

ity as a gift of God is. The book shows a really positive insight in sexuality and in comparison with the human story after the Fall it reflects 'the healing of intimacy' (p. 66), even though the relationship between man and wife is not perfect until the Last Day. Besides, the book helps us in understanding our relationship with God, which is as intimate, emotionally intense and exclusive as a marriage relationship, the author states.

Here I'd like to ask some questions. The Bible indeed compares the relationship between God (or Christ) and his people (Church) with marriage, as Longman points out, but not our personal relationship with God. In the second place, the metaphor of marriage should be handled carefully. God is not actually 'married' to his people, and neither are we to Christ. Exclusiveness seems to be a valid point of comparison between human wedlock and the relationship between God and his people, but is intimacy? The author says: 'The more we understand about marriage, the more we understand about our relationship with God.' This is deriving insights about God from human experience, but should we not start at the other end? Is the human love of a father a 'model' of God's love or is God using the image of fatherly love to show us something (not everything) of how he is? Thirdly, I think understanding Song of Songs just as an anthology of love poems, in which love (and sexuality) between one man and one woman is regarded as a gift from God, is sufficient interpretation of the book. Read thus, the book makes clear that sexuality is God-given, but not deified. Elsewhere in the Bible it is made very clear that sexuality is not meant to play a role in the worship of the God of Israel, as was often the case amongst other nations. Thus it seems a sound idea not to mix our relationship with God with the purpose of Song of Songs. Without doing this, the book itself is well worth reading because it testifies the beauty of God's creation.

Tremper Longman III has written a valuable, evangelical commentary. His comments on each individual verse are helpful also for those who are not too familiar with the Hebrew language. The book will certainly be of use for all those who study this interesting part of the Old Testament.

Hetty Lalleman, London, England

Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job

(New Studies in Biblical Theology 12)

Robert S. Fyall

Downers Grove: Inter Varsity Press, 2002, 208pp., £10.99, pb, ISBN 0-85111-498-9

SUMMARY

This book gives a holistic reading of Job particularly in terms of its depiction of creation and evil. Fyall insight-

fully highlights the theological significance of the evil within God's creation and providence. He has a good evaluation upon the author's use of imagery and myth in Job. He rightly states that the dichotomy of the naturalistic and supernatural interpretation of Behemoth and Leviathan should be avoided. However, in his argument, he claims that Behemoth is the god of death (Mot) and Leviathan a guise of Satan. It seems that he leaves no room to the ambiguity of the images. He does not convincingly deal with the issue of what Job has spoken rightly of God and what his friends have not.

ZUSAMMENFASSUNG

Dieses Buch liest Hiob unter besonderer Berücksichtigung der Darstellung der Schöpfung und des Bösen. Mit guten Einsichten stellt Fyall die theologische Bedeutung des Bösen innerhalb der Schöpfung und Vorsehung Gottes heraus. Er bringt eine gute Wertung der Verwendung von Bildersprache und Mythos bei Hiob. Zu Recht wird gesagt, dass die Dichotomie einer naturalistischen und übernatürlichen Interpretation von Behemoth und Leviathan vermieden werden sollte. Allerdings wird argumentiert, dass Behemoth der Gott des Todes sei (mot), und Leviathan eine Verkörperung Satans. Der Mehrdeutigkeit der Bilder scheint dabei nicht genug Raum gegeben. Außerdem wird nicht überzeugend mit der Frage gerungen, was an Hiobs Rede über Gott richtig, und was an der seiner Freunde falsch ist.

RÉSUMÉ

L'auteur fait une lecture globale du livre de Job en s'intéressant particulièrement aux thèmes de la création et du mal. Avec pénétration, il met en lumière l'importance théologique du problème du mal dans le cadre de la création et de la providence divine. Il fait preuve d'une bonne compréhension de la manière dont l'auteur du livre de Job utilise les images et le langage des mythes. Avec raison, il affirme qu'il faut éviter d'opposer l'interprétation qui fait du behemoth et du leviathan de simples animaux à celle qui en fait des êtres surnaturels. Néanmoins, dans sa présentation, il considère que behemoth est le dieu de la mort (Mot) et leviathan une manifestation de Satan. Il semble ainsi ne plus laisser aucune ambiguïté aux images. En outre, il n'analyse pas de manière convaincante de quelle façon Job a correctement parlé de Dieu, alors que ses amis ont mal parlé de Dieu.

* * * *

This book aims at giving a holistic reading of the Book of Job particularly in terms of its description of creation and evil. In order to unlock the meaning of Job, special attention is paid to exploring the imagery and mythical allusions of the Ancient Near East. The main argument of this study is that Behemoth is the god of death (Mot) and Leviathan a guise of Satan. According to Fyall, the divine council, theologically speaking, is the controlling theme of the book. Moreover, the role of Satan con-

nects the prologue with the rest of the story and it is unmasked as Leviathan in chapter 41. Fyall points out that the battle with evil is the basis for the exploration of God's ways and the mysteries of creation and providence in Job. Throughout the book, Fyall is able to provide the reader with his theological insights into the place of evil within God's creation and providence (e.g. pp. 144, 167, 168, 174, 189). He also rightly points out that 'Job stands in the centre of biblical theology', demonstrating 'how the created order is both good and yet fallen' (p.98).

