

authorship, however, are generally to the right of a moderately conservative evangelical publication such as the Inter-Varsity Press's *Dicationary of the Bible*. "The 40-year period of Israel's wanderings . . . would have been the most likely time for Moses to write the bulk of what is today known as the Pentateuch." The introduction does however allow for "a certain amount of later editorial updating". Similarly, Isaiah "may have written chs. 40-66 during his later years. In his message to the exiles of the sixth century B.C., Isaiah was projected into the future, just as the apostle John was in Rev 4-22". "The strongest argument for the unity of Isaiah is the expression 'the Holy One of Israel,' a title for God that occurs 12 times in chs. 1-39 and 14 times in chs. 40-66. Outside Isaiah it appears in the OT only 6 times" (1014). This selective statement contrasts with the comprehensive computer analysis of the book's language by Y. T. Radday, referred to in *Harper's Bible Dictionary*, 427a. The introduction to Daniel is even more tendentious. By comparison, the introduction to the Psalms is cautious about the Davidic authorship even of psalms headed "[A psalm] of David"; but David is assumed to have written Ps 110, no doubt because Jesus referred to David as its author.

A Study Bible cannot answer everyone's personal questions, but the NIV Study Bible gives little help in solving the notorious moral problems raised by some OT and even NT texts. God's order to destroy the Amalekites (1 Sam 15) means that "Saul is given an opportunity as king to demonstrate his allegiance to the Lord by obedience in this assigned task." The killing of Ananias and Sapphira (Acts 5) is explained by comparison with God's judgments on Nadab and Abihu, Achan, and Uzzah; but if you are a Christian, this is a case of *obscura per obscuriora*.

Perhaps, in the end, those readers who use this book critically, making full allowance for its distinctive theological slant, will benefit from it even more than those who accept its statements without question.

P.E.

Achtemeier, Paul J., ed.: **Harper's Bible Dictionary**. New York, London: Harper & Row, 1985. xxii, 1178 pp., plus 18 maps.

Members of the Society of Biblical Literature, 179 of them, have worked together to produce an outstanding one-volume Bible dictionary. This will certainly prove to be one of the best available today. It is especially useful in terms of archaeological information.

Some features: names occurring three times or more are included, plus those that have special significance. Articles are found on every book of the Bible, including the Deuterocanon; on important theological terms; general articles on culture, language, history, economics, sociology; on some of the pseudepigrapha and the New Testament apocrypha; on ancient sites not mentioned in the Bible, such as Ebla, Mari, and Ras Shamra; and much more.

Most illustrations are photographs (occasionally out of focus) that frequently reduce the length of explanations required. Maps are inserted throughout, with

colored maps at the end, all well executed. Tables of biblical and extrabiblical books are provided on the introductory pages.

Don't look too hard for help on fauna and flora, although some articles are very good. Flora seem to get better and clearer treatment than fauna.

Normally one looks for a specific biblical term when using a Bible dictionary. One will then miss some of the richest materials, which are listed under terms that don't occur in the Bible. For example, a few of the major articles, set off in separate blocks and interspersed throughout are "Archaeology, History, and the Bible," "Art in the Bible and Western Art," and "Texts, Versions, Manuscripts, Editions." Other articles are, in my opinion, of equal importance although not blocked off in the text: cuneiform writing, dress, economics in New Testament times, . . . in Old Testament times education, English Bible (by R. G. Bratcher) sociology of the New Testament (by Howard C. Kee of the UBS and ABS Translation Subcommittees), and sociology of the Old Testament.

While this will not fit in your coat pocket, it is more transportable than the IDB and will be convenient for use everywhere by translators. The language level is within the grasp of lay people. Translation centers really should have this piece of equipment, and major language projects will profit from having their own copy available to say nothing of the value for translation consultants.

L. DORN

Charlesworth, James H. (ed.): **The Old Testament Pseudepigrapha**, vol. 2: **Expansions of the "Old Testament" and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works**. Garden City, New York: Doubleday & Co., Inc. 1985. 1+1008pp., \$35.00. ISBN 0 385 18813 7.

This volume completes a wide-ranging collection, the first volume of which appeared in 1983. Since there is by definition no "canonical" order, items are colour-coded on the dust jacket and inside the front cover, to show in which volume they are printed. The translations are new, but generally of the formal correspondence type. Numerous references to biblical and other literature are given in the margins, and included in an 86-page general index. The editor contributes an introduction to each class of writings, and the translators an introduction to each text. A treasure house of information for Bible students, and indirectly for translators.

P.E.