

der Welt zielt. Eine inhaltliche Deutung der Namen (!) auf Spezifika der Erzeltenerüberlieferung bedarf gleichwohl weitergehender Sinnkonstruktionen des Auslegers.

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CURTIS, Adrian H.W. — *Joshua*. (Old Testament Guides). Sheffield Academic Press, Sheffield, 1994. (22 cm, 90). ISBN 1-85075-706-2.

This book is the sixth volume in the series Old Testament Guides, that intends to provide students in the Old Testament with a short, basic and affordable introduction to the individual books of the Hebrew Bible, their contents, critical issues and theological perspectives.

The work contains nine brief chapters in which a first impression is offered of the problems posed by archaeology, textual, literary, redaction and tradition criticism, and closes with a chapter in which synchronic approaches to the book of Joshua are discussed.

After a few opening remarks about the place of the book of Joshua in the Hebrew Canon as the first book of the section "Former Prophets", the unknown authorship of the book, and the division of the book in three sections (Joshua 1-12, 13-21 and 22-24), C. discusses the problems related to the Hebrew text of the book of Joshua. Since the Greek text of Codex Vaticanus presents at many places a shorter text and since the two Qumran scrolls of the book (4QJosh^a and 4QJosh^b) seem to support this shorter text occasionally, it is suggested that the Greek text reflects a shorter *Vorlage*, whereas the Masoretic text would be the result of an expansionistic tendency. Although C. mentions in an additional note the preliminary publication of 4QJosh^a, which appeared after the completion of the manuscript of his book, he does not mention the significant fact that in this scroll the pericope of Josh. 8:30-35 (in MT) is located before Josh. 5:2.

In the next three chapters (2-4), issues related to the composition, editions of the book of Joshua and the several traditions contained in the different sections of the book are presented, such as: the older literary critical view, in which the book of Joshua was considered to be the conclusion of the Pentateuchal sources; M. Noth's hypothesis of a single "Deuteronomistic History" work; and R. Smend's theory of later Deuteronomistic editors. The various types of material gathered in Josh. 1-12 by these (deuteronomistic) editors are usually assumed to have their origin in local traditions concerning the tribe of Benjamin centered around a sanctuary at Gilgal, whereas the chapters concerning the division of the land (Josh. 13-21) are ascribed either to a document from the period of the reform of Josiah (Alt and Noth) or to a post-exilic Priestly redaction (Mowinckel and the older generations).

The following three chapters (5-7) deal with issues related to the historical and sociological background of the narratives, the relation between the narratives and archaeology and the more general questions of the historicity of the persons and events described in the book. The more traditional view, that the narratives of Joshua and the preceding books contain a kernel of historicity, is faced with the problem of situating this kernel in place and time. The identifi-

cation of places like the Red Sea, Mount Sinai, Jericho, Ai and Lachisch are far from self-evident, while historical documents such as the Tell el-Amarna letters, give no indication of any significant exodus from Egypt or conquest of Palestine. The Archaeology of Israel, on the other hand, neither "proves" nor "disproves" the historicity of the Joshua narratives, but rather provides a context in which certain types of event might have happened. Therefore new models have been developed, in which the period of the emergence of Israel is seen as a nomadic infiltration in the Canaanite agricultural society (A. Alt, M. Noth and M. Weippert), a revolution against the feudal Canaanite city-state society by marginalized groups of this society, to be identified with the Habiru (G.E. Mendenhall and N.K. Gottwald) or a more evolutionary model of a withdrawal in the early Iron Age of certain groups from the Canaanite city states to the less fertile mountain area, where, due to technical innovations, cultivation became possible (N.P. Lemche).

Once it is clear that the Joshua narratives are not to be understood as primarily historical, the way is opened to interpret them theologically, that is as a story of Yahweh's fulfillment of his promise to the patriarchs and Israel's obedience as a precondition for remaining in the land, against the background of the interest of the exiles in Babylon. In this way it is clear why the book belongs to the prophetic books of the Old Testament.

