

the naturalistic use of the lion in the Hebrew Bible is "critical for any responsible understanding of its metaphorical use" (p. 27). As such, Strawn opens chapter 2 by offering some preliminary observations on the various species, gender, anatomy and habitat of the lion in Israel/Palestine before moving on to examine the metaphorical usages of the lion in the Hebrew Bible. He makes a few noteworthy observations: the lion image is used only infrequently in the Hebrew Bible as a positive application for the self or righteous, but frequently to depict one's foe. The lion is used only one time for an Israelite king (Ezek 19:2-9), which is striking in the light of the fact that the lion is frequently used to depict kings in the ancient Near East (as he shows in chapter 5). The lion is very frequently used as a depiction for Yahweh in the Hebrew Bible. Strawn concludes the chapter by saying that whether the lion is used metaphorically for the self, the righteous, the wicked, or the divine, "the lion is a trope of threat and power" (p. 65).

In chapter 3 Strawn turns to the archeological record of ancient Israel/Palestine in order to see how it relates to the usage of the lion in the Hebrew Bible. He analyzes the material culture (which is mostly minor art – i.e. seals, scarabs, and amulets) from the Late Bronze Age through the Persia Period (1500-332 BCE) by briefly discussing the contents (i.e. are they naturalistic, cultic/religious or official/royal), contexts (i.e. are they official or cultic assemblies), and connections (i.e. are they connected to the north or south) of the archaeological remains. He concludes by noting that the lion as an image is predominantly used to represent the deity, the monarch, or the enemy in Israel/Palestine during the periods under consideration. In addition, influences from the south (Egypt) and the north (Syria, Mesopotamia, Babylon etc.) can be noted in the style of the artistic tradition.

Strawn then broadens the discussion in chapter 4 and shows how the lion was depicted in the material culture of the ancient Near East. The material is organized by rubric or function (e.g. the lion attacking its prey, attacking humans, the monarch versus the lion, the gods as lions etc.) and after surveying a massive amount of material (he discusses 318 images in this chapter alone!), he arrives at the fairly predictable conclusion that the threatening tenor of the lion is what is most often evoked in leonine imagery. In the ancient Near East, the lion is most often associated with the enemy/wicked, monarch/mighty one, and deity/deities.

Chapter five brings the discussion back to the Hebrew Bible where the Israelite usage of the lion is brought into dialogue with the ancient Near Eastern usage of the image. An important point made in this chapter is that, in contradistinction to the ancient Near East, the royal lion metaphor is almost completely absent in the Hebrew Bible and "reflects something different or distinct about Israel's theology of kingship..." (p. 247). Leonine imagery is never used to illustrate in a positive light the militaristic capabilities of the monarch in the Hebrew Bible. In the Hebrew Bible, this imagery is

reserved for Yahweh. Strawn then discusses the portrayal of Yahweh as a lion and notes that no other Canaanite deity is figured like a lion to the extent that Yahweh is.

While Strawn's conclusions are not particularly new or surprising (most people would realize that the lion is a symbol for threat and power), he has succeeded in expanding what is familiar to most by showing how the leonine imagery in the Hebrew Bible relates to the ancient Near Eastern perception of the lion. The 483 images reproduced at the back of the book are an added benefit as they give the reader the opportunity to see the material remains under consideration and thus allow her to engage more fully in the discussion. Strawn has made an important methodological contribution in that he has effectively shown how the study of ancient metaphors and imagery should not limit itself to either text or art exclusively. Additionally, Strawn has succeeded in reminding us that since metaphors rely on naturalistic perceptions of images, both the literal and figurative uses of the image in question must be analyzed when studying ancient metaphors. Strawn's book is a useful paradigm for anyone interested in studies on metaphor in the Hebrew Bible.

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### *Metaphor and the Hebrew Bible.*

P. Van Hecke ed.

Leuven: Peters, 2006

308 pp., pb, ISBN 90-429-1640-0

#### SUMMARY

Studies on metaphor can be quite diverse. The book contains 16 articles which analyze metaphors appearing in various passages in the Hebrew Bible. Some essays are more theoretical in nature, focusing on methodological matters, while others focus mainly on exegesis or theology. The book is a 'must read' for anyone interested in the further research on metaphor in the Hebrew Bible.

#### ZUSAMMENFASSUNG

Arbeiten zur Metaphorik können recht unterschiedlich sein. Das Buch enthält 16 Artikel, die Metaphern aus verschiedenen Abschnitten der hebräischen Bibel analysieren. Einige Essays sind eher theoretischer Natur und konzentrieren sich auf methodische Fragen. Andere konzentrieren sich hauptsächlich auf Exegese oder Theologie. Das Buch ist ein Muss für alle, die an der weiteren Erforschung der Metaphorik in der hebräischen Bibel interessiert sind.

#### RÉSUMÉ

Les études consacrées aux métaphores peuvent être très diverses. Cet ouvrage contient seize articles étudiant des métaphores que l'on rencontre dans divers passages de l'Ancien Testament. Certains essais sont plus théoriques et traitent de questions méthodologiques, tandis que d'autres



sont principalement des travaux exégétiques ou théologiques. Ce livre est un passage obligé pour quiconque s'intéresse à la recherche sur les métaphores de l'Ancien Testament.

