocki, Haggai and Malachi by M. Peter, Zechariah by J. Homerski. 1968. Pp. 512. (Pallottinum, Poznań. Price (XII. 1–2): złoty 220)

Supplement:

- III. *Historia czasów Starego Testamentu* (*The History of Old Testament Times*), by J. Jelito. 1961. Pp. 395, 15 maps. (Pallottinum, Poznań. Price: złoty 130)

In B.L. 1973, pp. 26–7 one volume (*Leviticus*) of a large commentary series produced by Polish Catholic biblical scholars since 1961 was reviewed. Now a list of all the volumes of that series so far published is given. It is not necessary to repeat what has already been said about this series; but it should be noted that the more recent volumes (i.e.,

parts ii. 1-3 and v. 2) contain, in addition to the normal commentary, lucid and suggestive excursions on various important themes. This feature is not to be found in the earlier volumes. The series, which is still in active preparation, will cover not only the canonical books but also the Apocryphal (deuterocanonical) books.

M.B.

VAN DER PLOEG, J. P. M.: *Psalmen uit de grondtekst vertaald en uitgelegd*. (De Boeken van het Oude Testament, Deel VII, Boek II, first 2 fascicles, consecutively paginated. 1971. 1972. Pp. 400. (J. J. Romen en Zonen, Roermond. Price: Fl. 42.50, sub. Fl. 39; Fl. 20.50, sub. Fl. 19)

These first two fascicles of the Psalms volume in a distinguished Dutch series of O.T. commentaries include nearly 30 pages of introduction, followed by translation and exposition of Pss. 1:1 — 68:30. Two further fascicles, then, may be expected to complete the work. The author has spent many years on it; in 1963 he published a provisional translation of the Psalter, with introduction and notes, which formed the nucleus of this much more comprehensive and detailed study. He shows himself abreast of recent study: not only are *Gattungsforschung*, stylistic criticism and structural analysis reckoned with, but Dahood has been consulted throughout — but seldom followed. The interpretation of some royal psalms (e.g. Ps. 18) as reflecting ritual drama or ritual combat is considered but found not proven: Ps. 18 is understood, according to its *prima facie* meaning, as the thanksgiving of a king whom Yahweh has helped against foreign enemies. Where a wide variety of interpretations has been offered (as, e.g., for Ps. 68), they are concisely reviewed and assessed, and that which the author deems most probable is briefly stated. The treatment is scholarly and judicious, and the situation of readers who are not Hebraists is consistently borne in mind.

F.F.B.

POPE, M. H.: *Job. Introduction, Translation and Notes* (Anchor Bible, 15). 3rd edition, 1973. Pp. LXXXIX, 409. (Doubleday and Co., Inc., Garden City, New York. Price: \$8.00)

This much enlarged third edition of a volume first published in 1965 (*B.L.* 1966, p. 28; *Decade*, p. 648) is greatly to be welcomed. The author has made use of recent studies such as those of M. Dahood and A. C. M. Blommerde which have appeared since the first edition, and also of the Job Targum from Cave xi of Qumran. The usefulness of the book is greatly enhanced by the addition of over 50 pages of indexes which list, *inter alia*, references to the Qur'an and to biblical and Ugaritic literature.

R.N.W.

VON RAD, G.: *Predigten*. Herausgegeben von Ursula von Rad. 1972. Pp. 167. (Kaiser Verlag, Munich. Price: DM. 18.50)

The late Professor von Rad's daughter has collected in this volume twenty-three sermons preached by her father between 1942 and 1970. The earliest of them belong to the period of the *Kirchenkampf* and World War II, but the great majority of them were preached before the University of Heidelberg in St Peter's Church. They all take the form of biblical exposition; five are based on N.T. texts and the others on O.T. texts. It is not only interesting but instructive also to read these samples of 'applied' theology from one of the great O.T. theologians of our day. It is said that in his closing days he remarked that a man's preaching is the criterion of his theology; his own theology does not suffer if it is assessed by this criterion.

F.F.B.

VON RAD, G.: *Predigt-Meditationen*. 1973. Pp. 105. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 12.50)

All who are concerned to proclaim the O.T. as the living word of God will warmly welcome the republication in one volume of these 'Predigt-Meditationen', which cover twenty years of von Rad's life, 1946-66. Significantly, with one exception, their starting point is not an isolated verse but a scripture passage. They show how preaching must and can be the product of a critico-theological depth exegesis of the biblical text. This thesis is developed all too briefly in the one hitherto unpublished section of the book, an introductory chapter 'Über Exegese und Predigt' which the author prepared for a joint course on exegesis and homiletics with Bornkamm and von Campenhausen in 1965/66.

R.D.

The Revised Standard Version: The Common Bible with the Apocrypha/Deuterocanonical Books. 1973. Pp. xvi, 843, 223, 242. (Collins, London. Price: £1.50)

This edition of the R.S.V., which bears the endorsement of leaders of Roman Catholic, Greek Orthodox, Anglican and Protestant Churches, is to be welcomed. The inclusion of the Apocrypha/Deuterocanonical books reverts to 16th and 17th century practice. This section begins with Tobit and ends with 1 and 2 Esdras and the Prayer of Manasseh. The Preface contains much of the original R.S.V. but includes additional material necessary for a Common Bible.

A.S.H.

SEKINE, M.: *Shihen Chūkai (Ge)*. Dai 76 pen — dai 150 pen (A Commentary on the Psalms. Vol. II. Pss. 76-150). 1973. Pp. 299. (Kyōbunkwan, Tokyo. Price: ¥ 1,750)

This revised form of a work originally written under his editorship for a monthly publication in 1963-5 and 1969-70 completes the author's commentary on the Psalms, the first volume of which was published in 1971. His method of exegesis is first to give a direct indication of a theme and then to elucidate it in a wide context before giving a verse-by-verse interpretation. Neither textual discussion nor lexicographical comment is given, nor is there any indication of strophic structure. Sekine's interpretation of the psalms as the prayer of the psalmists with 'thought-historical' connotations is, however, unique. This 'thought-historical' understanding is necessarily related to his emphasis upon the peculiarity of the thought of each psalm and a rather positive view of its date. This understanding is also connected with his criticism of a mechanical application of the *Gattungen* to the psalms, though a stylistic treatment is not yet apparent. Two essays attached as an appendix reveal the author's thought-historical methodology clearly. The problem of 'the foe' in the psalms is construed in terms of the socio-economic class conflict in the post-exilic Jewish community rather than in terms of the sacral institutions emphasized by Delekat and Beyerlin. The problem of the divine kingship in the psalms is re-interpreted in the Weberian sense by setting it in the socio-institutional as well as theological conflict of social groups between the city-nobles and the power deprived intellectuals.

K.K.S.

SPARKS, H. F. D.: *On Translations of the Bible*. 1973. Pp. 20. (Athlone Press, London. Price: 45p.)

This interesting booklet contains the Ethel M. Wood Lecture delivered before the University of London on 6 March 1972. It begins with a brief historical survey of translations of the Bible, and then considers the value of different types of version for different purposes. The reader of the Bible 'as literature' is advised to 'shop around a bit'. For the student, the superiority of the R.V. over the R.S.V. is convincingly argued. A version for church use needs 'a natural dignity', and 'accuracy (as it is customarily understood) is a less important consideration' than certain others.

J.A.E.

STOEBE, H. J.: *Das erste Buch Samuelis* (Kommentar zum Alten Testament, VIII. 1). 1973. Pp. 544. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 140)

The weighty volumes of this very valuable series continue to appear (cf. *B.L.* 1973, p. 28 for the previous one noted), and Stoebe's two-volume work replaces that of Caspari (1926) in the older series. Its appearance has been long delayed, though no explanation is offered of the fact that the manuscript, completed by early 1967, has appeared only now, and this is to be much regretted since the commentary only takes account of work up to that date, though including newer works in the bibliography and to a limited extent containing references in footnotes. Perhaps we may hope for a speedier handling of the second book.

The pattern is standard: a comprehensive introduction covers the usual main points, devoting a long section to a history of the study of the book and a similar one to the formation of 1 Samuel. There is a comprehensive classified bibliography. The text is translated and provided with very detailed notes on textual and philological points, and there are full commentary sections and elucidatory passages on particular problems. The volume concludes with a short assessment of the monarchy of Saul and its historical significance. As with other volumes in the series, the greatest value lies in the detailed points of discussion. Account is taken of a wide range of possible solutions to problems, though the judgements are cautious and on the whole rather conservative.

P.R.A.

*STOLL, J. H.: *The Book of Habakkuk. A Study Manual*. 1972. Pp. 89. (Baker Book House, Grand Rapids, Michigan. Price: \$1.50)

The author's approach is homiletic rather than critical; he claims that probably no other book in the O.T. has so much to say to us today as does Habakkuk. A useful book for Church discussion groups.

L.A.P.

TAKAHASHI, S. and others: *Shihen. Gendaigo Yaku* (The Psalms in Modern Japanese). 1972. Pp. xiii, 528. (Akashi Shobō, Tokyo. Price: ¥700)

A sub-committee consisting of three scholars appointed by the committee on liturgy of the Catholic Church in Japan produced this fine work not only for the use of the lectionary and liturgy in the Japanese language inside the Catholic Church but also for general readers. As a translation in modern language, it takes a decisive step towards a

dynamic equivalent translation rather than a formal one. Many peculiarly Hebrew phraseologies are avoided. Even well-established terminologies like 'the Lord of Hosts', 'saints' and 'foes' are carefully rephrased in non-technical terms as 'the Lord ruling over all', 'those who revere God' and 'those who rebel against God'. There may be some difference of opinion regarding the paraphrasing of some expressions such as 'curse'. Each psalm is provided with footnotes about the general meaning of passages, section-headings, textual critical notes, and exegetical comments.

K.K.S.

DE VAULX, J.: *Les Nombres* (Sources Bibliques). 1972. Pp. 431. (J. Gabalda et Cie, Paris. Price: Fr. 125)

This book is an important contribution to a positive understanding of Numbers. An introduction covering the sources and composition, historicity and religious teaching of the book and its interpretation in tradition is followed by translation and commentary. This is on groups of verses, giving detailed attention to structure, purpose and later Christian interpretation. Comment is not normally made on the detail of individual verses. The literary-critical analysis is rather traditional, and the approach to historicity sometimes over-confident. But the reader is given a far more positive and appreciative approach, especially to the Priestly sections of Numbers, than he will derive from earlier commentaries, and the thoroughness and depth of the work is highly welcome.

J.V.M.S.

VAWTER, B.: *A Path Through Genesis* (Sheed and Ward Stagbooks). 1973. Pp. x, 308, with 12 illustrations and 2 maps. (Sheed and Ward, London and Sydney. Price: £1.50)

The first edition of this book (1957) was favourably reviewed in *B.L.* 1958, p. 23 (*Decade*, p. 99). The present volume, though stated to be a reprint of a second edition published in 1966, has the same number of pages as the original edition, and there is no evidence of a substantial revision. But the work remains a most attractive presentation of Genesis, and its appearance in paperback form is to be welcomed.

R.N.W.

WESTERMANN, C.: *Genesis* (Biblicher Kommentar, Altes Testament, I, 6, 7, 8). 1971, 1972, 1973. Pp. 401-80, 481-560, 561-640. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75 each; sub. DM. 6.50 each)

Fascicle 6 continues the comments on Gen. 4:1-16 in the first 35 pages; the fascicles then continue as far as 9:17 which will be concluded in Fascicle 9. The bibliographies on particular sections and often on particular verses are exhaustive. The translations are usually literal, e.g. 9:4 'Nur Fleisch mit seiner Seele, seinem Blut sollt ihr nicht essen', which sounds strange to the modern ear; but explanation is given in the ensuing comment. The translation is accompanied by textual and grammatical notes. Then follows on each section a careful analysis of previous discussions as well as the author's illuminating comments. Every fascicle, as it appears, emphasizes the importance of this commentary for O.T. scholarship. Previous fascicles have been noted in *B.L.* 1968, p. 29; 1969, p. 27; 1970, p. 37; 1971, p. 34; 1972, p. 32.

A.S.H.

WOLFF, H. W.: *Owari naki Heiwa*. Translated by N. Kashiwai. 1972. Pp. 162. (Nippon Kirisuto Kyōdan Shuppankyoku, Tokyo. Price: ¥ 850)

This is a Japanese translation of the author's *Frieden ohne Ende*, 1962 (*B.L.* 1963, p. 32; *Decade*, p. 426).

K.K.S.

WOOD, L.: *A Commentary on Daniel*. 1973. Pp. 336. (Zondervan Publishing House, Grand Rapids, Michigan. Price \$6.95)

This volume is described in the blurb as 'a brand-new historical and grammatical commentary on the Book of Daniel from the premillennial viewpoint'. It represents a rejection of the presuppositions and methods of modern critical scholarship, though one cannot help being impressed by the ingenuity with which the author supports his particular point of view. He has indeed used certain works by critical scholars, but in the extensive bibliography he does not include a single publication in any language other than English and he seems even to have overlooked the stimulating Torch commentary by E. W. Heaton. He adopts a less generous attitude to views with which he disagrees than does E. J. Young. Nevertheless the book contains interesting expository suggestions.

N.W.P.

YOUNG, E. J.: *The Book of Isaiah*. Vol. III, Chapters 40-66 (The New International Commentary on the Old Testament). 1972. Pp. 579. (William B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price: \$9.95)

Volume I only (chs. 1-18) was reviewed by H. H. Rowley in *B.L.* 1966, p. 30 (*Decade*, p. 650). This is a beautifully produced commentary, lucidly written, and, while aimed at the general reader, containing many points of learning which make it worth consulting by specialists. But the author works from the position that the whole must be written by the prophet Isaiah. The possibility of an Isaianic tradition does not seem to be raised at all. In this and related matters the issues are frankly prejudged on the strength of N.T. and canonical authorities. Thus one can never be sure in the well-informed discussions within this commentary that the questions are judged on their merits. In my view this can only cause confusion in the minds of students, in whose courses method and evaluation of evidence are of essential importance. To take one small example, one might be interested in the opinion that the 'voice crying' in 40:3 is not that of God, or of an angel, or one of the heavenly court. But soon one sees that the matter has been prejudged: 'only from the N.T. do we learn that the reference is to John the Baptist'.

J.H.E.

YOUNG, E. J.: *A Commentary on Daniel* (Geneva Commentary Series). 1972. Pp. 330. (The Banner of Truth Trust, London. Price: £1.50)

This is an unaltered reprint of a book originally published by William B. Eerdmans in 1949 and reviewed by H. H. Rowley in *B.L.* 1950, p. 42 (*Eleven Years*, p. 259). This commentary can be warmly recommended to those who wish to read an able defence of the conservative position by one who acknowledges handsomely the help he has obtained from the work of critical scholars like Montgomery and Rowley. The appendices are particularly useful. Rowley's review should be consulted for a clear summary of the author's position.

N.W.P.

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

BECKER, J.: *The Formation of the Old Testament*. Translated by W. Wifall (Herald Biblical Booklets). 1972. Pp. 77. (Franciscan Herald Press, Chicago. Price: 95c.)

This book, which is a translation of the author's *Wie entstand das Alte Testament?* (Katholisches Bibelwerk, Stuttgart, 1968), is a brief introduction, intended primarily for Roman Catholic readers, to the Old Testament which places particular stress on the process of its formation and on the different types of literature which it contains. It is based on a somewhat old-fashioned literary criticism, and speaks confidently of the Pentateuchal 'documents' and of the late date of the wisdom literature with little reference to more recent scholarly trends. Its treatment of the types of literature is disproportionate: there are 34 pages — almost half the book — on 'Israel's Great Historical Documents', but only six pages on the prophets and one on the psalms.

R.N.W.

BEEGLE, D. M.: *Moses, the Servant of Yahweh*. 1972. Pp. 368. (William B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price: \$7.95)

The aim of the author is to bridge the chasm between scholars and laymen, and he largely succeeds in this purpose. The book is clearly written and always interesting. Essentially it takes the form of a biography of Moses, 'to see Moses as he was and not what various periods of tradition attributed to him'. After an introductory chapter on the history of criticism and methodology, the episodes of Moses's career are discussed as they appear in the O.T. narrative. References to the relevant literature are few and the author relies greatly on the work of his teacher W. F. Albright, with its emphasis on the value of archaeology. While the author is not unaware of the literary problems and is willing to recognize the presence of later additions and expansions, wherever possible he opts for a maximizing view of the historicity of the details of the Biblical narrative — e.g. 'the story of the nine plagues is an essentially accurate account of what happened'. Although this book is not an original contribution to O.T. scholarship and it may be felt that it does not face up sufficiently to all the problems, yet from within its own standpoint it deserves the commendations it has received from such scholars as F. F. Bruce and John Bright.

J.R.P.

BENDAVID, A.: *Parallels in the Bible*. 1972. Pp. 219. (Carta, Jerusalem. Price: about £3.00)

This simple but remarkably effective tool for study is a book which sets out in parallel columns parallel passages in the Hebrew Bible, marking many differences in red ink with great clarity. The stress is on the historical books, and parallels between Samuel-Kings and Chronicles occupy much of the space. Outside the historical books it is claimed that only a selection of parallels, and not all parallels, are presented. Thus p. 200 begins with Isa. 2:1-4 and has in the opposite column the parallels from Micah and Joel. Though the work has its limits, it can save the student an immense amount of time.

J.B.

BEUTLER, J.: *Martyria. Traditionsgeschichtliche Untersuchungen zum Zeugnisthema bei Johannes* (Frankfurter Theologische Studien, 10). 1972. Pp. 398. (Verlag Josef Knecht, Frankfurt. Price: DM. 48)

Pp. 75 to 168 of this massively comprehensive word-study are devoted to 'd, šhd, and their cognates in the Hebrew Bible, the Qumran and other intertestamental Hebrew documents, and the Rabbis, and to their translations in the LXX, the literature of Hellenistic Judaism, and the Mandaean and Hermetic writings. The Hebrew passages in question are dealt with in great detail, and a wide range of secondary literature is alluded to throughout. The author shows that these words are found widely throughout the Bible, as well as in Deutero-Isaiah, in the context of God's *rib* with Israel and with the nations and in that of the covenant formula. Significant changes took place when this vocabulary was reproduced by the LXX translators. The forensic use remains dominant in apocalyptic and in the Qumran texts, especially in relation to the moment of revelation, but is less so in the Greek literature.

C.J.A.H.

BRAUN, R.: *Kohelet und die frühhellenistische Popularphilosophie* (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 130). 1973. Pp. xii, 187. (Walter de Gruyter, Berlin and New York. Price: DM. 68)

The thesis of this book is that the author of Ecclesiastes was strongly influenced in the development of his views, not by Egyptian or Mesopotamian wisdom, but by the pessimistic tradition within the Hellenistic popular philosophy of his day. The suggestion of a connexion with Hellenistic thought is not new; what is new is the stress on the need for a proper methodology in determining the influences to which Qoheleth was subject. Braun rightly argues that general similarities of theme and isolated parallels of language and thought are not enough; there must also be a real connexion between the fundamental ideas of Qoheleth and those of the cultural milieu which is held to have been determinative for him. He further makes a welcome plea for common sense in assessing what literary and cultural traditions might have influenced a person living in Jerusalem in the mid-third century B.C. Braun argues his own case for a connexion with Hellenistic popular philosophy very thoroughly and persuasively, my only regret being that — apart from Job — he does not really take into account the possibility that the seeds of the pessimism of Qoheleth are in part to be found within the wisdom writings of the O.T. itself.

M.A.K.

*BULL, G. T.: *Love-Song in Harvest. An Interpretation of the Book of Ruth*. 1972. Pp. 181. (Pickering and Inglis, Glasgow. Price: £1.50)

The biblical text is followed by an amalgam of interpretation in the style of a novel and Christian evangelical homiletic. Notes at the end of each chapter give references for the reconstruction and interpretation. There is a short bibliography.

C.A.

CAMPENHAUSEN, H. VON: *La formation de la Bible chrétienne* (Le Monde de la Bible). Translated by D. Appia and M. Dominicé. 1971. Pp. 307. (Delachaux & Niestlé, Neuchâtel)

CAMPENHAUSEN, H. VON: *The Formation of the Christian Bible*. Translated by J. A. Baker. 1972. Pp. xiv, 342. (A. & C. Black, London. Price: £3.75)

These are translations of the author's *Die Entstehung der christlichen*

Bibel (Tübingen, 1968), which was not, unfortunately, reviewed in the *Book List*. The characteristically painstaking enquiry is focused on the process by which the Church came to give the recognition it does to the books it does, especially in the first three centuries A.D., Marcion being in the centre of the picture. Of the seven chapters the first three are relevant to the O.T., but there is little concentration on questions of the Apocrypha or of the relationship of the emerging Christian canon to Jewish and Judaeo-Christian viewpoints, which would today be expected to find a considerable place in a work with this title. All in all this book will appeal most to those who stand by the Harnackian positions. Current German dogmatic discussion of the canon and its value is deliberately eschewed, which may in fact enhance the permanent value of this solid work.

