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Birkat Shalom: Studies in the Bible, Ancient Near Eastern Literature, and Postbiblical Judaism Presented to Shalom M. Paul on the Occasion of His Seventieth Birthday

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This impressive two-volume Festschrift, presented to Shalom Paul, Professor Emeritus of the Hebrew University of Jerusalem, on his seventieth birthday, is written by Paul's former students, past and present colleagues, and friends, altogether an impressive group of biblical scholars from all over the world.

Victor Hurowitz opens the first volume with an overview of Paul's life and scholarship. Paul was trained and held his first lectureships at the Jewish Theological Seminary of America and at the University of Pennsylvania. He then immigrated to Israel, where he worked for thirty-three years until his retirement in 2004, ending his teaching career as Yehezkel Kaufmann Professor of Bible. Paul's main field of expertise is the Bible in its ancient Near Eastern context, but he has also published widely in other areas, primarily in the areas of prophecy, with focus on Isa 40–66 and Amos, biblical law, and Song of Songs. Hurowitz continues with a description of Paul as a teacher and lecturer. Having been a student in several of his classes myself, I recognize with a smile the descriptions of Paul's teaching. Paul certainly knows how to teach the Bible as a book to be loved (xx).

It is never easy to review a collection of articles. It is even less so when the collection spans across two volumes of significant length. This Festschrift contains more than one

thousand pages, filled to the brim with articles spanning multiple major scholarly fields. Given the scope and the sheer volume of the two books, I believe that the most useful thing is to provide the names of the authors and the titles of their contributions. Either trying to summarize all the articles or, alternatively, to write in more detail about a select few would not do justice to the extensiveness of the Festschrift. Some of the articles are closely connected to Paul's own research interests, for example, the three articles on Mesopotamian/rabbinic love poetry and the one on Amos, but most of the essays connect more generally with Paul's areas of scholarship. It is notable that there is no article on Isa 40–66, a key area in Paul's own research. All the articles are in English, with the exception of the first one, which is in French.

The body of first volume falls into two main parts. The first part, dedicated to essays dealing with the Bible, is further subdivided into four sections: "Torah"; "The Historical books"; "The Books of the Prophets"; and "The Writings."

Ten articles are devoted to the study of the Torah: Henri Cazelles, "Statut Public et Droit Privé dans la Tôrah" (3–9); Barry L. Eichler, "Exodus 21:22–25 Revisited: Methodological Considerations" (11–29); Richard Elliott Friedman, "Three Major Redactors of the Torah" (31–44); Israel Knohl, "Nimrod, Son of Cush, King of Mesopotamia, and the Dates of P and J" (45–52); Simcha Kogut, "A Linguistic Analysis of the Phrase על משענתו (Exodus 21:19) and the Homiletic Sense על בוריו- על משענתו" (53–57); Edward Lipiński, "Burnt Offering of Head, *Peder*, and Kidneys" (59–68); Jacob Milgrom, "The Desecration of YHWH's Name: Its Parameters and Significance" (69–81); Gary A. Rendsburg, "Alliteration in the Exodus Narrative" (83–100); Dalit Rom-Shiloni, "Deuteronomic Concepts of Exile Interpreted in Jeremiah and Ezekiel" (101–23); and Mark S. Smith, "Light in Genesis 1:3—Created or Uncreated: A Question of Priestly Mysticism?" (125–34).

Another seven essays relate to the Historical Books: Shawn Zelig Aster, "'They Feared God'/'They Did Not Fear God': On The Use of *yērē* YHWH and *yārē* et YHWH in 2 Kings 17:24–41" (135–41); Elisha Qimron, "The Lament of David over Abner" (143–47); Jack M. Sasson, "Oracle Inquiries in Judges" (149–68); J. A. Soggin, "King Solomon" (169–74); Marvin A. Sweeney, "Synchronic and Diachronic Considerations in the DtrH Portrayal of the Demise of Solomon's Kingdom" (175–89); Yair Zakovitch, "And the Lord Sent Moses and Aaron" (191–99); Ziony Zevit, "The Davidic-Solomonic Empire from the Perspective of Archaeological Bibliology" (201–24).

Nine articles deal with issues in the prophetic books: Shmuel Ahituv, "The Sinai Theophany in the Psalm of Habakkuk" (225–32); Mayer J. Gruber, "Jeremiah 3:1–4:2 between Deuteronomy 24 and Matthew 5: Jeremiah's Exercise in Ethical Criticism" (233–

49); Menahem Haran, “The Historical Background of the Prophecies of Amos” (251–59); Ronald Hendel, “Isaiah and the Transition from Prophecy to Apocalyptic” (261–79); Carol Meyers, “Engendering Ezekiel: Female Figures Reconsidered” (281–97); Alexander Rofé, “Zechariah 12:12–14 and Hosea 10:5 in the Light of an Ancient Mourning Practice” (299–304); Baruch J. Schwartz, “The Ultimate Aim of Israel’s Restoration in Ezekiel” (305–19); Benjamin D. Sommer, “Is It Good for the Jews? Ambiguity and the Rhetoric of Turning in Isaiah” (321–45); and Adele Berlin, “The Message of Psalm 114” (347–63).

Finally, four essays look at matters in the Writings: Tova Forti, “A New Criterion for Identifying ‘Wisdom Psalms’” (365–79); Michael V. Fox, “Concepts of Wisdom in the Book of Proverbs” (381–98); Jeffrey H. Tigay, “‘The Voice of YHWH Causes Hinds to Calve’ (Psalm 29:9)” (399–411); and Shamir Yona, “The Influence of Legal Style on the Style of Aphorism: The Origin of the Retribution Formula and the Clause *lō’ yinnāqeh* ‘He Will Not God Unpunished’ in the Book of Proverbs” (413–23).

