

divided into four separate files (Gen-Deut, Josh-Esth, Job-Song, Isa-Mal). The NT on the other hand is a single file. Other commentary series are not divided in the same manner and are either a single OT-NT file (e.g. NAC) or one file for each testament (f.e. WBC-OT, WBC-NT). It is possible to combine them as "combined resources" in a parallel pane, but this requires several extra steps and only works in the parallel pane. Additionally, it is unfortunate that licensing problems between the publisher and the copyright holders (not OakTree software) prohibit the inclusion of Albright's Matthew as well as Craig R. Koester's new Revelation commentary at this time. It should be noted that all software distributors are affected by this situation.

Unrelated to the module itself, a personal wish is that the library books be accessible in a "reading mode," that is a page-by-page viewer much like an eBook or Kindle book, that facilitates *reading* rather than just *searching* a book. This would be especially interesting for the mobile Accordance app. The recent free app upgrade to version 2 is a vast improvement of an already stellar program that allows all modules to be accessed on- and offline with the same depth of search options.

In conclusion, the upgrade to version 11 is a must have enhancement for any Accordance user. This update once more underlines the leading position of Accordance among Bible software options. The *Anchor Yale Bible Commentary* series is a crucial resource for any serious scholar. Lay members and undergraduate students will find the *New American Commentary* or the *Pillar Commentary* series more accessible. Yet the portability, accessibility, and inexpensive price point make this an important and valuable addition to any scholar's library.

Eike Mueller

Adventist International Institute of Advanced Studies, PHILIPPINES

---

*Psalms*, by Nancy DeClaisse-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner. NICOT, Grand Rapids: Eerdmans, 2014. 1073 pp. ISBN 978-0-8028-2493-6 Hardcover, US\$60.00.

This benchmark new commentary on the book of Psalms begins with an informative introduction and is divided into eight sections. The first section deals with the title, text, and translation of the Psalter. The authors have attempted to establish the text and offer a translation based on the critical edition of the Hebrew text of the psalms in the *Biblica Hebraica Stuttgartensia*. In connection to this, the author's preference to transliterate the Hebrew

term *hesed* as a loanword is worth mentioning. The wide semantic range and the centrality of the word in the book of Psalms justify this option. The second section of the introduction addresses issues related to the authorship, superscriptions and date of the Psalter. The commentary presupposes the anonymity of the Psalms' authorship and considers the superscriptions as a later insertion. The third section is about Form Criticism and historical approaches to the interpretation of the Psalter. Here two broad approaches to form-critical interpretation of the Psalter are pointed out. The first approach, advocated by H. Gunkel and S. Mowinckel, aims at getting behind the text and uncover the original life settings. The second approach focuses on the forms themselves. C. Westermann and W. Brueggemann are representatives of the latter methodology. Having pointed out the strengths and weakness of both approaches, the authors of this commentary state that they share "more with the second form critical approach than the first" (p.18). Furthermore, the authors intend in their literary work to "interpret each psalm as a unique and particular prayer" while at the same time being "sensitive to the canonical story of the Psalter" (p. 8).

The fourth section of the introduction presents a concise summary on the topic of the canonical shape of the Psalter. Building on the work of B. S. Childs and J. A. Sanders, who put the spotlight on the final form of the OT texts, this commentary recognizes the shape of the Psalter in its canonical context. Hence, the authors depict the Psalter as a narration of the history of ancient Israel in five books from the reign of King David and King Solomon (Book One and Two, Ps 1-72), through the divided kingdom (Book Three, 73-89), and the struggle of the exile in Babylon (Book Four, 90- 106), up until the celebration of the return to Jerusalem and the establishment of a new Israel (Book Five, 107-150).

While discussing the poetry of the Psalter in the fifth section, the authors single out parallelism and evocative language as the two special features of Hebrew poetry and special focus is given to the later. The sixth section of the introduction deals with the themes and theology of the Psalter. As for the themes, it is noted here that the various forms-critical categories express the main themes of the Psalter. In regards to the theology of the Psalms, however, this commentary has taken the approach of understanding the theological witness of each psalm individually within the larger contexts of the Psalter's story. The last two sections of the introduction present an outline of the book of Psalms based on the perceived canonical shape of the Psalter and selected bibliography respectively.

In writing the body of this commentary, the three contributors fairly divided the Psalms among themselves. While each of the commentators has their own unique style, they follow an outline that has three parts in their treatment of each Psalm. The first part includes the translation of the Psalm and introductory information with regards to the text, genre, and structure.

The question about “the life in setting” of each psalm is always addressed with no specificity and great warning against any attempt to do so. This approach disregards the information given in some of the superscriptions. However, other scholars have noted the quick dismissal of the superscription as not authoritative needs reinvestigation.

The second part presents a brief interpretive comment on each stanza of the Psalm. The study of key words and poetic features play a significant role in the work of exposition presented. Besides this, the unity of each Psalm is accepted and even affirmed while recognizing the possibility of divergent views. Hence, the canonical reading of each Psalm in the context of the whole book is discussed extensively. In their exposition, the commentators also actively interact with the work of other scholars, in particular H. Kraus, M. Tate, and E. Gerstenberger. Furthermore, the interpretive part of the commentary attempts to throw light on the text from its Ancient Near Eastern background. However, the necessary caution that guards from falling into the pitfall of reading too much into this background information should be highlighted.

Each comment on the Psalms ends by drawing theological themes and points of application. Among the authors, Rolf Jacobs, wrote longer on themes and applications than the other two commentators. Here, New Testament Connections, and the relevance of the themes of the Psalms to today’s YHWH faith community are addressed. Nevertheless, as the thoughts on the application of the Psalms are majorly drawn from the North American context, one would wonder how this could be a reflection of the internationality that the commentary series claims.

Overall, this commentary is a welcome addition to the study of the Psalms. The condensed wealth of information, which is text-based and sensitive to the life of the believer, commends itself to scholars as well as for the uninitiated who would like to learn more.

Melak A. Tsegaw

Adventist International Institute of Advanced Studies, PHILIPPINES

---