R.M.

CHABROL, C., and MARIN, L. (ed.): *Erzählende Semiotik nach Berichten der Bibel*. 1973. Pp. 211. (Kösel Verlag, Munich. Price: DM. 35)

Translated from a French original entitled *Sémiotique narrative: récits bibliques* (Paris: Didier et Larousse, 1971), this work exemplifies both the impact of French structuralism on biblical study and the sudden swing over to an interest in structuralism in Germany. One essay was originally in English, that of E. R. Leach on 'Genesis as myth'; the others take their examples mainly from the N.T., though the theoretical effect would be the same for the O.T. C. Chabrol furnishes a theoretical introduction and an analysis of the Passion stories; L. Marin provides essays in structural analysis, working on the stories of the women at the tomb and of Jesus before Pilate. G. Vuillod's highly formalized essay starts out from a healing story. E. Haulotte studies the concept of the 'reading' of scripture and analyses 'author', 'reader', 'production of the sense', and related concepts. There is a prefatory note by K. H. Neufeld, and a concluding essay by Marin.

J.B.

CLIFFORD, R. J.: *The Cosmic Mountain in Canaan and the Old Testament* (Harvard Semitic Monographs, 4). 1972. Pp. (14), 221. (Harvard University Press, Cambridge, Mass.; Oxford University Press, London. Price: £3.75)

This revised and expanded doctoral dissertation has been reproduced from typescript in a very clear and readable form. A relatively short opening chapter discusses the ancient near eastern background and the concept of the cosmic centre and cosmic mountain. The two main chapters set out the evidence from Canaan — with a whole series of Ugaritic texts transliterated, translated and carefully discussed — and from the O.T. There is a brief discussion of material in the intertestamental literature and a conclusion, followed by a table of the Ugaritic texts according to the various reference systems, a bibliography and indexes. The theme of the mountain in relation to the divine dwelling is an important one in writings of recent years; here the evidence is carefully reviewed and the close relationship in this area between the O.T. and Canaan set out clearly and critically. The book provides a very valuable survey of this whole area of thought; it also offers

stimulating discussions of particular problem texts, both Ugaritic and Hebrew. It thus offers contributions to areas of discussion other than its central theme.

P.R.A.

CORTESE, E.: *La Terra di Canaan nella Storia Sacerdotale del Pentateuco* (Associazione Biblica Italiana: Supplementi alla *Rivista Biblica*, 5). 1972. Pp. 174. (Paideia Editrice, Brescia. Price: Lire 3,000)

Something in the nature of a synopsis to this interesting work is to be found in the pages from 156 onwards, which offer a general confrontation of the Priestly narrative by comparison with the sources J and E. The author observes that, whereas P emulates J in the genealogical narratives and documents in the early chapters of Genesis, many episodes are omitted in the stories about the Patriarchs. Of this tendency to omit, many examples are given, and the characteristic notions of P in regard to the Promised Land are here described. The book is agreeably written, and, unlike many works of learning, it is clearly and pleasantly printed in characters that do not try the eyesight of the elderly.

J.M.T.B.

EBELING, G.: *Die Zehn Gebote in Predigten ausgelegt*. 1973. Pp. 233. (J.C.B. Mohr (Paul Siebeck), Tübingen. Price: DM. 13.80)

This book gives the text of eleven sermons on the Ten Commandments preached by the well-known German theologian and Luther scholar in the Fraumünster at Zurich between 1969 and 1973. The first address expounds the significance of the Decalogue as a whole, then each commandment, according to the Reformed enumeration, is treated in turn, and the accompanying Scripture readings and prayers are given in an appendix. The underlying truth of the Ten Commandments for modern man is seen in their presenting to him God's unconditional claim upon him, authentic living and the offer of freedom: here the author's theological standpoint is clearly indicated. While this volume does not claim to make any contribution to technical O.T. scholarship, the sermons are exciting and stimulating reading and a study of them will prove of great value for those concerned with the preaching of the O.T. in the contemporary church.

J.R.P.

EICHHORN, D.: *Gott als Fels, Berg und Zuflucht. Eine Untersuchung zum Gebet des Mittlers in den Psalmen*. (Europäische Hochschulschriften: Reihe XXIII (Theologie), 4). 1972. Pp. 146. (Herbert Lang, Bern; Peter Lang, Frankfurt am Main. Price: S.Fr. 33; DM. 28)

The author of this modest dissertation argues that the description of Yahweh as a rock (and, correspondingly, a fortress and a refuge etc.) was derived from the sacred rock which formed the focal point of the Jerusalem temple, and that it may, therefore, have its roots in pre-Israelite tradition. He also tries to show that the psalms which he thus brings under review point to three stages of development which centre respectively in the mediatory role of the king, the cultic prophet or levitical singer, and the teacher of wisdom and are thus indicative of a process of democratization within the cult. While one may agree with much that the author says in passing, his thesis as a whole is too precarious in its initial assumption and too questionable in its dating of some of the psalms to be at all convincing.

A.R.J.

*FLANDERS, H. J., CRAPPS, R. W. and SMITH, D. A.: *People of the Covenant. An Introduction to the Old Testament*. Second Edition. 1973. Pp. xi, 539. (The Ronald Press Company, New York. Price: \$8.50)

The first edition of this book appeared in 1963, but does not seem to have been noted in the *Book List*. Nothing is said to indicate the extent of the revision in this edition, but it seems to be confined to selective bibliographical additions. The book is well produced and illustrated, but intended for beginners and will be useful for sixth forms. It gives an outline of the history of Israel with introductory notes to the books of the O.T., following broadly the positions of Bright's *History of Israel*, sometimes hardly more than mentioning the existence of other views.

A.G.

GAGER, J. G.: *Moses in Greco-Roman Paganism* (Society of Biblical Literature Monograph Series, 16). 1972. Pp. 173. (Abingdon Press, Nashville & New York. Price: \$3.75)

This monograph brings together in convenient form the references to Moses by pagan writers in the Greco-Roman age. Most of the references are given in English translation; the original Greek or Latin is reproduced only where the texts are not included in T. Reinach's *Textes d'auteurs grecs et romains relatifs au judaïsme* (1895) or are not otherwise conveniently accessible. The pagan authors range from Hecataeus of Abdera to Julian the Apostate. The material is classified under four main headings: (i) Moses the wise lawgiver of the Jews; (ii) Moses as a deficient lawgiver; (iii) Moses and the Exodus; (iv) Moses and Magic. Under the first of these comes the famous allusion to the opening verses of Gen. 1 in Pseudo-Longinus, *De sublimitate*; Dr Gager discusses the possible source on which Pseudo-Longinus drew; some contact with Philo is suggested. Denigrating accounts of Moses are the fruit of hostility to the Jews or (as with Celsus) to the Christians. Julian cannot make up his mind: Moses and the Jews are inferior to religious pagans but superior to Christians. On Moses and the Exodus the account of Manetho reproduced by Josephus receives special attention. On p. 115 it should be noted that it was not King Or who was advised to rid the land of its lepers but a successor of his, Amenophis, who desired such a vision of the gods as Or had previously received. Moses's reputation as a magician arose from his successful encounter with the magicians of Egypt. Pagan writers of the period plainly had a greater interest in him than is often realized.

F.F.B.

GARLAND, D. D.: *Amos. A Study Guide*. 1973. Pp. 96. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$1.50)

This is not a critical work, but a layman's guide to the main themes in Amos's teaching. The author lays particular emphasis on spiritual value and contemporary relevance, but his study is firmly rooted in historical interpretation.

J.W.M.

VAN DER GEEST, J. E. L.: *Le Christ et l'Ancien Testament chez Tertullien. Recherche Terminologique* (Latinitas Christianorum Primaeva, 22). 1972. Pp. xv, 258. (Dekker & Van de Vegt, Nijmegen. Price: Fl. 52.50)

Following the broader study by T. P. O'Malley, *Tertullian and the Bible* (no. 21 in the same series, 1967) and appearing soon after M. A. Fahey's *Cyprian and the Bible* (Tübingen, 1971, *B.L.* 1972, p. 35), this work pursues a more restricted theme by a more strictly terminological method (though some sections of Fahey's work are similar). The chapters deal with, first, basic vocabulary for 'Scripture' and related ideas; 'The Newness of Christ' (on the discontinuity between the Testaments, with remarks on Tertullian's polemics on three fronts); 'Christ, the Fulfilment of Prophecy'; 'Christ, the Revelation of Hidden Things' (with discussion of Tertullian's terminology of symbolism) and 'Christ, Pre-existing in the O.T.' (here van der Geest, like Fahey, regrettably neglects A. T. Hanson's investigation of this theme in the N.T.). This is an authoritative contribution to Christian Latin linguistic and theological studies, though exegetes of the O.T. text itself will continue to find the usefulness of the Fathers more concentrated in the Antiochenes and Jerome.

R.M.

HABEL, N. C.: *Literary Criticism of the Old Testament* (Guides to Biblical Scholarship, Old Testament Series). 1971. Pp. x, 86. (Fortress Press, Philadelphia. Price: \$2.50)

As an introduction to the subject this is an excellent and well written work. The discipline is explained briefly with elementary examples and is then more fully illustrated by a careful study of Gen. 1-9. The author is at pains to show that literary criticism is concerned not only with the style, but also with the structure, forms and sources of narratives. This he demonstrates in a careful analysis of the main themes and characteristics of the Yahwistic and Priestly sources of the Pentateuch. It is a pity that this study is so limited in scope and contains little on the Elohist, the Deuteronomist, the histories, the prophets or the writings. However, the series is intended to provide 'concise introductions to modern critical methods of biblical study', and as a study of method this volume will prove valuable to more than the beginner for whom it is primarily written. (Companion volumes on Form Criticism and Tradition History are reviewed in *B.L.* 1972, p. 49; *B.L.* 1974, p. 57.)

J.W.M.

HANSON, R. S.: *The Serpent was Wiser: A New Look at Genesis 1-11*. 1972. Pp. 128. (Augsburg Publishing House, Minneapolis. Price \$2.95)

The author expounds the theology of the first eleven chapters of Genesis in terms of the modern world in a popular, non-technical way, without stress on source criticism or scientific analysis. Genesis is approached as literature, and Mesopotamian mythology is used sensibly for comparison and contrast. The book is academically light-weight (and sometimes inaccurate), and the style is deliberately popular and provocative, with a good number of the author's own poetic paraphrases. The author's aim is not to lay down firm conclusions but rather to stimulate Christian preachers to use these chapters in their preaching without being submerged in scientific and source-critical details; the book should be useful in this way to non-academics.

J.G.S.

HARL, M. (ed.), with DORIVAL, G.: *La Chaîne Palestinienne sur le Psaume 118 (Origène, Eusèbe, Didyme, Apollinaire, Athanase, Théodoret)*. Vols. I and II (Sources Chrétiennes, 189-90). 1972. Pp. 1-473, 474-861. (Les Editions du Cerf, Paris. Price: Fr. 120)

This exhaustive and sumptuous edition (including critical Greek text, French version, 182 pages of introduction and the whole second volume given up to detailed notes), though consecrated only to Ps. 119 (LXX 118), offers a thorough introduction to early Christian exegesis of the Psalms, especially by means of patristic catenae. Among these, the text here chosen is one of the 'primary' ones, standing closest to the source-commentaries. In this case the first excerpt on each verse is usually from the commentary (not separately preserved) of Origen, the other excerpts being selected to develop the line suggested by the first. The catenist (who, though Palestinian, seems little aware of Jewish exegesis) works with several levels of interpretation, of which the most important is the ethical, with reference to the Christian life and especially the 'spiritual combat' of the monastic tradition. Though the Catena's chief significance is, perhaps, for that tradition, the present edition is a mine of information on patristic psalm exegesis and contains detailed studies on points of LXX Greek.

R.M.

HASEL, G. F.: *The Remnant. The History and Theology of the Remnant Idea from Genesis to Isaiah* (Andrews University Monographs, Vol. v). 1972. Pp. ix, 461. (Andrews University Press, Berrien Springs, Michigan. Price: \$6.90 (cloth); \$4.90 (paper))

This monograph is a revised form of a dissertation submitted at Vanderbilt University for the degree of Ph.D. The author (a) surveys the history of research on the subject and defines the scope of his own investigation, (b) examines the evidence for the alleged occurrences of the Remnant motif in Sumerian, Akkadian, Hittite, Ugaritic and Egyptian texts, (c) discusses the passages in the earliest parts of Genesis, the Elijah Cycle, and Amos in which the remnant motif has been found, and (d) considers the place which the motif occupies in the teaching of Isaiah of Jerusalem in relation to both Israel and other nations. It is unfortunate that a discussion of the Remnant terminology, which formed part of the original dissertation, had to be omitted from the present volume for reasons of space. As it now stands, the study is a detailed and well documented investigation of the subject. The reviewer would differ from Hasel in declining to treat as Remnant passages those which speak of survivors whose existence is 'utterly meaningless for the future of the nation'. Unless the Remnant embodies promise, there is no Remnant doctrine in the strict sense. Hasel's position makes it possible for him to assert that Amos makes 'extensive use' of the Remnant motif and also to find it in some passages in Isaiah where many other scholars would deny its presence. But his claim that the motif is pre-prophetic is sound; and the whole study is worthy of attention.

G.W.A.

HAY, D. M.: *Glory at the Right Hand. Psalm 110 in Early Christianity* (Society of Biblical Literature Monograph Series, 18). 1973. Pp. 176. (Abingdon Press, Nashville & New York. Price: \$5.00)

Before discussing the main subject of his thesis, Dr Hay glances at the original meaning of Psalm 110 (preferring a pre-exilic to a Has-

monaeen reference) and at its pre-Christian and later Jewish interpretation. 'The history of early Christian use and interpretation of the psalm cannot be understood in isolation from the history of Jewish exegesis, but neither can the former be subsumed under the latter'. If it was believed that the oracle of verse 1 was addressed to the Davidic Messiah, then it was natural, for those who believed Jesus to be the son of David, to interpret that oracle of Jesus's exaltation after his enduring the shame of death by crucifixion, and indeed Ps. 110:1 provides one of the most primitive *testimonia* used by the church. It might have been equally natural to apply the oracle of verse 4 to him also, but many Christians may have found the reference to Melchizedek 'more mysterious than illuminating'; only the writer to the Hebrews develops the Christian interpretation of this oracle. The military language of the psalm lent itself ill to Christian interpretation; Paul applies it to the contest waged against spiritual principalities and powers, including (last of all) death. The continuation of the N.T. interpretation of the psalm is traced throughout the second century.

F.F.B.

HEPP, J.: *Impulse zur Alttestamentlichen Verkündigung* (Schriften zur Religionspädagogik und Kerygmantik, 9). 1972. Pp. 279. (Echter Verlag, Würzburg. Price: DM. 38)

This study of preaching on O.T. texts in the Roman Catholic Church during the nineteenth century should be of interest both to scholars and to church historians as it illustrates an unfamiliar aspect of a period which witnessed revolutionary changes of thought. It is possible to trace a growing emphasis on the Bible which replaced eighteenth century rationalism but was later delayed for a time by neo-scholasticism. Not surprisingly typological preaching had and still has its vogue, but it is interesting to note how an historical approach to the O.T. has had an increasing effect in the Roman Catholic Church on homiletic practice. Generous tribute is paid by the author to the contribution of Protestant O.T. scholarship.

N.W.P.

HOFFMANN, A.: *David. Namensdeutung zur Wesensdeutung* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 100). 1973. Pp. 269. (W. Kohlhammer, Stuttgart. Price: DM. 45)

This well-documented monograph is the result of more than 15 years of research and constitutes an invaluable addition to the extensive literature on the name 'David'. Hoffmann deals thoroughly with the origin and meaning of the name and discusses the etymological, sociological and religio-historical aspects of the problem, as well as the implications for biblical exegesis of the various theories proposed. The result of Hoffmann's detailed inquiry may be briefly summarized as follows: the name was given to David by his parents and means 'beloved'; it is unconnected with the title *dāwīdūm* of the Mari texts; and it is not to be regarded as a theophoric name.

P.W.-M.

JANZEN, W.: *Mourning Cry and Woe Oracle* (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 125). 1972. Pp. viii, 91. (Walter de Gruyter, Berlin and New York. Price: DM. 42)

The main purpose of this study is to examine the place and function of the Woe Oracle in the prophetic literature. Firstly the mourning cry

in the other literatures is considered, and this is followed by an exegetical study of the woe oracles in the prophets. A convincing argument is produced for believing that the mourning cry was the original setting for 'woe', but it is further demonstrated that this was adopted into a secondary context by the prophetic writers. This is an excellent work, and will no doubt stimulate further study in this field.

E.R.R.

JENSEN, J.: *The Use of tôrâ by Isaiah. His Debate with the Wisdom Tradition* (Catholic Biblical Quarterly Monograph Series, 3). 1973. Pp. ix, 156. (Catholic Biblical Association of America, Washington, D.C. Price: \$3.00)

This study gives a well-balanced account of the issues involved. Isaiah's use of the vocabulary of wisdom is both polemic and constructive, so that one can speak both of 'tension' and of 'influence' in describing the relations between the prophet and the wise men. Jensen rejects the view that there is any ultimate incompatibility between the claims of prophecy and those of wisdom with regard to the shaping of political policy in Judah. He also dissents from the view that Isaiah belonged to the class of wise men, though he entertains the possibility that as one of the Jerusalem *élite* he may have had the same kind of education as they. He urges on the basis of Isa. 1:10; 2:3; 5:24b; 8:16-20; 30:9 that Isaiah emphasized the revelatory nature of *tôrâ* (a word as much at home in wisdom as in priestly contexts), and that, while not devaluing wisdom, he insisted that *tôrâ qua* revealed word must be finally decisive. He sees a particular development of this sense of *tôrâ* as a wisdom word in Isa. 11:1-9, where the promulgation of authoritative *tôrâ* is associated with illumination by the Spirit of Yahweh. His contention is that the ultimate subsuming of *tôrâ* which took place in the final stages of the wisdom tradition owed something to the semantic reorientation of *tôrâ* initiated by Isaiah.

W.McK.

KAISER, W. C. (ed.): *Classical Evangelical Essays in Old Testament Interpretation*. 1972. Pp. 265. (Baker Book House, Grand Rapids, Michigan. Price: \$3.95)

Gathered here are fourteen essays by eleven different scholars in the evangelical tradition, with original dates ranging from 1701 (Ezekiel Hopkins on the Decalogue) to 1946 (J. S. Wright on Ecclesiastes), relating to a variety of Old Testament themes. The editor expresses the hope that such a collection will promote a dialogue between evangelicals and other biblical scholars. Many of the essays are now too dated to make this likely, but the collection illustrates very well an approach to biblical exegesis which, for better or worse, has changed remarkably little over the centuries.

R.J.C.

KLINE, M. G.: *The Structure of Biblical Authority*. 1972. Pp. 183. (William B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price: \$2.95)

This book falls into two parts. The first is concerned with the formation of the O.T. canon, which the author believes began much earlier than is generally supposed. It was in fact inherent in the Sinai

covenant, when that is understood as modelled on the ancient Near Eastern treaty form, with its requirement that the treaty must be committed to writing and preserved unaltered. The history of the Biblical canon is certainly in need of a great deal of further study and this work makes an important advance, not least in calling attention to ideas of canonicity in the world surrounding Israel. But Professor Kline lays far too exclusive an emphasis on the ancient treaty pattern, so that, especially in chapter two, it is dragged in to explain the origin of almost every literary genre in the O.T. The second part reproduces two chapters from the author's earlier book *The Treaty of the Great King*, published in 1963, always insufficiently appreciated and now out of print, together with a concluding theological chapter on 'The Intrusion and the Decalogue'. It is good to have this material available in print again, especially the chapter on 'Dynastic Covenant', which illuminates more than any other study what is involved in the handing-over of office from Moses to Joshua. The author's insights here can be appreciated without necessarily accepting his view that the whole of Deuteronomy, in its existing form, goes back to the days of Moses.

J.R.P.

KNIGHT, D. A.: *Rediscovering the Traditions of Israel. The Development of the Traditio-Historical Research of the Old Testament, with Special Consideration of Scandinavian Contributions* (SBL Dissertation Series, 9). 1973. Pp. xiii, 439. (Society for Biblical Literature, Philadelphia. Price: \$2.50; for members \$2.00)

This dissertation, submitted at Göttingen for the degree of Dr. theol., is a commendably comprehensive treatment of an important area of O.T. research. The author wisely begins with a much needed attempt to clarify the definition of the subject and of the terms used in the application of the traditio-historical method. The bulk of the book is devoted, first, to a survey of the development of critical scholarship (outside Scandinavia) from Richard Simon to Gese, Richter, and Steck, with special reference to the understanding and treatment of tradition, and, second, to 20th century Scandinavian scholarship, from Mowinckel's earliest work on prophetic tradition, through Pedersen, Hylander, Nyberg, Birkeland, Lindblom, and Mowinckel's later contributions, to a full discussion of Engnell and other members of the Uppsala 'school', and a consideration of the influence of their ideas on other Scandinavian scholars. In a concluding section the author offers a critical appraisal of Scandinavian traditio-historical research. The entire work is valuable, both for the historical perspective which it gives and also because it shows clearly the varieties of presupposition and approach in those who use this method.

