

## SUMMING UP A LIFE'S WORK: SOME RECENT *FESTSCHRIFTEN* IN BIBLICAL AND ANCIENT NEAR EASTERN STUDIES

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Taking as its point of departure a brief discussion of the merits and drawbacks of the genre of *Festschriften*, the article introduces and reviews five more recent entries into the field, including volumes honoring Michael Heltzer (1999), Manfred Dietrich (2002), Yitzhak Avishur (2004), Othmar Keel (2007), and Gerhard Pfandl (2007).

*Key Words:* *Festschrift*, biblical studies, ANE studies, iconography, exegesis, comparative method, academia, theology

### 1. Introduction

When scholars celebrate significant birthdays they do not receive flowers, cakes or chocolates. More often than not (at least in the field of the humanities) they receive volumes containing research presented in homage to the honored scholar by former students, colleagues and friends. As will become apparent, when faced with a *Festschrift* for review, the reviewer undertakes an increasingly difficult task, since they are usually very extensive (thus reflecting the large number of those wishing the honoree) and also very diverse. Therefore, when a number of these volumes had gathered in the editorial offices of *JAAS* I decided to take the opportunity and look beyond the specific offerings to a discussion of the merits and drawbacks of the genre itself. This will be followed by a brief introduction to the honorees and their particular contributions to the fields of biblical and ANE studies, together with a commented overview of the most relevant contributions.

### 2. *Festschrift*: A Genre Critique

The *Festschrift* genre has a long tradition in academia, dating back several centuries. Editing a *Festschrift* is considered a significant academic achievement<sup>1</sup> and is often a sign of high recognition in the establishment of a par-

<sup>1</sup> "Festschrift," in *Wikipedia: The Free Encyclopedia*, n.p. [cited 11 February 2009]. Online: [http://en.wikipedia.org/wiki/Festschrift#cite\\_note-0](http://en.wikipedia.org/wiki/Festschrift#cite_note-0).

ticular academic discipline. The German term *Festschrift* means literally a “celebratory volume.” The term has been used in volumes not written or edited in German.<sup>2</sup> Sometimes, English *Festschriften* use the phrase “Essays/Studies in Honor of...” to indicate the nature of the collection as a *Festschrift*.<sup>3</sup> Contributions to *Festschriften* often include different languages, reflecting the breadth of international interaction, even though the majority of authors nowadays opt for English as the preferred medium of academic discourse.<sup>4</sup>

The publication of *Festschriften* has become a veritable business enterprise. Often these volumes are included as part of an academic series, honoring a member of an editorial board or an outgoing editor,<sup>5</sup> and often reflect the exorbitant price point of the series—particularly when published in Europe.<sup>6</sup> Eisenbrauns, a small but vibrant publisher of quality research in biblical and ANE studies has become one of the best addresses for the publication of *Festschriften* in the international market in this area.<sup>7</sup> Fortunately, their pricing model is significantly lower than their European counterparts, without sacrificing editorial and production quality. However, it is custom-

- <sup>2</sup> See, for example, the volume honoring Avishur included in this review, Michael Heltzer and Meir Malul, eds., *Tʿshūrôt LaAvishur: Studies in the Bible and the Ancient Near East, in Hebrew and Semitic Languages. Festschrift Presented to Prof. Yitzhak Avishur on the Occasion of His 65th Birthday* (Tel Aviv-Jaffa: Archaeological Center Publications, 2004).
- <sup>3</sup> Compare Martin Pröbstle, Gerald A. Klingbeil and Martin G. Klingbeil, eds., “For You Have Strengthened Me”: *Biblical and Theological Studies in Honor of Gerhard Pfandl in Celebration of His Sixty-Fifth Birthday* (St. Peter/Hart: Seminar Schloss Bogenhofen, 2007).
- <sup>4</sup> While the majority of studies included in the five volumes of this review are in English, there are a number of studies written in German, modern Hebrew, French, and Italian. In terms of quantity, however, English has the clear lead, followed by German and modern Hebrew (which is due to the fact that two of the five *Festschriften* were published in Israel).
- <sup>5</sup> As, for example, the *Festschrift* for Hans-Christoph Schmitt, who for many years served as a member of the editorial team of the *Zeitschrift für die alttestamentliche Wissenschaft*, that appeared in the accompanying monograph series *Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft*. Cf. Martin Beck and Ulrike Schorn, eds., *Auf dem Weg zur Endgestalt von Genesis bis II Regum: Festschrift Hans-Christoph Schmitt zum 65. Geburtstag* (BZAW 370; Berlin: de Gruyter, 2006). Similar also the *Festschrift* for Otto Kaiser, see Markus Witte, ed., *Gott und Mensch im Dialog. Festschrift für Otto Kaiser zum 80. Geburtstag* (BZAW 345/II; Berlin: de Gruyter, 2004).
- <sup>6</sup> The publishers de Gruyter (Germany), Vandenhoeck & Ruprecht (Germany), Ugarit Verlag (Germany), Brill (Netherlands), etc. come readily to mind.
- <sup>7</sup> I have counted 50+ *Festschriften* published by Eisenbrauns, beginning in 1981 with the Cross volume (Baruch Halpern and Jon D. Levenson, eds., *Traditions in Transformation: Turning Points in Biblical Faith. Festschrift Honoring Frank Moore Cross* [Winona Lake: Eisenbrauns, 1981]) to the Martens *Festschrift* in 2009 (Jon Isaak, ed., *The Old Testament in the Life of God’s People: Essays in Honor of Elmer A. Martens* [Winona Lake: Eisenbrauns, 2009]).

ary that most of these *Festschriften*, published by institutions or departments, require a significant subsidy of that institution/department to the publisher in order to delimit the financial risks involved in publishing a volume that (a) can contain a plethora of different approaches and perspectives, (b) often covers a wide area of research interests, (c) cannot be used as a textbook (thus limiting significantly the capacity of the publisher to recuperate the investment), and (d) due to their often multi-lingual contents (including different languages) cannot be easily understood by undergraduate (or sometimes even postgraduate) students.<sup>8</sup> Added to these limitations is also the fact that a *Festschrift* in biblical or ANE studies often require specialized typesetting and fonts (due to use of different ancient languages, such as cuneiform or hieroglyphics) which added to the price. Fortunately, with the arrival of desktop publishing, more standardized Unicode fonts and easily available specialized fonts, this should no longer be a major prohibitive issue.

Due to their eclectic nature *Festschriften* often contain a wide range of studies dealing with different interests of the honoree, which make them less attractive to buyers who focus on topical collections or reference works. However, it is this possible caveat that marks an inherent strength of *Festschriften* including studies from rather distant fields (such as the wide spectrum of theological research included in the Pfandl *Festschrift*, ranging from Old Testament, New Testament, Systematic Theology, as well as studies focusing on Historical Theology and Applied Theology). While cross-disciplinary research is an often repeated credo in academia,<sup>9</sup> its implementation is not always easy, particularly considering that each (sub)discipline has (often implicitly) underlying paradigms that may or may not be easy to adapt to a different discipline—or even negotiable by practitioners of a discipline.

