

advances that have been made in the study of the Old Testament during the past forty years, particularly in the light of recent archaeological discoveries. These have given us much fuller insight into problems connected with the conquest of Palestine, and Dr Gray shows himself to be clearly at home in the various sites that have been excavated in Palestine. A special feature of the commentary is its recognition of the importance of Ugaritic studies for shedding light on the cultural background of the Old Testament and on the meaning of many hitherto obscure words.

Much of the book's value lies in the introductions which precede not only the individual books themselves, but also chapters and sections within them. The translator will find much to help him in the textual and lexical notes which occur in connection with difficult passages. As is only to be expected, the textual difficulties are not dealt with as fully as in Moore's or Burney's commentaries on Judges.

The translation of such a passage as the Song of Deborah might have been of more value than the present arrangement, where the R.S.V. stands at the top of the page, as usual, and Gray's version has to be deduced from the notes.

It is a considerable achievement to have compressed a commentary on Exodus into a book of 250 pages. It is by no means as detailed as the commentary by Gray which has been reviewed above, but within the limits imposed by its nature it will be useful to translators. In this respect the introduction will be found helpful for those who seek an understanding of recent developments in Pentateuchal criticism.

There is a strong theological emphasis throughout the commentary, with its stress on the theme of the Divine Presence running throughout Exodus, a theme which was central to the thought of Moses, 'the greatest mind of the Old Testament, certainly the most original'. It is a pity that occasionally the theological emphasis leans rather far in the direction of pietism. The author's conservative leanings may however add to the value of the commentary to the average reader rather than detract from it. On the other hand, there is a tendency, perhaps unavoidable in so short a commentary, to take a certain amount of background knowledge for granted, as in the reference to the Amarna age on page 40. Incidentally, this passage is not easy to reconcile with the first paragraph on page 45. The omission of a comma near the foot of page 235 destroys the sense of the sentence.

As has been suggested, the value of this commentary for translators lies in the introduction rather than in the exegetical notes, which are not sufficiently detailed to solve many of the problems the translator has to face.

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CORRIGENDA

Vol. 18, No. 1, p. 51. 'The *Synopse*. . . . The text is based on' (Le texte de base de cette *Synopse* est celui de la Bible de Jérusalem.).

Vol. 19, No. 1, p. 27, line 34. Mark 13: 18 should read Mark 13: 17.

p. 27, line 37. Matt. 25: 24 should read Matt. 26: 24.

We are grateful to the readers who sent these corrections and offer our apologies to those concerned. Ed.