

that has been filled in with folklore and makes significant use of mythological language.

Alter has brilliantly succeeded in his goal of producing a lively, readable translation of Job, Proverbs, and Ecclesiastes. I highly recommend this book to any reader who wishes to understand the overarching theological themes of these books and to read a translation that brings those themes to light. Alter manages to avoid overly technical language, and his discussion far outweighs any shortcomings.

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Beentjes, Pancratius C. *Tradition and Transformation in the Books of Chronicles*, Studia Semitica Neerlandica 52. Leiden: Brill, 2008, xiii + 211 pp. Cloth, \$154.00.

Over the past few decades, the Book of Chronicles, a historical work long neglected and even dismissed by some biblical scholars, has been the recipient of a resurgence of scholarly interest and activity. This renewed attention has, in turn, resulted in a rise in the number of publications dedicated to this important source of biblical history (for a recent survey of this development, see the discussion by Sarah Japhet, *From the Rivers of Babylon to the Highlands of Judah: Collected Studies on the Restoration Period* [Winona Lake: Eisenbrauns, 2006], 399-415; see esp. the cited references in n. 1). The reasoning behind this renewed scholarly awareness is based in part upon an ongoing reevaluation of the Chronicler and his merit as a historian, which has slowly yet steadily shifted scholarship toward a more positive appraisal of his work. The question at the heart of the debate regards the Chronicler's use of older sources. Specifically, what, if any, early (pre-exilic) materials did the Chronicler possess and how faithful was he to their content when utilizing them? Despite the Chronicler's extensive use of source citations throughout his work, many scholars remain highly skeptical regarding several issues: the veracity of additional information the Chronicler provides that is not found in Samuel-Kings; the long length of time spanning the events the Chronicler records and his own lifetime, which must be dated at some time during the postexilic (Persian) period; and the Chronicler's theological *tendenz* that many scholars believe led him to modify, embellish, or even create accounts to suit his theological viewpoint. Of the Chronicler's theological views, his emphasis upon a theology of immediate retribution is perhaps the most recognizable.

While Pancratius C. Beentjes, the author of the volume under review, is well aware of these issues, he generally avoids focusing on issues of historicity, but rather devotes his attention to the Chronicler's literary style, message, and theology. Only in chapter 7, where he presents the issue of the Chronicler's

view of Israel's history, does the author treat historical matters in detail. While his text-based studies have much value, the author's reluctance to consider historical issues (e.g., 62) in his evaluations, as well as a failure to utilize other historical and archaeological sources to either defend or assail the historical reliability of Chronicles, weakens the direction and potential impact of his conclusions.

Beentjes's book is the latest collection of *kleine schriften* by a scholar engaged in Chronicles research and follows similar collected studies by E. Ben Zvi (*History, Literature and Theology in the Book of Chronicles* [London: Equinox, 2006]); and I. Kalimi (*An Ancient Israelite Historian: Studies in the Chronicler, His Time, Place and Writing*, *Studia Semitica Neerlandica* 46 [Assen: Van Gorcum, 2005]). Beentjes's volume of collected studies is especially welcome since it brings together articles that were scattered previously among some rather obscure and difficult-to-obtain European journals and edited works. The book is published in the *Studia Semitica Neerlandica* series, which recently transferred from the Van Gorcum to the Brill imprint. Consequently, it also inherited an excessively high purchase price. Unfortunately, numerous editorial oversights (see below) detract from the book's otherwise attractive format and first-rate production quality.

Beentjes provides a well-written and thoughtful introduction that summarizes the various issues surrounding Chronicles and generally states his position. He also includes a helpful discussion on defining the genre of Chronicles. However, while the author rejects various attempts to label the work as either a *midrash*, an interpretation (*die Auslegung*), or as a rewritten Bible, he fails to propose his own alternative. The final lines of this section (6) end with two awkwardly written and contradictory clauses and lack any concluding statement or closing remark, an error that should have been rectified during the editorial process.

The book is divided into two parts. The first six chapters are textual studies. Topics are the genealogies (1 Chronicles 1–5) and two episodes in David's reign (1 Chronicles 17 and 21), which are revisited in chapter 7. Using inner-biblical interpretation, 2 Chronicles 20, in which Jehoshaphat's royal prayer becomes a national lament, Beentjes dismisses von Rad's characterization of vv. 14–17 as a Levitical sermon and draws a parallel between v. 20 and Exodus 14. However, he fails to integrate more recent treatments of this text in his revision, such as discussions by R. W. Klein ("Reflection on Historiography in the Account of Jehoshaphat," in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, ed. D. P. Wright, D. N. Freedman, and A. Hurvitz [Winona Lake: Eisenbrauns, 1995], 643–657); and A. F. Rainey ("Mesha's Attempt to Invade Judah [2 Chron. 20]," in *Studies in Historical Geography and Biblical Historiography Presented to Zecharia Kallai*, ed. G. Galil and M. Weinfeld [Leiden: Brill, 2000], 174–176) on its historicity, as well as the perceptive observations by G. N.

Knoppers (“Jerusalem at War in Chronicles,” in *Zion, City of Our God*, ed. R. S. Hess and G. J. Wenham [Grand Rapids: Eerdmans, 1999], 57-76) on the critical function of the Temple and Jehoshaphat’s specific instructions during the crisis. Beentjes also treats the account of Uzziah’s leprosy (2 Chronicles 26) and Isaiah’s role in Chronicles.

