

observance of the three Hebrews not bowing down, he comments, "I've always been puzzled by the ability of people with their heads bowed to see those that aren't." Dan 4: Regarding Nebuchadnezzar's becoming insane and eating grass, he comments, "A bad situation in an election year."

I now present a few complete passages so that the reader will be able to get a flavor of the version:

Gen 25: " 'If I don't eat I'll die; so what's the price?' asked Esau. 'Your right to the ranch,' said Jacob. Whereupon Esau sold his rights to the ranch for a square meal."

Judg 7: "The next day as the terrified gangsters fled helter-skelter, the self-deferred draftees began to come out of the neighboring villages and they joined in the chase and in the slaughter. The Dalton boys themselves, the two leaders, had their heads removed and brought to Gideon's trophy room."

Judg 12: "At each crossing place, the representatives of Big Jake would say to every man that came to cross, 'What number follows thirteen?' Those who said 'fourteen' were allowed to cross but those who said 'foteen' were killed, for their accent betrayed their home country."

Mal 1: " 'What do you do wrong? I'm glad you asked! For one thing, you bring gifts to the church, leftovers to the family night supper, and stale bread for the communion table. How does that grab you?

'What's more, you pay your church pledge with blind animals, or sick doves, and you claim more deductions than you give. You wouldn't try to cheat the IRS, would you? Why then do you try to cheat God?'

Matt 7: " 'There is no point in your wasting good teaching and true inspiration on insensitive and antagonist [*sic*] people. It would be like insisting on putting a pearl necklace on a pig.' "

Matt 18: "It would be better to be one legged than always kicking old ladies in the shin."

John 6: " 'Moses gave you regular sandwich type bread. The bread of God comes from heaven. It is the true bread, and it provides a true life, and is the real heart beat of the world,' said Jesus."

The translator must be a very interesting individual, full of wisdom and original insights, uninhibited and practical. His version is not accurate or scholarly (it is sometimes even wild), but it is always enjoyable and helps to move us out from the ruts of too-familiar Bible passages.

Andrews University

SAKAE KUBO

Gamble, Harry, Jr. *The Textual History of the Letter to the Romans: A Study in Textual and Literary Criticism*. Studies and Documents, 42. Grand Rapids: Eerdmans, 1977. 151 pp. Paperback, \$12.00.

This publication marks the beginning of the series, Studies and Documents, under a new editor and publisher. If this first volume indicates the level of quality we can expect for future ones, we can be assured of a first-class series. This volume applies textual and literary critical methodology to the solution of the problem concerning the integrity of the Letter to the Romans. It represents a revision of a dissertation presented to the Graduate School of Yale University.

In chap. 1, the author sets forth in full all the textual evidence supporting the fourteen-, fifteen-, and sixteen-chapter forms which have been claimed as the original form of the Letter to the Romans. In chap. 2, he first shows that the fourteen-chapter form could not have been original since the subject matter of chap. 14 concludes only with 15:13 and the letter would also not have an epistolary conclusion. Having disposed of the fourteen-chapter form as a viable option, he then sets forth the arguments for the fifteen-chapter form. These are that Rom 16 has a large number of greetings, the persons greeted are met with elsewhere, and the admonition in 16:17-20 is unsuitable to a church which Paul had not visited. Because of the persons named in the greetings, proponents of this view consider Ephesus as the destination of Rom 16. Two forms of this view have been put forth. The first form, set forth by Manson, maintains that Rom 1-15 was sent to Rome but Rom 1-16 to Ephesus. Both were written by Paul. The second form regards Rom 16 as only a part of a larger letter sent to Ephesus (the rest being lost) and that only later was Rom 1-15 joined to 16 by a redactor. After examining the evidence for this non-Roman hypothesis of Rom 16, the author concludes that evidence found in Rom 16 is more favorable for a Roman rather than an Ephesian destination.