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This book is a collection of 16 papers that were presented at the metaphor session of the joint SBL and EABS meeting held in Berlin in 2002, the EABS meeting in Copenhagen in 2003, and the joint SBL and EABS meeting in Groningen in 2004. As would be expected of a book written by 13 different authors, the articles vary significantly in both their scope and intent. The diversity of the articles included in the volume demonstrates that studies on metaphor can be quite variegated. Since space does not permit me to interact with all of the articles appearing in the book, I offer below a sampling of a few of the articles which I found to be the most noteworthy.

Some of the contributions focus on methodology, while others are concerned more with theology and exegesis. Several of the articles focus on the same passages, but even when the same texts are examined, there is enough room under the broad heading "Metaphor in the Hebrew Bible" for each author to say something new. So for example, although three of the articles treat metaphors in Lam 3, the amount of overlap between these three contributions is actually minimal. G. Eidevall ("Spatial Metaphors in Lamentations 3:1-9") shows how spatial metaphors contribute to the sense that the passage of prayer has been blocked by God in Lam 3. G. Baumann ("Er hat mir den Weg mit Quadersteinen vermauert" (Thr 3,9): Ein Vorschlag zur Auslegung einer ungewöhnlichen Metapher") examines the metaphor of the blocked road and notes that the reference to hewn stones alludes to the destroyed temple in Jerusalem, and A. Labahn ("Bitterkeit und Asche als Speise – das Leiden Jeremias am Schicksal Jerusalems. Metaphern und Metaphervariationen in Thr 3, 1-21 LXX") looks at how the LXX treats the metaphors in Lam 3:1-21.

I found E.K. Holt's article ("The Fountain of Living Water and the Deceitful Brook: The Pool of Water Metaphors in the Book of Jeremiah") to be the most engaging. She examines three texts from the book of Jeremiah (Jer 2:13; 17:13; 15:18) that employ the metaphor "Yahweh as water." After offering a close reading of each passage, she surveys the immediate context in order to see how the metaphor interacts with its broader context. In the final section of her essay, she then examines the intertextual network of water in the book of Jeremiah in order to "broaden the picture of water imagery" in the book (p. 112) and concludes that water is one of the basic metaphors in the book of Jeremiah and attracts many similar metaphors such as "God is a fountain," "God is a failing brook," etc.

In contradistinction to Holt (who is concerned primarily with exegesis), P. Van Hecke takes up the task of outlining a new methodological approach to the study of metaphors in his article "Conceptual Blending: A

Recent Approach to Metaphor Illustrated with the Pastoral Metaphor in Hos 4,16." The Conceptual Blending Theory builds on the cognitive approach (which regards metaphor as consisting of a target and a source domain) yet contends that "metaphor cannot be fully understood if regarded as a simple mapping operation between two domains" (p. 220). Two new elements are therefore added, the connecting generic space and the blending space. Van Hecke then applies the theory to Hos 4:16 in an effort to show how it can help to solve interpretation problems. But while Van Hecke claims that this new approach is not merely descriptive of how the metaphor functions cognitively, but can provide tools for interpreting metaphors whose meaning is unclear, I am skeptical that the theory offers anything really new. It is unclear how the Conceptual Blending Theory is any different from determining the relationship between the source and target domain (a task which all scholars agree is central to the analysis of metaphors)?

Szlos ("Body Parts as Metaphor and the Value of a Cognitive Approach: A Study of the Female Figures in Proverbs via Metaphor") explores how various body parts (e.g. hand, arm, mouth) are used metaphorically in the depiction of the Woman of Valor in Proverbs 31:10-31 and in the Strange Woman in Proverbs 1-9. She demonstrates that the woman in Prov 31 is described in terms that are usually used for men and YHWH, and thus this metaphorical use of body parts emphasizes her physical strength and manual labor. The strange woman in Prov 1-9, however, is described in terms of oral body parts (e.g. lip, tongue) and via her seductive words, and help to depict her as an alluring, immoral woman.

In "Wild Animals and Chasing Shadows: Animal Metaphors in Lamentations as Indicators for Individual Threat," A. Labahn examines the eight animal metaphors in the book of Lamentations and concludes that it is the natural habits of the animals that serve as the vehicle of the animal metaphors, although the metaphors leave gaps on exactly how to interpret their meaning. This as such allows hearers and readers to reinterpret the metaphor in different situations and contexts.

The closing article by K. Nielsen ("Metaphors and Biblical Theology"), challenges scholars to take into account the variety of metaphors about God (both personal and impersonal) when forming a Biblical Theology. She examines two passages in the HB that depict God as a rock (Deut 32 and 2 Sam 22) before turning to several NT passages where the rock is used metaphorically (e.g. Matt 16:18; Matt 3:7-9; 1 Cor 10:1-4). After demonstrating how the rock is used in different ways in the NT, she concludes by suggesting that the differences in the way personal and impersonal metaphors are used in the HB and NT are markers of important changes from the Old to the New Testament. I fully agree with Nielsen that changes in the use of metaphors between the Old and New Testaments may at times be theologically significant, although I would add that these changes may also merely reflect a change in the conception of a



particular image rather than a change in theology.

