

not intervene without destroying freedom. Since this is the case, the author could have treated the various objections to believing in God in one chapter instead of in each of the four chapters and also as part of a fifth. Otherwise, Burkle has organized his material well and treated the subject in a clear-cut manner. Whether his discussion will convince unbelievers remains to be seen.

It seems to me unfortunate that the author has chosen to use the pronoun "it" for God. While his motive is laudable, I believe that he has gone to another unacceptable extreme by desexing and depersonalizing God. Perhaps "God" should be used throughout, without any pronoun.

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Craigie, Peter C. *The Book of Deuteronomy*. The New International Commentary on the Old Testament. Grand Rapids, Mich.: Eerdmans, 1976. 424 pp. \$9.95.

This is a significant commentary by a University of Calgary professor on one of the most debated books in the OT. Craigie states at the outset that Deuteronomy "is a part of the Word of God and not simply the product of human imagination" (p. 8). Affirming the unity of the book and Moses as its author, he stands opposed to the view that it must be dated between 700-622/1 B.C.

Craigie follows a recent trend in OT scholarship which has recognized the treaty-covenant structure of Deuteronomy (M. Kline, K. A. Kitchen, et al.). He rejects the views of some who use arguments based on the same structure for a 7th-century date, and places Deuteronomy in the early period. This means that Deuteronomy is from Moses in its substance. "At some point following the death of Moses (34:1-12), the whole work was written down, perhaps on stone or tablets, but more likely on a leather scroll" (p. 29). The book in its final form may be related to the renewal of the covenant by Joshua (Josh 8:30-35) (p. 32) "at the end of the Mosaic age" (p. 66).

The treaty (covenant) form of the book consists of a preamble (1:1-5), historical prologue (1:6-4:49), general stipulations (chaps. 5-11), specific stipulations (chaps. 12-26), blessings and curses (chaps. 27-28), and witnesses (30:19; 31:19; 32:1-43). Craigie concludes, "This overall structure of the book of Deuteronomy suggests that it can be regarded essentially as a unity" (p. 24). Minor additions of a later period are found only in Deut 2:10-12, 20-23; 3:9-11, 13b-17.

Among some of the interesting features of this commentary are three appendixes. The first one deals with the problem of the scientific study of the OT and faith. The conclusion is reached that an adequate approach to the study of the OT is the theological-historical one with a concept of history that makes allowance for the intervention of a transcendent God (pp. 73-78), a position for which this reviewer has himself argued (*Old Testament Theology: Basic Issues in the Current Debate*, 2d ed. [Grand Rapids, Mich., 1975], pp. 107-115). The second appendix (pp. 79-83) proposes an Egyptian background for the Hebrew term *bryt*, "covenant," the Egyptian cognate of which is *brt*. I find problems in this proposal, based on the facts that (1) *brt* is a

Semitic loanword in Egyptian and (2) the appearances of the term are found in Egyptian texts from the 13th century onward. Appendix III provides a handy concordance of principal Qumran MSS relating to Deuteronomy (pp. 84-86).

The commentary as such (pp. 87-407) provides a new translation of the Hebrew text which is "neither absolutely literal nor particularly literal" (p. 8). It is formal, not dynamic, and yet very readable. Following the translation of each unit is a phrase-by-phrase, often word-by-word, interpretation.

The following views may indicate some of the specific points of the exposition: (1) The problematical Hebrew expression *be'ēber hayyārdēn* "beyond the Jordan" (RSV, NAB), "across the Jordan" (NAS), is rendered "in Transjordan" with B. Gemser, G. T. Manley, and NEB. (2) The alternation of the second person singular and second person plural forms in Deuteronomy remains unresolved. (3) Regarding the Decalog (Deut 5:6-21), the love aspect is emphasized and the abiding value of the principles of the commandments is recognized. However, since only the principles remain the same, it is argued that "for the Christian, the principle of the fourth commandment remains in force, though the day has been changed" (p. 158). (4) "Horeb" is the term for the general vicinity within which Mount Sinai was located. Thus no conflict is to be assumed between Deuteronomy and other parts of the Pentateuch.

The overarching theme is the covenant. Craigie has captured this theme in a fresh way as a reminder of the liberty of God's people and of their total commitment to God. He drives home the point that Deuteronomy is not merely a document of the OT but a lasting part of the Christian Bible as well. The essentially conservative position regarding questions that have evoked radically different answers by critical students of Deuteronomy should not be dismissed lightly. Without doubt, Craigie's is the fullest and most significant conservative commentary on the book of Deuteronomy written in this century. No matter what one's personal conviction on the problematical issues of the book itself may be, each reader will benefit time and again in consulting the author's mature and responsible judgment, although no agreement is expected at each point.

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GERHARD F. HASEL

Galpern, A. N. *The Religions of the People in Sixteenth-Century Champagne*. Cambridge, Mass.: Harvard University Press, 1976. 213 pp.

The complexities of the religious configuration of 16th-century Europe are finally attracting the attention of scholars who are combining detailed archival research with insights drawn from the social sciences. Galpern has followed the integrated approach to social history popularized by Lucien Febvre, as well as the cultural approach favored by Johan Huizinga. In applying these methods to the study of popular religion in one province of France, he has contributed significantly to our understanding of the nature of Catholic spirituality on the eve of the Reformation, the limited success of the