In chap. 3, the author examines in detail the Pauline epistolary conclusions. This literary critical part of his study shows that the epistolary conclusions of Rom 16 correspond with the characteristics of conclusions found in his other letters. Either Rom 16 formed the concluding fragment of the lost letter to Ephesus and the Roman conclusion itself was excised or lost, or it is the fitting conclusion to the Roman letter. The former is highly unlikely. No reason for the excision of the original conclusion to Romans can be set forth, and the likelihood of the coincident occurrence of the Roman letter losing its conclusion and the Ephesian letter losing its body is highly improbable. Thus the letter form and style of Rom 16 favor the view that this chapter was an original part of Paul's letter to the Romans.

In chap. 4, the author traces the history of the shorter forms of the letter. By careful scrutiny of all the evidence, he rejects the traditional view that the fourteen-chapter form was due to Marcion. He shows that it originated from a tendency to generalize the letter in order to make it applicable to all churches. This led to the omission of 1:7, 15, and of other personal matters in the conclusion. He also shows that the same reason led to the fifteen-chapter form. This chapter shows the skill of the author in critically analyzing a problem, finding weaknesses in arguments, and marshalling his evidence for his position. Too often theories are set forth whose evidence or logic does not compel one to accept the conclusion.

Thus the author concludes that the integrity of Romans is maintained. Only the doxology (16:25-27), which was created to form a suitable conclusion to the short form of the letter, is not original. The author also indicates that his study may contribute to the solution of the problem concerning the purpose of the letter by maintaining the non-generalizing character of the letter. He adds some caution concerning too-hasty attempts at partitioning letters. He calls for a more rigorous method that would be less reliant upon purely literary evidence without a close examination of how the writer in fact operates. A more holistic and comprehensive approach would preserve

us from one-sided theories that fail to satisfy the complete evidence.

He adds two short appendices which show implications of his study for other areas—the influence of early liturgies and the literary problems of Philippians.

The volume is a model for research. It is well-reasoned and written with clarity. The author's words are well-chosen and free from verbosity. His study of epistolary conclusions and its application to the integrity of Romans and his analysis and rejection of the Marcion hypothesis for the fourteenth-chapter form stand out as real contributions in this area of study. While he seemed to have touched all bases, one question still remained in the mind of this reviewer. While the generalizing view may be valid for the origin of the fourteen-chapter theory, it is still not clear how this could be possible since the subject at the end of Rom 14 continues on to Rom 15:13.

Andrews University

SAKAE KUBO

Hayes, J. H., and Miller, J. M., eds. *Israelite and Judaeon History*. The Old Testament Library. Philadelphia: Westminster, 1977. 736 pp. \$25.00.

The eleven chapters in this book begin with an essay on historiography and then discuss in chronological order all the periods of biblical history from the patriarchs down to the fate of Judaism following the revolt of A.D. 66-74. Thus the last two chapters cover what could be classified as the historical background of the NT. Only the chapters on OT history are reviewed below.

The reader should realize that books currently written on this subject generally represent one or the other of two viewpoints: the historical-archaeological positivist approach represented by the American scholars W. F. Albright, G. E. Wright, and John Bright, or the form and literary critical negativist (sometimes nihilist) viewpoint of the German scholars A. Alt, M. Noth, and M. Weippert. Although this book is a composite consisting of contributions from a dozen scholars, the viewpoint from which these contributions were written is consistently that of the German school of writing on OT history. In evaluating the following review the reader should take into account the fact that the reviewer writes from the other historical point of view.

A considerable amount of useful information has been collected in the first chapter on historiography, but some of it is inaccurate and elsewhere it wanders wide of the point. The important survey of the 19th and 20th centuries is extremely brief and could have been expanded with profit at the expense of some of the preceding material. Conservative historians of the modern period are dismissed with the statement, "In the following chapters, practically no attention will be given to this view since it does not assume that one has to reconstruct the history of Israel; one has only to support and elucidate the adequate history which the Bible already provides" (p. 66). Curiously, when the authors of the next four chapters get through with Israel in the second millennium B.C., there is no history left here to reconstruct either.