The book should prove to be a very valuable resource for both practitioners and students of biblical and theological studies, offering not only a deeper understanding of Lev 16 but also tools for adequately dealing exegetically and theologically with ritual texts in other OT passages.

Most interesting for this reader, Gane juxtaposes two significant rituals and posits a theological connection between them: the covenant sacrifice (Exod 24:5–8) and the ordination sacrifice (Lev 8:22–24). Gane surmises that these two rituals, because the blood is not just applied to persons but also to an altar of YHWH, they "establish a blood connection, with life or death consequences between the human parties and YHWH" (p. 164). But how does one explain, in the light of Gane's arguments for the similarities between these two rituals, the difference between the ritual in Gen 15:9–18 and Exod 24:5–8, both of which are within a covenant context? When Gane argues against the one-phase theory (p. 273) one wonders if he considers ritual as having no inherent meaning. And if not, how would this affect his comparison between the covenant and the ordination rituals? More explanation is needed here, especially for someone who is not well versed in ritual theory.

In the end, the author appears to have achieved his goal of depicting God's character and the administration of justice in the divinely established ritual system.

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This book organizes the scholarly contributions into three sections: methodology, exegesis, and theology of the Pentateuch. Section I consists of three chapters. Raúl Kerbs ("La critica del Pentateuco y sus presuposiciones filosóficas") provides evidence for the philosophical continuity between the historical-critical diachronic models and the literary synchronous models. He traces the underlying presuppositions to their sources in the rational model of Kant and the idealistic model of Hegel. Kerbs then highlights the methodological limitations of these models as expressed in their metaphysics and epistemologies. The models of reality and history used by these two methods collide with the biblical models, and thus prove inadequate for application to the biblical text (pp. 40–41). Instead, Kerbs challenges the

reader to go to the Scriptures for a philosophical model that can be used in the exegesis of the Pentateuch. The study serves as a useful tool to evaluate the presuppositions behind both the historical-critical and literary models often applied to the study of the Pentateuch.

William Shea ("The Earliest Alphabetic Inscription and Its Implications for the Writing of the Pentateuch") discusses an alphabetic Semitic writing found on a rock wall in the Wadi el-Hol, north of Thebes. After deciphering the inscription (pp. 51–54) Shea analyzes it from linguistic, ethno-political, personal, and chronological perspectives suggesting two possible dates: ca. 2050–2000 B.C.E. or ca. 1800 B.C.E. (pp. 57–59). Either would push back dramatically the date for the earliest Semitic alphabetic writing. If confirmed it would mean that a Semitic alphabetic writing system could have been available even for the Patriarchs, several centuries before Moses.

Martin Klingbeil's essays ("Poemas en medio de la prosa: poesía insertada en el Pentateuco") analyzes the presence of poetry within Pentateuchal narrative, highlighting the presence of textual markers that announce transitions from prose to poetry and back to prose. Klingbeil identifies the presence of common key vocabulary in both the poetic section and the surrounding prose, as well as the thematic integration between the two genres in their immediate context. These point to the literary unity of these contexts and an organizational-literary function of poetry in the Pentateuch. Prose-poetry-prose structures and their features are present in the Pentateuch at the macro and micro levels, which also suggests the overall literary unity of the Pentateuch.

The second section "Pentateuch and Exegesis" consists of five chapters. Carlos Mora's essay ("Un análisis sintáctico, gramatical y estructural de Éxodo 40") provides a model for syntactical, grammatical, and structural analysis of the Hebrew text in its final form. Mora begins by identifying the contextual delimitation markers and the distribution of verbal tenses and their nuances in the passage itself. Then Mora delineates the internal structure of the text and coordinates it with the distribution of key terms. Thus the theology emerges from the grammar, syntax, and structure of the text in conjunction with the context. A second essay (Gerald Klingbeil, "Who did What When and Why?' The Dynamics of Ritual Participants in Leviticus 8 and Emar 369") reviews the pertinent literature, defines an appropriate method of reading ritual, and applies it to the analysis of Leviticus 8 and the Syrian cuneiform text of Emar 369. It provides and illustrates a protocol for the analysis of both biblical and extrabiblical ritual texts. Klingbeil uses comparison and contrast (pp. 131–33) to show that, in examining ancient religions, ritual texts prove the "best ways to grasp the inside-track infor-