In the final chapter of his book, C. discusses several recent literary analyses of the book of Joshua. Several proposals have been made to define the overarching theme(s) of the book, such as "fulfillment versus non-fulfillment" (B. Childs), "divine justice versus divine mercy" (D.M. Gunn), "Gods commandments versus their fulfillment by Joshua" (R.M. Polzin), "Israel's desire for the land versus God's desire for Israel" (L.D. Hawk) and "insiders versus outsiders" (L. Rowlett), but it remains an open question to what extent these interpretations are *eis-egesis* rather than *ex-egesis*.

The book offers a basic introduction in the most important issues related to the book of Joshua and is written in a very clear and concise style, though the organisation of data sometimes seems to follow a cyclical rather than linear scheme. Several topics are discussed or introduced at several places in the book, such as the concept of "Holy War" (p. 25, pp. 75-79), the description of the contents of the book of Joshua (p. 12, pp. 22-29), the deuteronomistic history-hypothesis" (pp. 17-21, pp. 32-35), the deuteronomistic editors (pp. 20-21, pp. 32-35), tradition-historical questions concerning the Benjaminite and Shechemite origin of the narratives (pp. 22-29, pp. 36-40) and the reconstructions of the early history of Israel (pp. 41-47, pp. 61-64). Owing to the genre of a "guide", references to secondary literature have been kept to a minimum (for instance, no mention is made of E. Cortese's recent attempt to assign Josh.13-21 to the Priestly source), but with the help of this guide, the "Further Reading" at the end of each chapter and the list of recent commentaries at the beginning of the book, the way is opened for the serious student to explore in more depth the different areas of research related to this biblical book.

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KNOPPERS, Gary N. — Two Nations under God; the Deuteronomistic History of Solomon and the dual Monarchies. Vol. I: The Reign of Solomon and the Rise of Jeroboam. Harvard Semitic monographs, 52. Scholars press, Atlanta, 1993 (23 cm, II, XVI, 302). ISBN 1-55540-913-X (cloth). \$ 39.95 cloth; Vol. 2: The Reign of Jeroboam, the Fall of Israel, and the Reign of Josiah. (Harvard Semitic Monographs, 53). Scholars Press, Atlanta 1994 (22 cm, XVIII, 350). ISBN 1-55540-914-8 cloth: \$ 39.95.

Within the last twenty years, the book of Kings has come to play a crucial role in the debate on the genesis of the Deuteronomistic History (DH). Among biblical scholars it is commonly believed that important clues for tracing the formative processes underlying the DH as a whole can be found in Kings. This biblical book displays a host of intriguing linguistic, stylistic, and theological variations which might be indicative of changing authorship. Currently there is much discussion about what value should be attributed to the various kinds of differences in terms of redactional differentiation. For several reasons it is impossible to credit all variations alike as indicators of sources, editions, or redactions. In the first place, this would give rise to an unacceptably large number of editorial layers and blocks based on too slender evidence. Second, not all variations necessarily imply authorial diversity. Third, there is no redactional model capable of accounting for all kinds of variations in a consistent way. Therefore, scholars making an attempt at reconstructing the redactional history of Kings always must decide which kinds of variation are to be regarded as literary-critically significant and which kinds as immaterial. Many scholars have adopted the redactional theories of either F.M. Cross / R. Nelson or R. Smend / W. Dietrich as basic working models for the literary analysis of Kings. Gary Knoppers, the author of the book under consideration, is one of them. Knoppers makes no secret of the fact that he is quite sympathetic to the basic assumptions of Cross, and his orientation towards the dual redaction model has left a decisive mark on his book.

