

two originates in the biblical texts themselves. In this detailed study Paul Barker addresses the problem as it occurs in the book of Deuteronomy. Deuteronomy is, of course, the last book of the Law and Moses' final, authoritative repetition of the commandments delivered at Sinai. On the very edge of the Promised Land Moses stresses the importance of whole-hearted obedience. If the people do so they will receive abundant blessing in the land. According to Moses 'the words are in your mouths to do them' (Deut. 30.14). On the other hand, the commandments appear extremely demanding – the requirement to constantly repeat the Shema (Deut. 6.4-9) is a case in point – and Israel appears to be doomed to disobey as the list of curses threatens.

According to Barker many scholars have assumed that Deuteronomy has a utopian vision in which, on the basis of Deut 30.14, the commandments are easy to obey. Barker seeks to challenge such an assumption through a detailed analysis of three important texts in the framework of Deuteronomy: the account of the rebellion at Kadesh Barnea and the successful conquest of Transjordan (Deut. 1-3), the Deuteronomic retelling of the sin of the Golden Calf (Deut. 8-10) and the extensive recapitulation of the covenant (Deut 29-30). In each case Barker seeks to show that optimism and pessimism, grace and law, are interwoven. This is not evidence of an incoherent theology on the part of Deuteronomy but a theological persuasive account of Israel's relationship with her God. Despite the faithfulness of Israel, YHWH's fidelity to the promises made to the patriarchs results in the triumph of grace.

One way of dealing with the tensions in Deuteronomy is to resolve the issue diachronically. The positive prospects for Yahwism during Josiah's reign and the deep despair of the exile have provided convenient loci for such accounts. Such an approach is eschewed by Barker who attempts to resolve the issue synchronically. The result is a careful exegesis of the relevant texts in dialogue with the major interpreters of Deuteronomy. Much emphasis is placed on discerning the structure of the passages, which provides a valuable key for locating what is important to the writer. The subsequent discussions focus on major theological issues especially those related to law and grace. Deut 1-3 and Deut 8-10 receive a similar amount of discussion, but the heart of the book is clearly Deut 29-30 which receives twice as much attention.

The book was originally a doctoral thesis supervised by Gordon Wenham and submitted to the former Cheltenham and Gloucester College of Higher Education. Published in Paternoster's *Biblical Monographs* series it retains most of the characteristics of a thesis offering few compromises to the general reader. It is generously footnoted, closely argued, the ancient and modern languages are untranslated and it has an extensive bibliography. It has been provided with author and name indexes. Unfortunately the original thesis was submitted in 1995 and has been only lightly revised. Consequently the book

makes no use of literature appearing in the intervening decade.

This is a careful and judicious work which makes an important contribution to the appreciation of an aspect of Deuteronomic theology sometimes misunderstood. There is detailed interaction with Deuteronomic scholarship, yet Barker is not afraid to disagree with commonly held positions. When he does his reasons are clearly and respectfully articulated. As an example of detailed textual work this is very fine. Given the nature of the issues at stake, though, it would have been useful to have had more reflection on the nature of Deuteronomy's rhetoric and how to handle it exegetically. I should also have wished to have seen more consideration of the categories of theological analysis. To what extent do law and grace, optimism and pessimism, accurately capture Deuteronomy's message? Nevertheless, within these categories, Barker articulates the nuances of Deuteronomy's thought better than is often done.

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1 Samuel
(FOTL VII)

Antony F. Campbell, S.J.

Grand Rapids / Cambridge: Eerdmans, 2003, xvii + 350 pp., \$55.00, pb, ISBN: 0-8028-6079-6

SUMMARY

Campbell's 1 Samuel offers a new style of form criticism that builds on older styles, but which looks at texts as larger wholes. The commentary works with the standard elements of the genre, but provides some interesting variations on it. A helpful introduction highlights both major issues in 1 Samuel and Campbell's way of reading the text. The commentary's strength is its ability to distil critical discussion and to lead readers back to the text itself, but readers looking for guidance on a particular verse will normally need to look elsewhere.

ZUSAMMENFASSUNG

Campbells „1. Samuel“ bietet eine neue Art der Formkritik, die auf älteren Arten aufbaut, aber Texte als größere Einheiten anschaut. Der Kommentar arbeitet mit den Standardelementen des Genre, aber bringt einige interessante Variationen. Eine hilfreiche Einleitung betont sowohl wichtige Fragen in Bezug auf 1. Samuel als auch Campbells Art, den Text zu lesen. Die Stärke des Kommentars liegt in seiner Fähigkeit, die kritische Diskussion zu fokussieren und die Leser zum Text selbst zurückzuführen, aber Leser, die Hilfe zu einem bestimmten Vers suchen, werden diese meist anderswo finden müssen.