G.W.A.

KÜHLEWEIN, J.: *Geschichte in den Psalmen* (Calwer Theologische Monographien, 2). 1973. Pp. 183. (Calwer Verlag, Stuttgart and Zurich. Price: DM. 22)

The Psalter and related materials are surveyed with reference to their treatment of past events as matter for present faith. The author's outlook is very similar to that of his former professor, C. Westermann, both in the manner of his form-criticism and in his stress on history-oriented worship. In the latter respect there is surely some exaggeration, as when he treats Ps. 93 purely as a reference to a historical event

on the strength of the commentaries of Delitzsch and Baethgen. In attributing 'history-lessness' to the thinking of the neighbouring peoples (pp. 16, 163), he overlooks the evidence gathered by B. Albrektson, *History and the Gods* (B.L. 1968, p. 46).

J.H.E.

KUTSCH, E.: *Verheissung und Gesetz. Untersuchungen zum sogenannten 'Bund' im Alten Testament* (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 131). 1973. Pp. viii, 230. (Walter de Gruyter, Berlin and New York. Price: DM. 98)

The meaning of *b'rit* in the O.T. has occupied the attention of E. Kutsch in several articles published in Journals and Festschriften in recent years. These are now republished in book form, with a number of additions and revisions, which are quite extensive in certain chapters. The result is a book which examines virtually all the occurrences of the word *b'rit* in the O.T., and attempts to offer an overall history of its meaning and development. Kutsch argues, on the grounds of etymology and usage, that it basically connotes obligation, and describes an unilateral action in which a person imposes an obligation either upon himself in the form of a promise or upon another person in making a demand. Only in a secondary way does the word come to describe the bilateral arrangement which results when two parties make and accept mutual obligations. Thus the usually accepted meaning of 'covenant' is a relatively late semantic development, and only arose in the fullest sense as a result of the later western translations of the Bible. Undoubtedly the book is indispensable to any study of *b'rit*, although not all will agree with Kutsch that the semantic development of the term followed the course he describes.

R.E.C.

LEON-DUFOUR, X. (ed.): *Exégèse et herméneutique* (La Parole de Dieu). 1971. Pp. 368. (Les Editions du Seuil, Paris. Price: Fr. 36)

LEON-DUFOUR, X. (ed.): *Exegese im Methodenkonflikt: zwischen Geschichte und Struktur*. 1973. Pp. 263. (Kösel Verlag, Munich. Price: DM. 35)

This collection of studies, now available both in the French original and in German translation, is an excellent reflection of the current French discussion. As the sub-title of the German translation indicates, the keynote is struck by the coming together of strict historical method on the one side and of modern French structuralism on the other. The O.T. scholar will find one contribution strictly within his field (by P. Beauchamp on Gen. 1) but much of more general interest, especially the several contributions of P. Ricoeur, which are well aware of modern linguistics and philosophy of language and relate them to biblical theology. Contacts with psychoanalysis and with dogmatic theology are also explored.

J.B.

LEVENSON, J. D.: *The Book of Job in its Time and in the Twentieth Century* (The Le Baron Russell Briggs Prize Honors Essay in English, 1971). 1972. Pp. 80. (Harvard University Press, Cambridge, Mass.; Oxford University Press, London. Price: \$3.50; £1.75)

It is here argued that, in an age in which there is unanimity neither of moral judgement nor of belief in a personal God, it is hardly possible to retell the Job story.

A.S.H.

LINDBLOM, J.: *The Bible: A Modern Understanding*. Translated by E. H. Wahlström. 1973. Pp. viii, 198. (Fortress Press, Philadelphia. Price: \$3.95)

This is a translation of *Tio kapitel om bibeln*, reviewed in *B.L.* 1970, p. 52. The two concluding chapters have been omitted, the text has been slightly revised, and an excellent bibliography of works in English replaces the mainly Scandinavian one in the original. It is good that this excellent work should thus be assured of a wider circulation.

G.W.A.

*LOVELACE, M.: *Compass Points for Old Testament Study*. 1972. Pp. 176 with 15 figs. (Abingdon Press, Nashville and New York. Price: \$4.95)

This is an introduction to the O.T. and to the world of scholarship for beginners. The author leads the reader from patriarchal times to post-exilic restoration in a rapid review of most aspects of O.T. study, including history, geography, archaeology, anthropology and religion, with repeated emphasis on spiritual and theological value. Each chapter opens with a list of relevant Biblical materials and concludes with a substantial guide to further reading. The book should prove useful in schools and theological colleges as well as providing a readable introduction for the interested layman.

J.W.M.

MILLER, C. H.: *'As It Is Written': The Use of Old Testament References in the Documents of Vatican Council II*. 1973. Pp. viii, 246. (Marianist Communications Center, St. Louis, Missouri)

Here is one of the most recent chapters in the continuous history of O.T. interpretation. References to the O.T. occur in four of the Vatican II Constitutions (Sacrosanctum Concilium, Lumen Gentium, Dei Verbum, and Gaudium et Spes), in five of the Decrees and in two of the Declarations. Of the 88 O.T. references occurring in these documents, 49 are taken in a literal sense, 21 imply a *sensus plenior*, 3 are applied typologically, 14 may be considered 'accommodations' (i.e., biblical language is applied to a situation different from that of its context, without any suggestion that this is what the text meant). The O.T. is used as the church's book, and her 'living message of salvation' is naturally cast in biblical language. The N.T. application of O.T. texts continues to provide a precedent. The Vulgate was the version used throughout, and this raises difficulties where the Vulgate deviates from the meaning of the Hebrew. But in general the use of the O.T. at Vatican II illustrates the great advances made since Vatican I in the acceptance of the principle that Scripture must be invoked in its proper sense. In article 49 of Gaudium et Spes, which deals with conjugal love, four references are given to the Song of Songs; 'this would seem to be the first time that such a high ecclesiastical authority has explicitly admitted the primacy of the literal sense of the Canticle of Canticles.'

F.F.B.

MONLOUBOU, L.: *Un Prêtre devient Prophète: Ezéchiel* (Lectio Divina, 73). 1972. Pp. 184. (Les Editions du Cerf, Paris. Price: Fr. 24)

As a short but remarkably comprehensive introduction to Ezekiel this book has much to commend it. It is well planned and clearly written,

not simplified to the extent of distorting the figure of Ezekiel nor elaborated and detailed to the obscuration of the vital nature of his work as priest and as prophet. The title justifiably describes him as a priest become prophet, but the final chapter of the book entitled 'A New Liturgy' shows a prophet who remained a priest. The visions of Ezekiel, clear in intent but complex in composition (traditional and imported elements intermingling), his indomitable will, his unquenchable hope of Israel's restitution, his belief in the essentiality of the Jerusalem temple and its ritual, of the presence of Yahweh in the midst of it, and of the saving influence going forth from Temple and land to all the earth — this and much more is shown with a method of presentation and a clarity of language which will be welcomed by the general reader, and sometimes with a satisfying simplicity to which learned erudition may not offer an adequate alternative.

J.M.

MONTGOMERY, R. M.: *An Introduction to Source Analysis of the Pentateuch* (Auxiliary Studies in the Bible). 1971. Pp. 142. (Abingdon Press, Nashville and New York. Price: \$3.25)

'The evidence that more than one outlook is to be found in the Pentateuch requires some detective work.' Material for this is provided in 50 frames, including text (sometimes with brief comments) and questions thereon with a key. After working through the frames one has acquired the knowledge to identify the source of selected passages. This type of programme learning seems more suitable for the teach-yourself student.

G.F.

MOSIS, R.: *Untersuchungen zur Theologie des Chronistischen Geschichtswerkes* (Freiburger Theologische Studien, 92). 1973. Pp. 248. (Verlag Herder, Freiburg im Breisgau. Price: DM. 40)

Writing for the post-exilic community, the Chronicler finds in the stories of the pre-exilic kings, particularly in the downfall of Saul, the establishment of the Davidic kingdom and its fulfillment in the Solomonic Temple a kind of paradigm for the present. As then, so now the call is to faithfulness to Yahweh. The new era of splendour still awaits Israel — hence the urgency of the call. Dr Mosis successfully exposes the Chronicler's theological concern, and his *kerugma*, showing him to be not really an historian but a theologian, or, perhaps, a preacher.

R.S.F.

NICHOLSON, E. W.: *Exodus and Sinai in History and Tradition* (Growing Points in Theology). 1973. Pp. xv, 94. (Basil Blackwell, Oxford. Price: £1.75)

In the first chapter Dr Nicholson discusses the theories of von Rad and Noth about the original independence of the Exodus and Sinai traditions. These theories, so influential in German scholarship, have never made a comparable impact in Britain and this thorough examination of them is both valuable and timely. Dr Nicholson shows their weaknesses and concludes that they do not make out a wholly convincing case. Perhaps the main attack on the views of von Rad and Noth has come from those, such as Mendenhall and Beyerlin, who see the Sinai covenant as a reflection of the Hittite suzerainty treaty, and this point of view is examined in chapter 2. Dr Nicholson's

careful discussion provides a greatly needed corrective to the over-emphasis in much recent writing on the influence of such a treaty pattern on the O.T. and he concludes that 'the theory that the earliest Sinai covenant tradition was modelled on the form of the Hittite suzerainty treaties must be rejected'. In a final chapter, the author presents his own arguments for a basic connexion between the Exodus and Sinai traditions and for the originality of the figure of Moses in both of them, together with suggestions for further research. This work is thus both a valuable survey of the present state of discussion and a stimulating contribution to the on-going debate.

J.R.P.

NIEHL, F. and BOENISCH, H. (ed.): *Auszug aus Ägypten (Exodus). Überlieferungsgeschichte und Offenbarung* (Modelle für den Religionsunterricht, 3). 2 volumes. 1972, 1973. Pp. 62 and 40. (Calwer Verlag, Stuttgart and Kösel Verlag, Munich. Price: DM. 4.80, 3.50)

These two volumes, comprising a *Lehrerheft* and a *Materialheft*, are intended as models for teaching the Book of Exodus in schools. Among the readers of the *Book List* they will be of interest mainly to students of modern educational methods.

R.N.W.

NORTH, R.: *Reges* (Introductiones Speciales in Veteris Testamenti Libros, 3). 1971. Pp. 200. (Biblical Institute Press, Rome. Price: Lire 2,000; \$3.50)

This is a very readable and most informative synopsis of Montgomery and Gray, to mention only two writers in English; and, whereas the bulk of the work is written in Latin, an English summary is provided on pp. 9-12. Among other points made by the author is the remark that 'the chief proximate utility of Kings among all the biblical books is that it is the one most suited for practice in the fast easy reading of the Hebrew text' (p. 11). On the debit side, it must be admitted that the reason for 'the malaise with which the book of Kings is utilized for exegesis and instruction, is its chronology'. Fr North's admirable synopsis will be welcomed by those who find some of the larger works belonging to the category described in Eccles 12.12.

J.M.T.B.

OHLE, A.: *Gattungen im AT: ein biblisches Arbeitsbuch*. Vol. 1. 1972. Pp. 224. Vol. 2. 1973. Pp. 224. (Patmos Verlag, Düsseldorf. Price: DM. 19.80 each)

These two volumes form a single work and identify and describe the diverse *Gattungen* in the O.T. Volume 1 comprises two chapters of which the first discusses the peculiarities of Hebrew thought and language and the second short narrative and legal *Gattungen* including the Decalogue. The second volume comprises three chapters. The first of these deals with Moses and the Pentateuchal traditions and with prophetic and wisdom literary forms. The second deals with the literary pre-history of the Pentateuch and also contains sections on the Yahwist, the Elohist, Deuteronomy, and the Priestly Writing. In each instance the discussion is carefully illustrated with examples from the biblical text. The final chapter discusses the question of the unity of the O.T. These two volumes together form a valuable textbook and should be translated into English to make them more widely available.

E.W.N.

RAST, W. E.: *Tradition History and the Old Testament* (Guides to Biblical Scholarship: Old Testament Guides). 1973. Pp. xiii, 82. (Fortress Press, Philadelphia. Price: \$2.50)

The discipline is explained in the context of a historical survey from Gunkel to the present, particular care being taken to relate it to other critical methods. Both the growth of the traditions themselves and their subsequent formation into the larger complexes in the Old Testament are carefully analysed and these processes are traced in the Jacob stories in Genesis and in the prophetic work, Isa. 40-55. The problems raised by the study are also outlined, as are its theological values. But since this will be an invaluable work for students, it would have been useful to find definitions for some of the more common and yet puzzling technical terms used in modern scholarship, such as *Überlieferungsgeschichte* and *Traditionsgeschichte* themselves. (Other volumes in the series are reviewed in *B.L.* 1972, p. 49, *B.L.* 1974, p. 48.)

J.W.M.

REICKE, B.: *Die zehn Worte in Geschichte und Gegenwart* (Beiträge zur Geschichte der Biblischen Exegese, 13). 1973. Pp. vi, 73. (J.C.B. Mohr (Paul Siebeck), Tübingen. Price: DM. 19.50)

The main object of this interesting short study is to examine the different arrangements of the Ten Commandments in the traditions of the Roman Catholic and Lutheran churches, of the Orthodox and Reformed churches and in Talmudic tradition respectively. Why are there in these traditions three different divisions of the Commandments as between the 'Two Tables' and why in each group are the Commandments numbered differently? The author does not attempt to decide which, if any, system is correct, but sets out the theological motives and historical circumstances which led to the various arrangements. A brief opening chapter examines the structure of the original Hebrew text of Exod. 20:2-17, while the final chapter discusses the place of the Commandments in the N.T. and makes some suggestions towards answering the burning question as to how far they may still have binding authority in present-day Christianity and for modern man. Little of the material in this book is wholly new, but it is nowhere else brought together in so handy a compass and the author is justified in his claim that his work opens up new perspectives for the ecumenical situation and the contemporary theological debate.

J.R.P.

RENDTORFF, R.: *Kami no Rekishi*. Translated by S. Arai. 1972. Pp. 169. (Nippon Kirisuto Kyōdan Shuppankyoku, Tokyo. Price: ¥450)

This is a translation into Japanese of two works by Rendtorff: *Gottes Geschichte*, 1962, and *Das Werden des Alten Testaments*, 1959. *Gottes Geschichte* was noted in *B.L.* 1963, p. 37 (*Decade*, p. 431), where its date was given as 1963. The English translation was noted in *B.L.* 1971, p. 50.

K.K.S.

RIDDERBOS, N. H.: *Die Psalmen. Stilistische Verfahren und Aufbau mit besonderer Berücksichtigung von Ps. 1-41* (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 117). 1972. Pp. xii, 305. (Walter de Gruyter, Berlin and New York. Price: DM. 84)

This work, which was completed as long ago as 1967, is, as the author explains in his preface, dependent in part on the work of M. Buber and

F. Rosenzweig and also on the more recent developments of stylistic analysis. It also represents an attempt to come to terms with *Gattungsforschung*. The author admits the achievements of the latter approach, but he holds that it has been applied by its practitioners in too rigid and schematic a way. Various aspects of the subject are discussed in general terms in the first half of the book. After a brief survey of metrical questions the author turns to those of style, and examines the various uses of repetition, climactic arrangement, antithesis, and chiasmus. He then examines various structural patterns in different kinds of psalm, and various elements (e.g. petition, the certainty of being heard) within psalms. These general considerations are then exemplified by being applied in detail to Pss. 1-41. This is a thorough and painstaking study, which is welcome as providing *in extenso* a demonstration of the application of stylistic techniques to the O.T. It is also a useful companion to the author's commentary on Book I of the Psalms (see *B.L.* 1963, p. 27f. (*Decade*, p. 421f.)).

G.W.A.

RUPPERT, L.: *Der leidende Gerechte. Eine motivgeschichtliche Untersuchung zum Alten Testament und zwischentestamentlichen Judentum* (Forschung zur Bibel, 5). 1972. Pp. xii, 276. (Echter Verlag, Würzburg. Price: DM. 39)

RUPPERT, L.: *Der leidende Gerechte und seine Feinde. Eine Wortfelduntersuchung*. 1973. Pp. x, 300. (Echter Verlag, Würzburg. Price: DM. 48)

In 1970 the author presented his *Habilitationsschrift* at Würzburg on the history of the motif of the persecuted or oppressed righteous man in the O.T. and intertestamental books. From this, three publications are being made. The first is the history itself; the second is the philological part, a study of the word-field; the third (to be vol. 59 of the 'Stuttgarter Bibel-Studien') will provide a broader presentation of the author's conclusions with special reference to Jesus. The first two parts of the work have already appeared and are reviewed here. The first, historical part traces the motif with most attention given to the Psalms, LXX and the intertestamental works. The method and aim of such motif-research (keeping to stereotyped phrases connected with the *saddiq*) produces a rather dehydrated dish; a vast amount of material is touched on, analysis attains to nine degrees of subdivision, but the method requires the complete omission of Job, Ps. 44:23 etc. In the second, philological part the author works through the terms for hostility and suffering in his large range of texts (Hebrew, Greek, Syriac, Ethiopic) in four chapters: enemies, their activities, the suffering, the sufferer's conduct. He makes a bold attempt to trace lines of dependence and development.

J.H.E.

SANDMEL, S.: *Alone atop the Mountain*. 1973. Pp. 228. (Doubleday and Co., Inc., Garden City, New York. Price: \$5.95)

An 'autobiographical' novel in which Moses, a very human figure, gives an account of his long life and of the exodus. The O.T. narrative is much demythologized, but the author's attitude to the biblical sources is otherwise conservative.

J.W.M.

*SANDMEL, S.: *The Enjoyment of Scripture*. 1973. Pp. x, 300. (Oxford University Press, London. Price: £4.00)

Professor Sandmel's aim is to provide a guide to the literary appreciation and understanding of the Old Testament for readers of English versions. He writes from critical scholarship but in a way which will stimulate the interest of the general reader who is without Hebrew or much historical background. There are good chapters on the distinctive features of O.T. prose and poetry, and on the Hebrew experience of God. Professor Sandmel's book is a useful companion to the reading of the Old Testament for school and home.

E.J.T.

SCHATZ, W.: *Genesis 14. Eine Untersuchung* (Europäische Hochschulschriften, Reihe xxiii, Bd. 2). 1972. Pp. 384. (Herbert Lang, Bern; Peter Lang, Frankfurt am Main. Price: S.Fr. 48)

This volume is a doctoral thesis begun in Basle and finally completed and submitted in Geneva. It deals, as its title indicates, with Genesis 14 and the many conclusions of a historical and religious nature which have been based upon it since the rise of critical exegesis. It is very full in its review of the history of interpretation and in its references to the relevant literature, and in many respects its greatest merit is the negative one of showing the many false paths which have been trodden and the many impossible deductions made. Schatz also attempts himself to identify the foreign equivalents of the royal names mentioned, but refuses to attach them to known persons, and generally connects the basis of the chapter with the age of David and the need to legitimize Jerusalem as the new cultic and political centre of Israel. Schatz believes this original nucleus underwent a substantial revision and expansion at the hands of Deuteronomistic circles during the exile. There are not many new ideas here, but the work is a most useful volume of reference.

R.E.C.

SCHOORS, A.: *I am God Your Saviour. A Form-Critical Study of the Main Genres in Is. XL-LV* (Supplements to *Vetus Testamentum*, Vol. xxiv). 1973. Pp. x, 343. (E. J. Brill, Leiden. Price: Fl. 80; sub. Fl. 68)

This is an interim instalment of a 'form-critical commentary' on Isa. 40-55, and deals with the material — comprising a large proportion of the whole — classified by the author as belonging to the 'main genres', i.e. 'words of salvation' ('oracle of salvation' and 'proclamation of salvation') and 'polemic genres' (trial speeches and disputations). The author acknowledges his indebtedness to earlier form-critical studies, especially those of Begrich, von Waldow and Westermann, and generally accepts the classification of the last of these; but he expresses independent opinions on many points of detail. Like Westermann's commentary this is an attempt to move beyond bare form-critical analysis to exegesis based on the form-critical approach, and as such it is a valuable addition to the existing commentaries. It is much to be hoped that the work will be completed in a subsequent volume.

R.N.W.

