

resurrection with the immortality of the soul, but this is an isolated case even in the Alexandrian-Jewish literature. The unknown author of the apocryphal Book of Wisdom borrows the idea of the pre-existence of the soul from Greek philosophy. Logically he should have arrived, as Plato did, at the essential immortality of the soul. But no, he is still too much a Jew for that. He maintains that immortality is the reward of the righteous, and he teaches the annihilation of the wicked. The Book of Baruch holds the Biblical doctrine of the resurrection. According to IV Ezra, only the righteous will enjoy immortality. Although under the influence of Greek philosophy Philo totally ignored the resurrection, he did not succeed in freeing himself completely from the beliefs of the people of Israel. He always speaks of the immortality of the righteous only and believes in the annihilation of the wicked.

Is it certain that ἀναλῦσαι ("depart") in Php 1 : 23 refers to the translation of believers who remain alive until the return of Christ as From supposes (pp. 364-366)? Paul obviously hoped to have part in this privilege but could he, who had looked forward to a long delay before the Parousia (2 Th 2 : 1-4) still delude himself at the time when he wrote to the Philippian Christians? Is it not better to think of the ἀναλῦσαι of 2 Ti 4 : 6, where Paul announces his imminent death?

Is it possible to class the author of the letter to Diognetus among the partisans of conditionalism, as From does (pp. 796-801)? In chap. 6 we read, "The immortal soul inhabits a mortal tabernacle" (*MPG*, II, cols. 1175, 1176). Edmond de Pressensé says of this letter, "It admits explicitly the essential rapport of the human soul with God" (*La grande lutte du Christianisme contre le paganisme* [Paris, 1861], II, 410). Petavel-Ollif declares, "In this epistle we find the first mention of an immortal soul" (*op. cit.*, II [1892], 57, n. 5).

Having noted the above, one can declare all the more freely that the monumental work of From offers us the elements of a history of conditionalism set forth with consummate art and mastery. No other work can rival this. It will always prove a valuable help to those who are interested in this subject.

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Hämmerly Dupuy, Daniel, *Arqueología Bíblica Paleotestamentaria desde Moisés hasta Saúl*. Tomo I: *Épocas de Moisés y de Josué*; Tomo II: *Época de los Jueces*. Lima, Peru: Departamento de Publicaciones del Colegio Union, [1966]. 550 pp., illus., maps, indices; mimeographed and paperbound.

Professor Hämmerly Dupuy has brought out in bound mimeographed form his lectures on Biblical archaeology given at Colegio Union during two recent school years. In his customary thorough manner he

has dealt with the problems by bringing together all possible data from the fields of ancient history, geography, archaeology, and the Biblical records, in order to reach his conclusions, though naturally not all these data can be presented in this work. While some scholars would disagree with some of his conclusions, his methodology is sound and his arguments should not be overlooked, for he has reasoned his way carefully, taking into consideration all the pertinent data. Where his views differ from those of others in the field, he marshals cogent arguments to support his conclusions.

The author was born in Switzerland but has lived in various countries of South America, in some of which he has carried on archaeological investigations. He has had opportunities to travel extensively throughout the lands of the Near East as well as in many other parts of the world, and was able, because of his previous geographical and ethnological studies, to gain more than most visitors from such travels. He has presented lecture series in universities in Chile, Peru, Ecuador, Colombia, Panama, Venezuela, Brazil, Paraguay, Uruguay, and Argentina; is a member of national and international learned societies; and has published a number of works on historical geography, anthropology, ancient history, archaeology, and related fields.

In the first part of Vol. I, "Biblical Archaeology of the Period of Moses," there are three chapters: "Moses, Monotheism and Egyptian Polytheism," "The Historical Moment of Israel's Exodus," and "The Route of the Exodus of the People of Israel." The second part, "Biblical Archaeology of the Period of Joshua," contains four chapters: "The Fall of the City of Jericho," "Joshua's Campaigns and the Burning of Hazor," "The Division of the Land of Canaan according to the El-Amarna Letters" (with Appendix A presenting a translation into Spanish of selected Amarna letters), and "The Religion of the Canaanites according to Archaeological Discoveries." The third part, which is in Vol. II (with consecutive pagination from Vol. I), is entitled "Biblical Archaeology of the Period of the Judges" and contains the following six chapters: "The Culture in Canaan during the Period of the Judges," "The Contribution of Ras Shamra to Biblical Archaeology," "The Control of Palestine in the Period of the Judges," "The Oppressors of Israel from Othniel to Gideon" (with Appendix B, "Typological and Chronological Classification of the Anthropomorphic Sarcophagi of Philistine Style"), "The Invasion of the Philistines and the Ammonite Oppression" (with Appendix C, "The Consequences of the Invasion by the Sea Peoples in the Period of the Judges"), and the final chapter, XIII, "The Conflicts between Israel and Philistia from Samson to Saul." Three to five sections, with further subheadings and subsections, comprise each chapter; the bibliographical notes for each chapter follow it immediately.

There are indices of maps and plans, of illustrations, of abbreviations and sigla, and a general index, as well as a list of errata for each volume. The maps and illustrations, though mimeographed, are of surprising

excellence and clarity. It is to be hoped that in a second edition technical faults of typography and reproduction, of which the author is already painfully aware, may be corrected, preferably by bringing out a printed edition. The work deserves wider circulation than usage as a college textbook in Spanish-speaking lands.

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Johns, Alger F., *A Short Grammar of Biblical Aramaic*. "Andrews University Monographs," Vol. 1. Berrien Springs, Michigan: Andrews University Press, 1966. xii + 108 pp. \$ 5.95.

This well-constructed grammar presents Biblical Aramaic (BA) concisely to seminary students who already have some foundation in Biblical Hebrew (BH). Comparisons are frequently drawn between the two, and many topics need little elucidation because they are the same or very similar in the two languages. Until recently there was no English-language grammar of Aramaic available; the development of this book was long under way before the appearance of another Aramaic grammar in English, and the approach used here is not the same, being basically that of the "Baltimore school." The author is concerned strictly with BA; other Aramaic studies might modify what is found in the Masoretic text.

After a four-page introduction placing BA in its Semitic family setting and briefly discussing the alphabet, script, tone, and vocabulary, with a list of words identical in BH and BA, Lesson I takes up phonology from the historical and comparative-Semitic points of view. Lesson II presents nouns and adjectives; III, personal pronouns and suffixes on nouns; IV, other pronouns; V, the verbal system and specifically the perfect; VI, the imperfect, infinitive, etc.; VII, classes of nouns; VIII, the derived active conjugations; IX, the passive and reflexive conjugations; X, laryngeal verbs; XI to XV, the various classes of weak verbs; XVI and XVII, verbal suffixes with the perfect and with the imperfect, infinitive, etc.; XVIII, noun types; XIX, similar noun classes; and the last lesson, XX, numerals.

Each lesson contains the grammar presentation, followed by a vocabulary list in alphabetic order, with nouns labeled by their class as presented in Lesson VII; and then a few sentences are given for translation, made up largely from phrases drawn from Ezra and Daniel, simplified where necessary. Beginning with Lesson XII, in addition to the sentences to be translated the student is directed to translate two verses from Ezr 4 : 8 ff. From Lesson XVI on, Biblical verses constitute the only translation exercise, continuing through Ezr 6 : 18 in Lesson XX and thus completing the reading of the Aramaic part of Ezra.

Following the last lesson are six pages of paradigms. That of the regular (strong) verb is completely presented; for Hollow, Geminate,