

ethical-critique of Jeremiah or the judgement on other nations than Israel. Another area of promising research would be an examination of the overall literary development of the book and the rhetorical function of the discussed elements of the prophetic tradition in the context of the possible prophetic tradition. Lalleman certainly gives hints in this direction, e.g. the development of the repentance hope theme along the biography of the prophet. An overall structural analysis that accounts for the placement of texts not linked via a certain theological theme should be undertaken to appreciate the framework that the book Jeremiah provides for itself.

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Wegmetaphorik im Alten Testament: Eine semantische Untersuchung der alttestamentlichen und altorientalischen Weg-Lexeme mit besonderer Berücksichtigung ihrer metaphorischen Verwendung (BZAW 268)

Markus Philipp Zehnder

Berlin: de Gruyter, 1999, xv + 715 pp., DM 238,–, hb., ISBN 3-11-016300-4

ZUSAMMENFASSUNG

Diese Monographie bringt einen wertvollen Beitrag zur Methodologie semantischer Wortstudien durch die Untersuchung aller ‚Weglexeme‘ in den hebräischen Schriften. Es werden mehr als fünfzig hebräische Wörter in ihren jeweiligen Kontexten untersucht (rund 840 Stellen) und in 55 Kategorien eingeteilt. Zehnder stellt eine hervorragende Wortstudie des Konzeptes ‚Weg‘ in den hebräischen Schriften zusammen. Er arbeitet induktiv und deduktiv. Er beginnt mit den Wörtern und kategorisiert sie nach ihrer Bedeutung, aber er dreht den Prozess auch um, beginnt mit den Kategorien und erfasst ihren Gebrauch in jedem Buch der hebräischen Schriften. Zehnder bietet auch theologische Interpretationen seiner Ergebnisse, indem er die untersuchten Wörter in den Kontext von Ethik und Geschichte stellt. Das Buch ist eine hervorragende Quelle für jeden Exegeten mit einem speziellen Interesse an Semantik und Wortstudien.

RÉSUMÉ

Cette monographie est un bon exemple d'étude sémantique : l'auteur y étudie les usages des lexèmes désignant le chemin dans l'Ancien Testament. Il analyse plus de cinquante noms dans leurs contextes (environ 840 occurrences) et classe ces usages en cinquante-cinq catégories. Il réalise ainsi une excellente étude linguistique, par une approche à la fois inductive et déductive. Tout d'abord, il part des mots et les classe en fonction de leurs sens. Puis il adopte la démarche inverse, en partant des catégories pour établir leur usage dans chaque livre de l'Ancien Testament. Zehnder offre aussi une interprétation théologique de ses résultats en considérant les noms analysés dans les perspectives de l'éthique et de l'histoire. C'est là un excellent travail pour tout exégète s'intéressant à la sémantique et aux études de mots.

This doctoral dissertation (Basel, 1997), written under the supervision of E. Jenni, provides a comprehensive and detailed synchronic investigation of the semantic profile of the Hebrew path lexemes ('Weg-Lexeme') in the Old Testament. Zehnder begins with an extensive description of semantic methodologies and their strengths and weaknesses. He argues that any semantic method may be used to obtain the fullest understanding of the subject under investigation, as long as this is done with an awareness of the restrictions of each school of thought. Zehnder also describes and evaluates the main theories of metaphor.

The Hebrew words have been selected according to their semantic groups. Thus, Zehnder includes, for instance, nouns belonging to the geographical-static semantic fields 'way, path, stairs' as well as words describing movement, such as 'tour, procession', which leads him to discuss the following lexemes: *דֶּרֶךְ*, which receives the most extensive treatment, *אֶרֶץ*, *מַהֲלָךְ*, *מַסְלָל*, *לִעְנֵל*, *מִשְׁעָל*, *לִעְנֵל*, *נָחִיב*, *נָחִיבָה*, *שְׁבִיל*, *שׁוּק* and *חוֹץ*, along with another forty-five less frequent lexemes. All in all, Zehnder investigates a total of some 840 occurrences of these lexemes.

