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tombs, showing an interruption in the occupation of the city about the time of Amenophis III. (1419–1383 B.C.), and thus placing the entrance of Joshua during this period. Third, the signs of fierce conflagration at this time are evident everywhere. The palace, with its living chambers and external storerooms of oil and grain, is found to have been burned in places to the ground, showing thick deposits of charcoal (in some places two feet in depth) and pockets of white ash. The traces of terrific conflagration, indeed, are so impressive that Professor Garstang is of the view that 'such an effect could only have been obtained by studied preparation.' Fourth, below this stratum of the Late Bronze Age, a Hyksos building containing twenty or more rooms, has been unearthed. It is altogether exceptional, exceeding by far the requirements of a local king. Here store vessels have been found stamped or sealed by Treasury officials of the Hyksos age. It seems possible that Jericho, in this earlier period, marked the site of what Garstang calls 'a vast emporium of the Hyksos kings.'

Mr. J. Crowfoot, the director of the Samaria excavations, has now made a detailed report on the remarkable carved ivories discovered there. These include pieces in the round, plaques in relief, and plaques in pierced work (*ajouré*). They seem to have formed part of the decorated furniture in Ahab's house, having been used for the framework of cabinets, couches, tables, stools, or toilet-boxes, and perhaps also for the wainscotting of rooms. It is clear that such ivories were largely used for these decorative purposes. A noteworthy characteristic is that, with the exception of a few purely Egyptian, the decorations correspond largely with those in Solomon's temple (cf. 1 K 6–10). The lions, oxen, sphinx-cherubim, palm-trees, flowers, chainwork, and other subjects all find a parallel in Solomon's ornamentation. There must have been skilled workers in ivory, probably Phœnician artists, resident in Samaria, just as Solomon is known to have brought his special artificers from Tyre. Perhaps such craftsmen moved about with their patterns from one court to another.

Recent Foreign Theology.

Malachi.

SURELY the Book of Malachi has never been subjected to so thorough an investigation as it has received from Bulmerincq.[1] His elaborate Introduction of five hundred and twelve pages, published over six years ago, has now been followed by a Commentary running to five hundred and ninety-nine pages, which is as interesting as it is elaborate. Nothing seems to have escaped him. At every point the text is considered in the light of the versions, Syriac, Arabic, Ethiopic, and even old Slavonic, as well, of course, as Greek and Latin. Nor is the thread ever lost amid the multitudinous detail. The discussions attaching to individual verses, which usually extend to several pages, and once—in the case of the famous 1^{11}—to no less than twenty-seven, always conclude with an enlightening summary. The most recent, as well as the older books, by the scholars of many nations, are all laid under contribution. But Bulmerincq is not oppressed by his learning. He takes his own line, and he can always give reasons for the faith that is in him. On 2^{13}, for example, for, 'and this again (or *the second time*, שֵׁנִית), ye do,' he reads 'and this, *which I hate*, שָׂנֵיתִי (שׂנא), ye do.' More important is his treatment of 2^{16}, which is usually interpreted as an expression of the divine hostility to divorce: he renders it, 'dismiss (or divorce) her whom the God of Israel hates.' Occasionally, as here, he puts the less generous construction upon utterances of Malachi which have been customarily regarded as great prophetic words. In 1^{11}, for example, in which many scholars find a noble tribute to heathen worship, he takes the reference to be to the worship, at Jahweh sanctuaries, of the Jews of the Diaspora. The highly controversial 2^{15a}, which a Dutch scholar has characterized as the most difficult verse in the Old Testament, he renders thus: 'No one has done this, who (reading אשר for שאר) has any share in the spirit (of God).'

He brings out very clearly the contrast between Malachi and the pre-exilic prophets, especially Jeremiah. *They* say that the cult is worthless, in comparison with the ethical demands of Jahweh: *he* says, it is worthless, because it is incorrectly

[1] ***Kommentar zum Buche des Propheten Maleachi***, von Alexander von Bulmerincq (Verlag von J. G. Krüger, Tartu).

practised. To them the noblest expression of religion is morality, to him it is the correct cult. The denunciation in 3^5, which reveals Malachi as inspired by the same regard for ethical interests as his predecessors, is aimed, in Bulmerincq's opinion, at the Samaritans. They are those who meantime prosper (2^{17} 3^{15}) despite their wickedness, but over the dust of whose charred bodies the temple community will march in triumphal procession when Jahweh appears 3^{19} (E.V. 4^1). This illustrates a favourite point of Bulmerincq's, that the message of Malachi is conceived in terms of eschatology, even the חֵרֶם with which the book closes being brought under this conception.

