

the Converse Tablet (named after a Colonel Converse of the U.S. Army, possessor of the tablet before it passed into Albright's hands), a hitherto unknown Sumerian liturgical text with an Akkadian translation for the cult of Nabu. R. J. Tournay (Jerusalem) restudies the eight-line inscription of Anam, King of Uruk and successor of Gilgamesh, first acknowledged in 1893. J. C. Greenfield (Jerusalem) accumulates parallels in ideas, idioms, phrases, and syntax from Phoenician inscriptions and the Hebrew Bible to strengthen an accepted belief of his that a common poetic and rhetorical tradition engulfed the ancient Northwest Semitic world.

The cursive Edomite, Phoenician, Aramaic, and Minaean Tell el-Kheleifeh inscriptions from the 7th to the 4th centuries are the subject of a study by the late N. Glueck (Cincinnati). S. Moscati (Rome) evaluates recent discoveries in Punic art found in Italy, and S. Segert (Los Angeles) suggests alterations and innovations of Hebrew Bible textual criticism in the light of Qumran. M. Pope (New Haven, Conn.) questions the interpretation of C. F. A. Schaeffer and C. Virolleaud of a scene depicted on a drinking mug from Ugarit, and presents a strong case that it represents the Canaanite myth II AB.

K. Galling (Tübingen) addresses himself to the varied traditions connected with books and writing in ancient Near Eastern history and culture.

J. Bowman (Victoria) concludes that the unnamed festival of John 5:1 is Purim, based on a more precise understanding of the Samaritan liturgical year and traditions about the Samaritan minor feast of Zimmuth Pesah.

Finally, F. C. Fensham (Stellenbosch) offers notes relating to "father and lord" and "son and servant" as terminology in biblical *berith* forms and ancient Near Eastern treaties, adding to the conclusions of D. J. McCarthy, F. Vattioni, W. L. Moran, H. B. Huffmon, and others.

The volume does not contain an index to subjects nor references to scriptures and other ancient writings. Appended to each essay are generous footnotes. Plates or drawings accompany the articles by Galling, Glueck, Lambert, Moscati, Pope, and Tournay.

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ZEV GARBER

Hammershaimb, Erling. *The Book of Amos*. Transl. by John Sturdy. New York: Schocken Books, Inc., 1970. 148 pp. \$8.50.

Since World War II a considerable number of monographs, commentaries, and articles have been published about the prophet Amos in Hebrew, English, German and other European languages. These publications, written for the most part by competent biblical scholars, have exhausted almost every conceivable problem of Amos both in literary and in higher criticism. Among the Amos studies which stand out as a brilliant exposition, succinct and clearly expressed, continually emphasizing points which are neglected by others, is this little Danish commentary originally published in 1946 (1967³), and now updated, altered by the author, and translated into felicitous English by John Sturdy, Dean of Gonville and Caius College, Cambridge.

Hammershaimb, professor at the University of Aarhus, Denmark, has

written his book for the theology student who is beginning his study of prophetic literature. The work contains a short introduction on the importance of Amos, the book and the book's author, while the remainder is occupied with essential questions of text and grammar. Hammershaimb has succeeded in packing a surprising amount of information into each page of his book. However, he largely omits references to the views of other scholars when they differ from his views. He thus fails to guide the beginning student to a variety of views on Amos, although he gallantly admits to failure in his understanding of some extraordinarily difficult passages. He accepts the complete integrity of the work including the judgments directed against Tyre, Edom, and Judah (Amos 1:9, 10; 1:11, 12; 2:4, 5), the doxologies (Amos 4:13; 5:8, 9; 9:5, 6), and the concluding promise of hope (Amos 9:11-15). He refuses to worship slavishly the sacred cow of Bible critics, the emendated Masoretic text sometimes called the *Biblia Hebraica*, but allows himself to make a few critical alterations mainly in regard to vocalic changes. His understanding of rhythm in Hebrew poetry as regulated by the given subject matter is freer than what is generally accepted by biblical scholars. The book is endowed with a select, contemporary bibliography without neglecting the valuable works of past scholars.