He begins with a detailed exploration of the path lexemes in Akkadian and Egyptian, along with a briefer treatment of the Ugaritic and Aramaic languages. But the main focus is on the Old Testament, where Zehnder looks at four main categories: geographic-static, movement, action/conduct and Ergehen. This is followed by an attempt to interpret the findings theologically. Within the

above mentioned categories, Zehnder distinguishes the meanings of the lexemes further by emphasising their syntactical usage but admits that some cannot be allocated to any single group. Yet he detects some fifty-seven sub-categories, each of which is illustrated by several examples. In each case, Zehnder lists a couple of standard usages, which illustrate the meaning of the lexeme, before focusing on problem cases. These sometimes give the impression that the allocation of the lexemes to certain semantic groups is forced, and the reviewer would have allocated some to different groups. Yet it should be noted that Zehnder is aware of this problem and allocates several lexemes to mixed groups, which allow for two or more meanings.

Zehnder also offers a theological interpretation of his findings, concentrating on the metaphorical dimension and distinguishing between ethical aspects, derived from the category of conduct/lifestyle, and historical ones, derived from the category of *Ergehen*/path of life. Thus, he demonstrates that ethics can be metaphorically described as a path. Yet instead of taking a particular concept of ethics as his point of departure, Zehnder begins with the path lexemes and uses the resulting categories to outline an ethics, which results in a rather single-sided and incomplete ethical model. By contrast, his handling of the historical aspects appears to have been better thought out. Looking at the 'canonical history', Zehnder demonstrates that Israel's history, which starts with the Exodus, can be understood both as her way *with* and *under* the guidance of Yahweh.

Zehnder finally interprets the results of the semantic analysis by categorising the metaphorically used path lexemes thematically. Although this part somewhat overlaps with the analysis of the lexemes, it sets the results in the wider context of each book of the Hebrew Scriptures. Unfortunately, however, Zehnder's approach lacks consistency at this point. Instead of keeping to the model he has employed up to this point, he combines it with historical-critical theories. Yet the carefully presented results make up for this inconsistency, which makes this part indispensable, as it reveals the wide distribution of each meaning inherent in the nouns under investigation.

A 43-page appendix of tables categorising every occurrence of the Old Testament path lexemes both in the order of the categories and in biblical order, which can be used as an index of biblical passages, and a 54-page bib-

liography make this a useful exegetical tool. However, as the category headings are not listed together with their code numbers in the introduction to the tables, one constantly needs to flip through the book for an explanation of these codes. Yet despite the above mentioned shortcomings, Zehnder's work is to be recommended as a comprehensive and indispensable tool for any exegete with a special interest in semantics and word studies.

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The Voice of Jesus: Studies in the Interpretation of Six Gospel Parables (Paternoster Biblical and Theological Monographs)

Stephen I. Wright

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ZUSAMMENFASSUNG

Die Monographie ist ein kreativer Beitrag zur Gleichnisforschung und zur ‚Stimme‘ des historischen Jesus. Sie konzentriert sich auf sechs lukanische Gleichnisse, die Wright als Sprachfiguren untersucht. Er benutzt dabei literarkritische Kategorien von Harold Bloom und zeigt, welche Sprachfiguren bedeutenden Auslegern in der Geschichte der Gleichnisinterpretation als hermeneutische Schlüssel gedient haben (Lukas: Metonymie; Ambrosius, Beda Venerabilis, Bonaventura, Calvin: Metapher, Metonymie; Jülicher: Simile; B.B. Scott: Metapher). Trotz der unterschiedlichen Ansätze hört Wright verschiedene Aspekte der Stimme des historischen Jesus durch die Interpretationen hindurch klingen. Diese Aspekte sind jedoch recht allgemein und nicht den Hauptstoßrichtungen der Auslegungen entnommen, was Wright allerdings bewusst ist. Er selbst versteht die Gleichnisse als Synekdoche: Jesu Vision vom gerechten Leben wird in ihnen anhand spezieller Beispiele deutlich, die gleichzeitig realistisch und überraschend sind und von den Hörern die Rückübersetzung in ihre jeweilige Lebensrealität verlangen. Wright untersucht jeweils die Intentionen der einzelnen Ausleger, welche Einflüsse in ihren Werken sichtbar werden (sowohl zeitgenössische als auch die aus der Tradition stammenden), und die Einsichten, die sie beigetragen