

## BOOK REVIEWS

Anderson, Bernhard W. *Out of the Depths: The Psalms Speak for Us Today*. Philadelphia: Westminster, 1974. x + 198 pp. Paperback, \$3.50.

Though a footnote in the author's new preface to this guide into the Psalter mentions that it is "a slightly modified version of a study book originally prepared for the Board of Missions of the United Methodist Church" (p. ix), the body of the text with the notes is actually a photo-offset reproduction of the original 1970 edition, even to the same pagination. The only modifications lie in the preface ("Directions for Study"), rewritten to meet a wider readership, and the addition of a practical nine-page epilogue, "Suggestions for the Use of the Psalms in Christian Worship," which replaces a one-page list in the original edition of supplementary materials available from the UMC Board of Missions on the use of Psalms in worship. Except for the mention of the revised (1972) edition of John Bright's *A History of Israel*, and the new (1973) edition of *The Oxford Annotated Bible with the Apocrypha*, even the bibliography remains the same, though Mitchell Dahood's third volume on Psalms in the Anchor Bible Series (1970) could have been mentioned. The most interesting change lies in the wording of the book's subtitle from "The Psalms Speak to Us Today" (1970) to "The Psalms Speak for Us Today" (1974), especially since the two prepositions could reflect two differing presuppositions regarding the meaning of the Psalter. Though the change is not mentioned, Anderson attributes the genesis of the latter title to Athanasius, who "declared that the Psalms have a unique place in the Bible because most of Scripture speaks to us, while the Psalms speak for us" (p. x).

The body of the book, intended either for group use in Psalms study or for individual devotional study, is divided into seven chapters of approximately equal length. Chap. 1, "The Psalms and the Worshiping Community," serves as one of the finest general introductions to the Psalter known to this reviewer. Questions of authorship, dating, structure, numbers, the use of the divine name, poetic style, setting, and history of use, are all lucidly dealt with. Even other OT psalms are brought into the discussion, though one could argue over the extent of certain pericopes cited, especially in 2 Is and Job (p. 7). One might also question how useful the concept of "parallelism" is when a second line continues the thought of the first (p. 21), Lowth's third category of "synthetic parallelism." And I think Anderson's dating of the book of Chronicles to 300 B.C. (p. 12) is at least 100 years too late. The thesis of Chap. 2, "Enthroned on the Praises of Israel," is that the basis of Israel's worship may be found in God's prior action. In discussing the influences from Israel's environment, it is implied (p. 25) that such cultic and literary forms as sacrifice and the psalm were taken over from the Canaanites; while perhaps true, the influences from Mesopotamia and Egypt in this regard must also be considered. To locate the "Sea of Reeds" at Lake Timsah (p. 33) rather than the Red Sea flies in the face of the evidence from such texts as Ex 23:31; Num 21:4; and I Ki 9:26. Chap. 3, "Murmurings in the Absence of God," deals with Israelite laments as praise to God, offered

in the time of his absence. Anderson is particularly good in this chapter when dealing with the problem of the psalmist's enemies ("stylized language") and his cries for vindication and vengeance. In Chap. 4, "Taste and See That the Lord is Good," the category of thanksgiving is dealt with as specific praise as opposed to the category of the hymn as general praise in Chap. 5, "How Majestic Is Thy Name in All the Earth!" Though it is common for scholars to dismiss the psalm of Jonah as an interpolation because it is a psalm of thanksgiving rather than a lament (p. 84), von Rad considers it to be a lament (*Old Testament Theology*, 1:399), and its meter is largely in *qinah* style. On the other hand, a thanksgiving psalm would be appropriate in the sense that the whale had saved Jonah from his running away; he had learned his lesson. Thus, just as in Ps 32, the suppliant bears testimony to his deliverance from guilt. In Chap. 6, "Thine Is the Kingdom," the temple and royal psalms are examined. Despite the fact that Mesopotamian evidence is not quite what it was formerly believed to be (cf., for instance, K. A. Kitchen, *Ancient Orient and Old Testament*, pp. 104, 105), Anderson follows Mowinckel in suggesting that a fall festival in Jerusalem was patterned after the Babylonian *akitu* festival. Finally, the wisdom and didactic songs are covered in Chap. 7, "A Table Prepared," where the familiar Ps 23 and 73 are handled particularly well.

In addition to the seven chapters, their notes, and the features already mentioned, the book contains a glossary and two useful appendices: an outline of psalms considered in the study, and an index of all the psalms according to type. In its scope, coverage, and intended audience, *Out of the Depths* may be compared to Samuel Terrien's *The Psalms and Their Meaning for Today* (1952), which treats fewer psalms individually and more comprehensively; to Claus Westermann's *The Praise of God in the Psalms* (1961), which treats psalm types more technically and concentrates on psalms of praise; or to Harvey Guthrie's *Israel's Sacred Songs* (1966), which treats the Psalter thematically and anthropologically. Anderson's book is superior as a reader's first form-critical guide into the Psalms. Two corrections may be noted: a new address for G.I.A. Publications on p. 166 (7404 South Mason Avenue, Chicago, IL 60638), and the spelling of "millennium" at the bottom of page 190.

Andrews University

LAWRENCE T. GERATY

Gaustad, Edwin S., ed. *The Rise of Adventism: Religion and Society in Mid-Nineteenth-Century America*. New York: Harper and Row, 1975. 329 pp. \$12.50.

Potential readers who fail to note the subtitle in this satisfying collection of essays may expect something different from what they receive. This is not a book about the birth and development of the various Adventist denominations. Only one of the ten essays, David Arthur's on Millerism, comes close to describing what the title implies. And Arthur is concerned, not with what Miller taught or how he arrived at his understanding, but rather with the transition of an avowedly non-sectarian movement into one that faced the choice of whether or not to become another denomination.

The first seven essays are devoted to describing various aspects of American society, 1830-1860, during which period the Advent Christian and Seventh-