SCHULTE, H.: *Die Entstehung der Geschichtsschreibung im alten Israel* (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 128). 1972. Pp. x, 232. (Walter de Gruyter, Berlin and New York. Price: DM. 74)

The author, a pupil of G. Hölscher, begins with a re-examination of

the Pentateuchal material attributed to the J document in order to determine its use of earlier sources, degree of originality, style and purpose. He then subjects Judges and 1 and 2 Samuel to a similar scrutiny, and, after a further chapter on 'the language of the tenth century B.C.', concludes with a reaffirmation of the thesis of a single great historical work beginning in Genesis and continuing as far as 1 Kings, probably reaching its conclusion with the death of Solomon and composed shortly after the division of the Israelite kingdoms. The Yahwist, its author, was no mere compiler but made substantial contributions to the material such as the Joseph Story. Although he was concerned to present Israel's progress to statehood and to monarchy as due to a divine purpose, his chief motive was not nationalistic nor religious in a strict sense, but ethical: 'righteousness' (*Gerechtigkeit*) is the pervading theme of his work. These theses are closely argued, and even those readers who remain unconvinced by the book's main contention will find in it many valuable discussions which deserve serious consideration.

R.N.W.

SEYBOLD, K.: *Das Gebet des Kranken im Alten Testament. Untersuchungen zur Bestimmung und Zuordnung der Krankheits-und Heilungspsalmen* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 99). 1973. Pp. 208. (W. Kohlhammer, Stuttgart. Price: DM. 62)

By comparing the language and the forms of thought used of illness elsewhere in the O.T. with the description of the current or former plight of the worshipper in certain psalms of the individual the author distinguishes: (a) those which are clearly connected with illness and its healing (38, 41, 88: also Ps. III (syr. 3 = 11QPs^a155)); (b) those which are probably so (30, 39, 69, 102, 103, and Isa. 38:9-20); and (c) those which are only possibly so (6, 13, 32, 51, 91). By stressing the penitential element and comparing this with such passages as Lev. 14:1ff., 1 Kings 8:37ff., Job 33:19ff. and Ps. 107:17ff. he thinks to find a common *Sitz im Leben* in a cultic practice leading to the purification of the repentant sinner and his restoration to the sacral community. The argument is carefully presented with reference to analogous features in the religious life of Israel's neighbours, and it shows throughout a sound acquaintance with contemporary scholarship; but, while containing elements of truth, it lacks balance through a failure to relate the psalms in question to the wider cultic set-up which may be discerned behind the Psalter.

A.R.J.

STENDEBACH, F. J.: *Theologische Anthropologie des Jahwisten*. 1970. Pp. 184. (Universitätsbibliothek, Bonn)

This is a characteristically thorough and well documented doctoral thesis presented to the Catholic Theological Faculty at Bonn. While the historical dimension and context of the J material are firmly emphasized, the author usefully classifies his material under specific topics such as 'Man under God's law', 'Man's response to God's act and word', 'Man in his guilt' as well as in more general theological (Gottesbild) and anthropological (Menschenbild) terms. In each case the argument proceeds from a careful and balanced discussion of the text, key passages being given extended discussion (e.g. Gen. 2-3; 4:1; 6:1-4; 15; Exod. 14; 34).

R.D.

THIEL, W.: *Die deuteronomistische Redaktion von Jeremia 1-25* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 41). 1973. Pp. viii, 331. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 58)

This is an extremely detailed study of Jeremiah 1-25 which is considered to be the first part of a two-part Deuteronomistic redaction of the book, the second part being contained in chapters 26-45. After an outline of the scholarly investigation of the origin and growth of the book of Jeremiah (chapter I), Thiel presents in chapter II an analysis of the chapters in question, isolating the Jeremianic kernel from the Deuteronomistic redactional material which the author finds in almost every chapter. The purpose of the original prophetic tradition and of the redactional material is discussed in each instance. In a final chapter the author discusses the principles underlying the redaction of the original material in the book with special attention to chapters 1-25. This is a work of major importance for the study of Jeremiah and the work of the Deuteronomists and will be of permanent value.

E.W.N.

VLAARDINGERBROEK, J.: *Psalms 68*. (Thesis, The Free University of Amsterdam). 1973. Pp. iii, 250. (Available at 'de Tille', Wirdumerdijk 24, Leeuwarden, The Netherlands. Price: Fl. 35)

Chapter I of this exegetical study (pp. 1-147) offers a painstaking treatment of the terms used. The author values the Massoretic text more highly than has been the case in most earlier studies of this psalm. Sometimes a new reading is suggested, e.g. verse 15, 'when she (= the dove) spreads her splendour (= her wings) her whiteness resembles the snow of Zalmon'. Chapter II (pp. 148-60) discusses the unity, structure and division of the psalm. Four parts with parallel construction and similar motifs are discerned: verses 2-7, 8-19, 20-32, 33-6. In Chapter III (pp. 161-95) the author tries to determine the occasion on which the hymn might have been composed (procession of the Ark); its literary genre (liturgy); and its *Sitz im Leben* (part of the autumn festival, actualizing the 'history of salvation' and the consecration of the Solomonic Temple). Chapter IV (pp. 196-221) deals with the dating (between c. 900 and 700 B.C.; verses 31-2 possibly after 700 B.C.); and the origin (from the north?, from the south?; no localization on Mount Tabor). A list of literature (pp. 224-46) and a summary in English (pp. 247-50) complete this useful contribution to a difficult text.

P.A.H. deB.

VOELTZEL, R.: *Elie, le prophète: ascète, homme politique* (Collections Flèches). 1972. Pp. 96. (Delachaux & Niestlé, Neuchâtel)

This short exposition of the life and times of Elijah and of his importance in later literature has a useful bibliography and fairly copious notes. It should more than fulfil its catechetical purpose.

D.R.Ap-T.

WALKENHORST, C.: *Isuraeru no Shi to Shinkō. Shihen Nyūmon* (The Psalms of Israel and their Faith. A Handbook to the Psalms). 1972. Pp. 348. (Chūō Shuppansha, Tokyo. Price: ¥ 670)

This is the second part of a trilogy on biblical theology by a German Jesuit scholar working in Japan. It consists of three sections: a study of genre, a study of the theology of the Psalms, and a commentary on selected psalms. The first section is a general survey of the subject, mainly following Gunkel and Westermann in a mutual supplementary manner. The main emphasis of the book is found in the second part dealing with the dynamic development of salvation-history in the Bible in general and in the Psalms in particular. Various categories of psalm such as royal psalms, lamentations, songs of Zion and others are understood in such a way that divine sovereignty evolves into a final consummation through people and kings, and finally through the personal prayers and confessions of the faithful. The third section is not so much a detailed commentary but rather an exposition of selected psalms concentrating on the historical *Sitz*, main themes and relationship to the N.T.

K.K.S.

WILLI, T.: *Die Chronik als Auslegung. Untersuchungen zur literarischen Gestaltung der historischen Überlieferung Israels* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 106). 1972. Pp. 267. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 55 (cloth); DM. 51 (paper))

This study, based upon a thesis submitted in Tübingen in 1969, is in three parts. In the first (pp. 9-47), there are general introductory comments and a review of the exegesis of the books of Chronicles up to the present. The second part (pp. 48-189) discusses the theme of the title, presenting the view that the Chronicler (the work is concerned only with the books of Chronicles, since Ezra and Nehemiah are treated as a separate work, possibly actually produced first (p. 181)) is engaged simply in exegesis of works already regarded as having a 'canonical' status. The author's procedures are classified somewhat elaborately under nine headings (categories), in which a distinction is made between the first two (text-critical matters), the next three (redactional), and the final four, the most significant — adaptation, theological modification, recension, typology. The stress rests on the backward look; Willi appears to see no profit in considering the contemporary situation of the author, a curious view since no exegete can be regarded as operating in a vacuum. The third part (pp. 190-244) is concerned with some very interesting and often suggestive observations on the Chronicler as the expounder of the earlier work viewed as 'prophetic history'; there are here some important questions raised regarding the nature and evolution of the canon.

There is much detailed and careful analysis. It may be questioned whether the textual problems in the relationships between Chronicles and Samuel-Kings are adequately handled. There is an attempt to prove too much, but also a failure to appreciate the wider significance of the Chronicler's writings (better brought out by Rudolf Mosis in a work reviewed on p. 55). It is curious to find no reference to K.-H. Pohlmann, *Studien zum dritten Esra* (FRLANT 104, 1970. Cf. *B.L.* 1972, p. 44).

P.R.A.

WILMS, F.-E.: *Das jahwistische Bundesbuch in Exodus 34* (Studien zum Alten und Neuen Testament, 32). 1973. Pp. 254. (Kösel Verlag, Munich. Price: DM. 64)

This monograph is a slightly shortened version of a thesis submitted in Tübingen in 1970. Pp. 15-135 present a detailed survey of studies of Exod. 34 from 1773 to 1969. The substance of the thesis is presented, in the light of this survey, by means of a detailed analysis of the chapter, a discussion of its relationships to parallel texts in Exod. 23, Deut. 7, Josh. 23, Judg. 2:1-5, and in a final discussion of particular questions regarding the place which this chapter occupies in the life and thought of Israel. The conclusions reached are that there is no decalogue here, but a 'Yahwistic book of the covenant' which has been incorporated by the Yahwistic compiler into the text as a counterpart to the Elohist pericope of Exod. 19f., so that it is now understood as representing covenant renewal in that it follows Exod. 32-3. A consideration of the details of the wording shows its ancient character, but as it now stands it reflects knowledge of Israel's experience of failure. The second half of the book provides important comments and insights into a crucial chapter. It is to be regretted that the author, instead of devoting so much space to describing earlier views, did not simply summarize these — as he has in fact done on pp. 131-3 — and lead on from there. An adequate indication of the main differing lines of approach and cross-reference to the literature would have halved the length of the book and made it both more manageable and less costly.

P.R.A.

WINK, W.: *The Bible in Human Transformation: Toward a New Paradigm for Biblical Study*. 1973. Pp. vi, 90. (Fortress Press, Philadelphia. Price: \$2.95)

The author outlines the 'bankruptcy' of modern biblical scholarship based on the objectivism of scientific method, but maintains that the value of historical and critical study can be fully realized if biblical interpretation is approached with the methods of the human sciences, particularly psychotherapy. His conclusions are based on experimental research conducted in collaboration with American psychologists. Although this work is primarily addressed to American N.T. scholars, the O.T. teacher elsewhere might derive some benefit from reading it.

J.W.M.

WOLFF, H. W.: *Bibel — Das Alte Testament. Eine Einführung in seine Schriften und in die Methoden ihrer Erforschung* (Bibliothek Themen der Theologie, 7). 1970. Pp. 175. (Kreuz-Verlag, Stuttgart. Price: DM. 14.80)

WOLFF, H. W.: *Ancien Testament: problèmes d'introduction. Les livres qui le composent et les méthodes pour l'étudier*. 1973. Pp. 214. (Editions Labor et Fides, Geneva. Price: S.Fr. 22.80)

WOLFF, H. W.: *The Old Testament. A Guide to its Writings*. 1973. Pp. 160. (S.P.C.K., London; Fortress Press, Philadelphia. Price: £1.25; \$3.25)

Lectures at Heidelberg to non-theological students, or those just beginning theological study, were the origin of this work, which aims to introduce such an audience both to the O.T. and to the guiding principles of its modern critical study. After a brief introduction

justifying the place of the O.T. within theological study and outlining the development of the canon, the three main chapters are concerned with historical presentations of Israel's faith (the Pentateuch and the Former Prophets), the interpretation of the future (the Latter Prophets), and the guidance offered to man in his contemporary situation (the Writings). A number of excursions deal with particular problems in greater detail. The presentation is simple and clear, and — without there being any new hypotheses — Wolff's understanding of the material is always distinctive and interesting.

R.J.C.

YOUNG, E. J.: *Thy Word is Truth. Some thoughts on the Biblical Doctrine of Inspiration*. 1972. Pp. 280. (Banner of Truth Trust, London. Price: £1.35)

This is a reprint of a book originally published in 1957 in the U.S.A. and in 1963 in this country. Professor Young's death in 1968 deprived 'conservative' scholars of one of their ablest and most learned teachers. This book was designed to acquaint the intelligent layman with the Biblical doctrine of inspiration. His starting point is 2 Tim. 3:16, understood as 'All scripture is breathed out by God . . .'. This applies to the original manuscripts, but our copies are remarkably close approximations. The Bible is infallible and inerrant in fact as well as in doctrine. Where apparent errors occur, the difficulty may lie in our inadequate knowledge. It may be added that the author is often critical of 'conservative' writers, as well as of 'modern' scholarship.

A.S.H.

ZIMMERLI, W.: *Ezechiel. Gestalt und Botschaft* (Biblische Studien, 62). 1972. P. 162. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 14)

Seldom can a general exposition of a prophetic book have been published which is based on a more thorough and careful study of the text than this volume on Ezekiel. In it the great mastery and depth of insight shown in the author's two-volume commentary on the book (cf. *B.L.* 1970, pp. 38–9) everywhere shine through, making this study remarkable for its interest, clarity and depth of understanding. All the main features already set out in the commentary are evident and can scarcely be summarized in a short review. The book is highly to be commended and is well worthy of an English translation.

R.E.C.

7. LAW, RELIGION AND THEOLOGY

ADAMS, Q. M.: *Neither Male nor Female*. 1973. Pp. 255. (Stockwell, Ilfracombe. Price: £2.10)

This work aims, by considering most of the (favourable) references to women in the Bible, to appraise anew the role of women in Christian ministry. This issue no doubt is contemporary; but everything else in the book comes from the pre-critical age of a century or more ago: the bibliographical references, the harmonizing methods, the curious rabbinic-type exegesis. One may agree that the role of women in the church is often under-estimated without having one's convictions strengthened by the way the conclusion is here reached.

R.J.C.

AKASHI, M.: *Kyūyaku Seisho Hoshū Igo no Shisōshi. Kami no Ōhō no Mondai o megutte* (A Study of the History of Thought in the Old Testament after the Exile. Concerning the Problem of God's Reward). 1973. Pp. 257 with an English summary and index. (Taimeido, Tokyo. Price: ¥ 2,850)

Based on a dissertation submitted to Tokyo University in 1964, this book is not so much a specifically detailed study as a general survey of the history of thought in the post-exilic period with a particular focus on the problem of retribution and sceptical attitudes towards it. One may wonder whether such a linear development as is presented here ever existed in such an existential field as this, and whether it can have validity as a criterion for a chronological ordering of the O.T. material. It might have been much more rewarding if the historical survey had started with the exilic period. A summary and outline of important points are to be seen in English on pp. 221-42. K.K.S.

BARR, J: *The Bible in the Modern World*. 1973. Pp. xii, 193. (S.C.M. Press, London. Price: £2.50)

This is a book of outstanding importance which deserves to be read and reread. Barr's dialectical method sometimes makes it difficult to know what he himself believes, e.g. at the top of p. 40. At times he seems to be in complete agreement with a radical point of view and later on makes considerable concessions to the view which has been attacked. The method may be reminiscent of the debating society, but the substance of the book is what matters.

The argument of the book cannot be adequately summarized; it has to be studied in detail. After a survey of the present situation the author discusses the concepts inspiration, word of God, authority and function in their relation to Scripture and on the whole prefers the word 'function'. He discusses historical relativism and argues that we should not assume incommunicability between cultures. Valuable as an emphasis on the Bible as literature can be, it can lead to a depreciation of historical criticism. The treatment of the Bible as record of events and their interpretation characteristic of so-called Biblical theology does not prove that it is *necessarily* authoritative for belief and conduct. Nor must it be claimed that Biblical categories of thought are normative for theology. Should the basis for theology be exclusively Biblical? Possibly not. Perhaps philosophy should have its say. Barth and Tillich differ at this point.

Barr argues cogently that we should not start consideration of the status of the Bible with an *a priori* criterion, but should allow the criterion to emerge at the end of the process. First listen to a theology before judging it. Perhaps we should acquiesce in a multiplicity of theologies. All Barr himself would stipulate for is that in a Christian theology Jesus must be central and God must be the God of Israel. 'The Bible is the record of a personal conflict, in which men struggled with their God, and with each other about their God.' There is sound discussion of the Canon. Being human productions, both tradition and Scripture are imperfect but God uses both. Theology represents what is believed by the Church at any one time; it is not just a transcript of the Bible in modernized or systematized form. There may possibly be a Biblical theology intermediate between exegesis and theology. The mark of fundamentalism is the claim that the Bible is inerrant. We must avoid all such general statements and adopt a particular

approach to the Bible, neither harmonizing its statements nor forcing upon it a unity which is not there. There are indeed common elements in the Bible, but in the last resort the unity to be recognized is the unity of the one God.

This is a book that will be much discussed and deservedly so.

N.W.P.

BERTOMEU, V. C.: *Escatologías de los Profetas* (Anales del Seminario Metropolitano de Valencia 8, 1968, 15). 1972. Pp. 336. (Seminario Metropolitano de Valencia, Moncada, Valencia. Price: (in Spain) Pts. 150; (outside Spain) Pts. 200)

This well-printed and clearly arranged volume on the eschatology of the O.T. prophets follows in its main lines the work of such eminent men as Eichrodt and von Rad. The themes are, as usual, the summoning of the nations, the remnant of Israel, Yahweh's intervention, and the new eschatological order. The second chapter studies in detail three sections of Isaiah (24-7; 34-5; 65-6) with excerpts from Ezekiel, Joel, Micah, and Zechariah. Many of the relevant passages are provided in transcription, and there is a full and valuable bibliography.

J.M.T.B.

BRUEGGEMANN, W.: *In Man We Trust. The Neglected Side of Biblical Faith*. 1972. Pp. 144. (John Knox Press, Richmond, Virginia. Price: \$4.95)

The author's purpose is to commend the literature of Israel's early 'enlightenment' (Proverbs, the Succession Narrative, the Yahwist) to modern Christians as expressing a theology with a positive, world-affirming emphasis on the freedom and responsibility of man, whose neglect in contemporary, especially Protestant, religious thinking he believes to be one of the main causes of the failure of modern theology to speak effectively to the world. The core of the book is a forceful, if somewhat over-simplified, portrait of David as the 'new man' freed from the shackles of his predecessors and living by a new and maturer faith. The Old Testament material sometimes seems to get lost in the homiletic, and there is rather a lot of repetition; but there are some new insights which ought to command attention. The most original section is that on wisdom influence on the Yahwistic portions of Gen. 2-11 (pp. 54-60).

R.N.W.

CROSS, F. M.: *Canaanite Myth and Hebrew Epic. Essays in the History of the Religion of Israel*. 1973. Pp. xviii, 376. (Harvard University Press, Cambridge, Mass.; Oxford University Press, London. Price: \$14.00; £7.00)

This book discusses some of the principal questions in the study of O.T. religion: the 'God of the Fathers', Israelite religion against its Canaanite background and the different interpretations offered by the 'Myth and Ritual' and 'History-of-Redemption' schools of thought, the history of the priesthood, kingship, the so-called 'Deuteronomistic History', the Priestly Work, the Qumran sect, and apocalyptic origins. The discussion is characterized by the author's mastery of the relevant archaeological, linguistic, and textual evidence, and by the

freshness of his handling of O.T. problems. The book is to be commended warmly as informative and stimulating, and as a major contribution to the study of the O.T. There are indexes of biblical and Ugaritic references, of technical terms and of authors, and also a general index.

J.A.E.

DEISSLER, A.: *Grundbotschaft des Alten Testaments. Ein theologischer Durchblick* (Theologisches Seminar). 1972. Pp. 166. (Verlag Herder, Freiburg im Breisgau. Price: DM. 14.80)

This is the first volume of a new series which aims at providing a popular comprehensive survey of the latest stage of discussion of various theological subjects. It is meant for both students and laity especially those reared in Catholic traditions. This volume is a good general introduction to the theology of the O.T., showing its distinctive elements, their relationship to the N.T., and their bearing on our own age.

J.N.S.

FAWCETT, T.: *Hebrew Myth and Christian Gospel*. 1973. Pp. ix, 325. (S.C.M. Press, London. Price: £3.75)

Despite the title there is little here of importance for O.T. studies. The author makes a plea for a positive evaluation of myth in the N.T., and argues that its roots lie within the Hebrew tradition. Much of his evidence comes from later Jewish literature. The discussions of O.T. ideas of creation and Eden, of Jerusalem, temple and kingship are sketchy, and marred at times by questionable exegesis of the biblical material and occasional inconsistencies.

G.I.E.

FIGART, T. O.: *A Biblical Perspective on the Race Problem*. 1973. Pp. 185. (Baker Book House, Grand Rapids, Michigan. Price: \$3.95)

Since justification for the doctrines of racial segregation and white superiority has so often been sought in fundamentalistic (mis-) interpretation of Scripture, particularly the O.T., it is refreshing to read a thorough-going fundamentalist's refutation of racist use of the Bible. Whenever 'God did use a principle of segregation . . . that principle was always holiness against sinfulness' (pp. 63-4), and any doctrine of racial inequality is diametrically opposed to the will of God as revealed in Holy Writ.

J.W.M.