Different from peer-refereed journals or an editorial board managing an academic series, quality control is not generally built into the process for the production of honorary volumes. Since the qualifying characteristics of contributions to a *Festschrift* is some type of link to the honoree (perhaps as a student or colleague), the circle of potential contributors is often limited. In consequence, "a *Festschrift* frequently enough also serves as a convenient

<sup>8</sup> Judging from my experience in different academic institutions around the world, while most PhD programs in North America require students to be able to read German and (to a lesser degree) French publications, many faculty later on do not maintain these skills and consequently limit their access to non-English scholarship.

<sup>9</sup> Note my take on this issue in Gerald A. Klingbeil, "Methods and Daily Life: Understanding the Use of Animals in Daily Life in a Multi-Disciplinary Framework," in *Life and Culture in the Ancient Near East* (ed. Richard Averbeck, David B. Weisberg and Mark W. Chavalas; Bethesda: CDL, 2003), 401–3.

place in which those who are invited to contribute find a permanent resting place for their otherwise unpublishable or at least difficult-to-publish papers," as noted by Canadian neuroscientist Endel Tulving, reflecting on the merits of a *Festschrift*.<sup>10</sup>

Some scholars receive a number of *Festschriften*, usually at different junctures of their professional life. A good example is David Noel Freedman who prior to his death received no less than three honorary volumes of significant proportions, reflecting his different teaching careers at the University of Michigan and the University of California, San Diego, as well as his monumental contribution (and influence) in biblical and ANE studies, particularly when considering the North American scene.<sup>11</sup>

In some instances, a *Festschrift* can be published as part of a special issue of a journal.<sup>12</sup> It may also be produced in digital and in paper format as was the case for a volume published in honor of Boris Ilich Marshak.<sup>13</sup>

From a sociological perspective, *Festschriften* reflect the social nets, as well as the geographical borders, that link (or separate) scholars and often show clearly the north-south divide. It is the exception to find a scholar from the Two-Third world contributing to the honorary volume of a colleague teaching at Yale, Princeton, Berlin or Vienna. This particular aspect involving the internationality of academia is not easily resolved, even though some initiatives are under way which aim to provide professors and

<sup>10</sup> Endel Tulving, "Are There 256 Different Kinds of Memory?" in *The Foundations of Remembering: Essays in Honor of Henry L. Roediger III* (ed. James S. Nairne; Psychology Press Festschrift Series; New York: Psychology Press, 2007), 39.

<sup>11</sup> Carol L. Meyers and M. P. O'Connor, eds., *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday* (Winona Lake: American Schools of Oriental Research/Eisenbrauns, 1983); Astrid B. Beck, et al., eds., *Fortunate the Eyes That See. Essays in Honor of David Noel Freedman in Celebration of his Seventieth Birthday* (Grand Rapids: Eerdmans, 1995); Richard Elliott Friedman and William H. C. Propp, eds., *Le-David Maskil. A Birthday Tribute for David Noel Freedman* (Biblical and Judaic Studies from the University of California, San Diego 9; Winona Lake: Eisenbrauns, 2004).

<sup>12</sup> See, for example, the first issue of volume 11 of *Theologika*, an academic journal focusing on biblical and theological research, published in 1996 by the Faculty of Theology of the Universidad Peruana Unión, Lima, Peru, that was published in honor of the then recently deceased Gerhard Hasel, professor of the Theological Seminary at Andrews University, USA.

<sup>13</sup> "Ēran ud Anērān: Studies Presented to Boris Ilich Marshak on the Occasion of His 70th Birthday," [cited 3 March 2009]. Online: <http://www.transoxiana.org/Eran>. The volume was also published in printed format, Matteo Compareti, Paola Raffeta, and Gianroberto Scarcia, eds., *Ēran ud Anērān: Studies Presented to Boris Ilich Marshak on the Occasion of His 70th Birthday* (Venice: Libreria Editrice Cafoscarina, 2006).

students of these regions with more affordable access to first-class scholarly resources and a voice in the international choir of scholarship.<sup>14</sup>

With these comments in mind I will now introduce each of the five *Festschriften* included in this review article, following a chronological sequence from earlier to more recent. The fact that I have focused on these volumes is not due to some intricate and logical pattern or rationale. Rather it reflects the fact that publishing houses send their products to different journals for review. In each case I will try to include a brief summary of the honoree's main contribution, followed by a list of the included chapters which will be interspersed with the selective occasional comment.

### 3. The Michael Heltzer *Festschrift* (1999)<sup>15</sup>

Born in Tallin, Estonia, in 1928, Michael Heltzer spent a significant number of years teaching in Vilnius, Lithuania.<sup>16</sup> In 1969 he defended his doctoral dissertation submitted to the Soviet Academy of Sciences in Moscow and two years later he was granted an exit visa to Israel by Lithuanian officials. From 1972 onwards Heltzer taught at the University of Haifa and in 1980 he became a full professor of the Departments of History of the Jewish People, Bible, and Archaeology. Heltzer's particular research interests involved the economy and social order of Ugarit, Northwest Semitic languages and epigraphy, the Bible dealing broadly with the Iron Age periods, as well as important contributions in the study of Persian period Palestine. By 1999 he had authored 14 books, edited four more, published 192 academic articles as well as 100+ critical book reviews and numerous more popular articles.<sup>17</sup>

<sup>14</sup> See, for example, the important International Cooperation Initiative (ICI) of the Society of Biblical Literature. This initiative, chaired by Prof. Ehud Ben Zvi of the University of Alberta, involves a drastically reduced membership rate to the Society for students and professors residing in the Two-Third world, access to an increasing number of volumes published by the Society of Biblical Literature in pdf format, the establishment of a number of new monograph series, among them the *Voices from...* series.

<sup>15</sup> Yitzhak Avishur and Robert Deutsch, eds., *Michael: Historical, Epigraphical and Biblical Studies in Honor of Prof. Michael Heltzer* (Tel Aviv-Jaffa: Archaeological Center Publications, 1999). The volume contains 301 pages of English, French and German studies and 145 pages of contributions written in Hebrew. The hardcover volume is sold for US\$ 80.00.

<sup>16</sup> The brief sketch of Heltzer's life is based on Yitzhak Avishur, "Professor Michael Heltzer: The Man and His Research," in *Michael: Historical, Epigraphical and Biblical Studies in Honor of Prof. Michael Heltzer* (ed. Yitzhak Avishur and Robert Deutsch; Tel Aviv-Jaffa: Archaeological Center Publications, 1999), 1–4.