Minute grammatical points are treated with a fullness that would gladden the heart of König. Of the many points of textual interest may be mentioned the difficult 3^6, which he thus emends on the basis of the LXX, 'I, Jahweh, change not, but you, ye sons of Jacob, *do not cease from your sins*,' לֹא חֲדַלְתֶּם מֵעֲוֹנוֹתֵיכֶם. The larger questions of interpretation and historical background are treated with equal thoroughness. The marriage contract of the Hebrews, for example 2^{14}, is illustrated from the Elephantine papyri, and the incorrect cult is responsible for the delay in the dawning of the Messianic day, when the sun of salvation would arise with healing in its wings, 3^{20} (E.V. 4^2).

Professor Schlatter was led by his New Testament studies to a fresh examination of Judaism, which furnishes the theological background of the early Church. In his volume on 'The Theology of Judaism'[1] he confines his attention to Josephus, whom he regards, despite his admiration for Rome and his interest in the Greeks, as in many ways a characteristic exponent of that Judaism. His learned and exhaustive discussion deals in successive chapters with The Creator of Nature, The Lord of Man, The People of God, Piety, Righteousness, Free Thought, The Pharisaic Movement, The Zealot Movement, The Gnostic Ferment, The Relation of Israel to Other Nations, and The Future. Every page attests Schlatter's intimate familiarity not only with Josephus, whom he quotes extensively, but with Philo and contemporary Jewish literature. We learn much about Judaism in general, and about Josephus in particular —about the extreme importance attached to the Law and the Sabbath, about the festival of lights and the ξυλοφόρια, about the obligation to charity, work, and truthfulness, about the conception of duty to God and man as εὐσέβεια and δικαιοσύνη respectively, about prayer and conscience (τὸ συνειδός), about fate and the freedom of the will, about the strength of gnostic influences, and much else. Also the linguistic usages of Josephus, which are significant for his thinking, are dealt with in a masterly way. He speaks, for example, of the greatness (μεγαλειότης) rather than of the holiness (ἁγιωσύνη) of God, he avoids the phrase πνεῦμα ἅγιον and uses θεῖος for the Palestinian קֹדֶשׁ, prefers Lord to Father as the name of God, uses δέσποτα in prayer rather than κύριε, and seldom calls God βασιλεύς. Despite his belief in the inspiration of the Old Testament, he does not hesitate to incorporate legends about the birth of Moses, his war with the Ethiopians, and his marriage with an Ethiopian princess. He has so profound a respect for 'that which is written,' especially by Greeks or in Greek, that he relates without challenge the fantastic story of Aristeas as to the origin of the Greek translation of the Old Testament. On the other hand, he is not demonstrably acquainted with the historians, such as Polybius or Strabo, and still less with the philosophers. But he was very much at home in the Græco-Roman world, and the Pharisaism which his person and writings illustrate goes far to explain the opposition which Judaism offered alike to Jesus and Paul. This book is illuminating as well as learned and lucid.

It would be quite impossible for any one who was not himself an expert in agriculture to do even the remotest justice to the extraordinary richness and variety of the contents of Dalman's volume on Agriculture in Palestine.[2] He knows the land, the people, the language, the soil, as few know any one of them. The book is an amazing blend of the scholar and the practical man. Here is discussed with an expertness due to long and intimate familiarity the geological origin of the Palestinian soil, the influence of climate upon it, the various kinds of soil, the conditions of land tenure, the methods adopted for protecting the fields, the implements used and the animals engaged in agriculture, the preparation and artificial irrigation of the soil, its various products, plants, wheat, vegetables, fruit, weeds, the injury wrought by men and animals, etc. etc. Account is taken of

[1] *Die Theologie des Judentums nach dem Bericht des Josefus*, von Professor A. Schlatter (Bertelsmann, Gütersloh; kart. Mk.14; geb. Mk.16).

