

myth and metaphor, and then concludes: "No definition of myth will entirely do" (p. 69). We are sympathetic with the definitional difficulties to which the author calls attention, but at the same time we are left wondering why he insists on using the word *myth* to describe Paul's language and conceptual world after having failed to define myth adequately.

In his treatment of Paul's references to demons, principalities and powers, Roetzel exhibits the same tendency to hedge or write ambiguously. We are told, for example, that science has "ostensibly freed us" from superstitious belief in the reality of demons, that "our scientific better judgments" can no longer allow us to accept the existence of a personal Devil (p. 75), and that our understanding of world reality might lead us to take offense at Paul's views of personalized evil (p. 76). At the same time, he suggests that Paul's beliefs do not arise out of fear and ignorance (pp. 75-76), but may well express a profound and highly original understanding of human existence (p. 69). What Roetzel appears to have branded as superstition (p. 75), moreover, becomes, in his thinking, comprehensible in the light of the Nazi treatment of the Jews and of the racial hatred exhibited in the world today (p. 76).

One additional example deserves attention. In the concluding paragraph of the book, the author suggests that Paul might well have opposed the canonization of his letters, but then proceeds to soften this opinion with a positive assessment of Paul's contribution. We may seriously question whether a reader, after having carefully analyzed the language and thought of the Apostle, particularly as exhibited in the letter to the Galatians, could "easily imagine that Paul would be embarrassed . . . if not horrified that his personal letters were canonized as Scripture" (p. 102). Despite Roetzel's efforts to emphasize the importance of Paul's writings, we are left in doubt as to their authoritative value for faith and practice.

These criticisms should not obscure the good features of the book. Of particular value for students are the chapters dealing with Paul's use of traditions and the conversational style of the letters.

In conclusion, we call attention to printing errors which have escaped the notice of the proofreader: p. 20, "Writing a church" should read "Writing to a church"; p. 54, "then" should be changed to "that"; p. 81, "the" should be inserted before "gospel"; and on the back cover, "fo" should read "of."

Fletcher, N.C.

JOSEPH J. BATTISTONE

Running, Leona Glidden, and Freedman, David Noel. *William Foxwell Albright—A Twentieth Century Genius*. New York: The Two Continents Publishing Group, Ltd./Morgan, 1975. xiii + 447 pp., frontispiece. \$15.00.

This biography is a work of love, produced by two of Albright's former pupils, of whom the first named was also for longer and shorter periods his scholarly assistant during the last years of his life. The life story of this greatest biblical archaeologist of modern times is based on data obtained from his voluminous published works, from numerous interviews with

relatives, colleagues and friends, and from the rich private correspondence to which the authors had access.

The book follows Albright's life from his birth in Chile as the son of poor missionaries, who learned to read at the age of two and then became physically handicapped until his death at the age of 80 as one of the most renowned scholars of our time, and on whom honors were showered like confetti—30 honorary doctor's degrees, several *Festschriften*, medals of merit, honorary citizenship in Jerusalem, and others.

After Albright's move to America we meet him as a poor boy and elementary school teacher in the Midwest, and then as a student at The Johns Hopkins University, from where he went to Palestine as a fellow of The American School of Oriental Research in Jerusalem. Soon he became the director of that institution, and very quickly he became known in the world of orientalists through his prolific writing in the fields of Egyptology, Assyriology, archaeology, epigraphy, Bible, and related subjects. The recent bibliography of his published works lists about 1,100 items, consisting of books, articles, contributions in other men's books, and book reviews.

