

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

provides some of the underlying research that led to his *Kings without Privilege*, and then some which develop his argument and respond to critics. The third section then explores ways in which the argument developed in the second can be extended into the wider realm of Old Testament studies.

As was also the case with Joshua Retold, Auld swims against the stream in much of this. As well as rejecting the common view that Chronicles depends upon Samuel-Kings, he also raises important questions about the value of continuing to regard the Former Prophets as 'deuteronomistic', largely because he wants to reverse the historical order between these books and Deuteronomy. Related to this is his move to date much of this material considerably later than is currently fashionable even within critical scholarship. Auld is aware of this, but suggests that his view 'through the looking glass' in which we see things from other angles may turn out to be more persuasive. I rather suspect that the stream will continue to flow against Auld on many of these matters, but there remains great value in having cogent arguments presented for alternative views because in this way the fragility of many of the assumed results of scholarship are made manifest to us.

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Review of Recent Psalms Commentaries

The Psalms

A Historical and Spiritual Commentary with an Introduction and New Translation

John Eaton

London: T&T Clark, 2003

536 pp., £15.99, pb, ISBN: 0826488951

Psalms 2

A Commentary on Psalms 51-100

Frank-Lothar Hossfeld and Erich Zenger
(trans. Linda M. Maloney)

Hermeneia; Minneapolis: Fortress, 2005

552 pp., £36.99, hb, ISBN: 9780800660611

The Psalms

Strophic Structure and Theological Commentary

Samuel Terrien

Eerdmans Critical Commentary; Grand Rapids: Eerdmans, 2003

971 pp., hb, ISBN: 0802826059

Psalms Volume 1

Gerald H. Wilson

NIVAC; Grand Rapids: Zondervan, 2002

1024 pp., £23.99, hb, ISBN: 9780310206354

SUMMARY

While they are all quite different in approach, tone and target audience, each of these four commentaries, in its own way, makes a welcome contribution to our understanding of the Psalter. As is to be expected, Hossfeld and Zenger's *Hermeneia* commentary is probably the most overtly 'academic' in tone and approach. The other commentaries are equally rigorous in their research and grasp of current psalms scholarship but they seek to address other questions or more general audiences. Terrien's primary concern is analysis of the strophic structure of each of the psalms. Eaton's approach is focussed on historical reading of the text and a more meditative response to the psalms. Wilson, following the pattern of the NIVAC series, seeks to discuss not only what the text *meant* in its historical setting, but also what the text *means* for Christians today. Each of these commentaries makes a fine contribution to psalms studies.

RÉSUMÉ

Chacun de ces quatre commentaires a une approche et une tonalité différentes, et s'adresse à des publics différents, mais chacun apporte une contribution utile à notre compréhension des Psaumes. Comme on pouvait s'y attendre, le commentaire que nous livrent Hossfeld et Zenger dans la série *Hermeneia* est probablement le plus ouvertement académique. Les autres commentaires sont tout aussi rigoureux dans leur recherche et leur assimilation de travaux académiques contemporains sur les Psaumes, mais ils cherchent à traiter d'autres questions ou à répondre aux besoins d'un public plus large. Le but principal de Terrien est l'analyse de la structure strophique de chaque psaume. Eaton s'attache à une lecture du texte dans son contexte historique pour se livrer à une méditation des Psaumes. Wilson suit le modèle de la série NIVAC et cherche à montrer non seulement ce que le texte signifiait dans son contexte historique, mais aussi ce qu'il signifie pour les Chrétiens d'aujourd'hui. Chacun de ces commentaires apporte une bonne contribution à l'étude des Psaumes.

ZUSAMMENFASSUNG

Obwohl sie im Hinblick auf Ansatz, Tonlage und Zielpublikum recht unterschiedlich sind, stellt doch jeder dieser vier Kommentare auf seine Weise einen willkommenen Beitrag zum Verständnis der Psalmen dar. Wie zu erwarten ist der *Hermeneia*-Kommentar von Hossfeld und Zenger am deutlichsten „akademisch“ in Tonlage und Ansatz. Die anderen Kommentare sind ebenso streng in Bezug auf ihre eigene Forschung und ihre Kenntnis der gegenwärtigen Psalmenforschung, aber sie wollen andere Fragen behandeln oder ein allgemeines Publikum ansprechen. Terriens Hauptanliegen ist die Analyse der strophischen Struktur jedes Psalms. Eatons Ansatz konzentriert sich auf eine historische Leseweise des Textes und eine stärker meditative Antwort auf die Psalmen. Nach dem Muster der NIVAC-Reihe versucht Wilson nicht nur zu diskutieren, was der Text in seiner historischen Situation *bedeutete*, sondern auch, was der Text für Christen heute *bedeutet*. Jeder