The book is rounded off with a very helpful subject index of the metaphors (which are classified by both tenor and vehicle) treated in the volume. As the editor of the book states in the introductory chapter, research on metaphors in the Hebrew Bible is an area of studies that is still in full development (p. 2) and since most of the contributors have written extensively on metaphor in the Hebrew Bible (e.g. K. Nielsen, P. Van Hecke, B. Doyle, G. Eidevall), the book is a good resource for those interested in this particular area of study since it offers a fine sampling of the current trends and issues related to the field.

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*Samuel at the Threshold  
Selected Works of Graeme Auld*

SOTS Monographs; Aldershot: Ashgate, 2004  
ix + 297 pp., £62.50, hb, ISBN 0 7546-3913-4

SUMMARY

A selection of Graeme Auld's essays are gathered together, focusing for the most part on his work on the books of Samuel and their relationship to other parts of the Old Testament. The collection provides a good overview of Auld's approach, especially as he frequently swims against the stream of most Old Testament scholarship. Although each essay needs to be judged on its own merits, key themes are followed through, especially his contention that Samuel-Kings and Chronicles derive from a common source rather than Chronicles making use of Samuel-Kings. Even when one is not persuaded by the argument, the questions he raises are important.

ZUSAMMENFASSUNG

Dies ist eine Sammlung einer Auswahl von Essays von Graeme Auld, die sich hauptsächlich auf seine Arbeit an den Samuelbüchern und deren Beziehung zu anderen Teilen des Alten Testaments konzentriert. Die Auswahl stellt einen guten Überblick über Aulds Ansatz dar und zeigt besonders, wie er oft gegen den Hauptstrom der alttestamentlichen Wissenschaft schwimmt. Obwohl jedes Essay einzeln beurteilt werden muss, ziehen sich Schlüsselthemen durch das ganze Buch, besonders seine Behauptung, Samuel-Könige und die Chronikbücher gingen auf eine gemeinsame Quelle zurück (im Unterschied zur Benutzung von Samuel-Könige in den Chronikbüchern). Auch wenn man von den Argumenten nicht überzeugt ist, sind doch die aufgeworfenen Fragen wichtig.

RÉSUMÉ

Cet ouvrage comporte une sélection d'articles de Graeme Auld. Ils traitent pour la plupart d'entre eux des livres de Samuel et de leur relation avec d'autres parties de l'Ancien Testament. Ce recueil fournit une bonne vue d'ensemble

de l'approche de Auld, et montre en particulier comment il va fréquemment à contre courant de bien des travaux académiques sur l'Ancien Testament. Chaque article doit être jugé selon sa propre valeur, mais des thèmes clé se retrouvent tout au long du livre, en particulier la thèse selon laquelle les livres de Samuel-Rois et les livres des Chroniques dériveraient d'une source commune, au lieu que les Chroniques aient été rédigées sur la base de Samuel-Rois. Même lorsque l'argumentation ne convainc pas, les questions soulevées sont importantes.

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For some years now, Graeme Auld has been reflecting and writing on the Former Prophets and their relationship to other parts of the Old Testament. Although this is not a comprehensive gathering of his essays and papers on these themes (see also his *Joshua Retold*), this is an excellent sample of them, especially focused on the books of Samuel. Most have been published elsewhere, but Auld has also provided the collection with an introduction which provides an overview of his thought as well as guiding readers through what is to come. This process of guidance continues through the essays themselves with short comments directing readers to other papers in the book where related points are discussed, though disconcertingly comments which relate to books in which an essay originally appeared also occur. The attempt to provide a consistent presentation even carries through to the footnotes which are numbered sequentially through the volume as a whole rather than specific to each essay. A section numbering system is also offered throughout most of the papers, though the Hebrew font employed is surely too small to be read with clarity.

As indicated by the title, Auld is not so much interested in the books of Samuel as a discrete entity but rather the ways in which they provide a point of entry into wider concerns in the Old Testament. Intertextuality is thus a key theme that runs through the collection as a whole, though perhaps not the sort of intertextuality that some literary theorists would have us practise. Thus, Auld explores the ways in which themes in the books of Samuel shape material in the Pentateuch, as well as developing his theory of a shared source (which he calls the Book of Two Houses) which formed the basis of Samuel-Kings and Chronicles, with each developing the material in different ways.

The book is divided into three sections. The first, with its freshly written introduction, contains two papers which provide an overview of Auld's concerns and of his understanding of the former prophets as a collection. A second section of eleven papers develops the insights from his seminal paper 'Prophets through the Looking Glass'. When this paper was originally published in JSOT it included responses by Hugh Williamson and Robert Carroll, reflecting the format of its initial presentation where responses were given. This volume contains his response to them, but not their responses to him, an omission which is unfortunate. This section