relation between the LXX and the MT. At times this layout is of little value since the LXX was translated from a Hebrew text different from the MT. The second Hebrew line is the Reconstructed Hebrew Source (RHS) and contains a selection of readings translated from Greek to Hebrew, possibly found in the Hebrew parent text of the LXX. The RHS contains comments on the differences between the LXX and the MT in matters of translation methodology.

The Apocrypha, in which ancient Hebrew sources are available, is an integral part of the PAHAGTJS. The reconstruction of Sirach used fragments from the Cairo Geniza, Masada, and the Dead Sea Scrolls. Likewise, the Hebrew version of Psalm 151 was also discovered among the Dead Sea Scrolls. First Esdras includes parallels from Chronicles, Ezra, and Nehemiah. In addition, the Hebrew sections of Baruch 1:1–3:8 were reconstructed based mainly on parallels from Jeremiah.

The book of Judges and sections of Joshua and Daniel have two different text traditions analyzed. The texts of Joshua and Judges found in Codices Alexandrinus and Vaticanus diverge, and Daniel is represented by the Old Greek and Theodotion versions. The Alexandrinus versions of Joshua and Judges and Theodotion Daniel have been created in a separate Libronix resource so that they may be viewed side by side with the Vaticanus and Old Greek versions. The Alexandrinus and Theodotion variants include those readings from Alexandrinus and Theodotion that differ significantly from other text traditions.

The PAHAGTJS is designed to work in conjunction with other resources in the LDLS. Users who already have the Biblia Hebraica Stuttgartensia and the LXX may want to link these two Bible versions to the Parallel Database. To link the Bible versions together, click on the chain-link icon at the top of each resource window and set each resource to the same letter. Then when the user scrolls to a new Bible reference in one of the linked books, their other Bible versions will follow. This feature is also useful if users wish to link a Bible version in their native language to the Parallel Aligned Text.

The above description of the PAHAGTJS illustrates the value of this resource in researching not only OT Hebrew and Greek (LXX), but also highlights the primacy of such texts as translated and used in the NT. This is an important program in the study of linguistics, text criticism, the history of the Bible, and interpretative issues in light of OT texts. Obviously, the PAHAGTJS will be more useful to the advanced student or scholar who is competent in Hebrew, Greek, and preferably Aramaic as well.

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John Barton teaches at Oxford University. In this book only the introduction and conclusion are newly written; the other nine chapters were published earlier as journal articles. In the introduction, Barton praises Eckart Otto’s Theologische Ethik des Alten Testaments. Otto concentrated on Law and Wisdom but neglected the prophets and narrative history. Barton states that narrative texts exemplify virtues and recommend actions, and only through stories can human ethical inquiries become practical rather than merely theoretical.
In chapter 1 (his 1978 paper), Barton criticizes J. Hempel's *Das Ethos des Alten Testaments* and Eichrodt's *Theology of the Old Testament*, volume 2. He argues that they tried to systematize various OT themes, but the resulting coherence lacked objectivity and verifiability. Barton further claims that ethics as proclaimed in the OT did not represent a total picture of the various ethical viewpoints that existed during OT times. Both Hempel and Eichrodt did not pay attention to the diversity within ancient societies. However, Barton also concedes that recovery of the full range of diversity is impossible.

In chapter 2, Barton points out that natural law, not directly related to law and covenant, is quite noticeable in OT ethical thinking. The author's discussion of the oracle concerning the nations in Amos 1–2 is a case in point, where Barton objects to a monolithic understanding of OT ethics.

In chapter 3, Barton proposes "imitation of God" as the third basis of OT ethics. He rejects the ethical norm in the OT as "obeying God." Instead, Barton understands ethics as a cooperative venture between God and humanity. In chapter 4, he notes the similarity between biblical narrative and Greek tragedy, in that both invite reflection on the question "How ought we to live?" Barton looks at biblical ethics from a virtue ethic viewpoint in chapter 5 and finds the OT does implicitly provide some virtue ethics in narratives.

In chapter 6, Barton elaborates on his argument that there is a natural law ethic in Amos 1–2. He acknowledges the difficulty in proving the authenticity of any particular prophetic oracles. However, he contends the Judah oracle was not written by Amos. In chapter 7, Barton uses the concept of "ethics in Isaiah of Jerusalem" to support his argument for a natural law tradition in the OT. Then he looks at the whole book of Isaiah (according to Barton, both Isaiah and Deutero-Isaiah) and reaffirms his previous observation that Isaiah traced his ethics to the supremacy of God over all creation. In the penultimate chapter, Barton discusses theological ethics in Daniel. He shows that both the supremacy of God and humanity's consequent submission to God are emphasized. There are no sectarian or interim ethics there, contrary to the perception of Daniel as a second-century BC work of apocalyptic literature.

