

Ellison, H. L. *Exodus*. The Daily Study Bible Series. Philadelphia: Westminster Press, 1982. 204 pp. Paperback, \$6.95.

In keeping with the objectives of the Daily Study Bible Series, Ellison has produced a delightfully readable commentary. The volume contains many insights from recent scholarly studies, without becoming diverted by lengthy academic discussion. Preachers and laymen will especially appreciate the homiletic observations and the scores of brief illustrations.

It is a pity, however, that the author does not take up at somewhat greater length one or two of the theological questions which have puzzled laymen and scholars alike. One such item is the revelation of God's name YAHWEH in Exod 3:13-22 and 6:2-9. This might well have received longer comment than is given in the text and brief Appendix II; in fact, such would be particularly helpful, since the writer indicates strong reservations concerning the conclusions of those promoting the Documentary Hypothesis (cf. pp. 35-36, 38).

It is also unfortunate that some confusion slipped in concerning the orientation of the ancient Israelite tabernacle. The text on p. 147 contradicts the diagram on p. 148, though the diagram is, in fact, correct in showing the entrance to both tabernacle and courtyard in the east (see Exod 27:13; 26:22, 27; etc.).

Ellison gives appropriate stress to aspects of the modern applicability of the Ten Commandments, such as avoidance of legalism. On the other hand, he is not convincing as he presents his claim that Exod 16:22-30 can be best explained as an introduction to sabbath observance, rather than as a reintroduction of it (p. 111).

Written from a conservative viewpoint, the work upholds the essential historicity of the details connected with the Exodus experience. Events such as the supplying of manna and water in the wilderness may be partly explained naturalistically, the author feels, but insists that the miraculous element cannot be denied (pp. 89-90, 92; see also pp. 41, 54, 82).

Ellison emphasizes the spiritual concept of the Exodus and the applicability of the Exodus experience to twentieth-century Christians in need of deliverance from the bondage of despair, or from modern humdrum. He also notes that it is not uncommon for Jewish Christians to observe the Passover festival today (pp. 14-15), remembering its historical lessons.

Perhaps the greatest strength of this commentary is the author's refreshing enthusiasm for the story and text of the Exodus. He has taken seriously each aspect of the story as it has been passed on to us, and he has thus been able to share some of his own evident love for, and involvement in, this moving narrative.