<sup>17</sup> See the very helpful bibliography of Michael Heltzer (pp. 5–32), which is another added benefit of a *Festschrift* since it provides a (usually) complete list of publication of



The volume contains 36 chapters, plus two introductory notes dealing with Heltzer's life (pp. 1–4; also 1\*–4\*) and his extensive bibliography (pp. 5–32). A number of contributions focus on Northwest Semitic epigraphy, including the *editio princeps* of an Edomite Ostrakon,<sup>18</sup> the discussion of four "tickets" inscribed with Phoenician letters, interpreted as an exemption-from-a-payment docket,<sup>19</sup> a new reading of a Qatabanite inscription from Timna',<sup>20</sup> a royal Ammonite seal impression, bought on the antiquities market and part of the Moussaieff collection,<sup>21</sup> a careful discussion of the important Tel Dan stele and its historical significance for the study of the history of the Iron Age II period,<sup>22</sup> as well as an Aramaic bowl containing astral imagery, dated to the eighth century B.C.E.<sup>23</sup> Reflecting Heltzer's life-long interest in linguistic matters, a number of contributions focus on these matters (including grammar, etymology, syntax, and semantics).<sup>24</sup> The remaining chapters deal with more specific issues, such as a study of clothing at Ebla,<sup>25</sup> a very insightful review of the importance and possibilities of Israeli scholarship in Ebla studies (which touches the important, though often silently overlooked element of *Realpolitik* and its effects on academia),<sup>26</sup> a study of pack animals (including mules) and wagons in the context of second and first millennium B.C.E. transport and commerce,<sup>27</sup> a discussion of

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a particular scholar which often is of significant help for scholars working in the same field.

<sup>18</sup> Shmuel Ahituv, "An Edomite Ostrakon," 33–37.

<sup>19</sup> Maria Giulia Amadasi Guzzo, "Hypothèses sur quatre 'tessères' phéniciennes inscrites," 39–43.

<sup>20</sup> François Bron, "L'inscription qatabanite de la porte nord de Timna'," 69–74.

<sup>21</sup> Robert Deutsch, "A Royal Ammonite Seal Impression," 121–25.

<sup>22</sup> Paul E. Dion, "The Tel Dan Stele and Its Historical Significance," 145–56.

<sup>23</sup> André Lemaire, "Coupe astrale inscrite et astronomie araméenne," 195–211.

<sup>24</sup> Including Gregorio del Olmo Lete, "The Semitic Personal Pronoun: A Preliminary Etymological Approach," 99–120; Oswald Loretz, "Die ugaritische El-Dämonologie: Untersuchungen zu den Wortpaaren *tkm* || *il šty* und *aklm* || *qqm*," 127–44; Aharon Dolgopolsky, "On the Etymology of Hebrew *מִלְכֵי*," 157–60; Yaakov Grunfest, "The Consecutive Imperfect in Semitic Epigraphy," 171–80; Edward Lipiński, "'Lion' and 'Lioness' in Northwest Semitic," 213–20; Hans-Peter Müller, "Hebräisch *מִלְכֵי* und punisch *ml'(t)k(t)*," 243–53; and Gary A. Rendsburg, "Notes on Israelian Hebrew (I)," 255–58.

<sup>25</sup> Alfonso Archi, "Clothes in Ebla," 45–54.

<sup>26</sup> Pinhas Artzi, "Ebla and Us," 55–67.

<sup>27</sup> Hans-Günter Buchholz, "Lasttiere und einige Landfahrzeuge (zum Transportwesen des 2. und 1. Jahrhunderts vor der Zeitrechnung im östlichen Mittelmeerraum)," 75–94. I was not aware of this resource (which is typical of studies published in *Festschriften* due to their already mentioned "broad" nature) which intersects with my own research interests, namely, Gerald A. Klingbeil, "Los mulos como índice de posición social en los días de David y durante el siglo X aC: un estudio arqueológico, literario e iconográfico," *Theologika* 14 (1999): 232–71, idem, "Methods and Daily Life: Under-

temple archers in Neo-Babylonian Sippar based on a cuneiform text,<sup>28</sup> an innovative study of Gen 1:1 in the light of ANE archaeology, affirming important OT creation theology and highlighting the polemic function of the verse in the larger ANE context.<sup>29</sup>

Other insightful contributions include a study on the undisciplined son in ANE law collections,<sup>30</sup> the intriguing review of epidemics in Late Bronze Age Syria-Palestine,<sup>31</sup> a discussion of measures of population control in the ANE (both prior to birth and following birth),<sup>32</sup> the significant interaction between oral proclamation and written record in ancient Israel (which has important repercussions for one's understanding of writing and transmission of biblical texts),<sup>33</sup> the study of Assyrian lion weights from Nimrud and the "mina of the land,"<sup>34</sup> as well as an analysis of the ethno-linguistic character of the Semitic-speaking population of Syria in the Hellenistic, Roman and Byzantine periods, based on onomastic data.<sup>35</sup>

The volume is well produced and contains a number of pictures and drawings. Each study concludes with its own bibliography. Unfortunately, the editors did not include any indexes. The contributions are generally well researched and their wide range will attract scholars from different disciplines and varying research interests.

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standing the Use of Animals in Daily Life in a Multi-Disciplinary Framework," 401–33; idem, "Man's Other Best Friend: The Interaction of Equids and Man in Daily Life in Iron Age II Palestine as Seen in Texts, Artifacts, and Images," *UF* 35 (2003): 259–90.

<sup>28</sup> Mohammed A. Dandamayev, "Temple Archers in the [sic] Neo-Babylonian Sippar," 95–98.

<sup>29</sup> Anthony J. Frendo, "Genesis 1:1, an Archaeological Approach," 161–69.

<sup>30</sup> Richard Haase, "Der unbotmäßige Sohn in altorientalischen Rechts corpora," 181–85.

<sup>31</sup> Horst Klengel, "Epidemien im spätbronzezeitlichen Syrien-Palästina," 187–93.

<sup>32</sup> Meir Malul, "Some Measures of Population Control in the Ancient Near East," 221–36.

<sup>33</sup> Alan Millard, "Oral Proclamation and Written Record. Spreading and Preserving Information in Ancient Israel," 237–41.

<sup>34</sup> Carlo Zaccagnini, "The Assyrian Lion Weights from Nimrud and the 'Mina of the Land,'" 259–65.

<sup>35</sup> Ran Zadok, "The Ethno-Linguistic Character of the Semitic-Speaking Population (excluding Judeo-Samaritans) of Syria in the Hellenistic, Roman and Byzantine Periods—A Preliminary and Tentative Survey of the Onomastic Evidence," 267–301.

#### 4. The Manfred Dietrich *Festschrift* (2002)<sup>36</sup>

The scholarly work of Manfred Dietrich is characterized by careful study of the textual witness of the ANE, with particular emphasis on Hebrew, Mandaean, Ugaritic, Akkadian, and also Hurrian texts. After completing his doctoral dissertation focusing on the body of Mandaean vocabulary at the University of Tübingen in 1958 the honoree published 17 monographic studies (up to 2001), most of which focused on the texts and language from Ugarit. The most significant contribution (and in my mind the most widely used), apart from the helpful bibliographical updates of the blossoming field of Ugaritic studies, are the *Keilalphabetischen Texte aus Ugarit* (1976), co-edited with O. Loretz and J. Sanmartín, that soon became the de-facto standard for quoting Ugaritic texts (at least in the European context). The volume appeared in a second enlarged edition in 1995 in English.

