

sation at the institutional level for a certain noticeable flatness of doctrine'! (129) As a Scot, I was taken by the high regard in which he regarded the *Scots Confession* of 1560 and his astonishment that we would exchange it for the *Westminster Confession of Faith* (henceforth *WCF*). In fact, his strongest critical comments in this section are related to the *WCF*. Surprisingly, however, his critique is not the same as that of many modern Barthians. Rather, he argues that the *WCF*, through its emphasis on the application of redemption and the quest for assurance, is focussed too much on anthropology instead of theology (150, 151).

The third section of the chapter is on the controversy with Lutheranism, clearly a key issue for Swiss and German Reformed theologians. In this section, he particularly addresses the Lutheran doctrine of the Lord's Supper and, in a very profound and searching analysis, demonstrates that its weakness lay in a Christological error, namely, the Lutheran notion of the ubiquity of the body of Christ, wherein certain attributes of his divine nature were wrongly regarded as having been communicated to his human nature (181ff.).

The fourth and final section of the chapter and of the book concerns 'The Battle against Modern Christianity'. In this section, he discusses at considerable length, the decisions of the Synod of Dort, which he regards both as 'the classical document of what the Reformed church at that time wanted to be and not to be over against modern Christianity' but also as 'the mausoleum of the early Reformed movement'. (212) His analysis here is searching and is a fine model for his call (addressed to his students) for further engagement with the Reformed confessions and their doctrinal development, in order to assist in the assessment and critique of modern theological trends.

This is a remarkably erudite book, in which Barth displays a remarkable acquaintance with and grasp of, not only the main confessional statements but many which are largely unknown today. The careful research which he would later display in the historical sections of the *Church Dogmatics*, is already evident here. This is also an important book, not least because of its place in the early theological development of one of the most important theologians of the 20th century. Here we can see in seed (and sometimes in more developed) form many of the themes which he would later develop in the *Church Dogmatics*. Above all, the book provides additional support for that school of Barth interpretation (Bruce McCormack and others) which argues for a fundamental continuity between the early and the later Barth.

A.T.B. McGowan
Dingwall, Scotland

*Central Sanctuary and Centralization of
Worship in Ancient Israel: From the Settlement
to the Building of Solomon's Temple*
(Gorgias Dissertations Near Eastern Studies)

Pekka Pitkänen

Piscataway, NJ: Gorgias Press, 2003, xxii + 372 pp.
\$45.00, pb, ISBN 1-931956-16-2

SUMMARY

In this wide-ranging work, Pekka Pitkänen offers a critical reinterpretation of the centralization requirement in the pentateuchal law codes. He then analyses the application of these requirements in the biblical period from the Settlement to the completion of Solomon's Temple. Pitkänen argues that the worship requirements in Ex. 20.22-26; Lev. 17 and Deut. 12 are mutually consistent. Leviticus 17 presents us with a wilderness ideal and Deuteronomy 12 is the requirement upon Israel when she is in ideal circumstances (i.e. having fully conquered the land and not threatened by any of her neighbours). In Pitkänen's estimation neither entirely excludes the existence of local altars depending on certain circumstantial factors. The history from Settlement to Temple see these factors in play. The rhetorical examination of the biblical texts provides certain insights, but this reviewer finds the historical methodology and its application unsatisfactory.

ZUSAMMENFASSUNG

In dieser weit ausgerichteten Studie bietet Pekka Pitkänen eine kritische Neuinterpretation der Zentralisations-Forderung in den Gesetzestexten des Pentateuch. Er analysiert dann die Anwendung dieser Forderungen in der biblischen Periode von der Landnahme bis zur Vollendung des salomonischen Tempels. Pitkänen argumentiert, dass die Anbetungs-Vorschriften aus Ex. 20,22-26, Lev. 17 und Deut. 12 miteinander vereinbar sind. Leviticus 17 präsentiert ein Wüstenzeit-Ideal, und Deuteronomium 12 bringt die Vorschrift für Israel, wenn das Volk in idealen Umständen ist (d.h. wenn das Land vollständig erobert ist und das Volk nicht von den Nachbarn bedroht wird). Nach Pitkänens Einschätzung schließt keiner der beiden Texte die Existenz lokaler Altäre (je nach bestimmten Umständen) aus. In der Geschichte von der Landnahme bis zum Tempel spielen diese Umstände ihre jeweilige Rolle. Die rhetorische Untersuchung der biblischen Texte bietet gewisse Einsichten, doch dieser Rezensent hält die historische Methodologie und ihre Anwendung für unbefriedigend.