Hammershaimb's exegesis reveals that a conservative outlook, in the sense of a high evaluation of the authenticity of the Masoretic Amos, is by no means contrary to a critical investigation. It offers a fine exegetical methodology and form-critical approach which enables the author to present the most probable translation and interpretation without resort to wanton textual emendation. The commentary is sweeping and surprisingly up-to-date; source material from Ras Shamra and elsewhere is incorporated in the author's remarks. His analysis of Amos' speeches and his mission to Bethel and Samaria shows a definite measure of originality and independence.

The majority of modern commentators view Amos 9:8-15 as secondary because the authentic Amos brought no oracle of hope since there is no ground for divine salvation in the society castigated by him. Hammershaimb takes issue with this position and points out that Amos could have had a faith in a brighter future for his people, though it is true that he has consistently and firmly expressed himself in the opposite sense. By citing conclusive evidence from the pre-exilic literature of Hosea (Hos 2:14-23; 3:14), Micah (Mic 3:12; 4:5), Isaiah (Is 9:11), and Jeremiah, in whose books statements of justice and mercy alternate throughout, the author demonstrates that grace and mercy are properties of Yahweh's nature as are hatred of sin, jealousy, and holiness. He posits the belief that the *Gattung* of judgment establishes that Yahweh must and would punish the people for their sins *but* will turn aside his decree and demonstrate divine pardon if Israel acknowledges its errors, shows remorse, undergoes repentance, and resolves solemnly not to repeat the offence. Furthermore, the eschatological references in Amos do not deal with the end of the present world order, or of history, but rather the coming of Yahweh in judgment if the rulers of the Northern Kingdom do not amend their reckless violation of the covenant and their unjust cruelty to the afflicted and the destitute. Alas, the tribes of Israel did not heed the word of Yahweh, and his promises to them conditioned by the covenant abruptly

came to an end in 722 B.C.

The most speculative part of the book is that in which Hammershaimb attempts to reestablish the mentality of the historical Amos. There is no doubt that something of Amos' personality comes across in the book that bears his name, but it is doubtful if we can reconstruct a biography to the extent here attempted.

Altogether this work of Hammershaimb follows the style of his other learned works. The proposed scale of the book does not enable him to discuss the issues at length, but it provides a sound basis of interpretation from which fresh thinking can be done.

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Hoehner, Harold W. *Herod Antipas*. "Society for New Testament Studies; Monograph Series," Vol. 17. Cambridge: Cambridge University Press, 1972. xvi + 437 pp. 1 map. \$22.00.

The work under discussion is a reworked doctoral dissertation accepted in 1968 by the University of Cambridge. Its origin as a piece of thorough research is internally betrayed first by the wealth of footnotes—almost 2000—which cover approximately 125 pages, or more than one-third of the text; and second, by a bibliography of 46 pages.

Hoehner's *Herod Antipas* is the first scholarly, book-length treatment of the sovereign who killed John the Baptist and under whom Jesus lived. Other forerunners of this work have been either chapter-length studies of this king in connection with publications dealing with all the Herods, or popular books such as those by V. E. Harlow (1954) and G. Schofield (1960).

The book is divided into three main parts, to which are added ten appendices, a bibliography, and indices. The first part deals with Antipas' youth and struggle for the kingdom; the second with the geography, population, and economy of his realm; and the third with the history of his 43-year reign. In this last part, the longest in the book, much emphasis and space have been devoted to Antipas' dealings with John the Baptist, Pontius Pilate, and Jesus Christ. The author examines the available evidence—Josephus, the Bible, classical statements, church fathers, etc.—from every conceivable angle, and brings into play each proposed theory that has been voiced in recent years. In most cases, after thoroughly examining all pros and cons, he generally leans toward acceptance of the gospel writers' narratives. However, Josephus, his main source for Antipas, does not always fare so well, and Hoehner is in most cases probably right when he questions Josephus' historical accuracy.

The appendices deal with a number of subjects in greater detail than was possible in the text. Hoehner, in the first appendix, isolates six different wills of Herod the Great, while other scholars usually recognize only three or four. Appendix III treats one of the most tantalizing and fascinating subjects of ancient history, the size of the population of Galilee and Perea, the two parts of Antipas' tetrarchy. Along with every sensible modern scholar he rejects