FOHRER, G.: *History of Israelite Religion*. Translated by D. E. Green. 1973. Pp. 416. (S.P.C.K., London. Price: £4.95)

The original (1969) edition of this book was reviewed with strong approval in *B.L.* 1970, p. 63, where it was noted that an English translation was in preparation. This has now appeared in editions on both sides of the Atlantic, the American edition with the imprint of the Abingdon Press. It is both accurate and readable, and will no doubt be widely read for many years to come.

R.N.W.

DE GROOT, A.: *Le Miracle* (Collection Thèmes Bibliques, 6). 1971. Pp. 167. (Apostolat des Editions, Paris. Price: Fr. 9)

DE KRUIJF, T. C.: *La Sexualité dans la Bible* (Collection Thèmes Bibliques, 5). 1971. Pp. 144. (Apostolat des Editions, Paris. Price: Fr. 9)

The aim of the series in which these two volumes appear is to furnish non-specialists with reliable information about biblical teaching on important and topical themes. The series is also available in other languages. These two volumes, on miracle and sex, fully achieve their aim. A full measure of importance is accorded by both to the O.T.

R.N.W.

GYLLENBERG, R.: *Rechtfertigung und Altes Testament bei Paulus*. 1973. Pp. 76. (W. Kohlhammer, Stuttgart. Price: DM.14)

In spite of the title, O.T. material is sparse in this book; the Delitzsch Lectures 1966 which form parts I-III read rather as a monograph on Righteousness in Paul. The author refers to his three volumes, PISTIS, and recalls his discovery in connexion with this work that Paul in his polemical passages shows himself drawing not only on late Judaism and rabbinic dialectic, but also, in an original way, on the O.T. for the structure of his argument. Further, Pedersen's *Israel* is the main inspiration of G's work and the fourth part of this book, a collection of excursuses, includes a summary of Pedersen's exposition of *ṣadaqah*, to show the relevance of the concept to Paul's argument; but at neither point is the matter actually expounded in this book which however remains a very useful monograph for Pauline scholars.

A.R.C.L.

HARRINGTON, J. W.: *The Path of Biblical Theology*. 1973. Pp. 438. (Gill and Macmillan, Dublin. Price: £4.75)

This is a work which many of us may have wished to see in the hands of students of the Bible, and it is one that must have called for great patience and careful study. It is divided into four chapters devoted respectively to surveys of the biblical theology of the Old and New Testaments, of the theology of the Bible, and of the methods and scope of biblical Theology. Very little of the more important literature seems to have escaped the author, and Fr Harrington has made excellent use of the great masters who have preceded him. One is struck by the careful examination of most of the leading theologians in earlier centuries and of the present time. In the N.T. chapter four representative theologies are considered: those of Rudolph Bultmann, Alan Richardson, Ethelbert Stauffer and Max Meinertz. One of the finest sections is the last, in which the author, under the heading Biblical Theology and Dogmatic Theology, provides sections on the theologians, tradition and the *magisterium*, and the role of biblical theology. One may hope that a paperback edition may soon bring the volume within reach of many theological students.

J.M.T.B.

HASEL, G. F.: *Old Testament Theology: Basic Issues in the Current Debate*. 1972. Pp. 103. (William B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price: \$1.95)

This is a most useful summary of the recent and current debate about Old Testament Theology by a scholar who has his own distinctive

contribution to make. He begins by describing the main varieties of methodology represented by men like Jacob, Wright, Vriezen, Eichrodt, von Rad and Childs and then goes on to a discussion of revelation and history with special reference to von Rad, Pannenberg and Rendtorff. The various attempts to relate O.T. Theology to a single central idea are considered. The problem of the relation between the Testaments leads the author to outline the views of Bultmann, Baumgärtel and Hesse, while the question of typology leads to a discussion of the by no means identical opinions of von Rad and Eichrodt. A slightly wrong impression is given when the latter is described as a staunch supporter of typology. Hasel's own plea is for a method which is both historical *and* theological from the beginning. Biblical and systematic theologians ought to be complementary to each other. In this Hasel agrees with H. J. Kraus. He argues for a multiplex approach to the Biblical material 'which makes a guarded and circumspect use of typology, employs the idea of promise-fulfilment, and uses also in a careful measure *Heilsgeschichte*'. Hasel's obvious intention is to avoid the one-sidedness of his predecessors.

N.W.P.

HERRMANN, R.: *Bibel und Hermeneutik (Gesammelte und nachgelassene Werke III)*. Edited by G. Krause. 1971. Pp. 319. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 58)

The author (1887-1962) — not previously known to this reviewer, and surely not well known in this country — was, according to the dust jacket, the most important systematic theologian in East Germany. The volume is a rich collection of essays on the place of the Bible in theology; some go back to before the war. Old Testament theologians will find special interest in the discussions of von Rad's work, including some private letters between the two men; going farther back, there is a debate with W. Vischer. All sorts of questions in biblical theology receive treatment. The helpful preface by the editor orientates the reader to the background and mind of the author.

J.B.

LETHBRIDGE, T. C.: *The Legend of the Sons of God: A Fantasy?* 1972. Pp. ix, 118. (Routledge & Kegan Paul, London. Price: £1.75)

If the author is to be believed we inhabit a profoundly strange, polyvalent reality, and there are many today who would agree with him, including quantum-physicists. But in any serious study it is infinitely better to be constrained to say either 'Yes' or 'No', than to find oneself muttering 'Perhaps', 'Maybe'. This readable book is too general and impressionistic for its results to be regarded as either positive or negative.

I.B.

LEVINSON, N. P.: *Die Kultsymbolik im Alten Testament und im nachbiblischen Judentum* (Symbolik der Religionen, xvii). 1972. Pp. 138. (Anton Hiersemann, Stuttgart. Price: DM. 62; sub. DM. 56)

This volume of well chosen illustrations of cult and ritual in O.T. times and in post-biblical Judaism including Judaism in the state of Israel is more than a supplement to vol. III of this series of the same title by E. L. Ehrlich (1959) which was reviewed by S. H. Hooke in

B.L. 1960, p. 33 (*Decade*, p. 213). It portrays the historical continuity of Judaism from the time of ancient Israel to our day. L. stresses in his Introduction the uninterrupted continuation of Judaism and the unity of Jewish life and cult between the synagogue and the home, between cult and ethics. The rich material is divided into three parts: i. Temple and Synagogue; ii. Sabbath and Festivals; and iii. Family and Home. The last part is of particular interest for the student of the O.T. Not admitting a break between biblical Israel and post-biblical Judaism the author arranges the illustrations not chronologically, but according to the subject matter in the three parts which he prefaces with a valuable brief introduction. Illuminated Bible MSS, archaeology and modern paintings of religious ceremonies in synagogue and home are all drawn upon with good effect. The finely produced *Tafelband* is an important visual aid to cult and ritual. Of the three indices the last contains the sources from which the illustrations are drawn and valuable references to the relevant literature for further study.

E.I.J.R.

LIEDKE, G. (ed.): *Frieden-Bibel-Kirche*. 1972. Pp. 236. (Ernst Klett Verlag, Stuttgart; Kösel Verlag, Munich. Price: DM. 18)

This book contains contributions by several individuals belonging to an interconfessional and international group studying ways in which the churches can help to bring about world peace. The first essay, by L. Perlitt, discusses the subject of Israel and the nations, giving first a historical outline followed by a discussion of certain theological concepts and finally a consideration of the prophetic contribution for which universal peace is an eschatological hope. Perlitt's mainly negative conclusions are challenged by Gerhard Liedke who takes a more positive view. O. H. Steck devotes her essay to an examination of the Jerusalem conception of peace leading up to the hope that peace would eventually be brought about by a divine act. H. Thyen pleads for a change in church structures to enable the churches to play an active part in bringing about world peace; Biblical interpretation as self-understanding (existentialism!) cannot further peace. Of the three concluding chapters on the literature of peace the one of most interest to O.T. scholars will be the first by G. Liedke which discusses the contributions of Caspari, Eichrodt, Pedersen, Gross, Stamm, Westermann, Eisenbeis and H. H. Schmid. In places this book is marred and its usefulness lessened by the obscurity of the style.

N.W.P.

McKAY, J. W.: *Religion in Judah under the Assyrians 732-609 B.C.* (Studies in Biblical Theology, Second Series, 26). 1973. Pp. xii, 142. (S.C.M. Press, London. Price: £2.25)

This book, an expanded version of a section of a Cambridge Ph.D. thesis, re-examines the relationship between Assyrian political supremacy and decline and the religion of Judah. The predominant view, since T. Oestreicher's *Das deuteronomische Grundgesetz* (1923), has been that Judah as a vassal was obliged to accept Assyrian cults, and that the reforms of Hezekiah and Josiah were primarily political. Dr McKay utilizes the Assyrian data to question the assumption that

Assyrian state cults were customarily imposed upon vassals. On the biblical side, examination of cults attested in Judah shows the slightness of evidence for any (even the astral cults) that were specifically Assyrian. The need to interpret the reforms of Hezekiah and Josiah in political terms thus disappears. Hezekiah's reforms, seen as influenced by Deuteronomist teachers displaced from the north, were 'not a declaration of rebellion, but one manifestation of the spirit that led to rebellion' (p. 119). In the case of Josiah's purges, though Dr McKay accepts anti-Assyrian sentiment as a factor, the basic stimulus was that Assyrian decline favoured return to the national cult and obedience to the teaching associated with *Urdeuteronomium*. Correspondingly, paganism under Ahaz and Manasseh was not imposed, but was a consequence of loss of national independence, favouring conditions in which apostasy grew. The 49 pages of notes provide good documentation and discussion of many supplementary details. This is an important monograph, exemplary both for balance and clarity.

H.W.F.S.

MÜLLER, H.-P.: *Mythos-Tradition-Revolution. Phänomenologische Untersuchungen zum Alten Testament*. 1973. Pp. 118. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 17)

This study of the interplay of the mythical and the historical in O.T. tradition has one eye firmly fixed on the contemporary scene. Beginning with a definition and characterization of the mythical, the author shows how the mythical is negated by the historical encounter of God with Israel, yet continues to provide categories through which this historical encounter is understood. Similarly, it is argued, the mythical can help modern man to a fresh rational comprehension of the world, yet the biblical transcendence of the mythical, particularly in prophetic tradition, is important for the understanding of man's dominion in the world and his responsibility for the future.

R.D.

MÜLLER, W. E. and PREUSS, H. D.: *Die Vorstellung vom Rest im Alten Testament*. Revised reissue with supplement. 1973. Pp. 139. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 18)

This inaugural dissertation by a pupil of Alt and Begrich who was killed during the Second World War was originally published privately in 1939, but, though recognized as an important contribution to the subject of the Remnant, soon became virtually unobtainable. A favourable reference by von Rad in his *Theologie des Alten Testaments* drew attention to it once more. The present volume represents a revision by H. D. Preuss with careful annotations where necessary and a most valuable supplement summarizing sundry later contributions to the subject by Preuss himself and other scholars. There is a special word of praise for E. W. Heaton. Müller's special emphasis was on the military and political origin of the Remnant concept in opposition to over-emphasis on the religious aspect. Reprints of this kind are particularly welcome. It should be noted that another major contribution to the subject by Hasel is reviewed in this *Book List* (p. 49).

N.W.P.

NEGRETTI, N.: *Il Settimo Giorno. Indagine critico-teologica delle tradizioni presacerdotali e sacerdotali circa il sabato biblico* (Analecta Biblica, 55). 1973. Pp. 341. (Biblical Institute Press, Rome. Price: Lire 10,000; \$17.50)

This is a long, praiseworthy and somewhat tedious work, in which the author in his preface thanks a number of experts, mostly taken from the staff of the Roman Biblical Institute, for reading and endorsing his findings in regard to the Sabbath. The first part deals with the extrabiblical priestly tradition and the presacerdotal biblical tradition (pp. 31-145), while the second part embraces the priestly tradition under the headings of the Sabbath in the priestly tradition and the Sabbath in the priestly legislation. The first section of the second part is divided under the three headings of the Sabbath and creation, the Sabbath and the manna, and the Sabbath and Sinai. This does not appear to be a work full of original discoveries; it is, however, one that has been carefully worked over by a number of scholars.

J.M.T.B.

OTZEN, B., GOTTLIEB, H., and JEPPESEN, K.: *Myter i Det gamle Testamente*. 1973. Pp. 184. (G.E.C. Gad, Copenhagen. Price: D.Kr. 35.15)

This book contains four essays by members of the Old Testament Department in the University of Aarhus. In the first Professor Otzen discusses the general concept of myth, beginning with Grundtvig, moving to more recent views (such as those of Gunkel, van der Leeuw, Eliade), and giving an account of the Babylonian creation myth and the Ugaritic Baal myth. In the second essay he examines the mythological elements in Genesis, the varying views which have been held about the extent to which they retain their mythological character, and the relation between such elements and Israel's view of history. H. Gottlieb discusses mythological elements in the Psalms and their relation to cultic practice, with particular reference to the Creation, the Exodus, Yahweh's enthronement, and the sacral status and cultic suffering of the King. K. Jeppesen shows how in the prophetic literature, mythological elements are used, not systematically, but selectively and in relation to specific situations.

G.W.A.

PETERS, G. W.: *A Biblical Theology of Missions*. 1972. Pp. 368. (Moody Press, Chicago. Price: \$6.95)

It is possible that the title of this book will mislead. It is not so much a theology as an eloquent plea to the Church to engage in mission, a plea that is supported by reference to a number of passages in the Bible. Further, the word should be 'Mission' rather than 'Missions', as the argument of the book makes clear. The treatment of the O.T. material is inadequate, most of it being drawn from Isaiah 40-55. One would have expected some reference to Isa. 19:19-25. In view of the author's statement that 'Universality is pronounced and consistent in the Psalms', one would have expected more use to be made of Pss. 93; 96-9.

A.S.H.

RÄISÄNEN, H.: *The Idea of Divine Hardening. A Comparative Study of the Notion of Divine Hardening, Leading Astray and Inciting to Evil in the Bible and the Qur'ân* (Publications of the Finnish Exegetical Society, 25). 1972. Pp. 108. (The Finnish Exegetical Society, Helsinki)

The main purpose of this monograph seems to be to defend Islam against the commonly held view that its God is an arbitrary tyrant, by

discussing certain aspects of freewill and predestination in the Qur'an. A secondary purpose is to compare Quranic and biblical views on this question and to show that the positions of the two bodies of literature are not so remote from one another as has been supposed. Roughly half the book is concerned with the biblical evidence, with chapters on the O.T., the intertestamental literature (including Qumran) and the N.T. The writer's general conclusion is that although all these groups of texts contain statements which taken in isolation and at their face value appear to teach a predestinarian view, the contexts both literary and historical in which these statements occur often show that this is not really the case. There is frequently a tension between two opposite views; but the biblical testimony, like that of the Qur'an, is far from propounding a doctrine of an arbitrary God. Most of the relevant biblical passages are briefly discussed. There is an extensive bibliography.

R.N.W.

ROBINSON, H. W.: *Kyūyaku Seisho ni okeru Shūdan to Ko*. Translated by E. Funamizu. 1972. Pp. 187. (Kyōbunkwan, Tokyo. Price: ¥ 780)

This volume happily unites in Japanese translation three very important articles by the late Professor H. Wheeler Robinson: 'The Hebrew Conception of Corporate Personality' (from *Werden und Wesen des Alten Testaments*, ed. by P. Volz, F. Stummer and J. Hempel, 1936), 'The Group and the Individual in Israel' (from *The Individual in East and West*, ed. by E. R. Hughes, 1937) and 'The Theology of the Old Testament' (from *Record and Revelation*, edited by Robinson himself for this Society, 1938). The first two of these articles were republished in the original in 1964 by the Fortress Press, Philadelphia (Facet Books: Biblical Series 11; reprinted 1967), though this was unfortunately not noted in the *Book List*.

K.K.S./R.N.W.

VAN RULER, A. A.: *The Christian Church and the Old Testament*. 1971. Pp. 104. (William B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price: \$2.45)

This is a translation by G. W. Bromiley of the author's *Die christliche Kirche und das Alte Testament*, 1955 (see *B.L.* 1956, p. 52-53; *Eleven Years*, pp. 759-60). Where books quoted in the original were in Dutch or German, the translator has added the English version.

A.S.H.

SCHARBERT, J.: *Le péché originel dans l'Ancien Testament*. Translated by H. Rochais (Quaestiones Disputatae, 9). 1972. Pp. 166. (Desclée De Brouwer, Brussels and Paris. Price: Fr. 24)

This is a French translation of the author's *Prolegomena eines Alttestamentlers zur Erbsündenlehre*, reviewed in *B.L.* 1969, p. 50. It is a pity that the translation is over-literal, with many obscurities and odd words. The transliteration of Hebrew words is also very erratic and often faulty.

R.N.W.

SCHMIDT, W. H.: *Zukunftsgewissheit und Gegenwartskritik. Grundzüge prophetischer Verkündigung* (Biblische Studien, 64). 1973. Pp. 106. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 11.50)

This book deals with important areas of study in O.T. prophecy and the prophetic literature. It defines the radical character of prophetic

threats of doom and the aspect of finality and unconditionality which attaches to them. It explores the inadequacy of the representation that the prophets were principally preachers of repentance, and it analyses the fundamental nature of the prophetic critique of society and cult. It differentiates between prophetic threats of institutional dissolution and warnings of the advent of ineluctable fate by examining the motivation of these threats and by relating them to prophetic predictions about 'salvation' in the future. The present community, which is ripe for disintegration, is, nevertheless, promised a new beginning and new conditions of life in a society which will be God's creation.

W.McK.

STECK, O. H.: *Friedensvorstellungen im alten Jerusalem: Psalmen, Jesaja, Deuteriojesaja* (Theologische Studien, 111). 1972. Pp. 75. (Theologischer Verlag, Zurich. Price: S.Fr. 13.80)

World peace is the peace of Jerusalem. This notion is to be understood against the background of the cult tradition that Yahweh rules from Zion, his holy mountain, as creator and sustainer of the universe. The establishment of peace was his work at creation by the subjugation of chaos and he alone is able to uphold it. Thus, should his people, who share in this cosmic peace, find themselves cut off by any illness or misfortune, they must lament their state and appeal to Yahweh for restoration. Likewise, world-wide peace is established only by the nations entering into Jerusalem's peace. Isaiah's teaching is firmly based in this tradition, but because he sees the appointed administrators depart so far from this peace, he declares that it will have to be restored by Yahweh through purifying judgement at the hand of the Assyrians. The exilic Isaiah maintains the basic Jerusalemite hope, but teaches that it will be realized by Yahweh's hand raising up Cyrus and by the nations being shown the peace of Jerusalem through the servant's life and mission. This is an important and illuminating contribution to the study of O.T. theology and religion.

J.W.M.

DE VAUX, R.: *Ancient Israel. Its Life and Institutions*. Translated by J. McHugh. 2nd edn. 1973. Pp. xxiii, 592. (Darton, Longman and Todd, London; The McGraw-Hill Book Co., New York. Price: £2.50)

The late Père de Vaux's classic *Les Institutions de l'Ancien Testament* was first published in two volumes in 1958 and 1960 (*B.L.* 1958, p. 39 (*Decade*, p. 115); *B.L.* 1961, pp. 52-3 (*Decade*, pp. 290-1)). The English translation, which first appeared in 1961 (*B.L.* 1962, pp. 56-7; *Decade*, pp. 366-7) incorporated some additions and corrections by the author together with additional bibliography up to the beginning of 1961. The present volume is a paperback reprint of that translation. Although much has been written on Israel's life and institutions since 1961, the book is likely to remain a standard work of reference for many years to come.

R.N.W.

VOIGT, G.: *Bibel im Zwielicht*. 1970. Pp. 111. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 5.80)

The contents of this book were gathered from a series of articles written by the author for *Der Sonntag* and *Mecklenburgische Kirchenzeitung*. Far from being in the twilight, the Bible is illuminated

both by the faith of community and by critical scholarship. The main methods of critical enquiry into the contents of the Bible are simply described and shown to be of positive value to faith and piety.

A.S.H.

WESTERMANN, C.: *Schöpfung* (Themen der Theologie, 12). 1971. Pp. 176. (Kreuz-Verlag, Stuttgart. Price: DM. 14.80)

This book is one of a series intended to communicate theology to the intelligent layman. No technical knowledge is required of the reader beyond a general familiarity with the Bible. The greater part of the book consists of the author's translation (taken from his commentary in the *Biblischer Kommentar*) of the first three chapters of Genesis, with a discussion of the leading themes in the light of form criticism, of other areas of learning and of a modern existentialist approach. This is prefaced by a chapter on the general approach to these texts, and another relating them closely to the rest of Genesis 1-11, and followed by one on the relation of creation and redemption.

A.G.