RÉSUMÉ

Dans ce travail qui embrasse un large champ, Pekka Pitkänen propose une ré-interprétation critique de l'exigence de centralisation dans les codes de loi du Pentateuque. Il étudie ensuite comment ces exigences ont été appliquées au cours de la période biblique, depuis la conquête jusqu'à l'achèvement du temple de Salomon. Il défend la thèse de la cohérence entre elles des exigences cultuelles que l'on trouve dans divers textes (Ex 20.22-26

; Lv 17 ; Dt 12). Le texte du Lévitique concerne le séjour au désert, tandis que celui du Deutéronome énonce ce qui est attendu d'Israël dans des circonstances idéales, c'est-à-dire une fois la conquête pleinement achevée et toute menace de la part des peuples voisins disparue. À ses yeux, ces deux textes n'excluent pas entièrement l'existence d'autels locaux si certains facteurs circonstanciels y conduisent. Ces facteurs ont joué au cours de l'histoire qui va de la conquête à la construction du Temple. L'examen rhétorique des textes bibliques apporte certains éclairages, mais nous trouvons insatisfaisant la méthodologie historique et sa mise en œuvre.

* * * *

The centralization of Israelite worship has lain at the heart of critical reconstructions of Israel's religious history since the nineteenth century, reaching classical form in Wellhausen's *Prolegomena*. There was no centralizing requirement in the early pentateuchal sources, but the book of Deuteronomy places great weight on worship in the chosen place (understood as a cipher for Jerusalem) alone. The later priestly source lacks Deuteronomy's polemic and assumes sacrificial worship at the Tent of Meeting (understood as a cipher for the second Temple). In this revision of a University of Gloucestershire doctorate under Gordon Wenham, Pitkänen undertakes a critical reinvestigation of the biblical and archaeological evidence for centralization in Israel.

Pitkänen's approach to the biblical material is comparative and literary. Throughout he emphasizes the importance of understanding the biblical material in comparison with ancient Near Eastern sources and archaeological evidence from Israel. It is also literary in that it pays particular attention to the place of specific texts within the rhetorical context of the biblical book (following Wenham's appropriation of Wayne Booth's work on the rhetoric of fiction). For Pitkänen the rhetoric of the Bible's self-presentation should be taken with all seriousness.

After a brief overview of the critical theory of cult centralization and the current state of pentateuchal criticism, Pitkänen gives a brief overview of the understanding of divine presence in the ancient Near East and Israel. The intention is to argue that Yhwh's presence could only have been localized in one place and that the altar law in the Covenant Code (Ex. 20.22–26) does not stand in contradiction to a centralized sanctuary, for Yhwh is envisaged only granting temporary and intermittent presence at local altars. In the following chapter Pitkänen examines the other pentateuchal sources, and argues that they are compatible with the Exodus altar law. Leviticus 17 presents us with a wilderness ideal and Deuteronomy 12 is the requirement upon Israel when she is in ideal circumstances (i.e. having fully conquered the land and not threatened by any of her neighbours). In Pitkänen's estimation neither entirely excludes the existence of local altars depending on certain circumstantial factors.

Pitkänen's most substantial chapter is an examination of biblical accounts of cult centralization (or not) from Joshua's conquest to the completion of the First Temple. If Pitkänen's understanding of the altar laws in the Pentateuch is correct, what factors pertained in Israel during that period? Pitkänen argues that during this unsettled period of her history, Israel's circumstances fluctuated placing her in a variety of dispensations according to the requirements of the Deuteronomic legislation. In Joshua 22 the land is presented as fully conquered and thus an alternative altar to the central sanctuary is excluded. By the time of the Judges, however, there is a central sanctuary at Shiloh, but the conditions of occupation make, for example, Gideon and Manoah's sacrifices elsewhere acceptable (cf. Elijah at Carmel in Ahab's reign). By the time of David, however, conditions have again changed for the better and from the united kingdom onwards centralized worship is an obligation for which the kings are harshly criticized.

A short conclusion summarizes Pitkänen's arguments and suggests redating Joshua, Judges, the priestly material, JE and Deuteronomy before the loss of the ark to the Philistines in 1050 BC. In what is surely an understatement, Pitkänen concludes, 'if these conclusions are valid, they suggest a number of important implications for Old Testament scholarship in general' (p. 276).

Pitkänen's work contains minor irritations, such as the occasional misreferencing of chapters in the book, and sections where Pitkänen quotes other scholars at great length (twelve pages are almost entirely the words of Adam Zertal, pp. 167–178). On more substantial matters, Pitkänen's peculiar appendix provides a good place to ground some of the problems with this work. Pitkänen details a model of historical reconstruction, which is said to be his methodological approach (p. 289). With the use of mathematical equations and graphs, a historiographical theory modelled on the hard sciences is offered. When there is so much sophisticated reflection on historiography it is disconcerting to find a scholar attempting to do so de novo. Further, when all the heavy mathematical lifting is done, the conclusions are surprisingly banal: importance of causality, logical consistency and the possibility of multiple reconstructions. As such it dodges the important questions that are raised on every page of this study. How does one negotiate the archaeological and biblical evidence when they stand in tension with one another? Should the face value presentation of the biblical text always be assumed to be historically accurate (as Pitkänen usually does)? At what point should appeal be made to idealization or metaphor? How should one interpret contradictory texts? When is harmonization on a historical level (e.g. by appeal to an unattested 'exile' [p. 244]) or on a natural level (e.g. an appeal to Shiloh's windiness [p. 143]) appropriate? How does one date texts – in establishing an early date is it simply sufficient to show the problems with late dating, and not tackle the real problems for a pre-monarchic date? Can the problems of oral transmis-

sion, back-projection and textual revision be ignored? Do the biblical heroes need to be justified in every instance of their cultic practice?

