

a dangerous thing. For example, he mentions that Ps 126 is chanted before the Grace after Meals, but he fails to state that this is only the custom on the Sabbath and holidays when joy is expressed. In other circumstances Ps 137 is recited.

Although specific presentations and arguments in Aron's book must be rejected outright, this volume can serve as a simple anthology of Hebrew prayers which the historical Jesus would have felt at home with, and it provides a convenient summary of Hebrew worship that can grace any inter-faith service. Footnotes are scarce and there are no indices nor bibliography. The work would have been strengthened considerably if the writer had been able to utilize studies in Jewish prayer aside from the excellent study by Dr. Joseph H. Hertz, *The Authorized Prayer Book* (originally published in 1948). Reference to the works of Grant, Oesterley, Dix, Dugmore, Arzt, Kadushin, Idelsohn, Werner, etc., are sorely missed.

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ZEV GARBER

De Vaux, Roland. *Histoire ancienne d'Israël: des origines à l'installation en Canaan*. Paris: Librairie Lecoq, J. Gabalda et Cie., 1971. 674 pp. F 100.

Here we have the first of a planned three-volume history of Israel on which the author had been working for some time when sudden death stopped his pen (see the preceding review of R. de Vaux's *The Bible and the Ancient Near East* in *AUSS*, 11[1973], 195-197). Fortunately the first volume was completed and could be published as a posthumous work.

This volume consists of a long Prologue and three parts. The Prologue treats the geography and climate of the Bible lands, and also the culture, archaeology, history, and religion of Canaan and its non-Israelite population from the beginning of the second millennium B.C. to the 13th century B.C. Part 1 deals with the patriarchal period, Part 2 with the Israelite sojourn in Egypt and the Exodus, and Part 3 with the period of the occupation of Canaan by the Israelites.

The author sees a justification for writing a new history of Israel in the appearance of Martin Noth's *Geschichte Israels* (1950; English translation, 1960) and John Bright's *A History of Israel* (1959), two works dealing with the same subject from diametrically opposed viewpoints. For Noth the history of Israel does not begin before Israel's settlement in Canaan; the biblical records about the patriarchal period and the time of the Exodus are no more than traditions about Israel's prehistory. Bright, representing the much more conservative Albright school, allows a much greater degree of historical reliability to these biblical records. De Vaux stands between the two opinions, although he leans more toward the views of Bright than toward those of Noth. He fairly and critically examines all available source material as well as practically every work that has appeared in recent years on the subjects discussed. It is regrettable that the author did not live long enough to see his task completed. Yet, we are grateful to have even this

truncated work which contains a mass of stimulating thoughts and observations.

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Furnish, Victor Paul. *The Love Command in the New Testament*. Nashville and New York: Abingdon Press, 1972. 240 pp. \$6.95.

The author, Professor of NT at Perkins School of Theology, in justifying the publication of this book points to the fact that it is more limited and specialized than James Moffatt's *Love in the New Testament* (London, 1929), Viktor Warnach's *Agape: Die Liebe als Grundmotiv der neutestamentlichen Theologie* (Düsseldorf, 1951), and Ceslaus Spicq's *Agape dans le Nouveau Testament* (Paris, 1958-59). It concentrates on the love ethic, the love command rather than on all aspects of love. Another reason given for its justification is that these either need to be updated or "are not sufficiently critical in method to avoid what many Protestant and Roman Catholic interpreters would now regard to be an unjustified homogenization of differing perspectives and emphases within the New Testament itself" (p. 19).

Furnish works from the assumption gained through the results of form and redaction criticism that the different NT writers have their own contexts and therefore their own differing emphases and interpretations of the love command. By considering the full context, Furnish seeks to understand precisely the meaning of the love command for each writer.

He discusses separately each section of the NT beginning with Jesus' commandments to love, followed by the settings in the Synoptic Gospels, Paul, the Johannine literature, and the remaining books of the NT. While different contexts have led to different emphases and interpretations, the significant thing is how central the love command is in the NT. However, this is not so clear in the Pastoral Epistles and 2 Peter, where love is seen as one among other Christian virtues, and James, where it does not play its distinctive role. One cannot always be too dogmatic, however, about the presence or absence of the centrality of the love command or other major theological doctrines in a particular writing. The particular purpose of the writing will determine what will be presented and what will be emphasized.

After his conclusion, the author presents four considerations from his study which touch upon contemporary discussions of Christian ethics. The most important of these is the first: NT commendation of love is formulated in a *command* to love. Thus love is not spontaneous but must be constantly called forth since it is man's will and not his emotions. Love is fulfilled in deeds of mercy and kindness. "Practical love" is the only love that can be commanded. Love is not the "compendium" (Murray) of all the law or its "distillation" (Fletcher) but "the criterion and measure by which the law itself . . . is to be judged" (p. 200). On this point, he opposes Fletcher and the "new morality" proponents because they assimilate the "love principle" "so far into the decision-making process itself that it loses its force as the single command under which that whole process is to be constantly judged and redeemed" (p. 204).