(A Japanese translation is now available, entitled *Sōzō*, published by the Shinkyo Shuppansha, Tokyo. Translated by K. Nishiyama. 1972. Pp. 218. Price: ¥ 800)

WESTERMANN, C.: *Umstrittene Bibel*. 2nd edition. 1964. Pp. 183. (Kreuz-Verlag, Stuttgart. Price: DM. 11.80)

It is to be regretted that this delightful little book containing, as it does, the published form of a series of broadcast addresses by a distinguished scholar, was not reviewed in the *Book List* when it originally appeared in 1960: the present reviewer has found it more stimulating and illuminating than many more pretentious volumes. The Testaments are made to throw light on each other with reference to such matters as gospel, miracle, law, kingdom of God, prediction, mission and canon and a much needed plea is made for a closer reaction between Biblical scholarship and preaching. It takes a great scholar to be both simple and profound on such themes.

N.W.P.

WOLFF, H. W.: *Amos the Prophet. The Man and His Background*. Translated by F. R. McCurley; edited, with an introduction, by J. Reumann. 1973. Pp. xii, 100. (Fortress Press, Philadelphia. Price: \$2.95)

This is a translation of H. W. Wolff's *Amos' Geistige Heimat* (Neukirchener Verlag, 1964), which was reviewed in *B.L.* 1965, p. 55 (*Decade*, p. 607). The translation is adequate, though peculiar (e.g. Israel is 'shoved' into a decision on p. 86) and sometimes over-literal ('Amos Lives Out of the Oral Tradition', p. 88). The index of biblical passages has been retained but the other indexes — perhaps hardly necessary in such a short work — have been omitted. On the other hand a bibliography, which includes a list of the other writings of H. W. Wolff, has been added. The introduction by J. Reumann is intended to assist the general reader of this somewhat specialized work by providing a sketch of the course of recent study of Amos and of Wolff's other work in this field.

R.N.W.

WOLFF, H. W.: *Anthropologie des Alten Testaments*. 1973. Pp. 364. (Chr. Kaiser Verlag, Munich. Price: DM. 34.50)

This is a very useful biblical and theological examination of the O.T. understanding of man, who and what he is. The first part discusses the O.T. vocabulary, the second deals with the human 'occasions' (e.g., birth and death), and the third considers the social relationships. Man's purpose, as *Imago Dei*, is to live in the world, to love his fellow-men, to rule creation, for which he shares the responsibility with God, and to praise the Creator. Professor Wolff opens up the biblical insights in depth.

R.S.F.

WOLFF, H. W., RENDTORFF, R., PANNENBERG, W.: *Gerhard von Rad: Seine Bedeutung für die Theologie. Drei Reden*. 1973. Pp. 58. (Chr. Kaiser Verlag, Munich. Price: DM. 6.50)

The three addresses printed in this booklet were delivered at a memorial ceremony in the University of Heidelberg almost a year after Professor von Rad's death. Together they provide an effective account of the depth and range of his scholarly work. Wolff writes of von Rad's achievement as an exegete, Rendtorff of the importance which the study of the O.T. traditions had for his theology, and Pannenberg discusses the theological importance of the way in which von Rad dealt with the tension between the thought of ancient Israel and of modern man, notably in relation to nature and history. The addresses, which are well documented, are an illuminating commentary on von Rad's theological achievement.

G.W.A.

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

CARDASCIA, G.: *Les lois assyriennes. Introduction, traduction, commentaire* (Littératures anciennes du Proche-Orient, 2). 1969. Pp. 360. (Les Éditions du Cerf, Paris. Price: Fr. 42)

The Middle Assyrian laws from the end of the Second Millennium B.C. are ill-preserved: the biggest surviving tablet deals with women. However, they fall within O.T. times and are less subject to Sumerian influence than those of Hammurabi. This new translation modestly professes to be little more than a tribute to the standard edition of G. R. Driver and J. C. Miles (Oxford, 1935), but, while a little weak on the philological side, it provides a masterly commentary on the legal background and social content.

W.G.L.

CHAD, C.: *Les Dynastes d'Emèse*. 1972. Pp. 201, including illustrations and maps. (Dar El-Machreq, Beyrouth)

This is an excellent example of *haute vulgarisation*, based on the author's Paris thesis of 1967. Since little or nothing is known of Emesa (Homs) before the Roman period, the bulk of this book is concerned with the first to third centuries A.D. Of most interest to readers of the *Book List* will be the chapter on the Semitic Pantheon.

S.P.B.

DIETRICH, M., LORETZ, O. and MAYER, W.: *Nuzi-Bibliographie* (Alter Orient und Altes Testament, Sonderreihe, Band 11). 1972. Pp. ix, 271. (Verlag Butzon & Bercker, Kevelaer; Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 88)

This computer-printed bibliography is for the serious Nuzi scholar. It contains a listing by year of all books, articles, reviews, etc., which offer even a brief note on some aspect of Nuzi, followed by alphabetic lists of titles and authors, lists of excavation numbers, etc. This is a thorough and reliable work, but it suffers the disadvantage that there is no classification by topic, and the O.T. scholar wishing to read about Nuzi social customs must go through the whole list and hope that the titles are a reliable guide to contents.

W.G.L.

FINET, A.: *Le Code de Hammurapi. Introduction, traduction et annotation* (Littératures anciennes du Proche-Orient, 6). 1973. Pp. 160 and 2 maps. (Les Editions du Cerf, Paris. Price: Fr. 36)

This is a thoroughly up-to-date and reliable translation with elementary introduction and brief, mostly philological notes. As such it is to be recommended. However, it is not based on detailed study of the social and legal background. For this a commentary by J. Klíma is planned.

W.G.L.

FISHER, L. R. (ed.): *The Claremont Ras Shamra Tablets* (Analecta Orientalia, 48). 1971. Pp. 58, xi plates. (Biblical Institute Press, Rome. Price: Lire 3,900)

Apparently there are several tablets from Ras Shamra that have been discovered 'on the side'; and despite the vigilance of the Syrian archaeological authorities some of them have slipped out of the country. Six of these tablets have managed to find their way to America, and we should be grateful to Fisher and his colleagues for publishing them so speedily. Photographs of all four Akkadian and both Ugaritic tablets are published beside the transcriptions, and the transliterations are followed by detailed commentaries. These commentaries frequently show the interest of the contributors in drawing O.T. parallels with Ras Shamra. In M. Dahood's treatment of an interesting Ugaritic contract (edited by P. D. Miller) about the establishment of a *mrzh* (whatever that might be) most of the parallels cited are grammatical ones. Fisher shows that the text about the judgement of the king of Ugarit and Dame Piddu has a tenuous connexion with the Bathsheba episode. Three other Akkadian texts edited by M. C. Astour are unfortunately badly damaged.

M.E.J.R.

GRUMACH, I.: *Untersuchungen zur Lebenslehre des Amenope* (Münchener Ägyptologische Studien, 23). 1972. Pp. 225, partly unnumbered. (Deutscher Kunstverlag, Munich & Berlin. Price: DM. 55)

This monograph offers a very competent German translation (with notes on philology and subject-matter) of the famed Egyptian wisdom-book of Amen(em)ope. Set out in transliterated Egyptian, the suggested strophic structure of Amenemope occupies most of the *Anhang*; it is based on Fecht's 'metrical' system. A solid if brief Introduction (pp. 1-6) presents two overall hypotheses (cf. also Conclusions, pp. 182ff.). The first is that Amenemope shows a regular pattern of grouped chapters, every 5th or 7th being 'pausal'. The core

of this may hold good, with some details needing modification. The second theory is that Amenemope incorporated material from an older teaching ('*Alte Lehre*') of the 18th Dynasty (c. 1550–1300 B.C.), that the latter also became current in Canaan, and that it was used in Prov. 22:17–23:11 which would have retained the sequence of the '*Alte Lehre*' — unlike Amenemope. Hence the similarities in material, but not in sequence, in Amenemope and Proverbs. A suggested reconstruction of the '*Alte Lehre*' (in transliterated Egyptian) heads the *Anhang*. So long as the suggested '*Alte Lehre*' remains unattested in Egyptian literary ostraca, etc., this hypothesis will remain unverifiable. Grumach would date the composition of Amenemope to the 12th Century B.C. (20th Dynasty), which is probably close to the truth. Erman's conjecture that *šlsm* (Prov. 22:20) came from Amenemope's thirty chapters receives no support from Grumach's work (cf. p. 6). The translation and notes are this book's main value; also on literary structure, if not taken uncritically. There are useful indexes — but, curiously, no table of contents. K.A.K.

HARDING, G. L.: *An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions*. 1971. Pp. xiii, 943. (University of Toronto Press. Price: \$27.50)

The work here reviewed begins, after some introductory matter (pp. i–viii), with lists of abbreviations of the titles of works consulted (pp. ix–xxxiii) and of the names of authors cited (pp. xxxiv–xli), followed by brief notes on methods and dialects with a page showing the South-Arabian alphabets (pp. 1–6). All this is followed by an immense collection of proper names (pp. 7–691) and a concordance of references (pp. 693–905). Finally, Appendix I lists all theophoric names (pp. 907–27), Appendix II deals with the distribution of names by dialects (pp. 928–34), and Appendix III gives a list of names of which the readings are doubtful (pp. 935–40); finally, a few Addenda are given at the end (pp. 941–3). These lists seem as complete and accurate as they can be. All names, including those with prefixes and affixes, are entered under their basic roots, where known, and these are fairly often explained after the sense found either in a South-Arabian dialect or in the classical North-Arabian language. This, however, is the weakest part of the work; for many names, though thus easily explained, are left without explanation, for example *sb^c* = *sab'u(n)*, 'lion' and '*qrb* = '*aqrabu(n)*, 'scorpion' (although animal names are common as both tribal and personal names in the Semitic languages). This failure to use the cognate languages is further unfortunate. It causes many names to be left without explanation or even mis-translated: e.g. the *Ḥaḍr.* 'kbr(m) 'jerboa' or 'mouse', as it is shown to mean by the other Semitic (Accadian, Aramaic, Syriac, Arabian) languages, is strangely translated 'pollen on the legs of a bee'! It also reduces the book's utility for workers in other fields: for example the Min. *Rbqn*, based on *rbq* 'attached officer' (cf. N.-Arab. *ribqu(n)*, *ribqatu(n)*, 'noose', 'yoke'), explains the Hebrew *Ribqāh* (Rebecca) as meaning 'unity', because her marriage to Isaac was to re-unite the Syrian and Canaanite branches of Abraham's family. Such criticisms, however, affect only a few points in an immensely valuable work of reference. Lastly, it is all in typescript beautifully reproduced and large enough to be easily read; and here the only query that puzzles the reviewer is why some classical Arabic words are given in Arabic script while most are transliterated! G.R.D.

KITCHEN, K. A.: *The Third Intermediate Period in Egypt (1100-650 B.C.)*. 1972. Pp. xvii, 525. (Aris and Phillips, Warminster. Price: £6.75)

In this lengthy and solid volume the author sets out to reconstruct as accurately as possible the chronology of the Late Period in Egypt. For this he sifts and evaluates a great mass of evidence, devoting special attention to the prosopography of the period. His closely reasoned arguments are by no means easy reading. However, the resultant historical outline is provided in Part IV of the work. For O.T. scholars the value of the book will be found in those portions dealing with Palestinian contacts. Kitchen follows E. R. Thiele in his chronology of the Hebrew kingdoms, rejecting the scheme of Albright. A special Excursus is devoted to the Palestinian campaign and topographical list of Shoshenq I. The campaign is discussed in detail and is shown to be directed against both Judah and Israel. Kitchen believes the enigmatic 'So King of Egypt' to have been Osorkon IV (pp. 374f.).

R.J.W.

MACDERMOT, V.: *The Cult of the Seer in the Ancient Middle East: A contribution to current research on hallucination drawn from Coptic and other texts*. 1971. Pp. xii, 829. (Wellcome Institute of the History of Medicine, London. Price: £9.00)

On the basis of translated extracts from Coptic and other ancient related texts and versions, which make up the bulk of this massive volume, the author gives a fascinating insight into the character and fruits of asceticism in the early Christian period. She underlines the differences between the ancient and hard-won experiences and those induced by modern hallucinogenic drugs which she regards as a threat to social and individual stability. The book is of outstanding importance to Coptic scholars, and will also interest those who have pondered whether drug-induced ecstasies can be regarded as genuinely religious. A disappointingly short chapter on current attempts to achieve instant illumination is redeemed by an excellent bibliography on pp. 258-60.

I.B.

MORENZ, S.: *Egyptian Religion* (Handbooks of Archaeology). Translated by A. E. Keep. 1973. Pp. xvi, 379. (Methuen, London. Price: £7.50)

This excellent translation of Morenz's *Ägyptische Religion*, originally published in 1960, is surely the best comprehensive study of Egyptian religion. The late author was unusual in being not only a competent Egyptologist, but also one trained in theology and the history of religions. His approach to religion is a phenomenological one, and he insists that all aspects of Egyptian culture were rooted in religion. His statements are supported with copious references to Egyptian texts. Where this may be helpful, the translator has indicated in footnotes the relevant pages in Pritchard's *Ancient Near Eastern Texts* where the Egyptian works may be consulted. Some topics are dealt with which the author himself has pioneered, such as a discussion of Egyptian religious literature viewed in the context of the concept of sacred scripture. In his closing chapter he examines the Egyptian contributions to biblical literature.

R.J.W.

RINGGREN, H.: *Religions of the Ancient Near East*. Translated by J. Sturdy. 1973. Pp. vi, 197. (S.P.C.K., London; Westminster Press, Philadelphia. Price: £3.50; \$7.50)

This work provides a lucid introduction to the study of Sumerian, Babylonian and Assyrian, and West Semitic religions, and is an admirable companion to the author's superb *Israelitische Religion* (see *B.L.* 1964, p. 64 (*Decade*, p. 532); *B.L.* 1967, p. 42). Although some topics seem to have been given a disproportionate amount of space, e.g. *Dumuzi*, the book's comprehensiveness and detailed documentation make it indispensable for university students. I.B.

SCHMIDT, J. D.: *Ramesses II. A Chronological Structure for his Reign*. 1973. Pp. vii, 216. (Johns Hopkins University Press, Baltimore and London. Price: £4.75; \$10.00)

This well-documented work, which was submitted as a Ph.D. dissertation, is a valuable contribution to Egyptian historical studies. The bulk of the volume consists of an analysis of all known documents bearing regnal dates of Ramesses II. One of the significant facts that emerge is an assured coregency of this ruler with his father Seti I for a period of a little over three years. O.T. scholars will perhaps be interested in the new translation, with a commentary, of the Egyptian version of the famous treaty between Ramesses II and Hattusilis III. This is important for the Hittite treaty form, although it is not a suzerainty but a parity treaty. R.J.W.

THOMPSON, R. C.: *Semitic Magic, its Origins and Development*. 1971 (1908). Pp. lxxviii, 286. (Ktav Publishing House, New York. Price: \$16.95)

Originally published as volume 3 of the Luzac's oriental religions series, this work displays the methods and ideas of a former generation of scholars, many of which are now out-moded. But the thoroughness of the book and the numerous examples cited will make it useful reading for those working in the field of Semitic magic. I.B.

WATANABE, Z.: 'Shutsu-Ejiputo' Izen. *Semu-Heburu-Isuraeru Genshizō* (Before the 'Exodus'. Semites, Hebrews and Proto-Israelites). 1972. Pp. 889. (Nippon Kirisuto Kyodan Shuppankyoku, Tokyo. Price: ¥4,500)

The author, to whom his friends and disciples recently dedicated a book entitled *Watanabe Zenda. Sono Hito to Shingaku* (Zenda Watanabe. The Man and his Theology) in honour of his eighty-eighth birthday, has published a monumental work on the Semites. As is stated in the preface, it is the result of the weaving together of two manuscripts, one written some sixty years ago and the other fifteen years ago. The resulting work never dissociates itself from the viewpoint and treatment of those days. It is a pity that more recent findings and studies in the Ancient Near East in general and in the Canaanite scene in particular are not fully documented. The work may best be evaluated in terms of the history of the study of the O.T. K.K.S.

WISEMAN, D. J. (ed.): *Peoples of Old Testament Times*. 1973. Pp. xxi, 402, with 8 plates and 6 figures. (Clarendon Press, Oxford. Price: £5.50)

This volume completes the trilogy inspired by the late D. Winton Thomas, following the now well-established *Documents from Old Testament Times* (1958) and *Archaeology and Old Testament Study* (1967), all commissioned by the Society for Old Testament Study. It contains an introduction by the editor and twelve chapters on the peoples: Hebrews (H. Cazelles), Canaanites (A. R. Millard), Philistines (K. A. Kitchen), Egyptians (R. J. Williams), Amorites (M. Liverani), Aramaeans (A. Malamat), Assyrians (H. W. F. Saggs), Babylonians and Chaldeans (W. G. Lambert), Hittites and Hurrians (H. A. Hoffner), Moabites and Edomites (J. R. Bartlett), Phoenicians (D. R. Ap-Thomas), Arabs and Ethiopians (A. K. Irvine), Persians (G. Widengren). There is a chronological chart, indexes of biblical references, foreign words and authors, and a general index. The plates add rather little, since they are all familiar and readily accessible in other books. Of the figures, one is a newly discovered ostrakon mentioning *prw*, one a plan of Hattuša — more suited to a volume on archaeology — and four maps, of which the first two titles (p. ix and p. 31) and the last (oddly positioned at p. 260) are rather inadequate. It would have been better to have no plates and more maps, since many places referred to — e.g. for Moab and Edom and for the Arabs — could usefully be thus identified.

The rather sketchy introduction says little: one might have expected at least some discussion of what should appear in the volume and why. For their clarity and critical judgements, I would particularly commend the chapters on the Hebrews, the Amorites, the Aramaeans, the Moabites and Edomites, the Arabs (in which rightly enough Ethiopians are only very briefly handled), and the Persians. There is some rather specious argument. Thus Millard (pp. 47f.) seems deliberately to play down Canaanite influence in the O.T.; the discussion by Kitchen (e.g. pp. 56, 62, 64) is too concerned to prove the historical validity of the O.T. to be able to assess the evidence very satisfactorily; Saggs (p. 163) has a totally misplaced slur on biblical scholarship. There seems to be something odd about the argument by Lambert (pp. 187f.) implying that because there is evidence of a migration of Amorites down the Euphrates valley — this gets Amorites to Ur, though he acknowledges that Abraham's name is not Amorite — therefore Amorites (and presumably Abraham) could have migrated up the valley. A stage or two in the argument seems to be missing. The English translation of M. Weippert's *Landnahme* should be noted (p. 28).

A volume then of some unevenness, containing a great deal of valuable and in some instances new material, in which the problems which arise for interpretation out of the newly-known evidence from the ancient near east are not always as clearly seen as the points at which, for some of the contributors, there is thought to be proof that 'die Bibel hat doch Recht'.

P.R.A.

9. APOCRYPHA AND POST-BIBLICAL STUDIES (including Qumran Studies)

BAKER, J. and NICHOLSON, E. W. (ed.): *The Commentary of Rabbi David Kimhi on Psalms CXX-CL* (Cambridge University Oriental Publications, 22). 1973. Pp. xxxii, 190. (Cambridge University Press. Price: £4.60)

The medieval Jewish commentators on the Bible have been unjustly neglected, and the principal reason is the relative inaccessibility of the

material. This book forms the ideal introduction to this literature. It contains a critical edition of the Hebrew and an English translation, together with a basic glossary and an introduction to David Kimḥi and his biblical scholarship. It is always clear and readable, and will be appreciated both as an instrument of scholarship and as a textbook for students wanting to read a Hebrew commentary for the first time.

N.R.M. de L.

BARDTKE, H. and PLÖGER, O.: *Zusätze zu Esther: Zusätze zu Daniel* (Jüdische Schriften aus hellenistisch-römischer Zeit, Band I, Lieferung 1). 1973. Pp. 86. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 25)

This book comprises straightforward, up-to-date editions of the additions to Esther (Bardtke) and to Daniel (Plöger) which are found in the Greek versions of those books. The introduction to each text discusses the relevant problems and serves to relate the additional material to the original forms of the books. There then follows a German translation of the text itself furnished with full and detailed critical notes and comment which discuss both the text itself and the subject matter. The standard of the present work augurs well for the success of the series.

L.H.B.

BARTH, L. M.: *An Analysis of Vatican 30* (Monographs of the Hebrew Union College, 1). 1973. Pp. xvii, 342. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$12.50)

This work is a study of Vatican 30, a tenth or eleventh century manuscript of Bereshith Rabba which the author believes 'should be used as the basic manuscript for a new edition' (p. 120). The introduction (pp. 1-120) reviews scholarly work on the subject since the eighteenth century, describes the manuscript, discusses the number of scribes responsible for it and the question whether they used more than one earlier manuscript, and examines the relation of Vatican 30 to the other early witnesses. There are more than two hundred pages of Hebrew type giving sample chapters, reproductions of specimen pages to illustrate the work of the different scribes, the Aramaic passages, repeated passages from Vatican 30 and one passage from Vatican 60, and Geniza fragments. The last few pages contain bibliographical information. Apart from the first few pages, which are printed, the work is reproduced from English or Hebrew typescript or, on some pages, from the manuscript itself. This monograph is to be welcomed, both for its own contribution to scholarship, and as the first of the new series sponsored by the Hebrew Union College.

