

Bierling promised to "give Goliath his due" by providing "new archaeological light" which, based on his conclusion (249), the reader may expect to be the vindication of the moral character of a maligned people. The whole subject of Philistine religion is touched only briefly and tangentially when discussing the loss of the Ark and the context of Saul's disgrace at Beth-Shean. There is lacking a general treatment of Philistine city-planning/military fortifications. What of food-gathering? Domestic life? International economy? Bierling has de-emphasized major segments of Philistine life. What Bierling has provided is a pageant of current fashion, or, when advocating a 13th-century Exodus (92, 94), retention of a bit of that which is passing out of vogue.

The preceding appraisal may give the impression that this book is unsatisfactorily flawed, but such is not the case. *Giving Goliath His Due* may not be groundbreaking, but it remains an up-to-date summary and synthesis. It is a valuable, well-written contribution to the literature on the biblical Philistines, and will no doubt find significant use as a classroom text and personal study tool.

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Bosman, H. L., I. G. P. Gous, and I. J. J. Spangenberg, eds. *Plutocrats and Paupers: Wealth and Poverty in the Old Testament*. Pretoria: J. L. van Schaik, 1991. 265 pp. \$16.60.

This collection of essays is the outcome of a decision by a number of South African Hebrew Scripture scholars to engage in social dialogue focusing on poverty and wealth.

With the narrative of Naboth's vineyard (1 Kings 21) serving as base text, the volume is structured into five sections. The first is statistical in intent, focusing (in a limited form) on poverty in selected parts of the Western/Northern world and the Two-Thirds World. It also attempts to suggest a definition of faith as well as to articulate sound hermeneutical principles.

The second section takes the reader on a journey through centuries of biblical interpretation, working backwards from contemporary black theology and prosperity reading, via the historical-critical as well as the historical-grammatical methods, to the typological, allegorical, and other early methods of interpretation used in Christendom.

Section 3 lays out the historical, geographical, cultural, political, and religious background of Israelite existence, while the fourth section traces poverty and wealth from premonarchical times to the postexilic period. The final section reviews the substance of the book and presents a brief statement of the relevance of Naboth's episode to South Africa.

Bosman, Gous, and Spangenberg must be commended for their efforts to bring together this volume of essays which recognizes that if the Scriptures are to be understood properly, the existential questions of the contemporary reading community cannot be ignored. Thus, introducing the book with a demographic and statistical study is an absolutely brilliant approach, allowing us to put on South African lenses and see the text through the eyes of that world. However, the explicit intention of the editors to "start a dialogue" on wealth and poverty in South Africa from a biblical perspective is hardly accomplished. Very little is done to make that integration or to engage in extrapolation for South Africa or the rest of the Third World's poor.

One wishes that the South African situation had been the strength of the book. Instead, the volume is a description of various exegetical methods applied in regard to the issue throughout the centuries, and that may be its strongest contribution. These methods are sketched out objectively, with an evaluation of their strengths and weaknesses, each model being illustrated with the narrative of the confrontation of Naboth and the Ahab-Jezebel hierarchy. The one possible flaw of this section, however, may be its construction and, consequently, its content. The essays begin with present models and tunnel back to New Testament exegetical methods. One wonders if it would not have been more profitable to do the reverse, tunneling from the few interpretive techniques of Primitive Christianity to the numerous and diverse approaches of the late twentieth century. The structure adopted by the book allows the editors to treat the structural method of the 1970s and black theological perspective as the only new approach. It is surprising, therefore, that social science criticism is ignored in the methodological discussion. And even the excellent sociohistorical, sociopolitical, and sociojudicial descriptions at other places in the book do not compensate for the omission of this new critical approach to the biblical text and world view.

Plutocrats and Paupers, nevertheless, can be highly recommended both for personal study and as a handy resource for group study. The numbered paragraphs allow for easy reference in discussion and dialogue. It is, indeed, an excellent book by brilliant authors. What a pity there are no biographical notations of either the editors or the individual authors!