During the decade that Albright lived in Jerusalem he also conducted several archaeological expeditions, especially at Gibeah of Saul, Bethel, and Tell Beit Mirsim (perhaps biblical Kiryath-sepher). In these he broke new ground in the systematic and stratigraphic excavations of ancient Palestinian mounds. He also put Palestinian pottery chronology on a secure scientific basis, on which all present pottery experts of Palestine and Jordan stand. In addition to this he was a pioneer in many other areas of archaeology and related fields, such as the vocalization of ancient Egyptian and the decipherment of the Proto-Sinaitic inscriptions, and made major contributions to our understanding of Ugaritic alphabetic cuneiform texts and the Amarna tablets. Every new discovery, such as that of the Dead Sea Scrolls, drew his attention and caused him to produce major contributions to their understanding by means of articles or books. But he also created books of synthesis in the field of ancient history, archaeology and religion, most of which have been translated into many languages. Of these I shall mention only his *From the Stone Age to Christianity* (first published 1940), *Archaeology and the Religion of Israel* (first published 1946), *The Archaeology of Palestine* (first published 1949), and *Yahweh and the Gods of Canaan* (1968). He even ventured into fields which others would have considered to be outside his competency, such as problems of cultural influence of the Orient on the Hellenistic world and vice versa, and the study of NT problems as evidenced by his commentary on the Gospel of Matthew, co-authored with Stephen Mann, which came out in 1971 in the *Anchor Bible* series edited by Albright and Freedman.

One aspect of Albright's life should not go unmentioned: his willingness to change his mind or views, expressed even in writing, if the evidence convinced him that such changes were warranted. Numerous examples of such changes can be cited, but the most notable of them took place in his attitude toward the Bible. When he arrived in Jerusalem he was an ultra-liberal biblical scholar, but his exploratory and archaeological work resulted in his becoming a much more conservative believer and a staunch defender of the historical parts of the OT.

The book under review presents a full and reliable picture of the great

man, who is missed by all his former students and friends, among whom also this reviewer is included.

A few inaccuracies noticed in reading the book can easily be corrected by the reader. P. 196: A. Biran was not the director of the Rockefeller Museum; he was, at the time when the book was written, the director of the Department of Antiquities of Israel, whose office was in the Rockefeller Museum (the director of the Museum was, and still is, L. Y. Rahmani). P. 261: The three Dead Sea Scrolls exhibited in the Library of Congress in October 1949 were the complete Isaiah scroll, the Commentary on Habakkuk, and the Manual of Discipline, which were at that time still in the possession of the Syrian Archbishop Athanasius Yeshue Samuel (see *BASOR*, No. 115 [Oct. 1949], p. 2). P. 266: It was not J. A. Fitzmyer who gave the name "The Genesis Apocryphon" to the fourth scroll of Cave I, but its first editors N. Avigad and Y. Yadin, while Fitzmyer would have favored rather the title "The Book of the Patriarchs," suggested first by B. Mazar (see J. A. Fitzmyer, *The Genesis Apocryphon of Qumran Cave I* [Rome, 1966], pp. 4-5). P. 272: Nasser did not close the Suez Canal but nationalized it; this caused the 1956 war, with the result that the canal became inoperable. P. 292: Albright was not picked up by this reviewer on the morning of January 28, 1958, but rather on Sunday afternoon, January 26, 1958; the next day, on Monday morning, he presented a chapel talk at the S.D.A. Theological Seminary. P. 303: The last two lines need transposing. P. 349, line 19: Read "friend" instead of "frend."

These few minor defects in the narrative of the book do not detract from its extraordinary qualities. A wealth of material is presented in the compass of less than 450 pages, giving us not only the life story of a great orientalist, but also a glimpse of the climate prevailing during the half century in which Dr. Albright played an influential role in biblical and archaeological studies. Hence the book can be highly recommended, and for many years to come it will rank among the biographies of famous scholars.

Andrews University

SIEGFRIED H. HORN

Sanders, Jack T. *Ethics in the New Testament: Change and Development*. Philadelphia: Fortress, 1975. xiii + 144 pp. \$6.95.

Jack Sanders is concerned with one basic issue—the relation of the NT to ethics. His work is a systematic, critical analysis of the NT documents in an endeavor to see what clues, if any, they may afford as a guide to individual and corporate behavior in modern times. The treatment is exegetical and roughly chronological: he examines in turn Jesus, the Synoptic Gospels and Acts, Paul, the later epistles in the Pauline tradition (Colossians, Ephesians, 2 Thessalonians, the Pastorals, and—interestingly—1 Peter), the Johannine literature, and the later epistles and the Apocalypse.

The results of this study are devastatingly negative. Sanders finds a parallel in Albert Schweitzer's *Quest of the Historical Jesus*, as he concludes: "So it is with the study of New Testament ethics. The ethical positions of the New Testament are the children of their own times and places, alien and foreign to this day and age. Amidst the ethical dilemmas which