

attempts to articulate and justify a theology of revolution or liberation, while Arthur P. Johnston gives attention to four contemporary theological trends which he sees threatening to undermine the effective use of the Bible in world evangelism.

While readers may not agree with every line of argument or conclusion of the contributors to this *Festschrift*, they will repeatedly be stimulated and challenged as they are brought face to face with leading evangelical thinkers who insightfully address prominent theological issues. A number of these essays are destined to become classics on the respective topics covered.

Andrews University

RICHARD M. DAVIDSON

Kort, A., and Morschauer, S., eds. *Biblical and Related Studies Presented to Samuel Iwry*. Winona Lake, Ind.: Eisenbrauns, 1985. xviii + 274 pp. \$25.00.

Samuel Iwry has taught in the Department of Near Eastern Studies at Johns Hopkins University and at Baltimore Hebrew College, where he also served as dean. This volume dedicated to him brings together some thirty studies written by his past and present students and colleagues, many of them well known in biblical and Ancient Near Eastern studies in America today. Since the volume was several years in preparation, three of the contributors died before their contributions were published (Moshe Held, Yigael Yadin, and Samuel Rosenblatt), and another potential contributor—Mitchell Dahood—was prevented by his death from completing his contribution.

The studies presented in this volume are arranged by the alphabetic order of their authors' names, not subdivided according to topic or time dealt with. The book opens with M. Auerbach's question concerning the Maccabean period: Did Alexander Yannai (Jannaeus) negotiate an alliance with the Parthians? There is no direct evidence that he did, contrary to some ancient and modern opinions. J. Baumgarten has studied the tithe in the Temple Scroll. From this study he concludes that—contrary to Lev 27, where the first tithe is assigned to the priests—the scroll designates this tithe for the Levites. This difference may have arisen because of the Essene view of the priesthood in Jerusalem. Differences between the scroll and the biblical text also occur in terms of the treatment of the second tithe of Deut 14. These differences involve both time factors for giving it and the question of redeeming it.

Three studies on Hebrew poetry appear in the volume. A. Berlin has examined the rhetoric of Ps 145. A. Hurvitz has made a poetic comparison between 1 Sam 2 and Ps 113 to elucidate their interrelationships. D. N. Freedman has contributed a statistical study of the frequency of use of the

article, the direct object marker, and the relative pronoun  $\text{šr}$  in early prose and early poems; and he shows quite conclusively that these were used much more commonly in prose than in poetry. Two studies on Isaiah are included, one by J. J. M. Roberts on the children of Isaiah 7-10, and the other on Isa 66 by A. Rofé.

For historical or quasi-historical studies, one can consult R. Boling's contribution on the list of the Levitical cities in Joshua, which builds upon and expands his work on this subject in his commentary on this book in the Anchor-Bible series. Another update of commentary work is C. Moore's review of the recent work published on Esther since he published his volume on that book, also in the Anchor-Bible series. B. Gittlen's study of the "Murder of the Merchants" near Akko presents a nice case in which literary and archaeological evidence can be correlated. In this study, he relates the burials in five LB tombs excavated in the Persian garden north of Akko with the reference to the murder of some merchants referred to by Amarna Letter No. 8. The commercial nature of the grave goods appears to be specific enough to make so direct a connection. In his study on Rib-Hadda, W. L. Moran has drawn a comparison between this beleaguered ruler of Byblos in the Amarna period and Job of the Bible. J. Milgrom has studied the changes in the list of Hezekiah's sacrifices for the purification of the temple in 2 Chr. 29 and has concluded that the expansion of the list to take in "all Israel" beyond the royal house and the sanctuary was an effort to include the northern refugees who had come to Judah after the fall of Samaria in 722 B.C.

Some of the more general studies in the volume include J. Cooper's comparison of the roles of Sargon, king of Akkad, and Joseph of the Bible as receivers and interpreters of dreams. In his examination of the creation story from Egypt H. Goedicke has noted that the Egyptian words for "rib" and "clay" are homophones spelled *imw*, differing mainly in the determinative that accompanies them. This fact he suggests should be taken into account when the story of the creation of Eve from Adam's rib and Adam from clay/dust of the earth is examined in the Bible. G. Mendenhall has studied the function of the worship of Baal and Asherah to see how it was realized sociologically in Canaanite society.

In the area of linguistic studies, the volume includes J. C. Greenfield's study of an Elephantine-Aramaic term for dowry money which he suggests developed as a loan word from Biblical Hebrew. G. Krotkoff has provided a study of some lexical items in Neo-Aramaic. Moshe Held's posthumous study includes marginalia on several cognates between Akkadian and Biblical Hebrew. Frank Cross has re-examined Lachish Letter III and found that the soldier who wrote it was more accomplished in letters than either his ancient addressee or modern scholars have given him credit for. D. R. Hillers has studied a difficult line of text from a curse in

the Ugaritic Legend of Aqhat and has found in it a reference to leprosy. The text-critical study of Jer 18 contributed by Leona Running of Andrews University includes an interesting personal touch on the question of the interpretation of vs. 14. A particularly useful and interesting suggestion has been made here by either W. F. Albright or S. Iwry (The origin of this suggestion is difficult to trace because we encounter the unusual situation of each of these scholars giving the other credit for the idea!)

The volume concludes with Y. Yadin's interesting but, sad to say, posthumous study of the ancient god Reshep. Yadin dealt with his topic from the standpoint of both ancient texts and archaeological artifacts.

A striking feature of this *Festschrift* is the fact that virtually all of the studies contributed are relatively short in length. This appears to have been the consistent goal of the editors and they achieved it well. They also succeeded in gathering together a collection of interesting studies by a panel of distinguished contributors. It ranks as one of the better *Festschriften* produced recently in the area of OT studies, taking its place along with those for Mendenhall and Freedman reviewed earlier in *AUSS* (see *AUSS* 23 [1985]: 66-68 and 210-212, respectively).

Andrews University

WILLIAM H. SHEA

Leonard, Harry, ed. *J. N. Andrews: The Man and the Mission*. Berrien Springs, Mich.: Andrews University Press, 1985. xi + 355 pp. Paperback, \$11.95.

John Nevins Andrews (1829-1883) was the foremost scholar in the Seventh-day Adventist Church from the 1850s up through the beginning of the 1880s. Among his scholarly accomplishments were pioneering works on the sanctuary doctrine, the three angels' messages, the law of God, and the systematic support of the ministry. Perhaps his greatest contribution was his monumental *History of the Sabbath and First Day of the Week*. First published in 1861, later editions were issued in 1873, 1887, and 1912—the last with major additions by L. R. Conradi. Andrews did much to establish Seventh-day Adventist doctrines firmly on their biblical base.

Beyond being the foremost scholar of the young denomination, Andrews was also its first official foreign missionary. Having been sent to Switzerland in 1874, he spent the last nine years of his life establishing the Seventh-day Adventist Church in Europe, particularly in Germany, France, Italy, and Switzerland.

Andrews also served as the third president of the General Conference of Seventh-day Adventists from 1867 to 1869 and as editor of the denomination's "official" periodical, *The Review and Herald*, from 1869 to 1870. In addition, he established and edited religious periodicals in French, German,