The second part of the first volume, devoted to studies bridging the worlds of the Bible and the ancient Near East, contains nine essays: Pinhas Artzi, “The Mesopotamian Background of the Term *אחרית הימים* in the World-Peace Vision of Isaiah 2:2” (427–31); Mordechai Cogan, “The Lions of Nineveh (Nahum 2:12–14): A Check on Nahum’s Familiarity with Assyria” (433–39); Chaim Cohen, “New Directions in Modern Biblical Hebrew Lexicography” (441–73); William G. Dever, “Ahab and Archaeology: A Commentary on 1 Kings 16–22” (475–84); Roy E. Gane, “Hurrian Ullikummi and Daniel’s ‘Little Horn’” (485–98); Edward L. Greenstein, “Reanalysis in Biblical and Babylonian Poetry” (499–510); Victor Avigdor Hurowitz, “In Search of Resen (Genesis 10:12): Dūr-Šarrukīn?” (511–24); André Lemaire, “Deuteronomy 6:6, 9 in the Light of Northwest Semitic Inscriptions” (525–30); and Baruch Margalit, “The Myth of Tammuz in Biblical Narrative” (531–48).

The second volume contains another two main sections. The first includes thirteen essays that belong in the area of Assyriology and Semitic studies, with focus on Mesopotamian literature: Pamela Barmach, “Scribal Initiative in the Clarification and Interpretation of Mesopotamian Law Collections” (551–63); Frank Moore Cross, “Two Aramaic Ostraca from a Tannery in ‘Ēn Gedī” (565–69); Esther Eshel and Hanan Eshel, “A Late Iron Age Hebrew Letter Containing the Word *Nōqēdīm*” (571–84); J. N. Ford, “Wordplay in the Lamaštu Incantations” (585–95); Wayne Horowitz, “‘The Ship of the Desert, the Donkey of the Sea’: The Camel in Early Mesopotamia Revisited” (597–611); Jacob Klein and Yitschak Sefati, “‘Secular’ Love Songs in Mesopotamian Literature” (613–26); Aren M. Maeir, “A Seated Figurine from Tell eṣ-Šāfi/Gath: A Philistine Image of El?” (627–35); Abraham Malamat, “The Deity Addu (Ḥadad) of Kallassu (near Aleppo) in Two Mari Letters” (637–41); Frank H. Polak, “Negotiating with Hamm-rāpi: A Case Study” (643–

65); Marcel Sigrist and Joan Goodnick Westenholz, "The Love Poem of Rim-Sin and Nanaya" (667–704); Nathan Wasserman, "On *raḥāsum* I, II, III and on Akkadian *riḥsum* = Hebrew עֲצָרָה" (705–12); Nili Wazana, "From Biq'at to KTK: 'All Ara,' in the Sefire Inscription" (713–32); and Ada Yardeni and Bezalel Porten, "Two Become One: A Unique Memorandum of Obligation" (733–51).

The fourth and final part of the Festschrift, devoted to postbiblical, medieval, and modern Judaism, contains another fifteen essays with topics ranging from the Dead Sea Scrolls to the medieval Jewish commentators and philosophers: Yairah Amit, "The Place of Genres in Bible Curricula" (755–73); Aaron Demsky, "The Three-Day Period of Purification before Entering the Temple" (775–85); David Noel Freedman and Joshua J. Van Ee, "Scribal Interventions in 1QIsaiah" (787–99); Shamma Friedman, "The 'Plotting Witness' and Beyond: A Continuum in Ancient Near Eastern, Biblical, and Talmudic Law" (801–29); William W. Hallo, "Franz Rosenzweig and the Land of Two Rivers" (831–43); Robert A. Harris, "Rashi and the 'Messianic' Psalm" (845–62); Sara Japhet, "The Lovers' Way': Cultural Symbiosis in a Medieval Commentary of the Song of Songs" (863–80); Matthew Morgenstern, "A Rather Risqué Pun in Jewish Babylonian Aramaic" (881–90); Meira Polliack, "The 'Voice' of the Narrator and the 'Voice' of the Characters in the Bible Commentaries of Yefet ben 'Eli" (891–915); Lawrence H. Schiffman, "Codification of Jewish Law in the Dead Sea Scrolls" (917–26); Shemaryahu Talmon and Jonathan Ben-Dov, "Mišmarot Lists (4Q322–324c) and 'Historical Texts' (4Q322a; 4Q331–4Q333) (927–42); Emanuel Tov, "Literary Analysis, the So-Called Original Text of Hebrew Scripture and Textual Evaluation" (943–63); James C. VanderKam, "Sources for the Astronomy in 1 Enoch 72–82" (965–78); David B. Weisberg, "I.O. Lehman, HUC MSS 951–981 from Kai Feng, and a Purported Link between China and Yemen" (979–87); and David Winston, "Philo and Maimonides on the Garden of Eden Narrative" (989–1002).

The Festschrift also contains an exhaustive list of Shalom Paul's publications and four indices: authors; Scripture; words, terms, and expressions; and nonbiblical sources.

While not all the essays individually form major contributions to research, this Festschrift as a whole is certainly a must for any library specializing in Hebrew Bible and/or Jewish studies. It can be highly recommended.