

*Hosea-Micah*. By JAMES LIMBURG. Interpretation. Atlanta: JOHN KNOX PRESS, 1988. Pp. x + 201.

This volume is a welcome addition to an excellent, new series directed to the pastor, student, and ordinary Bible reader who come from a community of Christian faith. The series is pastoral and homiletical in orientation, but this does not imply that it is inferior from a scholarly point of view. The editors and contributors are well-known scholars, conversant with most recent developments in the field but also seriously interested in the Bible as Scripture.

Because the series is aimed at the Christian community, Limburg makes appropriate references to the New Testament by pointing out parallels, as well as in other ways. Fully aware of the ontological reality and religious value of each verse of the Old Testament, he insists on the meaning the text had in its own time. Then, moving on from what the text meant, the author points to the meaning of the prophets' message for contemporary life.

Emphasis on relevance is one of the most attractive features of the volume. In addition to giving a clear exposition of Hosea, Joel, Amos, Obadiah, Jonah, and Micah, Limburg is especially able to communicate the fact that these prophets were real people living in the real world, who still have much to say to today's world. For that reason Martin Luther King, Jr., borrowed shamelessly, as he used to say, from the prophets, especially from Amos, the prophet of social justice.

The prophets as people of their own time make sense to the extent the reader understands the historical context in which they spoke. Accordingly, Limburg introduces each of the six prophets in terms of his historical background. The author's vivid descriptions of the prophets make them come alive. He is especially conscious of the social environment of the prophets, their everyday life and struggles, as well as those of the people to whom they preached.

The commentary does not offer a word-by-word or verse-by-verse analysis; rather, it deals with passages as a whole, putting special emphasis on texts and themes that are at the heart of the individual prophet's message. The major themes of the prophets, including peace, justice, love, and salvation, are developed throughout the volume.

In addition to the readability of this commentary, I was impressed by the author's sensitivity; he is as sensitive as the prophets on whom he comments. This is evident especially in Hosea, the brokenhearted Israelite who was able to speak so poignantly from personal experience of God's love for humanity.

Consonant with his sensitivity Limburg expresses himself in inclusive language, and is always careful to refer to God in a manner that transcends sexual categories.

The format of the books in this Series is simple and attractive, making it easy for the reader to move through the text. Two bibliographies enhance this volume; one is a list of

works consulted, and the other a selected list of further readings to guide those who would like to delve more deeply into the prophets.

This volume deserves warm commendation: scholars will complete its reading with a renewed appreciation of the extraordinary power of the prophetic word; lay persons will find it a rich source of formation as well as information.

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*The Origin Tradition of Ancient Israel, I: The Literary Formation of Genesis and Exodus 1-23*. By THOMAS L. THOMPSON. JSOT Supplement Series, vol. 55. Sheffield: JSOT PRESS, 1987. Pp. 221.

In this book Thompson departs from the typical documentary approach to the books of Genesis and Exodus. In its stead he develops the concept of the "traditional complex-chain narrative," an ancient narrative genre which links together a succession of smaller narrative units unified by a distinctive theme or plot. Thompson posits five clear examples of these chain narratives: Abraham, Jacob, Joseph, Exodus, Torah (this refers to Exod. 15:23-23:33). A sixth unit may be the Passover chain narrative and a seventh unit covering Genesis 1-11 appears to have been added for editorial purposes. Finally, those chain narratives which appear in the book of Genesis have been worked into the Toledoth structure to provide the material with a continuous historical framework.

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*La Tombe thébaine du père divin Neferhotep (TT50)*. By ROBERT HARI. Collection Epigraphica. Genève: ÉDITIONS DE BELLES LETTRES, 1985. Pp. 159 + lxxix plates. (paper).

Since the discipline of modern Egyptology was born—with Napoleon's invasion of Egypt almost two centuries ago—the private tombs of the Theban necropolis have been a major source of information for our knowledge of Pharaonic Egypt, particularly during the New Kingdom (Dynasties 18-20, ca. 1550-1087 B.C.). All in all there are some four hundred and sixty-four private tombs in the necropolis. The exact locations of forty-nine of these are no longer known, the evidence for their existence being derived from the accounts of incidental earlier travellers and scholars such as Belzoni, Hay, Pococke, and Wilkinson. Consequently these tombs have not been included in the regular listing of