The final six chapters address topical studies such as the Chronicler’s view of Israel’s earlier history, a modified form of a recent paper (“Israel’s Earlier History as Presented in the Book of Chronicles,” in *Deuterocanonical and Cognate Literature Yearbook 2006: History and Identity: How Israel’s Later Authors Viewed Its Earlier History*, ed. N. Calduch-Benages, J. Liesen, and N. Calduch-Benages [Berlin: Walter de Gruyter, 2006], 57-75), in which Beentjes argues that Jerusalem and the Temple constitute the overriding purpose of Chronicles, as well as give evidence for a certain chronistic interpretation of selected past events (forgotten traditions) by their vocabulary and presentation. Notable here (108) is an inverted reflection of Israel’s enemies listed in 2 Chron 20:10, which the Chronicler possibly derived from Deuteronomy 2. Repeatedly citing Japhet’s comments on this issue, Beentjes concludes (112-113) that “There is no doubt that the author of Chronicles presents history to convey a certain interpretation of the events.” Thus the Chronicler shapes and interprets history rather than invents it. Other chapters deal with prophets, psalms and prayers, and war narratives in the book of Chronicles.

The final study addresses the meaning of the verb *שׁוּר* in Chronicles. An excellent bibliography and set of indices completes the book. Notations at the beginning of most chapters provide the reader with the place and date of its original publication. To his credit, Beentjes updated, modified, or otherwise revised most of his papers. However, the decision not to update his 1996 essay, “Jerusalem: The Very Centre of all the Kingdoms of the Earth” (appearing here as chap. 8), is regrettable, since several relevant studies have appeared in the interim. These include important papers by M. J. Selman (“Jerusalem in Chronicles,” in *Zion, City of Our God*, ed. R. S. Hess and G. J. Wenham [Grand Rapids: Eerdmans, 1999], 43-56); I. Kalimi (“The Capture of Jerusalem in the Chronistic History,” *VT* 52 [2002]: 66-79; and “Jerusalem—The Divine City: The Representation of Jerusalem in Chronicles Compared with Earlier and Later Jewish Compositions,” in *The Chronicler as Theologian: Essay in Honor of Ralph W. Klein*, ed. M. P. Graham, S. L. McKenzie, and G. N. Knoppers, *JSOTSup* 371 [London: T. & T. Clark, 2003]); G. N. Knoppers (“The City YHWH Has Chosen?: The Chronicler’s Promotion of Jerusalem in Light of Recent Archaeology,” in *Jerusalem in Bible and Archaeology: The First Temple Period*, ed. A. G. Vaughn and A. E. Killebrew [Atlanta: SBL, 2003], 307-326); W. M. Schniedewind (“Jerusalem, the Late Judahite Monarchy, and the Composition of the Biblical Texts,” in *ibid.*; and, especially, Sara Japhet (“The Wall of Jerusalem from a Double Perspective: Kings versus Chronicles,” in *Essays on Ancient Israel in Its Near Eastern Context:*

A Tribute to Nadav Na'aman, ed. Y. Amit, E. Ben Zvi, I. Finkelstein, and O. Lipschits [Winona Lake: Eisenbrauns, 2006], 205-219). Integrating these and other recent studies regarding Jerusalem as depicted in Chronicles would have served to strengthen his already fine study.

A number of typos and awkward sentences mar the book. Since one assumes that English is not the writer's first language, he should not shoulder the blame for the numerous grammatical mistakes and spelling errors. Rather, they betray substandard editorial work. Examples include: "bij" for "by" (61); "M. Oehming" for "M. Oeming" (63); the reference to n. 7 on p. 72 should actually be to n. 8; "helpes" for "helps" (73); "modelled" for "modeled" (76); "Read Sea" for "Red (or Reed) Sea" (77); "including" for "includng"; and "I like to thank" should state, "I would like to thank" (86). Nevertheless, Beentjes has provided a fine volume of carefully researched articles that represents a worthy, if not highly original, contribution to the ongoing research on Chronicles. A festschrift honoring his work on Ben Sira and Chronicles is forthcoming this year (J. Corley and H. Van Grol, eds., *Rewriting Biblical History: Essays on Chronicles and Ben Sira in Honour of Pancratius C. Beentjes*, Deuterocanonical and Cognate Literature Studies 7 [Berlin: Walter de Gruyter 2011]). It is hoped that his two-volume commentary on Chronicles (hitherto available only in Dutch) will also appear in an English edition.

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Doukhan, Lilianne. *In Tune with God*. Hagerstown, MD: Review and Herald, 2010. 301 pp. Hardcover, \$24.99.

As a musically voracious teenager in the 1970s with a strong interest in my faith, I read everything I could find published by the church on music. However, the general tenor of most of it bothered me, condemning as it did entire genres of music as evil—insidiously inflicting spiritual, moral, and even physical harm on all who dared listen. In 1983, as a capstone project for the Honors program at Walla Walla College, I wrote a paper titled "A History of Appropriateness in Protestant Church Music." What I discovered was that controversy over church music has been brewing, and in many cases boiling over, for hundreds of years. The project gave me an even greater sense that music's reputation had been unjustly besmirched by many church writers, and left me with an abiding interest in books on music, the mind, and spirit. Hence, I was eager to read Lilianne Doukhan's new book, *In Tune with God*. I was delighted to find the book impeccably researched, carefully thought out, and clearly and convincingly written. While the entire book has much to recommend it, I will focus on Doukhan's efforts to restore music's good name. Doukhan brings a wealth of experience from her scholarship as