RÉSUMÉ

Cet ouvrage sur 1 Samuel offre un style nouveau de critique des formes, tout en construisant à partir des approches plus anciennes, mais en considérant les textes comme de larges

ensembles. Le commentaire reprend les éléments standards du genre, mais avec des variations importantes sur celui-ci. Une introduction utile met en lumière les questions principales qui se posent en 1 Samuel et présente l'approche que Campbell a du texte. La force du commentaire, c'est sa manière de distiller les points discutés par les critiques pour reconduire ensuite le lecteur au texte lui-même. Les lecteurs recherchant des informations sur des versets particuliers devront cependant s'en référer à d'autres ouvrages.

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If anyone needs evidence that the discipline of form criticism is changing, they need look no further than Campbell's contribution to a series of commentaries that is explicitly designed to offer a form critical interpretation of the Old Testament. As someone who has engaged in recent debates about the future of the discipline, he is well-equipped to do so, whilst his earlier studies on the books of Samuel enable him to provide many helpful insights. It is clear that this is a mature reflection on both 1 Samuel and form criticism as a means of interpreting it.

True to the traditions of the series, Campbell offers a series of detailed analyses of the form and structure of each unit of text within 1 Samuel, as well as comments on important textual variants, an overview of critical discussion and consideration of genre and setting. However, he consciously departs from the established pattern by offering a section entitled 'Meaning' rather than 'Intention', since he considers it important to recognise that we are finally engaged in the interpretation of a text and not a specific author. This, of course, was always the intent of the series, but Campbell here seeks to make this more explicit. Also different to a number of the earlier volumes is that Campbell works with larger blocks of text. A previous generation of form-critics sought to isolate the smallest possible units, but Campbell recognises the importance of seeing texts as part of a larger whole. A particular innovation here is Campbell's use of the idea of "reported story" as a key genre designation, the most common alternative being "story". These vary somewhat from traditional form critical labels, but represent an attempt to work with labels that are less likely to suggest predetermined conclusions. The category of reported story is one that Campbell has developed elsewhere. It represents a narrative that a storyteller can use as a basis for performance, expanding or contracting as necessary, and to some extent able to choose between tensions within the text for a given performance.

Although the balance of the commentary follows the traditional pattern, Campbell introduces some interesting variations to the normal themes. The introduction is succinct, and as well as introducing the book of 1 Samuel, provides an overview of Campbell's aims as a commentary writer and Bible reader. These are valuable comments, providing a helpful guide not only to the commentary, but also to the way in which he sees the biblical text operating. Not all will sit easily with his

views of biblical historiography, but the more important point is that they are laid out for us. The introduction also provides an opportunity to indicate that Campbell does not interact in a significant way with scholars like Polzin and Fokkelman, since their narrative critical approaches do not work well within a consciously form critical reading.

As is typical of the FOTL series, one cannot turn to this commentary for help in resolving the meaning of a particular verse or phrase. Campbell's strengths are most clearly seen in his ability to neatly distil the main lines of debate in the interpretation of a given passage, and then to show how this helps readers see the meaning of the passage under consideration. Campbell does recognise the limitations this implies, and at points breaks with the format to offer additional elements. For example, he includes a personal reflection and selection of comments from other scholars on the Goliath story. The value of this is that one always knows why Campbell has come to a particular view, even if all of the textual detail cannot be analysed beyond the structural details. There are many points at which one might disagree – for example, I take a rather different view on the Goliath story. But the value of a commentary should be in its ability to make us go back and consider the text itself rather than substituting for it, and in this Campbell has more than succeeded.

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Job 28:
Cognition in Context
(Biblical Interpretation Series 64)
Ellen van Wolde [editor]

Leiden, Boston: Brill, 2003, ix + 375 pp., \$137.00,
hb, ISBN 90-04-13004-7

SUMMARY

This book collects together papers presented at a colloquium where scholars in the fields of biblical exegesis, Hebrew lexicography and cognitive linguistics reflected on the wisdom poem in Job 28. Some of the contributions are fairly standard approaches to the biblical text (though no less valuable for that!) by well-known biblical scholars; others are rather technical linguistic studies with little or no explicit connection to Job 28, written by eminent linguists. A number of chapters – by both biblical scholars and linguists – are explicitly inter-disciplinary. Overall the book helps those of us engaged in Biblical Studies to engage with cognitive linguistics and demonstrates something of the value of such inter-disciplinary work for better understanding of how biblical texts 'work' as well as what they 'mean'. This is a valuable volume, but is rather heavy going at times for those not well acquainted with cognitive linguistics.

ZUSAMMENFASSUNG

Dieses Buch ist eine Sammlung von Vorträgen, die auf einem Kolloquium gehalten wurden, auf dem Gelehrte