

one person from these traditions has been included in this collection. Greater geographical spread would also be helpful. Why do most missionaries of note go to Africa, China, and India? Weren't there any important missionaries to Latin America or Oceania? While the editors recognize these facts, one wonders how this happened to come about.

You won't be able to read this book through in an evening or probably even a day. Length, page and type size, and volume of compacted information will see to that. If, however, you take the time to carefully savor the feast that is offered, you will thank those whose lives and efforts produced this magnificent volume.

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Beck, Astrid B.; Andrew H. Bartelt; Paul R. Raabe; and Chris A. Franke, eds. *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman in Celebration of His Seventieth Birthday*. Grand Rapids, MI: Eerdmans, 1995. xx + 672 pp. \$45.00.

This volume, dedicated to David Noel Freedman, one of the most prolific and energetic writers on the ancient Near East and OT world, is rich in its scope and detailed in its scholarship—in every way emulating the tradition of the man it honors. Freedman, whose career has spanned over half a century, is known for his penetrating work in the areas of ancient Near Eastern languages, Hebrew poetry, biblical studies (OT and NT), biblical archaeology, and Qumran studies. His extensive editorial work includes the *Anchor Bible Dictionary* and the *Anchor Bible* commentary series. This volume provides two tributes to Freedman by Philip J. King (xiv-xv) and his colleagues at the University of California, San Diego (xvi-xvii), as well as photographs (xviii-xix). Comprehensive bibliographies of Freedman's work from 1947-1982 (M. O'Connor, 633-659) and 1982-1995 (K. G. Beck, 660-669) are included. The volume is organized into ten sections containing forty essays by forty-four contributors.

Section I on "Torah" includes five essays, the first three on various aspects of source criticism and the last two on exegetical issues. J. Blenkinsopp (1-15) redates the J source of Gen 1-11 to the Persian period. The redaction of sources in the flood narrative of Gen 6-9 is the subject of B. Halpern's study (16-34). R. S. Hendel (35-51) studies different themes in Genesis under the claim that synchronic and diachronic methods are not distinct or separable. G. A. Herion (52-65) posits that the rejection of Cain's offering is tied to the curse of the *ha'adamâ*, "ground" by God in Gen 2. This essay is followed with a concise piece by J. Milgrom (66-69) on the redeemer in Lev 25.

Section II on the "Former Prophets" is also composed of five essays. The elusive Deuteronomistic school is the subject of R. E. Friedman's (70-80) study as he appeals for more research in this area before resting on dubious assumptions. D. M. Howard, Jr. (81-91) suggests through a careful study of Hebrew syntax that the first two speeches in Josh 1 were one event. A comparison of Aaron's calf (Ex 32) and Jeroboam's calf (1 Kgs 12) lead G. N. Knoppers (92-104) to conclude that both are viewed by editors as acts of apostasy. P. Machinist (105-120) perceives that the terminology of the transfer of kingship in 1 Kgs 12 and 2 Chr 10 is connected to manifestations of parallel expressions in Mesopotamian and Islamic cultures

within a common ancient Near Eastern milieu. J. D. Pleins (121-136) makes the suggestion (following Freedman, Dunn, and Rendtorff) that Genesis-Kings be seen as one unit framed by the Deuteronomistic editors/school.

The "Latter Prophets" is the title of Section III containing eight essays. The appearance of God to the prophet often invokes ecstatic behavior and utterances in a coherent way throughout prophetic literature, suggests F. I. Anderson (137-156), who points out the similarities with modern-day phenomena. A. H. Bartelt (157-174) demonstrates the independent unity and dependent character of passages in Isa 5 and 9. A. Berlin (175-184) addresses the "Oracle against the Nations" in Zephaniah while P. R. Raabe (236-257) investigates this vast topic from the broader perspective of apocalyptic literature. The concept of God in Joel is seen by J. L. Crenshaw (185-196) as a struggle of "discontinuity between confessional statements . . . and the circumstances confronting Judeans in his day" (196). Whether Joel ever succeeded in harmonizing these views is left unanswered. Y. Gitay (197-206) takes the hermeneutical approach of narrative criticism to discuss the theme of tension between the villain Jonah and the message of the book. The archaeological and textual evidence for the "house of David" during the Second Temple period is addressed by C. L. Meyers and E. M. Meyers (207-222). R. L. Kohn and W.H.C. Propp (223-235) evaluate and partially translate the volume on Second Isaiah published in Hebrew by N. Rabban.

