

Kapelrud, Arvid S. *God and His Friends in the Old Testament*. New York: Columbia University Press, 1979. 202 pp. Paperback, \$14.00.

Arvid S. Kapelrud of the University of Oslo, Norway, presents here a series of his previously published articles from a wide variety of journals and *Festschriften* not easily accessible today to interested readers. These eighteen essays cover a period of about thirty years.

Four essays deal with aspects of the "Historical Books and the Cult" of the OT. In "Some Recent Points of View on the Time and Origin of the Decalogue" (pp. 11-20), which first appeared in 1964, he suggests that "the Decalogue got its first form as a catalogue of obligations within the covenant with Yahweh" (p. 19) and that this happened along with the origin of the covenant at Kadesh and not in Shechem or Gilgal (*pace* M. Noth and G. von Rad, respectively). "The Date of the Priestly Code (P)" (pp. 21-27) suggests that the Priestly Code was finished before 550 B.C., whereas other scholars more recently have argued for a pre-exilic date. "The Role of the Cult" (pp. 28-40) concludes that "the prophets learned from the cult, they took part in it, more or less, and it is impossible to form a picture of an Israelite prophet without a solid cultic background" (p. 40). The essay "King and Fertility, A Discussion of II Sam 21:1-14" (pp. 41-50) concludes the first part of this collection.

Three essays are placed under the heading "The Psalms." Two deal with S. Mowinckel and his influence after his death up to the year 1967 ("Sigmund Mowinckel and Old Testament Study" [pp. 53-78] and "Scandinavian Research in the Psalms after Mowinckel" [pp. 79-95]). The subject of "Yahweh malak" in the so-called "enthronement psalms" is treated in an essay in the German language that argues that the Hebrew expression means "Yahweh reigns now as an active King" (p. 98).

Four essays are devoted to "Israel's Prophets." The subject of the "Eschatology in the Book of Micah" (pp. 103-116) argues for an eschatology in the book, including chaps. 4 and 5. The essay "God as Destroyer in the Preaching of Amos in the Ancient Near East" (pp. 117-122) demonstrates that the Israelite prophets "*foretell* the coming catastrophe, the destruction of their people, as a punishment for the sins committed in their own times" (p. 122, italics his), whereas in the ancient Near East the reasons for the destruction are reflections after the events happened. In "Second Isaiah and the Suffering Servant" (pp. 123-129) and in "The Identity of the Suffering Servant" (pp. 130-137) the hypothesis is advanced that the "Servant" is a special individual, namely imprisoned King Jehoiachin.

Two essays treat aspects of "Qumran Texts." The first of these, "Die aktuellen und die eschatologischen Behörden der Qumrangemeinde" (pp. 141-149), is devoted to aspects of leadership in the Qumran community. The second, "Der Bund in den Qumran-Schriften" (pp. 150-162) discusses the idea of covenant in various Qumran documents.

The last section, entitled "History of Religion," includes five essays. They range from Hittite religion, in "The Interrelationship between Religion and Magic in Hittite Religion" (pp. 165-183), to central matters in Ugaritic religion, in "Temple Building, as Task for Gods and Kings" (pp. 184-190), "The Gates of Hell and the Guardian Angels of Paradise" (pp. 191-194), "Baal and Mot in the Ugaritic Texts" (pp. 195-197), and "The Ugaritic Text Rs 24.252 and King David" (pp. 198-202) as they relate to certain aspects in the OT.

This is a handy, useful, and stimulating collection of articles from the pen of a renowned Scandinavian scholar who interprets the OT within the historical and literary context of its time. Those who find it difficult to follow his suggestions, hypotheses, and conclusions will be stimulated to further study. Unfortunately, the lack of indexes does not facilitate the use of this volume.