

Meyers, Carol L., and O'Connor, M., eds. *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*. ASOR Special Volume Series, no. 1. Winona Lake, Ind.: Eisenbrauns, 1983 (published for the American Schools of Oriental Research). xvii + 742 pp. \$35.00.

This volume could well turn out to be *the* publishing event of the 1980s in the OT field. If nothing else, it should win that honor by sheer dint of the mass of studies it presents—50 of them, in 742 pages! Moreover, many of the essays are by prominent OT scholars on the forefront of the scene of action today.

This book is naturally a tribute to the esteem and respect in which the honoree, director of the Program on Studies in Religion at the University of Michigan, is held. Freedman is well known as a prolific contributor to the discipline of OT studies, and this volume thus serves as a fitting tribute to his work. Given the nature of his interests, the studies contributed revolve around the subjects of archaeology, history, inscriptions, and poetic and literary analysis. I can do little more here than simply list the subjects covered in the various studies.

An introductory article for the publication is by P. J. King, former president of the American Schools of Oriental Research. In it, he reviews some of the history of the ASOR, concluding with observations on Freedman's contributions to the work of that organization.

The first main section of the book takes up the subjects of poetry and prophecy. A dozen chapters appear in this section, including studies on *Isa 33* (J. J. M. Roberts), *Isa 55* (R. J. Clifford), *Ps 2* (H. Ringgren), *Ps 23* (M. L. Barré and J. S. Kselman), *Lam 1* (F. M. Cross), and *Sirach 10:19-11:6* (A. Di Lella). Topical studies in this section include word studies on covenantal terminology (M. Greenberg), the use of *torah* in *Hag 2:11* (Eric M. Meyers, who is also the Series editor), "Woe" in the woe oracles (D. R. Hillers), a linguistic study on the date of *Malachi* (A. E. Hill), and a study on particle counts in prose of the Hebrew Bible (F. I. Andersen and A. D. Forbes).

Two chapters in this first main section may be singled out for special, though brief, mention. In his study of *Lam 1*, Cross has made extensive use of a Dead-Sea-Scroll fragment to reconstruct the poetry of this OT passage—a study which, incidentally, has already won the Biblical Archaeology Society award for one of the best studies on archaeology or a related subject. Andersen and Forbes, in their computer study on the frequency of the use of the article, the direct-object marker, and the relative pronoun in the Hebrew Bible, have concluded that there is a clear-cut difference between the use of these in prose, where they occur frequently, and in poetry, where they occur much less frequently. In a professional society sectional meet-

ing on Hebrew poetry, Freedman himself had already mentioned the significance of this analysis by Andersen and Forbes.

The second main section of this *Festschrift* is entitled, rather broadly, "The Prose of the Hebrew Bible." Included are some literary studies, some theological ones, and some historical ones. C. B. Houk has investigated word and syllable counts in the Abraham narratives of Gen 12-23 as a possible clue to literary sources. J. R. Lundbom has presented some aspects of theological views of Abraham and David. J. Milgrom has examined two passages in Leviticus which involve purification rites. B. Peckham has provided a literary-critical examination of Deut 5-11. R. G. Boling has outlined the book of Joshua from thematic and structural viewpoints, and has studied some select problems in the book. E. F. Campbell, in his study of Jgs 9, has related the findings of archaeology to a biblical narrative. P. K. McCarter, Jr., views 2 Sam 6 as recording the ritual dedication of the City of David as the new religious and political capital of Israel. H. Tadmor has studied three Assyrian politico-military titles found in the Bible in the light of the cuneiform evidence. And K. Koch has summarized the present state of knowledge about Darius the Mede in the book of Daniel.

The more directly historical subjects are treated in the next section of the volume. Here A. Malamat discusses methodology in the study of early biblical history. O. Borowski has examined the role of the "hornet" in the Exodus and Conquest narratives. F. A. Spina has presented the social and historical role of the Israelites as "sojourners." C. L. Meyers, one of the co-editors of the *Festschrift*, has studied the role of women in Gen 3:16. Priestly divination is the subject of the study by H. B. Huffmon. A further treatment of 2 Sam 6 is given, this time by J. W. Flanagan, who looks at this passage from the standpoint of the social transformation occurring. (It would have been interesting to have had this chapter and McCarter's earlier one on the same subject printed back-to-back.) The chronology of Tyre in relation to biblical history is examined in the next chapter, by A. R. Green. A more broadly based study of pollution and purification than the earlier study by Milgrom is presented next by T. Frymer-Kensky. This is followed by W. Zimmerli's examination of the subject of Jerusalem in the view of the book of Ezekiel. Finally, this third main section of the volume concludes with H. Cazelles's study of the date of the destruction of Jerusalem by Nebuchadnezzar. He concludes in favor of 587 B.C. over 586 B.C. for that date.

The next section of the book is on inscriptions, and is entitled "Northwest Semitic Epigraphy." It begins with a study by M. O'Connor, the other co-editor of the *Festschrift*, on the relationship between phonology, or pronunciation, and writing systems. This is followed successively by B. A. Levine's study of ritual texts from Ugarit, J. Seger's presentation of

jar signs from Gezer, S. H. Horn's recounting of the story of the discovery of the Moabite Stone, K. P. Jackson's collection of personal names from Ammonite texts, A. Temerev's examination of two Egyptian military terms used in the Persian period, B. Porten's study of endorsements on Aramaic papyri from Egypt, L. T. Geraty's update on the Hellenistic-period ostraca from Khirbet el-Kôm, and K. A. Mathews's review of the Dead Sea Scrolls written in the Paleo-Hebrew script.

The final section of the book is a kind of "catch-all," which is simply labeled "Other Perspectives." W. G. Dever begins it by discussing what can be learned from archaeology about the cult. The present reviewer has contributed the next study, one on the Palestinian place names in the Eblaite Geographical Atlas. L. E. Toombs has examined the role of Baal in the Baal cycle of texts from Ugarit. G. L. Windfuhr has presented some aspects of Zoroastrian theology. D. F. Graf has surveyed the surface findings from southern Transjordan which relate to the Nabateans. Proceeding from his OT studies on Jonah, G. M. Landes has gone on to examine the "sign of Jonah" in the NT and later literature. C. H. Gordon has examined early Jewish reaction to Christian borrowings from Judaism. M. H. Goshen-Gottstein has studied the current of humanism in Hebraic studies within Christian and Jewish circles from the sixteenth to the nineteenth centuries A.D. S. Segert has surveyed Prague Structuralism and what it may contribute to biblical studies in North America. And in the final study of this section, D. Robertson has discussed his experience in teaching the Bible as literature in a university setting.

The *Festschrift* concludes with D. N. Freedman's bibliography, prepared by M. O'Conner. It is a list which contains over 350 entries.

The Word of the Lord Shall Go Forth is an important volume, bringing the reader up to date on current thinking throughout a broad spectrum of OT and related studies. As such, it deserves the careful attention of anyone with a major interest in the OT.

Andrews University

WILLIAM H. SHEA

Nash, Ronald H. *Social Justice and the Christian Church*. Milford, Mich.: Mott Media, 1983. 175 pp. \$12.95.

Social Justice and the Christian Church is a passionate pleading for economic and social conservatism. It contrasts socialism and capitalism and unhesitatingly proclaims the superiority of the latter, asserting it to be neither irrational nor immoral. Nash asserts that a capitalist economy is not incompatible with justice, which he painstakingly distinguishes from "social justice," a term he claims to be terribly subjective and bound