Section IV on "Writings" is comprised of three pieces. T. C. Eskenazi (258-274) adopts a literary approach (i.e. Alter, Sternberg, and Berlin) while following the work of Freedman on the ark narrative in 1 Chr 13-16. Qohelet's autobiography (1:12-2:11) is the subject of C. L. Seow's essay (275-287), which provides outstanding documentation on the problem of authorship yet does not suggest a specific author. A. E. Steinmann (288-297) discusses whether numerical sayings are used as enumeration, rhetoric, or both and concludes that in Job these are "used as signposts that point the reader to the higher concerns of the book" (297).

Section V discusses "Hebrew Poetry." F. M. Cross (298-309), who has written extensively on this subject, isolates the features of early Canaanite and Israelite poetry. A more statistical approach to Hebrew poetry is taken by A. D. Forbes (310-321). M. O'Connor (322-337) examines several poems from the former prophets which he calls war and rebel chants.

Section VI on the "Ancient Near East" contains six essays. The first by J. R. Huddleston (338-363) focuses on Egyptian inundation texts with suggested comparisons to Jer 46:7-8. This well-documented article is highly critical (not entirely unwarranted) of commentators who do not interact with Egyptian texts or Egyptological literature. Huddleston is at home in both specialties, as this article aptly demonstrates. B. Peckham (364-383) reiterates the details of the editorial process as understood in the historical-critical method, i.e. simple repetition, deictic repetition, and reversion.

An appeal for religious ecumenism is forwarded by the late M. H. Pope (384-399) in reference to Ezek 16. It can be compared to the essay by H. Küng (584-600) on the impact of Jewish Christianity and ecumenism today. P. C. Schmitz (400-410) discusses the textual affinities of prepositions with pronominal suffixes in Phoenician and Punic while D. R. Seely (411-420) addresses the "raised hand of God" motif as an oath. A new reading of a curse in the Sefire Inscription is

suggested by B. Zuckerman (422-435) with brief commentary on the "certainty" of scholarship.

Section VII on the "New Testament" includes an article by C. R. Koester (436-448) on the theology of the Gospel of John. It is followed by the hypothesis of J. Marcus (449-466) that much in the Gospel of Mark is dependent on Isaiah. J. P. Meier (467-477) examines the tradition, message, and authenticity of Luke 10:23-24 and reconstructs the text as it may have appeared in Q (*Quelle*).

"Religion and Art" is the topic of three articles in Section VIII. S. Cahill (478-515) writes from a perspective somewhat incongruent with the rest of the book in examining the motif of the queen mother of the West through the pictorial art of the Han through Sung Dynasties in China. A similar art history approach is taken by Z. Gitay (516-526) in her examination of the representation of Job's wife in the visual arts. A most informative chapter was written by A. Scheffer (527-559) on the history of needlework and sewing in Israel from the Prehistoric to Roman periods. She makes use of textual, archaeological, and iconographic data in her historical description of these developments.

Section IX includes four entries from "Other Perspectives." Indeed, most scholars have not compared Celtic and Norse mythical traditions with biblical literature as A. B. Beck (569-577) does in her article. C. Franke (578-583) translates a short story of S. Y. Agnon and reflects on his own experience as Freedman's student. He is followed by H. Küng (see above). R. A. Rappaport (601-632) develops an anthropology of religions.

This *Festschrift* to David Noel Freedman is an essential addition to any professional or academic library. It is filled with valuable resources paving the direction for a critical approach to biblical studies through major voices in the field today. The editors are to be commended for producing a handsome and well-edited volume for their mentor and colleague whose contribution to biblical scholarship cannot be overestimated.

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Beinert, Wolfgang, and Francis Schüssler Fiorenza, eds. *Handbook of Catholic Theology*. New York: Crossroad Publishing Company, 1995. pp. xiv + 783. \$69.95.

The *Handbook of Catholic Theology* (hereafter referred to as *HCTh*) is the long awaited English translation of the accomplished German reference work *Lexikon der katholischen Dogmatik* (1987), edited by Wolfgang Beinert. The English-language edition, however, is more than a mere translation. In a time of widespread theological change and transition, where new ideas and new theological viewpoints are widely discussed and the theological diversity seems almost overwhelming, the *HCTh*, under the able co-editorship of Francis Schüssler Fiorenza, has incorporated significant new materials, written by competent U.S. theologians, such as Elizabeth Johnson, Anthony Godzeiba, Anne M. Clifford, Joann Wolski Conn, Michael A. Fahey, Peter Fink, Roger Haight, and Francis Schüssler Fiorenza. They have provided not only additional perspectives beyond the boundaries of the German edition but also discuss contemporary issues such