

Huffman, H. B.; Spina, F. A.; and Green, A. R. W. *The Quest for the Kingdom of God: Studies in Honor of George E. Mendenhall*. Winona Lake, Ind.: Eisenbrauns, 1983. viii + 316 pp. \$20.00.

This volume honors G. E. Mendenhall, Professor of Ancient Near Eastern Studies at the University of Michigan. Mendenhall has been a prodigious OT researcher, whose work has started up, to cite one example, a whole subspecialty of biblical studies with his landmark study on the covenant in 1954. This collection of useful and interesting essays provides a fitting tribute to Mendenhall's work.

In the lead article, N. K. Gottwald extends the discussion of the social-revolution model of the Conquest and Settlement, originated by Mendenhall, to answer critics of Gottwald's own book on the subject. The particular critic that he singles out, the sociologist G. Lenski, sees early Israel as a frontier society, while Gottwald holds that Israel arose through revolt from the heart of Canaanite society and territory. Gottwald also sees early Israel as more egalitarian than Lenski does.

The "Sack of Israel" to which John McKenzie refers in his study by the same name was the extortion of the Israelite people by an oppressive kingship (cf. 1 Sam 8), not that of a foreign invader. This "sack of Israel" resulted in the enrichment of the king and his ruling oligarchy. Under this system the people of the land were affected by their "enemies," the tax collector, the landlord, and the money lender.

J. W. Flanagan has dealt with the topic "Succession and Genealogy in the Davidic Dynasty." He sees discrepancies in the genealogies of the descendants of Saul and David as clues to the way in which their political fortunes developed.

Taking up the subject of the covenant, R. R. Wilson has contributed a study on the way in which the covenant was enforced in ancient Israel. Under the monarchy a judicial bureaucracy was set up which operated under the authority of the king. The picture of the administration of justice in the pre-monarchic period is more attenuated in the biblical sources. In this period, justice was administered on different social levels—those of family, clan, village, and tribe. Wilson denies M. Noth's thesis that the "minor judges" of the book of Judges functioned as judicial officers over all of Israel.

D. J. McCarthy, who has also written extensively upon the covenant, addresses that subject in late OT sources. These sources show how the idea came to be modified by that time. Particular emphasis was placed upon the stipulations of the covenant in this period as a provision of wisdom. But why was there no covenant renewal under the Maccabees? McCarthy's answer is: the lack of prophetic guidance then.

In B. A. Levine's contribution to this volume, he has explored aspects of "Legal Themes" in the book of Ruth. His treatment covers the technical terminology for "purchase" and "redeem," their significance, and their application in the story of that book.

H. Huffmon, in a study on Amos, suggests that although the prophet's message is one of judgment which indicates that the end has come, that kind of a message still served the social role of calling the people back to correct conduct under the covenant. W. Harrelson has contributed a study of Isa 9:1-6, in which he connects it with both the immediate and local situation in Isaiah's time and with the more-remote future. J. J. M. Roberts has explored the role of transformed human society in the eschatological kingdom described in Isa 32. And D. Hillers has attempted to fit Micah 5:4-5 into a more concrete geo-political picture by emending its rulers of "men" (Heb., *ʾadam*) into rulers of "Aram"—this on the basis of a scribal error which he proposes.

In his "Discourse on Prophetic Discourse," David Noel Freedman, a fellow professor of Mendenhall's at the University of Michigan, has examined Micah, chaps. 1 and 3. For chap. 1 in particular, he holds that the text is not as corrupt as previously assumed, but that it can be understood better when it is analyzed from a poetic standpoint. Frank M. Cross, Jr., has also provided a poetic analysis for this volume in his treatment of the Psalm of Jonah. Cross feels that the poetic differences between the two main sections of this psalm in Jonah, chap. 2 (vss. 3-7 and 8-10) are so great as to indicate different authorship.

The archaeological section of the *Festschrift* begins with A. E. Glock's appeal for the use of ethnography in archaeological research. A. R. Green has followed this up with an extensive survey of the social stratification at the city of Alalakh in ancient Syria. John Lundquist, in his study entitled "What is a Temple?: A Preliminary Typology," has provided a series of interesting propositions about what constitutes a temple. J. T. Luke, who wrote his doctoral dissertation under Mendenhall on texts from Mari from the early second millennium B.C. that deal with the Amorites, has dealt with the biblical references to the Amorites. And L. T. Geraty of Andrews University has examined the different ways possible for relating the narrative about the conquest of Sihon's Transjordanian kingdom in the book of Numbers with the archaeological evidence excavated at Tell Heshbân.

The final section of this *Festschrift* is entitled "Biblical Ideology," and it includes three studies: "Magic, Monotheism, and the Sin of Moses," by J. Milgrom; "Qoheleth and the Reformation of Wisdom," by F. A. Spina; and "From Holy War to Holy Martyrdom," by W. H. Brownlee. The volume concludes with Mendenhall's bibliography as compiled by M. O'Connor, plus author and Scripture indices.

I would say that the aim of the editors has been realized well, in that they have brought together a series of interesting, useful, and perceptive essays by a significant panel of authors on different topics, especially as these topics revolve around the interests of the honoree, G. E. Mendenhall. It is a well-prepared book which serves as a fitting tribute to one of the more outstanding figures in American biblical studies today. It can indeed be recommended for its in-depth coverage on the topics treated.

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LaSor, William Sanford. *The Truth About Armageddon: What the Bible Says About the End Times*. New York and San Francisco: Harper & Row, Publishers, 1982. xiv + 226 pp. Paperback, \$7.95.

William S. LaSor is Professor Emeritus of OT Theology at Fuller Theological Seminary and has authored or co-authored nearly twenty previous books dealing with biblical studies and related fields. Included among his earlier titles are handbooks of both NT Greek and biblical Hebrew. The present volume reveals LaSor's expertise with respect to both the biblical literature and the original languages in which that literature was written.

It is important to state early in this review that the title is somewhat misleading, inasmuch as only one chapter (chap. 11, pp. 135-149) out of a total of fifteen chapters treats "Armageddon" specifically. A few other chapters may be considered corollary to the discussion; but by and large, the volume treats materials far beyond what normally is considered to relate to "Armageddon."

Chaps. 1 and 2 deal with "The Present Concern with the End" and with a definition of "The End of the World." Chaps. 3-7 carry the following titles, respectively: "The Present Age," "The People of God," "The Servant of the Lord," "The Satanic Character of This Age," and "The Messianic Idea." What most readers will undoubtedly consider the portion of the book relating more specifically to "the end times" (a phrase from the subtitle) begins with chap. 8 on "The Second Coming of Christ." Then follow, in succession, chapters on "The Antichrist," "The Great Tribulation," "Armageddon," "The Millennium," "The Resurrection," "The Judgment," and "The New Heavens and the New Earth." The author, prior to preparing the manuscript for this volume, had presented the basic material as series of studies at two Presbyterian churches in California (see p. xii), and it seems obvious that in both that sort of context and in the book now published he has endeavored to provide a *broad* perspective as the basis for the much more limited and specific topic indicated in this book's title.