Dietrich's list of publications is enormous (pp. xiii–xxxiv) and in itself a treasure trove of helpful material and references. The driving force of his research agenda involved a desire to work with the texts and not just the discussions pertaining to specific texts. *Ad fontem* is an often heard notion in academia but seems to have driven Dietrich's research, as demonstrated by the significant amount of suggestive new readings of texts. However, the honoree's academic contribution was not just limited to his own research but involved also significant editorial activity. Dietrich edited numerous volumes of *Alter Orient und Altes Testament* (AOAT), *Ugarit-Forschungen* (UF), *Abhandlungen zur Literatur Alt-Syriens-Palästinas* (ALASP), *Alttertumskunde des Vorderen Orients* (AVO), *Forschungen zur Anthropologie und Religionsgeschichte* (FARG), *Mitteilungen für Anthropologie und Religionsgeschichte* (MARG), etc. (p. xxxv).

Instead of opting to organize the volume thematically, the editors of the *Ex Mesopotamia et Syria Lux* decided for an alphabetic approach. Thus, the contributor's last name determined the location of the study in the volume. A number of the contributions try to integrate biblical scholarship into the larger context of ANE studies, often using a comparative approach. For example, Emanuel Bouzon compares the laws dealing with fruit trees in the soon-to-be conquered Canaan (Lev 19:23–25) to law 60 of the Hamurabi code,<sup>37</sup> while Walter Dietrich reviews the biblical data re Nineveh.<sup>38</sup> Other

<sup>36</sup> Oswald Loretz, Kai A. Metzler, and Hanspeter Schaudig, eds., *Ex Mesopotamia et Syria Lux: Festschrift für Manfred Dietrich zu seinem 65. Geburtstag* (AOAT 281; Münster: Ugarit-Verlag, 2002). The monumental hardcover volume contains 51 contributions in German, French, and English, covering 950+ pages. It is sold for €138.00.

<sup>37</sup> Emanuel Bouzon, "Einige Bemerkungen zum § 60 der Hammurapi-Stele," 73–87.

<sup>38</sup> Walter Dietrich, "Ninive in der Bibel," 115–31.



contributions that are directly relevant for biblical scholars include a discussion of the phrase "Ancient of Days" in Dan 7 in the context of the religious history of Canaan and Israel,<sup>39</sup> a suggestive translation of the difficult phrase *הַקֶּדֶשׁ תִּמְאֵת* in Neh 5:11 in the light of interest rates of Neo-Assyrian and Neo-Babylonian debt certificates,<sup>40</sup> a study dealing with the concept of "freedom" in the Old Testament,<sup>41</sup> a comparative analysis of depositing weapons in a sanctuary (involving Mari texts and the David and Saul narrative of the OT),<sup>42</sup> as well as a discussion of Eve and Paradise within the context of temple gardens.<sup>43</sup> Other studies directly related to the study of the OT include Peter Weimar's review of the structure and composition of the creation narrative in Gen 1:1–2:4a<sup>44</sup> and the more conceptual discussion of the relationship between JAHWE and the sun god.<sup>45</sup>

Besides studies with direct bearings on biblical interpretation and/or theology I appreciated a number of more general topics. These included a methodological focus on the interaction of material culture (archaeology), text (philology) and anthropology,<sup>46</sup> as well as a study mapping exorcist rites to a specific temple plan (ziggurat) during the Neo-Sumerian period.<sup>47</sup>

Like other publications from Ugarit-Verlag, the volume is printed on high quality paper, well edited, and includes numerous pictures and drawing, as well as a number of helpful indexes (objects, text references, names

<sup>39</sup> Wolfgang Fauth, "Der ‚Alte der Tage‘ (Dan. 7,9–14.22)," 133–57.

<sup>40</sup> Michael Heltzer, "The Question of *m'at kesef* Reconsidered," 169–70.

<sup>41</sup> Otto Kaiser, "Freiheit im Alten Testament," 177–90.

<sup>42</sup> A. Malamat, "Weapons Deposited in a Sanctuary by Zimri-Lim of Mari and David and Saul of Israel," 325–27.

<sup>43</sup> Hans-Peter Müller, "Eva und das Paradies," 501–10.

<sup>44</sup> Peter Weimar, "Struktur und Komposition der priesterschriftlichen Schöpfungserzählung (Gen 1,1–2,4a)," 803–43.

<sup>45</sup> Frank Zeeb, "Jahwe und der Sonnengott," 899–917. Zeeb rejects the sometimes suggested link between Israel's covenant God and known solar deities (p. 914).

<sup>46</sup> Maria Krafeld-Daugherty, "Archäologie, Philologie und Anthropologie: eine Synthese," 245–87. This approach resonates with similar suggestions I have made, including another helpful source of information, i.e., iconography. See Klingbeil, "Methods and Daily Life: Understanding the Use of Animals in Daily Life in a Multi-Disciplinary Framework," 401–33, and most recently idem, "'Between North and South': The Archaeology of Religion in Late Bronze Age Palestine and the Period of the Settlement," in *Critical Issues in Early Israelite History* (ed. Richard S. Hess, Gerald A. Klingbeil and Paul J. Ray, Jr.; Bulletin for Biblical Research Supplements 3; Winona Lake: Eisenbrauns, 2008), 114–18.

<sup>47</sup> See Walther Sallaberger, "Der ‚Ziqurrat-Plan von Nippur und exorzistische Riten in neusumerischer Zeit: Einige Anmerkungen,'" 609–18. Sallaberger discusses the drawings and text of a difficult to interpret Sumerian text, housed in the Hilprecht-collection of Jena.

of deities, individuals, places and regions and foreign words), followed by a list of used abbreviations. There is no consistent system of indicating references and some contributions employ the in-text references, common in archaeological research (with a final bibliography) while others have opted for footnoting. While I recognize the added editorial work, I wish the editorial team would have opted for one system and applied it to all chapters. The work is a fitting volume for an extremely productive scholar whose width of expertise has earned him the respect of his students and colleagues.

### 5. The Yitzhak Avishur *Festschrift* (2004)<sup>48</sup>

Yitzhak Avishur was born in 1939 in the town of 'Ana in Iraq.<sup>49</sup> His family emigrated to Israel in 1951 where he completed his high school and after further study received his high school diploma. After admission to Hebrew University in 1966 he completed a B.A. degree in 1968, followed by a M.A. degree in 1970 ("Patterns of the Double and Triple Rhetorical Question in the Bible and in Ugaritic") and finally received his doctorate in 1975 ("The Word Pairs in the Bible and Their Parallels in the Semitic Languages of the Ancient Near East"), written under the supervision of Prof. S. E. Loewenstamm. Over the next decades Avishur taught at Ben-Gurion University in the Negev in the department of Bible, the Hebrew University, as well as the University of Haifa (beginning in 1984 to the present). The research interests of Avishur are broad but have focused particularly on the language and style of biblical Hebrew, with particular consideration to comparative Semitics (including Ugaritic, Phoenician, Aramaic and various Arabic dialects). His *opus magnum* is doubtlessly the revised published version of his PhD dissertation.<sup>50</sup> Based on the helpful bibliography of Avishur included in the volume,<sup>51</sup> he has published 26 books (five of which were published in English, the remainder being in modern Hebrew), edited or co-edited 27 volumes and contributed hundreds of scholarly articles in academic jour-

<sup>48</sup> Michael Heltzer and Meir Malul, eds., *T'shūrôt LaAvishur: Studies in the Bible and the Ancient Near East, in Hebrew and Semitic Languages. Festschrift Presented to Prof. Yitzhak Avishur on the Occasion of His 65th Birthday* (Tel Aviv-Jaffa: Archaeological Center Publications, 2004). The hardcover volume contains nearly 600 pages of research, 350 of which are written in modern Hebrew, with the remaining pages including English, French, and German contributions. The book sells for US\$ 90.00.