Another benefit of this work is that Fyall not only gives a clear distinction between imagery and myth, but he also highlights the close relationship between the two (p.27). In this study, Fyall demonstrates how natural images carry mythological nuances. He also has a good evaluation of how the author of Job employs mythical languages and stories from the pagan deities but without diluting his monotheism (pp. 26-28, 97). He insightfully states that the images and the myths employed in Job are 'a fundamental component of the book's theology' (p.26). When interpreting the passages of Behemoth and Leviathan, Fyall tries to avoid the dichotomy of the naturalistic and supernatural interpretation. Convincingly, he argues against Gordis' naturalistic interpretation of Behemoth and Leviathan as the hippopotamus and crocodile (pp. 127-129). He rightly points out that the languages used to depict these two beasts demonstrate a subtle weaving of both natural and supernatural images (p.173).

I agree with Fyall that the languages depicting Behemoth and Leviathan have mythical overtones and that these two beasts symbolise the cosmic chaotic forces. However, I am not convinced by his argument that Behemoth is the god of death (Mot) and Leviathan the guise of Satan. His argument is mainly based upon the evidence of the fragmentary Canaanite parallels, but his internal exegetical support is not strong enough. For example, Fyall maintains that Behemoth is associated with death and it is linked with the last mentioned beasts, the horse and the hawks, which are connected especially with death. In 39:30 the hawk is said to feast שם 'there', then Fyall considers that שם 'there' is associated with the netherworld (p.133). He makes the same point when he quotes Psalms 104:26 as a parallel (p.136). But there is no compelling reason to associate the word שם in these passages with the netherworld. Concerning 40:21 'he lies beneath the lotus trees,' Fyall considers that the word תחת; 'beneath' conveys the sense of the underworld and שכב 'he lies' means 'lying down in death' (p.133). Here again, it seems that Fyall has read too much into the text.

Concerning the identification of Satan with Leviathan, Fyall does not give a strong exegetical arguments either. He simply links up the passages of Leviathan (3:8); Yam and Tannin (7:12); Sea (9:8; 38:8-11); Rahab (9:13; 26:12); and the gliding serpent (26:13) and argues that Leviathan in the second Yahweh Speech is

the culmination of various guises of Satan (p.168). In my opinion, Behemoth and Leviathan represent the cosmic chaotic forces and the power of evil, but do not necessarily equate with the god of death (Mot) and Satan respectively. Fyall tends to absolutise the identity of these beasts, leaving no room for the ambiguity of these images.

Furthermore, I am not convinced by Fyall's point concerning that which Job has spoken rightly of God and that which his friends have not spoken rightly of God. According to Fyall, Job is vindicated by God because he can glimpse the realities of the divine council and be aware of the hostile forces in the universe (3:8; 7:12; 9:8; 9:13; 26:12; 26:13), while the friends are rebuked by God because of their failure to recognize the realities of the heavenly court (pp.19, 37, 38, 39, 41 etc.). Indeed, Fyall does realize that in the friends' arguments, they mention certain aspects of the heavenly court and cosmic forces in the universe (e.g. God's servants and angels in 4:17-18; 'the son of Reshep' in 5:7; terrors in 8:11; the king of terrors in 8:14; the first born of death in 8:13; the darkness in 8:18; the loftiness of stars and the height of heaven in 22:12; and the perfection and supremacy of God 25:2-6). However, he does not give a convincing explanation of these insights. For example, when he comments on Eliphaz's words in 22:12 and Bildad's hymn in chapter 25, he simply states that a true sense of awesomeness and wonder is missing from the friends' speeches (pp.60, 61, 62). In fact, the friends do their utmost to defend God's integrity all the way through and their fervent zeal for God is beyond doubt.

Alison Lo, Jerusalem, Israel

The Religion of Ancient Israel: (Library of Ancient Israel Series)

Patrick D. Miller

Louisville/London: WJK/SPCK, 2000, xx + 335 pp., £27.50, hb, ISBN 0-281-05381-2

SUMMARY

Patrick Miller's study of the religious practices of ancient Israel provides a valuable resource for all those interested in such study. In the first two chapters, Miller lays out the centrality of Yahweh to Israelite religion and the types of religious practice which are indicated by the historical evidence. In the remaining three chapters, Miller goes on to discuss the concepts of sacrifice, holiness and leadership/participation in Israelite religion. These he sees as areas which are key to a proper understanding of Israel's religion. Due to the somewhat speculative nature of any work of this type, readers will likely come across conclusions with which they disagree, but nonetheless this book is a valuable tool.

ZUSAMMENFASSUNG

Patrick Millers Arbeit über die religiösen Praktiken im