

culminate in his activity in Jesus Christ, most contemporary theologians do not appear very eager to clarify the nature of these "mighty acts" nor of man's "personal knowledge" of God. How are these acts related to ordinary human history? Their denial of the historical nature of revelation as a blend of act and interpretation is decidedly unbiblical. Too often they really give us, so Kantzer charges, not a theology drawn from the Bible but a subjective anthropology drawn from religious experience.

Easily the best articles are the chapters by F. F. Bruce on "History and the Gospel" and the brilliant study of the resurrection of Jesus, "On the Third Day," by Clark H. Pinnock. Both of them, original pieces of meticulous scholarship, are a fresh and cogent attempt to state some of the convictions which lead to the Christian belief in Jesus of Nazareth as Saviour and Lord.

It is perhaps inevitable that in such a volume as this there should be some overlapping of material, but one of its qualities is the incisive penetration to the heart of issues and the fair-minded sifting of the arguments. *Jesus of Nazareth: Saviour and Lord* is an important contribution to the Christological debate, without anything comparable in German or French. It is an indispensable piece of equipment for the minister as well as for the scholar. All the resources are made readily available by the addition of a select bibliography as well as indexes of authors and subjects.

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Kitchen, K. A., *Ancient Orient and Old Testament*. Chicago: Inter-Varsity Press, 1966. 191 pp. \$ 3.95.

The author, Lecturer in the School of Archaeology and Oriental Studies at the University of Liverpool, has already become known to the scholarly world through his book *Suppiluliuma and the Amarna Pharaohs* (1962) and a number of learned articles, mostly in the field of Egyptology. His conservative views with regard to the Old Testament have been revealed by his contributions to the *Tyndale House Bulletin* (now *Tyndale Bulletin*), and presently find eloquent expression in the book under review.

The book consists of two major parts, the first entitled "Problems and Solutions," and the second part, "Illumination and Illustration." The problems discussed deal with chronology (chs. 2 and 3), history (ch. 4), linguistics (ch. 7), source-criticism (chs. 1 and 6), legal matters and Biblical topography (ch. 8). All this is done in less than 150 pages; but the author has packed together so many observations, so much comparative material, and such a tremendous amount of references in the footnotes, that his book is a real gold mine of information, although its subjects are rather unconnected and their treatment often not very penetrating.

Chapter 4 may serve as an example. It bears the title "Some Historical Problems," and deals with five unconnected problems and their solutions covered in fewer than eight pages (pp. 79-86): (1) A one-paragraph statement, supported by nine footnotes, refutes the claim that the mention of camels in the patriarchal stories is an anachronism; (2) a brief discussion defends the existence of Philistines in patriarchal Palestine; (3) Tirhakah's appearance as commander of an Egyptian army in 701 B.C. is defended against Macadam, Albright, this reviewer, and others who maintain that Tirhakah was only eight or nine years old in 701; (4) the identification of the name David with an alleged *dawidum*, "general," "commander," is denied, and (5) it is shown that Yigael Yadin's recent explorations at Megiddo have revealed that the stable complexes excavated there by the University of Chicago expedition before World War II must be attributed to Omri or Ahab, and not to Solomon as the earlier excavators did.

The subject of chronology receives a more thorough treatment and is dealt with in two chapters (2 and 3) of which the first is concerned with the pre-patriarchal time and the Biblical genealogies pertaining to it, as well as with the patriarchal period itself. The author puts Abraham in the MB I period (*ca.* 2100-1800 B.C.), a view which has an increasing amount of evidence on its side, and with which one can hardly find fault. The next chapter marshals evidence for the date of the Exodus, which is dated with the majority of Biblical scholars in the 13th century. Here, however, Kitchen, in this reviewer's opinion, could have presented also the evidence which points to an earlier Exodus date. This evidence is almost entirely disregarded in spite of the fact that a minority of scholars accept a 15th-century Exodus. As far as the later Hebrew chronology is concerned, Kitchen agrees with the scheme of E. R. Thiele, and therefore hardly deals with it.

A number of chapters of Part One which in a superficial way deal with a great variety of subjects may be skipped, but a word should be said about Part Two. It provides illustrations furnished by recent archaeological discoveries for Biblical subjects. Here the same weaknesses mentioned with regard to chapters 1-8 are noticeable. Again subjects of a great variety are discussed, all in a rather superficial way—none receiving an exhaustive treatment.

One example may illustrate this criticism of Kitchen's treatment. On pages 159 and 160 a section is devoted to "Geshem the Arabian." It is pointed out that the identity of this hitherto least-known enemy of Nehemiah has been established by the recent discovery of a silver bowl which contains his name and title "King of Qedar." Kitchen failed to say that F. W. Winnett already in 1937 had identified Geshem on a Lihyanite inscription found at Dedan, now *el-ʿUlā*, in northwestern Arabia (*A Study of the Lihyanite and Thamudic Inscriptions* [Toronto, 1937], pp. 14, 16, 50, 51), an identification which was also made by H. Grimme in 1941 (*OLZ*, XLIV [1941], col. 343).

Grimme in his article does not mention Winnett's work, and may have reached his identification independently from Winnett.

Not only does Kitchen fail to give a complete picture of the archaeological evidence shedding light on Geshem, but he completely ignores the other two antagonists of Nehemiah: Sanballat and Tobiah. These two men have received equally interesting illumination from recent discoveries. On Sanballat's official position the Elephantine papyri (Cowley No. 30:29) and the recently discovered Samaria papyri (F. M. Cross, *BA*, XXVI [1963], 110-121) have shed a most interesting light. For the family of Tobiah additional information has been obtained from the Greek Zenon papyri and for the estate of the Tobiah family at 'Arâq el-Emîr the recent excavations of Paul Lapp have provided interesting new material. These facts and discoveries should have been mentioned to avoid giving the wrong impression that Geshem is the only one of Nehemiah's enemies of whom we know anything, and that only one discovery has shed light on him while there are actually two inscriptions that mention him and several discoveries that have provided information concerning Sanballat and Tobiah.

This criticism is not intended to minimize the value of this little book, which provides much useful information. It will be read with great profit by the conservative student of the Bible. However, this reviewer would like to encourage the author to provide us with penetrating and exhaustive studies of certain aspects of Biblical history, chronology, or other related disciplines.

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Samuel, Archbishop Athanasius Yeshue, *Treasure of Qumran: My Story of the Dead Sea Scrolls*. Philadelphia, Pa.: The Westminster Press, 1966. 208 pp. Paperbound. \$ 2.65.

This book is an autobiography of Archbishop Samuel inextricably interwoven with the world-famous manuscripts discovered in the caves of Qumran. The first part of this autobiography presents a moving picture of the serene life of the Syrian community to which Archbishop Samuel belonged. But this happy state of affairs did not last long until it was harshly interrupted by the backlash of World War I. The troubles of the young boy and his family and their friends, and the extraordinary story of his survival and eventual reunion with his mother, are painted quite realistically, without any special bitterness or rancor against those who mistreated them, which might have been expected. However, as a sidelight, the brief glimpse given in the book into the fate of the Armenians at the hands of the Turks is nothing but sheer horror.

The next part of the autobiography is concerned with the author's survival during the time of war, and his re-establishment into a