<sup>49</sup> The following summary is based on Meir Malul, "Yitzhak Avishur: The Man and his Achievements," 9\*-12\* in the present volume.

<sup>50</sup> Y. Avishur, *Stylistic Studies of Word Pairs in Biblical and in the Ancient Semitic Literatures* (AOAT 210; Neukirchen-Vluyn: Neukirchener Verlag, 1984).

<sup>51</sup> "Publications of Prof. Yitzhak Avishur," 15-40.

nals or edited volumes, including also numerous lexica and encyclopedia entries.

Avishur's interest in comparative Semitics and lexicography is amply reflected in a number of contributions,<sup>52</sup> focusing on grammar, stylistic features, lexicography, and semantics of biblical Hebrew. A number of chapters deal with specific interpretative problems, such as a possible link between the water retrieval mission of David's three warriors to the battle of the valley of Refaim,<sup>53</sup> a study of premonarchic political units in the Southern Levant during the twelfth and eleventh century B.C.E.,<sup>54</sup> or an essay by Wyatt arguing that androgyny should be understood as a theological strategy in West Semitic thought.<sup>55</sup> Further studies helpful for biblical scholars include a programmatic review of political doctrines and ideology in biblical historiography, a topic which has been heatedly debated in the past.<sup>56</sup> Other contributions involving historical topics include a folklore analysis of king David's biography,<sup>57</sup> a discussion of the exile-homeland relations dur-

<sup>52</sup> Chaim Cohen, "Ugaritic Lexicography and Comparative Semitic Philology," 13\*-23\*; Manfred Dietrich and Oswald Loretz, "'Singen' und 'sich freuen' im Ugaritischen und Hebräischen. Zum Parallelismus *'nyl Hdy* und seinem Reflex in der Lexikographie," 29\*-46\*; Aharon Dolgopolsky, "Hebrew Etymology in Comparativistic Perspective," 47\*-50\*; Yaakov Gruntfest, "אָר with 'Nominative' in Terms of Fillmore's Theory of Cases," 63\*-79\*; Hayim Tawil, "Hebrew אָר, Akkadian *esēru*: A Term of Forced Labor," 185\*-90\*; Uzzi Ornan, "Waw Connective—A Consonant Forever [Hebrew]," 55-64; Moshe Azar, "Language Contradicting Intention: An Example of a Pragmatic Interpretation of a Contract [Hebrew]," 65-76; Joshua Blau, "Classical Arabic as Obstacle to the Reconstruction of Ancient Hebrew and the 'Syndrome of Inferences Bereft of Their Promises' [Hebrew]," 115-18; Shamir Yona, "Stylistic and Syntactic Variants in Repeated Texts in the Bible [Hebrew]," 225-32; Yona Sabar, "A Comparative Study between the Hebrew Elements in the Judeo-Arabic Dialects of Iraq and Its Jewish Neo-Aramaic Dialects [Hebrew]," 261-94; and Elisha Kimron, "*N'ûm* and the History of the *qu'l* Pattern [Hebrew]," 295-300.

<sup>53</sup> Moshe Garsiel, "The Water Retrieval Mission of David's Three Warriors and Its Relationship to the Battle of the Valley of Refaim," 51\*-62\*. Garsiel suggests that the warriors spotted a Philistine troop movement and thus gave David an edge in the subsequent battle with the Philistines.

<sup>54</sup> Michael Heltzer, "On Premonarchical Political Units in the Southern Levant in the 12<sup>th</sup>(?)–11<sup>th</sup> Century BCE," 81\*-86\*. Heltzer focuses upon 55 inscribed bronze arrowheads, of which only one has been recovered in a controlled excavation.

<sup>55</sup> Nicolas Wyatt, "Androgyny as a Theological Strategy in West Semitic Thought: Some Preliminary Reflections," 191\*-98\*. Wyatt's suggestions have significant repercussions for studies dealing with the "gender" of God.

<sup>56</sup> Zecharia Kallai, "Political Doctrines and Ideology in Biblical Historiography. A Programmatic Review," 107\*-15\*.

<sup>57</sup> Heda Jason, "King David: A Folklore Analysis of His Biography," 87\*-106\*.

ing the exilic and postexilic periods,<sup>58</sup> as well as some thoughts regarding the location of Taanath-Shiloh along the Mannasseh-Ephraim border (Josh 16:6).<sup>59</sup>

Parallel to the Heltzer *Festschrift* already described above (and most likely due to the interest of one of the editors) a significant number of epigraphical studies are included. Deutsch publishes the *editio princeps* of two beautiful personal Hebrew seals which were acquired on the antiquities market and thus their authenticity cannot be verified.<sup>60</sup> Lemaire publishes a Phoenician royal inscription from a private collection whose whereabouts is currently unknown,<sup>61</sup> while Porten and Yardeni revisit the identity and chronology of the Idumean ostraca<sup>62</sup> that have appeared on the antiquities market and have been published over the past decade by different scholars.

More general subjects, connecting comparative data from the ANE with biblical questions include Artzi's discussion of two key terms of international relations of the mid-second millennium ANE,<sup>63</sup> some insights into Jacob's nuptials with Leah and Rachel from Mesopotamian cultural conventions,<sup>64</sup> a review of the function of the dog image in the El-Amarna letters,<sup>65</sup> a new interpretation of Jacob's dream,<sup>66</sup> the notion of the king's table and

<sup>58</sup> Bustenay Oded, "Exile-Homeland Relations during the Exilic Period and Restoration," 153\*-60\*.

<sup>59</sup> Adam Zertal, "Taanath Shiloh (Joshua 16:6)," 229\*-37\*.

<sup>60</sup> Robert Deutsch, "Two Personal Hebrew Seals," 25\*-28\*. The issue of publishing objects not originating from official digs represents a never-ending discussion in scholarship and does not need to be repeated here.

<sup>61</sup> André Lemaire, "Inscription Royale Phénicienne sur Bateau Votif," 117\*-29\*.

<sup>62</sup> Bezalel Porten and Ada Yardeni, "On Problems of Identity and Chronology in the Idumean Ostraca," 161\*-83\*. These Aramaic ostraca, numbering over 1,600, have generated a significant amount of discussion regarding the historical, social and religious background of the fourth century B.C.E. Cf. André Lemaire, "New Aramaic Ostraca from Idumea and Their Historical Interpretation," in *Judah and the Judeans in the Persian Period* (ed. Oded Lipschits and Manfred Oeming; Winona Lake: Eisenbrauns, 2006), 413-56, and Bezalel Porten and Ada Yardeni, "Social, Economic, and Onomastic Issues in the Aramaic Ostraca of the Fourth Century B.C.E.," in *Judah and the Judeans in the Persian Period* (ed. Oded Lipschits and Manfred Oeming; Winona Lake: Eisenbrauns, 2006), 457-88.