This study deals with the decisive episodes in the deuteronomistic (dtr.) depiction of the Israelite monarchy. The author offers a discussion of the presentation of the united monarchy under Solomon (1 Kgs. 1-11), the beginning of the dual monarchy (1 Kgs. 12-14) and the reign of Josiah (2 Kgs. 22-23). The overall purpose of the study is to show why and how the account of 1 Kgs. 1-14 is critical to an understanding of the account of the monarchy in the rest of Kings. Knoppers argues that the first part of Solomon's rule constitutes an ideal state of kingship and worship which defines the direction and purpose of later Judean reforms by Asa, Hezekiah, and Josiah. The second part of Solomon's reign, marked by the monarch's succumbing to idolatry, sees the rebellion of Jeroboam that leads to the political and cultic separation between North and South. Jeroboam's disloyalty towards the temple cult in Jerusalem discredits him from becoming a founder of a lasting dynasty like David was. In Knoppers' view, the narrator clearly distinguished between the cultic and political ramifications of Jeroboam's sins. The former are addressed in 1 Kgs. 13, the latter in 1 Kgs. 14. In the dtr. presentation a similar distinction is made between the end of Israel as a political entity and its religious heritage: the end of its political existence is narrated

in 2 Kgs. 17: 21-23, the end of its cultic existence in 2 Kgs. 23: 15-20. The king who erases the remainder of Jeroboam's cult, viz. Josiah, also restores cultic unity in Israel. It is the discovery of the torah scroll that enables Josiah to interfere with the cultic affairs of his subjects on a scale unprecedented in Israel. According to Knoppers, the dtr. narrator presents the reign of Josiah as a (partial) return to the cultic and political conditions prevalent under Solomon. As Josiah reverses the cultic separation between North and South and rallies the people around the purified temple, his reign is the natural counterpart to Solomon's.

The biblical texts in which Knoppers takes so much interest figure prominently in the dual redaction theory of Cross as key texts in the account of the pre-exilic deuteronomist (Dtr. 1). Obviously, Knoppers' focus is on the account of Dtr. 1. There is no comparable discussion of the (exilic) Dtr. 2 passages in their entirety. It appears, however, that Knoppers tends to ascribe the exilic portions to a variety of hands rather than to a single redactor Dtr. 2. A similar tendency to question the unity of the material which Cross, Nelson and Friedman originally attributed to Dtr. 2 can be discerned in other recent studies (e.g. in the works of B. Halpern and S.L. McKenzie). It is to be hoped that Knoppers keeps his promise, made somewhere in the footnotes, to publish an article on the genuine Dtr. 2 portions in the Book of Kings.

In several ways this study forms a useful contribution to the literature on Kings. First of all, it fills a long-existing gap in dual redaction theories by carrying out a systematic redactional analysis of the Solomon narrative. It also contains the most extensive treatment of the Josiah account hitherto published by dual redactionists. In detail, the book offers a number of clever observations which undoubtedly will stimulate the scholarly debate. Several difficult questions are profoundly dealt with, like the intricate question of the connection between the episodes relating the history of Jeroboam's cult in 1 Kgs. 13, 2 Kgs. 17: 24f. and 23: 15-20. No one interested in this topic can afford to ignore the pages devoted to it in Knoppers' book. There is also much merit in the author's awareness of the importance of the role of textual criticism in the process of literary analysis. It is only recently that scholars have come to acknowledge the significance of the Old Greek text, attested by the LXX in 1 Kgs. (= 3 Reigns) 2: 12-21: 32, for its potential to shed light on the textual and redactional history of the biblical book. Knoppers records the major differences between MT and Old Greek and decides on the most probable original reading in every individual instance. It is somewhat unfortunate that Knoppers fails to expound his own views on the relationship between MT and OG in 1 Kgs first before entering into text-critical detail questions. Especially in 1 Kgs. 1-14, the extreme differences between MT and LXX demand a more comprehensive treatment than the *ad hoc* comparison of variant readings offered by Knoppers.

This point leads me to a consideration of the shortcomings of this study as I see them. First, the work as a whole does not witness to a profound reflection on questions of method and purpose. One looks in vain for an account of the method of literary analysis used. The author does not elaborate on the relationship between synchronically and diachronically oriented analytical approaches. My impression of a poor reflection on method is enhanced by the rather free and, as it seems, very pragmatic arrangement of subject matter in the twelve chapters of the book. Whereas every