In his conclusion, after nine chapters of discussing OT ethics in narratives and in the prophets, Barton faults Otto in his neglect of these two areas: his avoidance of making application of OT ethics to today, and his dependence on the uncertain dating of documents and events in his development of the history of OT ethics. Barton reviews and praises Wenham's *Story as Torah* as compensating for Otto's lack of emphasis on narratives. Finally, Barton emphasizes the discontinuity in the development of OT ethics in contrast to Otto's emphasis on the continuity. Barton anticipates another major work of OT ethics that will pay attention to the ethics implicitly contained in the prophets and in narratives.

Barton assumes that when prophets spoke to their audience, they shared some basic concepts about right or wrong (ingrained natural law). However, he doubts the code of ethics proclaimed in the OT was mainstream. Basically Barton asks a different question than previous scholars of OT ethics. He is interested in reconstructing the diversity of ethical thought or in the sociological analysis of ethics. By contrast, previous scholars focused on investigating the ethical standard, which God revealed to his covenant people through human authors.

Barton argues that "natural law" ethic existed first. Subsequently, it was subsumed in the biblical ethics. He appeals to the prophetic oracles against the nations as examples of natural law, because foreign nations were not under God's law and covenant. However, it could be argued (as Karl Barth did) that natural law was a result of revelation. One may observe in human history that many ethical laws were not universal
or natural before the spread of Christianity. Quite often missionaries brought Christian law and ethics to foreign lands, and then these biblical laws became universal.

Barton provides some evidences for diversity in OT ethics. Unfortunately, he seems to ignore contributions of several important authors in the field, such as Kaiser (1983), Birch (1991), Wright (1995), and Mills (2001).

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With commentaries on Genesis, Leviticus, and Numbers, it is hard to think of another leading light better suited to write on the Pentateuch in IVP’s *Exploring the Old Testament* (EOT) series. With a NT counterpart, volume one of EOT “is designed to help the beginning student understand the writings of the Old Testament” (p. xi) as a quasi-introduction. Interactive questions and “breakout” boxes “aim to make the volumes useful either for independent study or as a class text” (p. xi). In the end, this is neither a commentary nor a traditional survey of the Pentateuch, but a well-packaged compendium of crucial elements necessary for understanding both the content of the Pentateuch and significant trends in Pentateuchal studies today.

Refreshingly, the introduction states that one goal, among others, is that the student “appreciate what [the text] was trying to say to its first readers”—this, along with an introduction to the social world of the Bible, customs, festivals, and legal ideals (p. xiii). Such goals are important for this kind of text, and Wenham sets out to illuminate the following: (1) the relationship between Israel and the surrounding cultures; (2) literary techniques and rhetorical devices; (3) God and his relationship to Israel as mediated through Moses; and (4) and biblical theology as borne out in the religious practices and concepts of faith (p. xiv).

The table of contents (pp. v–vi) reveals creativity in approach and an up-to-date grasp of core material. With eleven chapters, the focus is as much on broaching scholarly issues as engaging the biblical text of Genesis through Deuteronomy. Chapter 1 defines the “Basic Features” that make up the Pentateuch by addressing genre, biography of Moses, national history, “Torah or Law,” and canonical issues. Wenham believes that “Genesis provides the background to the law-giving” (p. 2). Noting the established canonical authority of the Pentateuch in Ezra’s time (Ezra 3:2; Neh 8:14), Wenham concludes, “Within the Pentateuch itself there are hints that it is supposed to be understood canonically from its inception . . . from the time it was composed” (p. 7). However, when discussing such issues as “setting,” Wenham consistently states that he wants the reader to think through the options and wrestle with their implications (p. 187).

Chapter 2 delves into Genesis 1–11, acknowledging this portion is often so contentious that “even mild-mannered scholars have been known to damn opposing interpreters” (p. 9). Arguably correct, Wenham sees the debate swirling around the question of genre. (On the issue of ethical reading and the biblical author’s use of rhetorical technique to persuade, readers may wish to consult the chapters “Critical Methodology” and “The Rhetorical Function of Genesis” in Wenham’s book: *Story as Torah: Reading Old Testament Narratives Ethically* [Baker, 2000] 5–15, 17–43.) Inasmuch as this chapter addresses ancient Near Eastern parallels, comparative religious literature, and the relationship of Genesis 1–11 to 12–50, it is understandable why this is the longest