<sup>63</sup> Pinhas Artzi, "Two Principal Terms of International Relations in the Ancient Near East of the Mid-Second Millennium [Hebrew]," 103-14.

<sup>64</sup> Zafira Ben-Barak, "Insights into the Episode of Jacob's Nuptials with Leah and Rachel from the Domain of Mesopotamian Customs [Hebrew]," 119-36.

<sup>65</sup> Idan Breier, "The Dog as an Image in the El-Amarna Letters [Hebrew]," 169-78.

<sup>66</sup> Victor A. Hurowitz, "Babylon in Bethel—New Light on Jacob's Dream [Hebrew]," 185-94.

food supply in the city of Tuttul and the Bible,<sup>67</sup> as well as some aspects of biblical hospitality and its significance for biblical interpretation.<sup>68</sup>

As is typical for contributions to a volume honoring a colleague, the length and depth of the chapters vary from two page affairs to lengthy 20+ page treatises. It would have been nice to include brief abstracts of the contributions written in modern Hebrew (even though one notes an improvement over the Heltzer *Festschrift* from the same publisher inasmuch as a list of English titles of the Hebrew articles has been included) in order to facilitate their appreciation by scholars who do not customarily read modern Hebrew. Many of the chapters include high quality drawings and photos and show careful editorial work, even though (in line with the Dietrich *Festschrift*) the editors did not opt for a uniform reference system. Unfortunately, the volume shares with the Heltzer *Festschrift* the lack of any indexes.

## 6. The Othmar Keel Non-*Festschrift* (2007)<sup>69</sup>

As indicated by the editors, *Images as Sources* is not really a *Festschrift*, due to the reservations of the honoree to this particular academic genre.<sup>70</sup> However, in spite of Keel's critical stance towards the genre, the editors felt that the celebration of his 70th birthday required a special measure, particularly in light of the major influence Keel has had on biblical and ancient Near Eastern studies in particular over the past decades. The key issue discussed in this important volume includes the importance of images in the larger context of the material culture for a religious and cultural history of Israel/Palestine, reflecting a life-long research question of Keel.

Keel's academic contribution is irrevocably linked to his work as Professor of Old Testament exegesis at Fribourg University, Switzerland, where he founded an important "school of thought," focusing upon the interplay

<sup>67</sup> Avraham Malamat, "The King's Table and Food Supply to Messengers in the City of Tuttul and in the Bible [Hebrew]," 253–55.

<sup>68</sup> Meir Malul, "Some Aspects of Biblical Hospitality and Their Significance [Hebrew]," 233–51.

<sup>69</sup> Susanne Bickel, Silvia Schroer, René Schurte, and Christoph Uehlinger, eds., *Bilder as Quellen/Images as Sources: Studies on Ancient Near Eastern Artefacts and the Bible Inspired by the Work of Othmar Keel* (OBO Sonderband; Fribourg: Academic Press / Göttingen: Vandenhoeck & Ruprecht, 2007). The hardcover volume contains over 600 pages as well as 34 photographic plates. Twenty-six chapters written in German [13] and English [13] include contributions of Keel's students and colleagues. The book sells for €119.00.

<sup>70</sup> Susanne Bickel, Silvia Schroer, René Schurte, and Christoph Uehlinger, "Vorwort," ix.



between texts and images that is so relevant for exegesis and history.<sup>71</sup> As the founder of the *Orbis biblicus et orientalis* series (including also the related series of *Orbis biblicus et orientalis. Series archaeologica* with close to 30 major volumes and the new *Orbis biblicus et orientalis. Subsidia linguistica* with two volumes) which is now approaching 240 published volumes and can be found in every major university library, Keel has extended his influence even further beyond the classroom of Fribourg University. Following a long *tabula gratulatoria* with hundreds of names, resembling a who's who list of biblical and ANE studies (pp. xiii–xx), as well as a brief review of Keel's creative and original contributions,<sup>72</sup> the volume contains a helpful chronologically organized bibliography of Keel's prolific academic publications (beginning in 1955 and up to 2007).<sup>73</sup> The contributions are divided in four main sections. The first one deals with artifacts (including also those not resulting from legal scientific archaeological excavations). It contains eight chapters and covers a large spectrum of topics, ranging from a discussion of the head of an Early Dynastic statuette (which is linked to decapitation practices),<sup>74</sup> Canaanite head-shaped cups,<sup>75</sup> the illustrated catalog of stamp seals from the Liebefeld collection,<sup>76</sup> another catalogue of scarabs, scaraboids and stamp seals unearthed during the Tel Kinrot (Tell el-'Orême) excavations,<sup>77</sup> a unique ivory statuette depicting an enthroned figure from Tel Rehov,<sup>78</sup> an elaborately decorated clay model shrine from the

<sup>71</sup> The term "Fribourg school" has been used repeatedly. See, for example, Christoph Uehlinger, "Preface and Acknowledgements," in *Images as Media: Sources for the Cultural History of the Near East and the Eastern Mediterranean (1st Millennium BCE)* (ed. Christoph Uehlinger OBO 175; Fribourg: Academic Press / Göttingen: Vandenhoeck & Ruprecht, 2000), vii.

<sup>72</sup> Susanne Bickel, Silvia Schroer and Christoph Uehlinger, "Die Würde des Originals – Ein Dank an Othmar Keel von FreundInnen und SchülerInnen," xxi–xxvii.

<sup>73</sup> Izaak de Hulster, Stefan Münger, Silvia Schroer, René Schurte and Christoph Uehlinger, "Bibliographie Othmar Keel," xxix–xlvi.

<sup>74</sup> Ursula Seidl, "Weiterleben eines Kopfes: Vom Beter zum Schutzgeist," 1–8.

<sup>75</sup> Uza Zevulun and Irit Ziffer, "A Human Face from Tel Haror and the Beginning of Canaanite Head-Shaped Cups," 9–44.

<sup>76</sup> Thomas Staubli, "Sammlung Liebefeld: 60 Siegelamulette aus der Südlevante," 45–80. With one exception, the sixty stamp seals were purchased between 1985 to 2005 from Jerusalem antiquity dealers as part of a "rescue buying" operation. The objects are included in the online database of the BIBEL+ORIENT MUSEUM ([www.bible-orient-museum.ch/bodo](http://www.bible-orient-museum.ch/bodo)).

<sup>77</sup> Stefan Münger, "Amulets in Context: Catalogue of Scarabs, Scaraboids and Stamp-Seals from Tel Kinrot/Tell el-'Orême (Israel)," 81–99.

<sup>78</sup> Amiḥai Mazar, "An Ivory Statuette Depicting an Enthroned Figure from Tel Rehov," 101–10.