[2] *Arbeit und Sitte in Palästina*, Band ii. Der Ackerbau, von Gustav Dalman (Bertelsmann, Gütersloh; kart. Mk.21; geb. Mk.24).

all these things both in antiquity and modern times, and the whole range of the relevant literature, ancient and modern, is as an open book to Dalman. To this he adds a complete mastery of modern Arabic and Hebrew, which enables him to give the modern names for everything he mentions, and to quote in their own language the sayings of the tillers of the soil. The book is therefore, but without the least suspicion of pedantry, of value to the student of linguistics as well as of agriculture. Naturally the Bible receives illumination at innumerable points, for example, the Parable of the Sower, Ec 3^5, etc. etc.; there are literally hundreds of Biblical references carefully registered in the Appendix, where are also to be found lists of the Hebrew, Aramaic, and Arabic words mentioned in the discussion. Not the least remarkable feature of a remarkable book is the series of eighty-one admirably executed illustrations of plants, wheat, peasants, ploughs, cattle, camels, plain, wilderness, etc. Only a man of exceptional gifts, experience, and opportunities could have written a book of interest so manifold.

A. J. Festugière, O.P., in a book on *The Religious Ideal of the Greeks and the Gospel*,[1] for which Lagrange has written a preface, traces in an interesting and moving way the progress of Greek religious thought from Plato through Aristotle, Epicurus, the Stoics, and the Neopythagoreans, illustrating its strength and its weakness; and he seeks to show how, by virtue of its very defects, it ensured a welcome for the gospel. The cry from Macedonia (Ac 16^9) was for a deliverance which the way hitherto taken by Greek thought had been impotent to effect. It was too much an aristocratic way, a way of contemplation, a way for the philosopher by which he achieved his own salvation; and for the later period the shadow of Fate hung over all. 'How sweetly must the promises of Jesus have fallen' upon a world dominated by this idea of Fate. When instead of Fate men saw the Father, whose love was interpreted by the Son upon His cross, then the most solitary heart could accept its suffering, because she could offer it to a God who had Himself suffered for her. The Stoic ἀταραξία was offset by the Pauline χαρά. There are important supplementary discussions on the origins of the idea of God in Plato, on Aristotle in Greek Christian literature up to Theodoret, on St. Paul and Marcus Aurelius, and—most interesting of all—on the religious value of the magical papyri, in which the writer emphasizes the immense difference between magical incantations, whose aim was to control the god, and Christian prayer, in which God is Lord and the believer His servant, whose aim is not to use but to glorify Him.

[1] *L'Idéal religieux des Grecs et l'Évangile*, par A. J. Festugière (Librairie Lecoffre, Rue Bonaparte, 90, Paris).

In the *Zeitschrift für die alttestamentliche Wissenschaft*,[2] Krause, discussing Amos, regards him as exclusively a prophet of doom, with a message exclusively addressed to the northern kingdom, but also as a forerunner of Deuteronomy in the sense that, when he says, 'Seek not Bethel,' he implies that all would be well if they sought Jerusalem. This is surely more than doubtful. Möller discusses the strophic structure of the Psalms. Rowley, writing on 'The bilingual problem of Daniel,' contends that the Hebrew and the Aramaic portions of the book are both from the same hand, and that both are original, the Hebrew section being written last and ch. 1 later than the body of the book. Menes, in 'Temple and Synagogue,' notes that, besides Ps 74^8, there are other passages in the Old Testament which suggest the synagogue; he makes skilful use of Jos $22^{9\text{-}34}$ (P) as illustrating the existence of a 'sanctuary without sacrifice' (a post-exilic usage with quasi-historical precedent in the early period), and discusses Ezk $11^{14\text{ff.}}$ $20^{39\text{f.}}$, Ps $51^{17\text{ff.}}$ $69^{31\text{f.}}$ in the light of this: he also makes the interesting suggestion that P is essentially the creation of the *non*-Jerusalemite priests, who were degraded to the second rank by the Deuteronomic reform. Galling discusses Koheleth, emphasizing the aphoristic nature and the Egyptian colouring of the book. Budde shows that Goethe anticipated Sellin by one hundred and sixty years in the view that Moses died a violent death. Sellin criticises with asperity the conduct of the German excavations at Shechem during the four and a half years preceding October 1932.

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[2] 1932, Heft 4 (Töpelmann, Giessen; Mk.5).