Despite significant flaws this is a wide-ranging work, which engaged with a sizeable literature. Its rhetorical approach, which gives close attention to the relevant texts, is commendable and insightful. As a central plank of the documentary hypothesis, centralization demands constant re-examination. Nevertheless, as Thomas Kuhn (who Pitkänen quotes at significant junctures) observed new scientific paradigms are formulated when there is enough evidence that fails to fit the current paradigm. Pitkänen has overreached by attempting not only to provide evidence that fails to fit, but also the new paradigm. A careful textual study of the centralization requirements would have been valuable; the creation of a new scholarly paradigm, however, involves many other considerations and many years' reflection.

*Nathan MacDonald
St Andrews, Scotland*

BibleWorks™ 6
Software for Biblical Exegesis & Research
BibleWorks, LLC

www.bibleworks.com, 2003. \$299 for basic package.

SUMMARY

BibleWorks 6 is an excellent piece of computer software and a worthwhile investment for anyone involved in biblical research or exegesis on a regular basis. BW6 will be helpful to pastor or academic alike. The latest version of the software includes a number of improvements on previous versions, including the possibility to purchase additional modules which include standard lexica and other reference tools. More detailed information can be found on the BW website (www.bibleworks.com).

ZUSAMMENFASSUNG

BibleWorks 6 ist eine exzellente Computersoftware und eine lohnende Investition für jeden, der ständig mit biblischer Forschung und Exegese zu tun hat. BW6 wird sich als hilfreich sowohl für Pastoren als auch für wissenschaftlich Arbeitende erweisen. Diese neueste Version der Software enthält eine Reihe von Verbesserungen, u. a. die Möglichkeit, zusätzliche Module zu kaufen, die Standard-Wörterbücher und andere Nachschlagewerke enthalten. Detailliertere Informationen finden sich auf der BW Internetseite (www.bibleworks.com).

RÉSUMÉ

Bible Works 6 est un excellent logiciel qu'il vaut la peine d'acquérir lorsqu'on fait des travaux de recherche biblique ou exégétique de façon régulière. Il peut aussi être utile pour le pasteur ou l'universitaire. Cette dernière version apporte un certain nombre d'améliorations par

rapport aux précédentes. Elle offre aussi la possibilité d'acquérir des modules additionnels, parmi lesquels les lexiques usuels et d'autres outils qui font référence. On trouvera davantage de renseignements sur le site www.bibleworks.com.

* * * *

We not only review books and journals here at *EuroJTh*, but seek to survey anything that may be of interest to a readership interested in theology and biblical studies. So we are pleased to offer a review of the latest version of BibleWorks (BW) software 'for biblical exegesis and research'.

I first bought a copy of BW some six or seven years ago. Having investigated the Bible software market fairly thoroughly (which was a much easier task back then!), I came to the decision that BW did the things that I need to do most quickly and easily. The latest version of this software serves to confirm that decision as the correct one— BibleWorks 6 is an excellent option for anyone involved in Bible research, particularly research involving the original languages.

Obviously, choice of software is as personal as one's choice of shoes—some people simply prefer one programme to another. However, there are certain things about BW version 6 that commend the programme to anyone doing biblical research. First, there is the comprehensive range of BW 6. It includes 92 translations of the Bible in 28 languages (including at least one version from the majority of European languages), various versions of the OT, NT and LXX in the original languages and some excellent analytical tools. Secondly, BW is a very rewarding programme to use. It does take some effort to get to know the programme well (as is the case with any powerful software), but the returns are great—searching for the contextual usage of a Hebrew verb in a particular stem is transformed from a minor research project into a momentary pause for thought. Thirdly, BW 6 incorporates excellent reference works. Some important lexica and aids are included as part of the basic programme (TWOT, BDB, Liddell & Scott, Friberg's Analytical Lexicon, Louw-Nida, the UBS Greek-English Dictionary, Thayer etc.). Other significant reference works may be unlocked upon the payment of a separate purchase price (BDAG, HALOT, Waltke & O'Connor and Wallace). Each of these reference tools works seamlessly with the main Bible software enabling the user to investigate the nuance of a particular word with considerable ease. Fourth, the new version of BW includes some useful additional tools for use with the biblical languages. This latest version includes flashcards for learning Greek/ Hebrew vocabulary and an excellent sentence diagramming function enabling easier analysis of sentence structures.

All of the above probably means something to those who have used BibleWorks or other Bible research software in the past, but it may be unintelligible rubbish to those who have never used such software. So why use