J.A.E.

BARTHÉLEMY, D. and RICKENBACHER, O. (ed.): *Konkordanz zum Hebräischen Sirach mit Syrisch-Hebräischem Index*. Im Auftrag des biblischen Instituts der Universität Freiburg/Schweiz. 1973. Pp. vi, 510. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 78)

The need for this concordance, which complements Smend's *Griechisch-syrisch-hebräischer Index zur Weisheit des Jesus Sirach* (1907), derives partly from the fact that Smend's work is not a Hebrew concordance, and partly from the fact that since the time of

Smend the discoveries at Masada and Qumran have considerably increased our knowledge of the Hebrew text of Sirach. The information presented here is abundantly full; in each case the Hebrew word is quoted in its context, and then the Syriac and Greek equivalents of the word are given in the form in which they occur in the passage. Besides the Hebrew concordance, there is also an index of the Syriac words (with their Hebrew equivalents) that are used in Ecclesiasticus. It is perhaps a sign of the times that this book has been photographically reproduced from a type- and hand-written original, but Barthélemy and Rickenbacher have performed a notable service in making available this important scholarly tool.

M.A.K.

*BARTLETT, J. R.: *The First and Second Books of the Maccabees* (The Cambridge Bible Commentary on the N.E.B.). 1973. Pp. xiv, 358. (Cambridge University Press. Price: £5.20 (cloth), £1.80 (paper))

The general shape of this series of commentaries is now well established (see *B.L.* 1972, p. 23). This is the longest of the volumes that have so far appeared, and provides the first commentary in English on the books of Maccabees for many years, save for those in the large one-volume works. It is stronger on the historical and geographical side than on the theological, but a valuable introduction is provided to all the main problems of this complex period in Jewish history.

R.J.C.

The Book of Judith. Greek Text with an English Translation, Commentary and Notes by M. S. ENSLIN. Edited with a General Introduction and Appendices by S. ZEITLIN (Jewish Apocryphal Literature, vii). 1972. Pp. xii, 218. (Published for the Dropsie University Press by E. J. Brill, Leiden. Price: Fl. 40)

This latest addition to the Jewish Apocryphal Literature series provides a welcome addition to the relatively small number of modern commentaries on the books in the Apocrypha. The format is similar to that of the earlier volumes in the series, and we are offered on facing pages Rahlfs' Greek text and a new (consciously literal) English translation of Judith, with underneath detailed textual and exegetical comments. There is also a Greek apparatus, not taken from Rahlfs, but consisting only of the variants that seemed of some importance to Enslin for his translation and commentary. The work contains two introductions: in the first Zeitlin (the General Editor of the series) compares Judith with Esther, while in the second Enslin writes sensibly about the composition and textual history of Judith — although one might have wished for more detail here. Finally, the Vulgate text of Judith and a Midrash Judith are printed in the appendices; regrettably the source of the Midrash is not given.

M.A.K.

BOWKER, J.: *Jesus and the Pharisees*. 1973. Pp. 192. (Cambridge University Press. Price: £4.20)

Mr Bowker has produced a little book on a much-debated subject. He outlines the known, or presumed, history of Pharisaism — or to quote his neologism, the 'Hakamic movement' —, discusses 'Jesus and the Pharisaioi', the 'offence and trial of Jesus' (without a single

reference to Paul Winter), and defines Jesus's 'guilt' as that of a 'rebellious elder' (?). 103 out of 179 pages of text consist of extracts from Josephus, rabbinic literature, the Dead Sea Scrolls and apocryphal works, most of them borrowed from existing translations. Some of them, though containing the root *PRSh*, have little or nothing to do with the Pharisees, and all of them, according to the author's own admission, 'occur out of context, and may require the context for full understanding'. J. Neusner's three volumes on the Pharisees, published in 1971 (cf. *B.L.* 1973, p. 61), 'appeared after this book had gone to the printer' and have consequently not been utilized at all. An unrepresentative bibliography and several useful indices conclude this expensive slender volume.

G.V.

CHARLESWORTH, J. H., (ed.): *The Odes of Solomon. Edited with Translation and Notes.* 1973. Pp. xv, 167. (Clarendon Press, Oxford. Price: £6.00)

This very welcome re-edition of the *Odes of Solomon* contains a short introduction (dealing solely with the manuscript tradition), text (set to characters, fully vocalized), a good translation, short notes (mostly philological; exegetical ones are kept to a minimum), and a full bibliography. The verse numeration basically follows the 1916 edition (which differs considerably from that of the *editio princeps*). For Ode XI only the variants of the Greek are given, and regrettably not the Greek text complete. While a fuller commentary and introduction would have been welcome, this edition will certainly become the standard one.

S.P.B.

FALK, Z. W.: *Introduction to Jewish Law of the Second Commonwealth* (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, XI). Part 1. 1972. Pp. xi, 143. (E. J. Brill, Leiden. Price: Fl. 42)

The Halakha (Jewish religious law) is decidedly the most difficult and cumbersome part of the whole study of Judaism. It is an essential and formative element of Jewish life and history, but it is also true to say with the author that Jewish Law cannot be understood without Jewish history. He rightly calls his introduction a legal archaeology of halakha (p. 3). He does not so much propound individual enactments, but rather shows the general lines of the growth of the Law during the most decisive period of Jewish history (including sectarian deviations) and considers its 'constitutional' background, the legal procedure and the question of evidence.

H.K.

FITZMYER, J. A.: *Essays on the Semitic Background of the New Testament.* 1971. Pp. xix, 524. (Geoffrey Chapman, London. Price: £5.00)

Professor Fitzmyer is a distinguished scholar in the fields of the Dead Sea Scrolls, Aramaic studies and the N.T. The sixteen papers assembled in this volume are significant contributions to these various disciplines, but readers of the *Book List* will be particularly interested in his discussion of O.T. quotations in Qumran and the N.T., the Aramaic 'Elect of God' text from Cave 4, the 11Q Melkizedek document, the Bar Cochba period and the relationship between the Dead Sea Scrolls and the literature of the Ebionites. The volume is complete with indices of authors, subjects, scriptural, pseudepigraphic and Qumran references.

G.V.

FORKMAN, G.: *The Limits of the Religious Community. Expulsion from the Religious Community within the Qumran Sect, within Rabbinic Judaism, and within Primitive Christianity* (Coniectanea Biblica: New Testament Series, 5). 1972. Pp. 257. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 38)

The purpose of this study, which is likely to be of greatest interest to N.T. scholars, is indicated by its sub-title. The author seeks, with reference to the Qumran Sect, Rabbinic Judaism and Primitive Christianity, to answer the following three questions: Which deviations led to expulsion? How was expulsion carried out? Which theological motifs were connected with expulsion? By way of background the work also contains a useful discussion of O.T. terminology relating to expulsion from the community. The comparative use made by the author of the Qumran, Rabbinic and Christian texts is illuminating and perhaps the most valuable feature of the book.

M.A.K.

GILBERT, M.: *La critique des dieux dans le Livre de la Sagesse (Sg 13-15)* (Analecta Biblica, 53). 1973. Pp. xx, 323. (Biblical Institute Press, Rome. Price: Lire 8,400; \$14.75)

This volume, originally a doctoral dissertation of the Pontifical Biblical Institute, consists of an extremely detailed exegesis of Wisdom 13-15. The literary structure, language and contents of each pericope are subjected to thoroughgoing analysis, and on this basis the author presents a synthesis of his own views as to the composition and theology of this 'critique des dieux'. The author does not come to any very novel conclusions, but offers a wealth of information and informed comment; his analysis of the literary structure of these chapters is particularly interesting.

M.A.K.

GROSSFELD, B.: *Bibliography of Targum Literature* (Bibliographica Judaica, 2). 1972. Pp. 132. (Ktav Publishing House, New York. Price: \$15.00)

The author has compiled a list of 1054 titles relating to Targumic studies, arranging them under ten headings: General Targum, Onkelos, Palestinian Targum, Targum to the Prophets, Targum to the Hagiographa, Targum and N.T., Targum translations, First Editions, Lexica, etc., Book Reviews. The chapters themselves are sub-divided mechanically into books, parts of books and articles, rather than according to subject-matter. The collection is unfortunately far from complete, but Professor Grossfeld hopes to improve it in subsequent editions. Apart from title pages and Contents which are printed, the text of the bibliography is immaculately typewritten, and beautifully bound.

G.V.

KADDARI, M. Z.: *Semantic Fields in the Language of the Dead Sea Scrolls*. 1968. Pp. 262 and English summary pp. xviii. (Shrine of the Book, Jerusalem. Price: about £3.50)

The English title gives a slightly wrong impression; the Hebrew title means *Obligation in the Language of the Dead Sea Scrolls*, and the subject of obligation is the subject of investigation throughout. The

influence of modern semantics and field theory is evident, and Professor Kaddari has utilized it fully. There are extensive diagrams which display the relations discovered by the research.
J.B.

LAMPARTER, H.: *Die Apokryphen: I, Das Buch Jesus Sirach. II, Weisheit Salomos, Tobias, Judith, Baruch* (Die Botschaft des Alten Testaments, 25.1, n). 1972. Pp. 220, 227. (Calwer Verlag, Stuttgart and Zurich. Price: DM. 18 each)

These two volumes on books of the Apocrypha follow the same lines as earlier ones in the same series. There is a new translation of the text divided into sections according to subject matter and after each section a homiletic commentary on it, looking forward to the Gospel wherever possible.
L.H.B.

LIMBECK, M.: *Die Ordnung des Heils. Untersuchungen zum Gesetzesverständnis des Frühjudentums*. 1971. Pp. 214. (Patmos Verlag, Düsseldorf. Price: DM. 28)

This doctoral dissertation sets out from the assumption that the O.T. Law is not a falling off from the height of the prophetic message, which was Wellhausen's view, but has been a prominent and active factor in the religious life of Israel right from the beginning. The author then concentrates on the all-pervading effect of the Law in early Judaism. He undertakes to show that God's 'will of order' in the creation is the fundamental and primary Law, according to 1 Enoch, Jubilees, and the Testaments of the Twelve Patriarchs, and that the Law itself is the witness of the divine order of the things that are happening, in accordance with the *Liber Antiquitatum Biblicarum*, 4 Esdras, and SyrBaruch. Finally he turns to the understanding of the Law in the Community of Qumran which, with its emphasis on the importance of the correct calendar and the fixed order of times (feasts, fasts, prayers), saw God's Last Judgement as the necessary consequence of the function of the Law as the principle of world order. The author uses the general term 'Frühjudentum' for the sphere of his investigations, but it should be noted that his thesis is not concerned with the views of the official (rabbinic) Judaism of the time of the Law.
H.K.

LINDARS, B. and SMALLEY, S. S. (ed.): *Christ and Spirit in the New Testament. Studies in honour of C. F. D. Moule*. 1973. Pp. xviii, 440. (Cambridge University Press. Price: £8.30)

One essay in this collection will be of particular interest to some readers of the *Book List*. M. Black, in discussing 'The Maranatha Invocation and Jude 14, 15 (1 Enoch 1:9)' (pp. 189-96), compares the Greek and Ethiopic versions of the 1 Enoch passage with the corresponding text of 4Q Aram. so as to argue that Jude offers a parallel to the formula 'Maranatha'.
C.J.A.H.

LINDNER, H.: *Die Geschichtsauffassung des Flavius Josephus im Bellum Judaicum. Gleichzeitig ein Beitrag zur Quellenfrage* (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, XII). 1972. Pp. 166. (E. J. Brill, Leiden. Price: Fl. 48)

In this doctoral thesis submitted to the University of Tübingen under the supervision of Professor O. Michel, the author subjects to

thorough and illuminating analysis Josephus's historiography as it appears in the *Bellum*. The principal topics studied are the speeches by Agrippa (B 2, 345ff.), Josephus (B 5, 362ff.) and Eleazar (B 7, 323ff.), Josephus's account of the part he himself played during and after the war (B 2-4), the role of Vespasian, and the siege of Jerusalem examined from the point of view of source criticism. This is a useful contribution to the present revival of historical research centred on Josephus.

G.V.

MACK, B. L.: *Logos und Sophia. Untersuchungen zur Weisheitstheologie im hellenistischen Judentum* (Studien zur Umwelt des Neuen Testaments, 10). 1973. Pp. 220. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 38)

The starting-point and purpose of this Göttingen dissertation is an examination of the relationship between the figure of Wisdom and the figures of the Logos and the Eikon in Philo. The author argues that Philo's cosmology and soteriology were influenced — apart from anything else — by Jewish speculation about the figure of Wisdom, and in the first part of his work he analyses the different concepts of the figure of Wisdom to be found in the O.T. and the Apocrypha. Throughout he finds the influence of the mythologies connected with Maat and with Isis, and the Wisdom of Solomon is presented as the bridge between Philo and Job 28, Prov. 1-9 and Ben Sira. The author devotes the second part of his work to an exposition of the material in Philo relating to the Logos and the Eikon. He explains the substitution of Logos theology for Wisdom theology as a result of wisdom speculation and reflection, and argues for the continued underlying influence of Isis mythology.

M.A.K.

MAIER, J. and SCHREINER, J. (ed.): *Literatur und Religion des Frühjudentums. Eine Einführung*. 1973. Pp. ix, 470. (Echter Verlag, Würzburg; Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 84)

This is a collection of twenty-three essays (by seventeen scholars) on aspects of early Judaism — the Judaism between the Testaments. The essays are distributed between five sections: 1. Religious and literary antecedents including Law, Wisdom and Apocalyptic; 2. Language and Literature; 3. Sects and movements in Palestine, Sadducees, Pharisees, Zealots, and the early Jewish Christians; 4. Jewish groups in the Diaspora, including an essay on Philo; and 5. Religious institutions, Temple, Synagogue etc. This is altogether a comprehensive survey in which each essay fully introduces the subject under consideration and provides in ample footnotes bibliographical references for further reading.

L.H.B.

MENARD, J.-E. (ed.): *Exégèse biblique et Judaïsme*. 1973. Pp. 176. (Faculté de Théologie Catholique, Strasbourg. Price: Fr. 60)

This volume brings together a dozen papers presented at a congress of the eastern group of the Association catholique française pour l'étude de la Bible. They have already appeared in successive issues of the *Revue des Sciences Religieuses*, and the editor of the *Revue* has now collected them conveniently into one paperback. The longest contribution (over

60 pages) is A. Diez Macho's account of the Palestinian Targum, in which he maintains the most remote source of the rabbinical tradition is to be found. R. Goetschel studies the midrash of the second Passover; M. Delcor relates the Aramaic of the Job Targum from Qumran Cave 11 to the Aramaic of Jesus's age; J. Cazeaux examines aspects of Philo's exegesis; M. Philonenko pleads for a greater appreciation and use of the Greek Apocrypha and Pseudepigrapha for understanding the Greek of the N.T.; P. Prigent compares the Johannine Apocalypse with Jewish apocalyptic; J.-E. Ménard compares apocalyptic and gnostic literature; C. Perrot considers the bearing of the synagogue service described in Luke 4:16-30 on the ancient synagogue lectionary (he locates the service in Tishri); K. Hruby compares rabbinic and patristic methods of exegesis; A. Jaubert looks at the part played in Judaism by symbols and images which the N.T. treats christologically; J. Schmitt explores the milieu of John the Baptist and urges caution in attempts to relate it to Essenism in general or the Qumran community in particular.

F.F.B.

MIDDENDORP, T.: *Die Stellung Jesu Ben Siras zwischen Judentum und Hellenismus*. 1973. Pp. xvi, 183. (E. J. Brill, Leiden. Price: Fl. 48)

The interrelationship between Judaism and Hellenism within Ecclesiasticus forms the central theme of this book. Middendorp argues that far from representing an anti-hellenistic attitude, Ben Sira was motivated by Stoic ideals and intended his work as a synthesis of Jewish and Greek thought. The evidence for this view he finds in the existence of numerous borrowings from Greek authors, and in the manner of Ben Sira's handling of the O.T. An anti-hellenistic attitude is held to be present only to the extent that Ben Sira was concerned, in the face of the attempts of those who wished to make Jerusalem a Polis, to preserve the Torah — and with it the authority of the High Priests — as the basis of Jewish life. In support of his main theme Middendorp devotes chapters to the textual and literary-critical problems of Ecclesiasticus, and also attempts to delineate Ben Sira's views on political and social matters. There is much of interest in this book, particularly in the detailed discussion of individual passages, but clearly the last word has not been written on the many problems raised by Ecclesiasticus.

M.A.K.

Die Mischna. Text, Übersetzung und ausführliche Erklärung mit eingehenden geschichtlichen und sprachlichen Einleitungen und textkritischen Anhängen, in Gemeinschaft mit G. Mayer und R. Meyer herausgegeben von K. H. Rengstorff und L. Rost.

BUNTE, W.: *Kelim (Gefässe)*. 1972. Pp. vi, 557. (Walter de Gruyter, Berlin and New York. Price: DM. 168)

The voluminous German edition of the Mishna has already been mentioned in previous issues of the *Book List* as one of the most useful publications for the study of the Mishna. It presents a critical text together with the variant readings, a German translation, a copious running commentary, and indices. *Kelim* (Vessels), the first tractate of the sixth order, is with 30 chapters by far the longest of the 63 tractates. It gives an account of the impurities which can affect all kinds of 'vessels' (receptacles, tables, benches, couches, garments, etc.). The

tractate sets out from the following Tora passages: Lev. 6:20f.; 11:32-6; Num. 19:14-18; 31:20-4 and by its detailed treatment demonstrates the emphasis on ritual purity in rabbinic Judaism.

H.K.

MORRIS, L.: *Apocalyptic*. 1972. Pp. 87. (William B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price: \$1.95)

This is a clear and readable discussion of the character of Apocalyptic. If it has a polemic aim, it is to demonstrate that, while Apocalyptic is an important clue to the interpretation of the N.T., it by no means accounts for everything, and indeed could not and cannot express its main doctrines. At the same time the author wished to present average students with a straightforward picture of this *genre*. Within the limits of this slender paper-back, he has succeeded. He is at home with modern discussion and, though he avoids divisive critical issues, he is always enlightened and fair. Not everyone will feel that his treatment of pseudonymity is adequate. Many will judge that he has set the relationship between apocalyptic and prophecy just about right. The difficulty in so short a book is that it maximizes discussions between scholars (with some skilfully selected quotations) but minimizes the exposition of the text. Everywhere one encounters the need for more evidence from the text. But that no doubt would have trebled the length of the book.

D.R.J.

NICKELSBURG, G. W. E.: *Resurrection, Immortality and Eternal Life in Intertestamental Judaism* (Harvard Theological Studies, 26). 1972. Pp. 206. (Harvard University Press, Cambridge, Mass.; Oxford University Press, London. Price: \$3.00; £1.50)

Basically this is an attempt to find a traditional form underlying the different references in the literature of the period to persecution of the righteous, judgement and vindication in resurrection. The author finds that the beliefs in resurrection, immortality and eternal life are mainly carried within the framework of three forms: the story of the righteous man, the judgement scene, and the theology of the Two Ways. He finds that the ideas in Isa. 52-53 contributed much of the thought and terminology. The book is somewhat difficult to read and one cannot easily see the wood for the trees.

L.H.B.

PETUCHOWSKI, J. J. (ed.): *Contributions to the Scientific Study of Jewish Liturgy*. 1970. Pp. xxviii, 502. (Ktav Publishing House, New York. Price: \$19.95)

This volume contains reprints of 12 important articles on Jewish Liturgy written by 10 eminent scholars. All were published in the *Jewish Quarterly Review* and the *Hebrew Union College Annual* since 1892. Among the authors are I. Elbogen, L. Finkelstein, A. Büchler, S. Schechter, J. Mann and A. Marmorstein. They deal with the development of the synagogue liturgy, especially the main prayer *Shemoneh Esreh*, the reading of the Law and the Prophets in the old triennial cycle, and the parallels between the early Jewish and the Christian liturgies. The last group presents textual studies including the ritual of England before 1290. We are indebted to the editor for

these reprints from American Jewish periodicals which are not always easily accessible. His own contribution is an introduction to the volume. There is more interesting material here for N.T. than for O.T. studies.

H.K.