Moussaeiff collection (containing numerous iconographic motifs),<sup>79</sup> a discussion of Iron Age stone altars from Ḥirbet el-Mudēyine (Jordan),<sup>80</sup> as well as a Persian period seal from Amman which contains the well-known Master of lions motif.<sup>81</sup>

The second major section, entitled *Analyses*, focuses on the larger issues of iconography and illustrates the move from the description of primary source material to the analytical step. Chapters directly linked to Palestine/Syria and the Bible include a study on the headgear and hairstyles of pre-Persian Palestinian female plague figurines,<sup>82</sup> a discussion of horned altars on seals from Palestine/Israel,<sup>83</sup> a review of votive figurines from the Beersheba area,<sup>84</sup> as well as a discussion of Hellenistic amphora sealings and their historical and religious significance (which covers a period not usually dealt with by practitioner of the Fribourg school).<sup>85</sup>

The third section highlights *Interpretations* and contains seven contributions, four of which are directly linked to the Hebrew Bible. René Schurte asks if the incense cult described in Ezek 8:7–13 is linked to Egyptian incense cults (suggesting a complex redactional history which complicates the matter even further),<sup>86</sup> while Silvia Schroer attempts a reading of Ps 144:12 which understands the metaphor of the female body within the larger context of the temple.<sup>87</sup> Strawn and LeMon's contribution discusses the notion of animal praise in Ps 150:6 in the light of relevant ANE iconographic examples<sup>88</sup> and Bernd Schipper focuses on wisdom literature and the possible reflection of cosmic order.<sup>89</sup>

<sup>79</sup> Aren M. Maeir and Michal Dayagi-Mendels, "An Elaborately Decorated Clay Model Shrine from the Moussaeiff Collection," 111–23.

<sup>80</sup> P. M. Michèle-Daviau, "Stone Altars Large and Small: The Iron Age Altars from *Ḥirbet el-Mudēyine* (Jordan)," 125–49.

<sup>81</sup> Jürg Egger and Christoph Uehlinger, "Ḥašabayah and the 'Herr der Löwen': Ein bemerkenswertes Siegel aus dem perserzeitlichen Amman," 151–76.

<sup>82</sup> Izak Cornelius, "The Headgear and Hairstyles of Pre-Persian Palestinian Female Plague Figurines," 237–52.

<sup>83</sup> Wolfgang Zwickel, "Der Hörneraltar auf Siegeln aus Palästina/Israel," 269–92.

<sup>84</sup> Ephraim Stern, "Votive Figurines from the Beersheba Area," 321–27.

<sup>85</sup> Max Küchler, "Amphorenstempel in Jerusalem: Ein übersehener Bildträger im Palästina der hellenistischen Zeit," 329–48.

<sup>86</sup> René Schurte, "Der Räucher kult in Ezechiel 8,7–13—ein ägyptischer Kult?," 403–23.

<sup>87</sup> Silvia Schroer, "Frauenkörper als architektonische Elemente: Zum Hintergrund von Ps 144,12," 425–50.

<sup>88</sup> Brent A. Strawn and Joel M. LeMon, "'Everything That Has Breath': Animal Praise in Psalm 150:6 in the Light of Ancient Near Eastern Iconography," 451–85.

<sup>89</sup> Bernd U. Schipper, "Kosmotheistisches Wissen: Prov 3,19f. und die Weisheit Israels," 487–510.

The final brief section, containing only two chapters, is entitled *Horizons* and seeks to integrate larger issues. Long-time University of Fribourg colleague Adrian Schenker discusses the theological implications of Deut 4:15–20 in the context of monotheism and YHWH's relationship to the other gods.<sup>90</sup> The final contribution by Albert de Pury reviews the claims on Jerusalem throughout the ages (beginning with Israel, Judaism, imperial Rome, Christianity and Islam) as expressed in their buildings and constructions (including temples) and searches for "vertical ecumenism," a term coined by the honoree and one of his important concerns.

True to Keel's concern for direct contact with primary sources, most of the contributions deal with relevant source material before attempting more general conclusions. As already observed in the *Festschriften* for Heltzer and Avishur a significant number of these primary sources did not come to light in legal excavations but were bought on the antiquities' market. This reflects another of Keel's concerns and convictions. Keel would prefer preserving a priceless ancient piece of art over politically correct procedures that would exclude such an item from academic discussion. Different from some of the already discussed *Festschriften* the chapters in *Images as Sources* are generally more balanced in length and depth, avoiding the 2–5 page contributions. Each is introduced by an English abstract (following the practice common in academic journals), describing the main points and results of the chapter, thus opening it quickly to the interested reader. Unfortunately, no indexes have been included, thus making the access to the valuable information contained in the volume more difficult.

## 7. The Gerhard Pfandl *Festschrift* (2007)<sup>91</sup>

Prior to the introduction of the Pfandl *Festschrift* let me state a disclaimer: as a co-editor and contributor I am clearly biased when it comes to a critical review of the volume. Thus, I will limit myself to listing the relevant contributions and more general comments.

Gerhard Pfandl was born in 1943 in Zombkovic, Poland, and is a native of Austria.<sup>92</sup> After completing an apprenticeship as an electrician following

<sup>90</sup> Adrian Schenker, "Das Paradox des israelitischen Monotheismus in Dtn 4,15–20. Israel's Gott stiftet Religion und Kultbilder der Völker," 511–28.

<sup>91</sup> Martin Pröbstle, Gerald A. Klingbeil and Martin G. Klingbeil, eds., "For You Have Strengthened Me": *Biblical and Theological Studies in Honor of Gerhard Pfandl in Celebration of His Sixty-Fifth Birthday* (St. Peter/Hart: Seminar Schloss Bogenhofen, 2007). The hardcover volume contains 27 English [23] and German [4] chapters, covering 500 pages, and is sold for (the comparative bargain price of) €24.95.

<sup>92</sup> The following comments are based on Martin Pröbstle, "A Tribute to Gerhard Pfandl," xix–xxi.

his schooling, Pfandl felt God's call to the ministry and undertook undergraduate theological training at Newbold College, England, and Avondale College, Australia, before entering the ministry in his native Austria from 1971 onwards. Over the next years he completed a M.A. in Religion from Andrews University and was invited to lecture at Seminar Schloss Bogenhofen, Austria, where he trained a group of young theologians and ministers (including the present author). During his time at Bogenhofen he was also advancing the writing of his PhD dissertation during the yearly two-month summer break and finally graduated with a PhD in Old Testament Studies from Andrews University in 1990, guided by his *Doktorvater* Gerhard Hasel, and focusing on "The Latter Days and the Time of the End in the Book of Daniel."

From 1992–1999 he served as the Field Secretary of the South Pacific Division of Seventh-day Adventists in Sydney, Australia, and following this until the present he is working as an Associate Director of the Biblical Research Institute of the General Conference of Seventh-day Adventists, Silver Spring, USA.

The Rabbi (as he is affectionately known to his students) has had a lasting effect on his students as he combined rigorous academic work and research with careful and responsible theological interpretations and pastoral concerns. His own research interests include the study of the book of Daniel, biblical apocalyptic literature, the overarching important issues of biblical hermeneutics, the biblical prophetic gift, as well as Christian apologetics. Pfandl published over 120 articles and studies (including three books and one edited volume),<sup>93</sup> but his influence cannot just be measured by the academic litmus test of publications, but is manifested in the life and contribution of his students which he has always sought to support, guide, strengthen and pay tribute to.