mation of what is important and what is not—from the perspective of the author/editor of the ancient text itself" (p. 133). The biblical ritual passages evidence literary unity and therefore require a holistic reading of the texts (p. 133). Laurentiu Ionescu ("Ejes teológicos en Levítico 26") makes use of word order and content analysis, paying detailed attention to the syntax of Lev 26 in order to describe its discourse structure and the theological content and message. He holds that the real emphasis of this chapter is God's promise of restoration and of a remnant. Ionescu identifies the presence of textual markers that exemplify key theological concepts in Lev 26 which in turn link this chapter with the whole Pentateuch. Ionescu points out that although the Pentateuch visualizes two possible scenarios for the future of Israel, God emphasizes a message of hope and restoration for a remnant. Roy Gane ("Numbers 15:22–31 and the Spectrum of Moral Faults"), in a short and compact study, reviews the leading approaches to the interpretation of Num 15:22–31. His own analysis of the text provides a contextual reading of the passage that highlights its harmony with the rest of the Pentateuch. The passage deals with the least serious category of inadvertent sins (Num 15:22–29) and the most serious defiant category (Num 15:30–31), but not with the rest of the spectrum. Gane demonstrates that defiance is the decisive ingredient for inexpiable sins. As a whole, the study illustrates the importance of the larger context in the interpretation of difficult texts. The final essay in this section (Lucien-Jean Bord, "'You Shall Not Go Into His House:' The Law of Deuteronomy 24:10–11 in the Light of the Ancient Near Eastern Laws"), after reviewing the relevant literature, analyzes the context of Deut 24:10–11 and then compares ancient Near Eastern legal texts, in order to demonstrate that the clause is not an ethical but a legal provision to protect the property of the debtor against possible abuse (p. 163).

The third section, "Pentateuch and Theology," consists of three substantial studies. Martin Pröbstle ("YHWH Standing Before Abraham: Genesis 18:22 and Its Theological Force") deals with the authenticity and theological impact of the *tiqqun sopherim* in Gen 18:22. An evaluation of the available tradition of the *tiqqun sopherim* in Gen 18:22 is followed by a contextual, grammatical, and syntactic analysis of the passage. This analysis makes it evident that Gen 18:22 is a genuine *tiqqun sopherim* and so must be read: "Then the men turned away from there, and they went toward Sodom, and YHWH, he was still standing before Abraham" (p. 173). The study provides background and methodology to deal with textual variants which took place early in the textual tradition. The conclusions drawn have important implications for the study of theodicy. Merling Alomía ("El motivo del בְּכוֹר en el libro de Éxodo") concisely assesses the motif of the first-born in the

book of Exodus and analyzes it within the context of the Exodus narrative and ancient Near Eastern literature. He also explores overtones elsewhere in the Pentateuch, and in the Old and New Testaments, identifying an impressive number of connections. Among these is the first born motif found in the descriptions of the call of Moses, the Exodus, and the covenant at Sinai (p. 224). The final chapter (Gerhard Pfandl, "The Soteriological Implications of the Cities of Refuge") first identifies the passages that deal with the cities of refuge (Num 35:9–15; Deut 4:41–43; 19:1–13 and Josh 20:1–9) and then reviews the interpretative literature. In considering the soteriological implications of these passages, one important issue that surfaces is the function of the death of the high priest (pp. 238–39). Pfandl elaborates on the theological dimension of the motif within the context of salvation history, showing how the cities of refuge, often questioned by radical scholarship, serve a contextual function within the Hebrew Bible and Scripture as a whole.

Overall, this volume represents a well-organized and challenging collection of methodologically sound studies, featuring European and American contemporary scholarship in both English and Spanish, suitable for any serious student of the Pentateuch.

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Palace and Temple. A Study of Architectural and Verbal Icons, by Clifford M. McCormick. BZAW 313. Berlin-New York: de Gruyter, 2002. Pp. x + 221. ISBN 3-11-017277-1. €68.00. US$ 95.20.

The present volume is a revised version of a University of North Carolina, Chapel Hill, Ph.D. dissertation (advisor John van Seters/Jack Sasson as committee member). McCormick states in the introduction that he seeks to integrate archaeological and textual data from two cultures, i.e., the Neo-Assyrian empire of the eighth and seventh centuries B.C.E. (with a particular focus on the reign of Sennacherib and the textual, architectural, and iconographic evidence of his reign) and the Judahite culture of the sixth and fifth centuries B.C.E., which McCormick connects (following fairly standard critical positions) with the Deuteronomistic reform. While it is not new that scholars have tried to discover the ideological or historical *Sitz im Leben* of the Deuteronomistic historian (see, e.g., the important work of Hans Ulrich Steymans, *Deuteronomium 28 und die* adê *zur Thronfolgeregelung Asarhaddons. Segen und Fluch im Alten Orient und in Israel* [OBO 145; Fribourg: Univer-