RENGSTORF, K. H. (ed.): *A Complete Concordance to Flavius Josephus*. Vol. I. 1973. Pp. xxvii, 546. (E. J. Brill, Leiden. Price: Fl. 580)

Due to the persevering efforts of Professor Rengstorf and a group of collaborators, and after twenty years of preparatory work, the first volume of the Josephus concordance has finally appeared. All four modern editions of Josephus (Niese's *editio major* and *editio minor*, Naber and the Loeb Library) have been taken into account and their variant readings figure in square brackets. The concordance may therefore be used with any one of them. Each Greek word is accompanied by an English and German translation. The preface and introduction are also bilingual. The English text, however, though given pride of place, is only too obviously dependent on a German original. (e.g. 'The admitting of conjectures out of the abundant secondary literature was fundamentally rejected'.) The Greek text is splendidly printed, and the work as a whole, which will be completed within the next few years, will be a much sought-after research instrument... provided that libraries will be able to afford it. Unhappily, few individual scholars, apart from fortunate reviewers and a minority with private means, can look forward to owning this four-volume Concordance, the first of which is priced at just under £100.

G.V.

ROST, L.: *Kyūyaku Gaiten Giten Gaisetsu*. Translated by S. Arai and K. Toki. 1972. Pp. 290. (Kyōbunkwan, Tokyo. Price: ¥1,500)

This is a Japanese translation of the author's *Einleitung in die alttestamentlichen Apokryphen und Pseudepigraphen einschliesslich der grossen Qumran-Handschriften*, 1971 (*B.L.* 1972, p. 76) with additional translators' notes.

K.K.S.

SCHALIT, A.: *Zur Josephus-Forschung* (Wege der Forschung, 84). 1973. Pp. xx, 419. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 72)

The series, *Wege der Forschung*, assembles a selection of significant learned papers each dealing with a major topic of research, which are judged to be milestones marking the path of modern academic enquiry. Professor Schalit has written an illuminating introduction to the volume and has collected 14 articles by H. Willrich, E. Norden, R. Laqueur, H. St J. Thackeray, G. F. Moore, A. Schlatter, E. J. Bickerman, P. Collomp, Y. M. Grintz and himself, dating to the period 1900-65. Studies originally published in English, French or Hebrew appear in German translation. A somewhat eclectic bibliography is appended to this valuable volume.

G.V.

SCHMITHALS, W.: *Die Apokalyptik; Einführung und Deutung*. 1973. Pp. 192. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 19.80)

This is a wide ranging study of Apocalyptic which should gain much acceptance but is also thought-provoking. It first gives an overall picture of the principal elements of Apocalyptic, its dualism, its belief

that the present world will give place to a future one in which God will reign supremely. The author then shows that it has affinities with Gnostic beliefs, and that, although essentially Jewish in origin, it was taken up into, or otherwise influenced, some phases of Christian belief. Elements of Apocalyptic are to be seen, it is claimed, in many subsequent movements and theories in history and lastly in Marxism where pessimism concerning the present order of things finds solution in revolution, a counterpart to the apocalyptic belief in the cessation of the present world order and the coming of a new, God-controlled order.

L.H.B.

SCHRECKENBERG, H.: *Die Flavius-Josephus-Tradition in Antike und Mittelalter* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, v). 1972. Pp. xv, 214. (E. J. Brill, Leiden. Price: Fl. 72)

Neither the importance of the works of Josephus as historical documents, nor the difficulties in determining the reliability of the text form can be overestimated. This book is intended as a step towards establishing a standard text with full critical apparatus. It lists all known extant MSS of the text and then goes on to early translations, and finally assesses the value of quotations from or allusions to Josephus in historical writers, considering them author by author and century by century from earliest times to the sixteenth century. There is a closing chapter on the nature of the text transmission of the works. This is a thorough and painstaking investigation.

L.H.B.

SCHÜRER, E.: *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*. Vol. I. Revised and edited by Geza Vermes and Fergus Millar. 1973. Pp. xvi, 614. (T. & T. Clark, Edinburgh. Price: £10.00)

This is a timely and noteworthy publication. Schürer's work needs no recommendation to scholars, and here we have the best of Schürer in good readable English, completely modernized. The dual editorship, oriental and classical, is of great advantage in a field of study which is firmly rooted in both realms. The English translation is unexceptionable and the editing has been done unobtrusively, omitting out-of-date material and including assessment of new evidence with the emphasis on the inclusion of factual evidence rather than of shades of opinion. For example, the documents from the Judaean desert not only provided much new source material but also necessitated a wholly new paragraph (3f) in the introduction. The bibliographies and many of the footnotes have been virtually re-written to include up-to-date bibliographical material. The book, when the two further volumes are completed, will continue to be a unique source-book of material for the history of the period (175 B.C.-A.D. 135). The editors are surely fully justified in hoping that it 'will prove to be a secure foundation on which future historians of Judaism in the age of Jesus may build'.

L.H.B.

STEMBERGER, G.: *Der Leib der Auferstehung. Studien zur Anthropologie und Eschatologie des palästinischen Judentums im neutestamentlichen Zeitalter, ca. 170 v. Chr. — 100 n. Chr.* (Analecta Biblica, 56). 1972. Pp. viii, 139. (Biblical Institute Press, Rome. Price: Lire 3,600; \$6.00)

This discourse does not deal with the belief in the resurrection in general, nor even with the idea of the resurrection of the body itself,

but only with the question how the Palestinian Jews of N.T. times conceived the resurrection body. The author investigates the literature from 1 Macc. to the *Liber Antiquitatum Biblicarum*, but leaves the rabbinic literature and the writings of Qumran outside his enquiry because, as he points out, the sayings of the Rabbis are difficult to date, and there is not a single text in the literary remains of Qumran which informs us about the nature of the resurrection body. H.K.

TOWNER, W. S.: *The Rabbinic 'Enumeration of Scriptural Examples'. A Study of a Rabbinic Pattern of Discourse with Special Reference to Mekhilta de R. Ishmael* (Studia Post-Biblica, 22). 1973. Pp. xii, 276. (E. J. Brill, Leiden. Price: Fl. 84)

This is an important work opening up a new vista in the study of the *Formgeschichte* of rabbinic literature. It is one particular problem which the author tackles here, namely the role of the enumeration pattern in the early rabbinic tradition. He has chosen the halakhic Midrash Mekhilta de R. Ishmael as the sample for his study, not because it is older than the other Tannaitic documents, but because it is now available in two excellent editions. He distinguishes between the 'proverbial' and the 'exegetical' enumeration pattern, but admits that both have influenced each other. He also examines the enumeration pattern in non-rabbinic Jewish and Samaritan writings as well as in the early Christian literature and gives in an appendix a list of examples of stereotyped patterns in the Mekhilta. The book is well indexed. H.K.

VAJDA, G.: *Deux commentaires karaïtes sur l'Ecclésiaste* (Etudes sur le judaïsme médiéval, 4). 1971. Pp. 247. (E. J. Brill, Leiden. Price: Fl. 98)

Professor Vajda, one of the foremost experts in medieval Judaeo-Arabic literature, offers a much-appreciated analysis of two commentaries on Qoheleth by the 10th-century Karaite writers, Salmôn ben Yerūhīm and Yefet ben 'Ēlī. The survey discusses the ideologies implicit in the two documents: owing to the special nature of the biblical book, these include a rich collection of philosophical and ethical considerations. Unlike some of his predecessors, the author treats his 'heretical' subject with scholarly objectivity. An appendix of 15 pages of Judaeo-Arabic extracts from the two works will permit this excellent monograph to be used also as a text-book. G.V.

DE VAUX, R.: *Archaeology and the Dead Sea Scrolls* (Schweich Lectures of the British Academy, 1959). Revised edition in English translation. 1973. Pp. xv, 142 with 42 plates. (Oxford University Press, London, for the British Academy. Price: £3.00)

The publication of the late Fr de Vaux's Schweich Lectures in English is doubly welcome because of the inclusion of some additions and a confirmation that the basic submissions of the first edition still stand (cf. *B.L.* 1962, p. 67; *Decade*, p. 377). The additions contain mainly Fr A. Spijkerman's numismatic identifications (mentioned by de Vaux in the Introduction), the discussion of Sekaka as a possible alternative to 'City of Salt', and some additional bibliographical references. The rendering in English by D. Bourke is highly readable, and there is an introductory note by Dr Kathleen Kenyon. B.J.R.

VERMES, G.: *Jesus the Jew*. 1973. (Collins, London. Price: £3.15)

Part One uses sources which are, in part, relatively unfamiliar to place Jesus, seen as a charismatic *hasid* to some extent comparable with Honi the Circle-drawer and Hanina ben Dosa, against the background of contemporary Galilee. Part Two (two-thirds of the book) discusses most illuminatingly the titles of Jesus. The author's views on the phrase 'son of man' are restated and defended against recent criticisms, and evidence is brought to show that 'lord' was both an honorific address to men and capable of referring to God. The section on 'Christ' has a valuable brief account of Messianic expectations.

C.J.A.H.

WEISS, A. (ed.): *Mose ben Maimon: Führer der Unschlüssigen. Übersetzung und Kommentar von Adolf Weiss mit einer Einleitung von Johann Maier* (Philosophische Bibliothek, Band 184 a-c). 3 vols. in 2. 1972. Pp. cxiv, 394; xiii, 313; viii, 392. (Felix Meiner Verlag, Hamburg. Price: DM. 80)

The present edition is a page by page reprint of the first complete German translation (1923, 1924) in 3 volumes. In the original edition the first volume contained two lengthy introductions (322 pages) on the life and work of Maimonides and on his philosophical system. These have now been replaced by a new and concise survey of the main facts of his life and philosophy (53 pages) to which has been added a valuable up-to-date bibliography of his works and of important studies on him (42 pages); but the original commentary has been preserved in its entirety. The editor of this re-issue is Director of the Martin-Buber-Institut für Judaistik of the University of Cologne.

H.K.

YAMAUCHI, E.: *Pre-Christian Gnosticism*. 1973. Pp. 208. (Tyndale Press, London. Price: £2.25)

Following a number of studies on Mandaeism, the author bravely tackles here the thorny problem of the origins of Gnosticism. His vantage-point is that of a N.T. scholar, and his primary question is to determine whether there was a pre-Christian variety of Gnosticism which might have influenced the Fourth Gospel and Paul. His final answer is negative. A special chapter devoted to Jewish material (Apocrypha, Philo, Merkabah mystics, Qumran, etc.) consists of a long sequence of views and opinions recently expressed on the subject. It concludes indecisively: 'When we review the evidences . . . to prove the existence of a truly dualistic Jewish Gnosticism, we find that the sources are either ambiguous or late, or both'.

G.V.

ZEITLIN, S.: *Studies in the Early History of Judaism. Selected with an Introduction by the Author*. Vol. I. 1973. Pp. xxxviii, 462. (Ktav Publishing House, New York. Price: \$20.00)

This volume contains the reprints of 22 articles most of which appeared in the *Jewish Quarterly Review* between 1928 and 1969. They deal exclusively with post-biblical subjects such as the Second Temple, the Synagogue, certain Jewish feasts, various aspects of the Jewish liturgy, the Calendar, the hermeneutic rules of Hillel and the reforms of Y. b. Zakkai, and some historical subjects (Herod, Josephus, his

'Christ Passage', and Josippon). The author has excluded from this first volume the discussion of the Dead Sea Scrolls on which he has published some controversial opinions.
H.K.

10. PHILOLOGY AND GRAMMAR

BENDAVID, A.: *Biblical Hebrew and Mishnaic Hebrew*. (In Hebrew). 2 vols. 1967 and 1971. Pp. xv, 420; 426-942. (Dvir Publishing Co., Tel-Aviv. Price: about £3.00 each)

As the name implies, this is a lengthy study of the relations between the two great early stages of the language. The work contains a great deal of material.
J.B.

BENZ, F. L.: *Personal Names in the Phoenician and Punic Inscriptions: a Catalog, Grammatical Study and Glossary of Elements* (Studia Pohl, 8). 1972. Pp. xxiii, 511. (Biblical Institute Press, Rome. Price: Lire 4,500; \$7.90)

This Johns Hopkins dissertation is reproduced from typescript; it is clear to read but cross-reference is annoying because the pages lack running heads. There are four main elements: a 'key and bibliography to the inscriptions'; a list of all the names, with all occurrences registered, and with clearly foreign names separated off; a grammatical study, broken down into orthography, phonology, and morphology (this last includes analysis into verbal and nominal sentence types, hypocoristic names, etc.); and a glossary of the lexical elements in names. There are several appendices and further bibliography. Some lapses of judgement occur, for example the semantic guidance given under *mgn* (p. 339) is entirely confused, the result of following Dahood without checking the sources. But in general the work seems methodical and thorough, and will fill a gap, especially since, as the author remarks on p. 8, the dictionary of Jean and Hoftijzer excludes the lexical elements in personal names.
J.B.

FOHRER, G. (with HOFFMAN, H. W., HUBER, F., VOLLMER, J., WANKE, G.): *Hebrew and Aramaic Dictionary of the Old Testament*. English version by W. Johnstone. 1973. Pp. x, 332. (S.C.M. Press, London. Price: £3.50)

This English counterpart of the *Hebräisches und aramäisches Wörterbuch zum Alten Testament*, 1971, reviewed in *B.L.*, 1972, p. 78, is greatly to be welcomed. The German has been rendered into straightforward modern English. The book is attractive in appearance, and the printing and arrangement are admirably clear. It is to be hoped that the price, not excessive for a work of this kind, will not deter students from buying it.
R.N.W.

KUSTÁR, P.: *Aspekt im Hebräischen* (Theologische Dissertationen, ed. B. Reicke, ix). 1972. Pp. 66. (Friedrich Reinhardt Verlag, Basel. Price: S.Fr. 13.80)

This compact study, reproduced from typescript, is the work of a Hungarian scholar and gained him a Basle doctorate. It is good for its

concentrated survey of the standard theories of aspect, tense, time and the *waw* consecutive, and of the terminology used in them. His own view (p. 55) is that *qtl* forms mark actions which are regarded as 'determining', *yqtl* forms mark actions which are 'determined'. He usefully takes into account the situation in Slavonic, from which the 'aspect' terminology was drawn. There are many illuminating observations and useful arguments. The work is not easy to read, but then the subject is a very difficult one. The last few pages consider the relation of the verb system to the Hebrew way of thinking. The present reviewer has many doubts about numerous aspects of the argument throughout; but the work is a significant one, of which full account will have to be taken in the future.

J.B.

LAMBDIN, T. O.: *Introduction to Biblical Hebrew*. 1971, 1973. Pp. xxviii, 345. (Charles Scribner's Sons, New York; Darton, Longman and Todd, London. Price: \$10.00; £3.25)

Familiar in draft to Harvard University students since 1963, this grammar is basically traditional in approach, but incorporates some significant innovations. Lesson I, for example, right away introduces the student to nouns (with some discussion of gender, number and the definite article), prepositions and sentences with adverbial predicates (e.g. *'ayyeh hanná'ar*). Discussion of the 'Construct Chain' (pp. 67ff.), the meaning of the perfect (pp. 38f.) and the imperfect (p. 91) and other topics is new and helpful. Syntax is given a good deal of space. Transliteration is used generously throughout, even in the paradigms. Exercises include oral translation into Hebrew and transformation drills (e.g. active → passive) and a rich selection of Biblical texts for translation into English. The two most important new features are the author's aim (although he could have carried it out more fully) to relegate phonology to second place behind morphology so that, for example, common verbs can be introduced earlier regardless of root type, and his decision to keep out historical data from grammatical descriptions, which are therefore refreshingly synchronic. But this is still a large and very detailed grammar-book, hardly likely to be appreciably less awesome to the average student than most of its predecessors. It is immaculately printed, and there are five appendices, including a chronological table and a brief bibliography, two glossaries and an index. The historical sections in the introduction would have been improved by at least a mention of modern Hebrew on p. xiii and the Rashi script on p. xxii.

J.F.A.S.

MEYER, R.: *Hebräische Grammatik. III. Satzlehre* (Sammlung Götschen, Band 5765). Third edition. 1972. Pp. 118. *IV. Register* (Band 4765). 1972. Pp. 221. (Walter de Gruyter, Berlin and New York. Price: DM. 9.80 and 7.80)

With the publication of fascicles III and IV the third, thoroughly revised edition of G. Beer's Hebrew Grammar of 1915 by R. Meyer is now complete. As in the previously published parts (for which see *B.L.* 1971, p. 68) the historical, comparative point of view has been applied also to the treatment of Hebrew syntax, and the reader's

attention is frequently drawn to parallel usages, not only in the Northwest Semitic dialects, but also in Arabic and Akkadian; and reference is made to grammatical works by both older and modern Hebrew and Semitic philologists. Fasc. III contains the usual indices, as well as four pages of corrections and additions to fasc. II. This is an exceedingly useful and stimulating Hebrew grammar — concise, erudite, and up to date.

P.W.-M.

MORAG, S.: *The Vocalisation Systems of Arabic, Hebrew and Aramaic: their Phonetic and Phonemic Principles* (Janua Linguarum, XIII). 2nd printing, 1972. Pp. 85 with 2 tables. (Mouton & Co., The Hague. Price: Fl. 16)

The first printing was noted in *B.L.* 1963, p. 72 (*Decade*, p. 466) by Sir Godfrey Driver, but in addition to the gentle reproof by the reviewer it might be noted here that Dr Morag's prestige over the past decade has done much to enhance the authority of the booklet, and it might serve to encourage him or another scholar to add to the study a comprehensive survey of other work on the topic (there is here quite a useful bibliography), and thus produce a fuller introduction to this very worth-while topic.

B.J.R.

RABIN, C.: *Principles of the History of the Hebrew Language*. (In Hebrew). No date (1973?). Pp. 62. (Jewish Agency, Jerusalem)

A brief and popular account by a distinguished scholar. After a general sketch and a survey of the ground on which the Hebrew language grew up, separate sections are devoted to the biblical period, the Rabbinic, Hebrew in the diaspora, the language of (medieval) poetry, that of medieval prose, the 'pre-modern' period, the revival of Hebrew and its present state.

J.B.

VETTER, D. and WALTHER, J.: *Hebräisch funktional: Beschreibung operationalen Verfahrens*. 1973. Pp. 46. (Calwer Verlag, Stuttgart and Zurich. Price: DM. 8.50)

In an article in *Z.A.W.* 83 (1971) the authors made a theoretical survey of the teaching of biblical Hebrew, and this little book demonstrates how their ideas work out in practice. It is not a grammar but a description of their procedure in presenting the language to students. The method is strictly for theological students, and is sharply distinguished from what would be proper for actual Hebraists. The goal is not the language as such, but the language as immanent in O.T. texts; it is not linguistic structures, which would concern the linguist, but linguistic realizations, the structures of speech, the inner relations of texts. This corresponds to the *ergon/energeia* distinction. Some procedures of the newer linguistics are used, but without much use of novel terminology. The work, and its implicit criticism of an older tradition which it seeks to replace, seem to typify the current cultural and pedagogical crisis in Germany; it is interesting to compare this with the situation elsewhere.

J.B.

11. ADDITIONAL NOTES ON SCHOOL TEXT BOOKS ETC.

*RHYMER, J.: *The People of the Messiah. A Way through the Old Testament. 5. From the Exile to the New Testament.* 1972. Pp. 182. (Sheed and Ward, London and Sydney. Price: 80p.)

Like its predecessors (see *B.L.* 1969, p. 39; 1972, p. 80) this book is lucidly written and gives a great deal of information about the history and literature of a period which is all too often neglected in religious education. It includes maps, index, summary of biblical references and some topics for relevant discussion, but unfortunately no suggestions for further reading. Despite this omission and its rather uninteresting format, it could very profitably be used with older secondary pupils.

E.B.M.

*WAINWRIGHT, A.: *Discovering the Bible.* Part 1. 1972. Pp. 95. (Holmes McDougall, Edinburgh. Price: 70p.)

To attempt in such a short space an introduction to the language, literature, contents and historical background of the O.T. and Apocrypha is quite an assignment, but the author succeeds, clearly and simply, in doing just that. Large blocks of print are avoided and there are plenty of illustrations and suggestions for research and discovery work. The age group for which this book is intended is not stated: if as one imagines it is for 11-12 year olds some of the vocabulary may be difficult, and 'things to do' include a lot of copying and the reading of rather long biblical passages. But used selectively it could be both useful and interesting.

E.B.M.

Books received too Late for Notice

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- BAUER, J., GOPPELT, L. and KRETSCHMAR, G. (ed.): *Die Verantwortung der Kirche in der Gesellschaft*. 1973. (Calwer Verlag, Stuttgart.)
- BEEGLE, D. M.: *Scripture, Tradition and Infallibility*. 1973. (Eerdmans, Michigan.)
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- CASSUTO, U.: *Biblical and Oriental Studies. Vol. I: Bible*. 1973. (Magnes Press, Jerusalem.)
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- DESEČAR, A. J.: *La Sabiduría y la necedad en Sirac 21-22*. 1970. (Edizioni Franciscane, Rome.)
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- HINDSON, E. E.: *The Philistines and the Old Testament.* (Baker Studies in Biblical Archaeology, 10). 1971. (Baker Book House, Michigan.)
- HOPKINS, I. W. J.: *Jerusalem. A Study in Urban Geography.* (Baker Studies in Biblical Archaeology.) 1970. Baker Book House, Michigan.)
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