The volume is divided into five sections, reflecting with breadth of interest of the honoree. With ten contributions the *Biblical Studies—Old Testament* section is by far the largest. Studies in this section look at the conception and notion of the "church" in the Pentateuch,<sup>94</sup> a detailed analysis of the blessing of Judah in Gen 49:8–12,<sup>95</sup> a study of the prayer of Hannah,<sup>96</sup> the importance of image and imagery in the Hebrew Psalter against the larger issue of iconography,<sup>97</sup> the people of God in prophetic literature,<sup>98</sup> a discussion of the

<sup>93</sup> Martin Pröbstle, "Publications of Gerhard Pfandl," xxiii–xxx.

<sup>94</sup> Jiří Moskala, "The Concept and Notion of the Church in the Pentateuch," 3–22.

<sup>95</sup> Martin Pröbstle, "'Lion of Judah': The Blessing on Judah in Genesis 49:8–12," 23–49.

<sup>96</sup> Jo Ann Davidson, "'Deep Breathing,'" 51–58.

<sup>97</sup> Martin G. Klingbeil, "'I Will Be Satisfied with Seeing Your Likeness': Image and Imagery in the Hebrew Psalter," 59–74.

messianic dimension of Isa 7:14 in the larger context of Isa 7–12,<sup>99</sup> as well as a study dealing with the interpretation of Zech 11.<sup>100</sup> Three studies focus on the book of Daniel, including the topic of prayer in Daniel,<sup>101</sup> the characterization of God in the Aramaic chapters of Daniel,<sup>102</sup> and an exegetical and comparative study of the rock becoming a mountain in Dan 2 within the frame work of missiological concerns.<sup>103</sup>

The second section entitled *Biblical Studies—New Testament* contains five contributions. They range from a helpful review of the New Testament Use of the Old Testament,<sup>104</sup> a discussion of Jesus and covenant in the Epistle to the Hebrews,<sup>105</sup> to three studies on the book of Revelation,<sup>106</sup> whose interpretation (being apocalyptic literature) has always played a major role in Pfandl's research interests.

The next section, *Theological Studies*, includes seven chapters, dealing with Jesus Christ and other founders of world religions,<sup>107</sup> the doctrinal essence of Adventism,<sup>108</sup> the development of an Adventist theology of hope,<sup>109</sup> another look at the pre-Advent judgment (which is intricately linked to Adventist eschatological interpretation),<sup>110</sup> a historical review of the Seventh-day Adventist doctrine of the sanctuary (1844–2007),<sup>111</sup> the question of

<sup>98</sup> David Tasker, "The People of God in Prophetic Literature," 75–84.

<sup>99</sup> Richard M. Davidson, "The Messianic Hope in Isaiah 7:14 and the Volume of Immanuel (Isaiah 7–12)," 85–96.

<sup>100</sup> William H. Shea, "The Seleucids as Cedars and the Maccabees, Messiah, and Herodians as the Shepherds in Zechariah 11," 141–63.

<sup>101</sup> Paul B. Petersen, "God—the Great Giver," 97–105.

<sup>102</sup> Tarsee Li, "The Characterization of God in the Aramaic Chapters of Daniel," 107–16.

<sup>103</sup> Gerald A. Klingbeil, "'Rocking the Mountain': Text, Theology, and Mission in Daniel 2," 117–39.

<sup>104</sup> Jon Paulien, "New Testament Use of the Old Testament," 167–88.

<sup>105</sup> Ekkehardt Müller, "Jesus and the Covenant in Hebrews," 189–208.

<sup>106</sup> The studies dealing with the book of Revelation vary from a structural analysis [George E. Rice, "Thematic Structure of Revelation," 209–21], via a discussion of the theological concept of the Sabbath [Mathilde Frey, "Theological Concept of the Sabbath in the Book of Revelation," 223–39] to the issue of the nature of the commandments mentioned in Rev 12:17 [Johannes Kovar, "Die Gebote in Offenbarung 12,17," 241–63].

<sup>107</sup> Hans Heinz, "Jesus Christus und die Heilsverkündiger in den Weltreligionen," 267–74.

<sup>108</sup> Jack J. Blanco, "The Essence of Adventism," 275–88.

<sup>109</sup> Ángel Manuel Rodríguez, "Towards an Adventist Theology of Hope," 289–304.

<sup>110</sup> Norman R. Gulley, "Another Look at the Pre-Advent Judgment," 305–29.

<sup>111</sup> Alberto Timm, "The Seventh-day Adventist Doctrine of the Sanctuary (1844–2007): A Brief Historical Overview," 331–45.



whether Ellen G. White was a fundamentalist,<sup>112</sup> as well as a theology of tithing in the writings of Ellen G. White.<sup>113</sup>

The following section focuses on *Practical-Theological issues* and contains three helpful studies, including a rationale for spiritual formation in theological education,<sup>114</sup> the interaction between self-discipline and spirituality,<sup>115</sup> and the importance of the prophetic gift for the end-time church of God (Rev 12:17).<sup>116</sup>

The final brief section, dealing with historical studies, includes two chapters. Heinz Schaidinger reviews the data concerning the Christianization of the Frank kingdom in late antiquity and the early Middle Ages,<sup>117</sup> while Daniel Heinz discusses the experience of Adventists in the Turkish Empire as an example of Islamic intolerance.<sup>118</sup> Unfortunately (and in line with the majority of the earlier discussed *Festschriften*), *"For You Have Strengthened Me"* does not contain any indexes.

## 8. Conclusion

The *Festschrift* genre enjoys continued popularity and is an appropriate media to communicate appreciation and recognition. Depending on the honoree it tends to be limited to specific circles<sup>119</sup> and seems to be a means of crystallizing different schools, a time-honored tradition in academia where respected teachers would form networks of students and colleagues.<sup>120</sup> In an epoch of internationalization and increased geographical integration one would hope to see less homogeneous lists of contributors and more truly international and cross-cultural participation. Unfortunately, *Festschriften* are generally extremely costly, thus reducing their impact (again) to established educational institutions with healthy book acquisition budgets. Their

<sup>112</sup> Frank Hasel, "Was Ellen G. White a Fundamentalist," 347–59. After presenting the relevant data the author denies this, while affirming her strong and faithful commitment to Scripture.

<sup>113</sup> Kwabena Donkor, "Theology of Tithing in Ellen G. White," 361–78.

<sup>114</sup> Carol M. Tasker, "A Rationale for Spiritual Formation in Theological Education," 381–98.

<sup>115</sup> Rex D. Edwards, "Self-Discipline and Spirituality," 399–408.

<sup>116</sup> Ted N. C. Wilson, "An Extraordinary Last-Day Gift from God," 409–17.

<sup>117</sup> Heinz Schaidinger, "Über die Christianisierung des Frankenreichs in Spätantike und Frühmittelalter," 421–51.

<sup>118</sup> Daniel Heinz, "Adventisten im Osmanischen Reich—Ein Fallbeispiel für Islamische Intoleranz," 453–78. Heinz includes the transcript of a number of original documents from the period.

<sup>119</sup> Note the overlap of scholars for the first four *Festschriften* reviewed in this article.

<sup>120</sup> One should just think of the competing schools of Hillel and Shammai.

quality can range from extremely creative and substantial to a less than stellar submission that is included not due to its academic merit but rather due to the personal link the author maintained to the honoree. The five *Festschriften* introduced in this review article contain significant contributions in their respective fields and show a high level of quality editing and publishing.